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EFFECT OF SERBIAN ORTHODOX RELIGIOUS TEACHING ON THE MORALITY OF YOUTH - ESCHATOLOGICAL ASPECT

Abstract: This paper presents the findings on the system of values and moral functioning of the youth - students of religious education, Orthodox Christians, in Serbia (sample of 446 respondents representing the 7th and 8th grades of primary school, and 3rd and 4th grade of secondary schools in the territory of the Diocese of Banat), and it is a part of the broader study on the impact of religious education on the morality of young people in Serbia, which shows the extent and quality of achievement of the morality of the youth through religious education. Aims and objectives of religious education imply providing a holistic Orthodox view point at world and life, taking into account two dimensions: the historic Christian life (the historical reality of the Church) and eschatological (future) life (ideal dimension) and both of these dimensions are contributing in the creation of a healthy social and ecclesial community, by its existence and activities it will provide the Church easier and more effective fulfillment of its mission and also it will provide high standards of feasibility moral qualities of the young people through the educational system in Serbian schools. The aim of this study was to determine the influence of religious education on moral education and morality of young people, placing emphasis on the eschatological aspect of morality, or to determine the level of eschatological growing up of young people who attend religious classes. It was presumed that young people who attend religious education have developed eschatological morality, and religious education contributes significantly to the eschatological morality of youth.

The following conclusions are derived: the current state of morality of the youth - students of religious education, Orthodox Christians, in Serbia - is encouraging, considering that the majority of respondents have a high moral consciousness (developed autonomous morality), and they have developed an eschatological morality: the girls at a higher level than the boys, the older students at a higher level than the younger, the children from urban areas at a higher level than rural children. These results provide motivation for further intensive work to achieve the required objectives and tasks of religious instruction, because it can be observed that there is possibility of realization the moral education through religious teaching in public schools in Serbia.

Keywords: morality, religious education, eschatology.

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INTRODUCTION

By analyzing the attitudes of contemporary theology based on the patristic tradition, we can conclude that in contemporary culture, morality has the meaning of objective criteria for the evaluation of individual character or behavior, and it is limited with a social categories of good and evil, so it is the framework in which the individual corresponds in the society to objective duty of moral obligations, classified in the special virtues. With this approach, ethics separates morality from human being, in other words his or her individual behavior as the character, from his or her existential truth and personal identity - of what human being really is as the icon of God, which precedes any social or objective evaluation of human essence; it leaves out of its sight ontological question of truth and reality of human existence, the question of what human being really is, as something different from what he should be. Accordingly, if we accept the morality only as a reconciliation of human being with authoritarian and conventional legislation, then the ethics became his alibi for his existential problems, so he or she flees to ethics, whether religious, philosophical or even political, and masks the tragedy of his mortal, biological existence behind idealized and unattainable goals while wearing the mask of behavior borrowed from ideological or political authority, in order to be secure from his or her own self and the issues that should be faced. (Yannaras, 2007: 8-9).

By analyzing the theoretical basis of moral education and the current form of the activities in tutoring religious education, we can conclude in what state the implementation of religious education in Serbia is, regarding the quality of the feasibility of moral education through religious education. The Church mission and the development of religious education in Serbia are observed separately, attitudes and behaviors of students who attend religious instruction, positive and far-reaching effects of religious education as means of modern mission of Serbian Orthodox Church, which it uses to achieve permanent essential objectives, among them is the development of the youth morality as a very important one.

ESCHATOLOGICAL ASPECT OF MORALITY

Morality is an area of people behavior that basically contains judgments about what is right or wrong, good or bad, about what someone ought to do or to avoid, how to relate to others if their actions affect the feelings or interests of others. This term is closely associated with terms like moral, moral awareness, moral person and moral education. As a spiritual phenomenon morality is observed as the norm (set of meanings), as a psychic phenomenon morality is a set of mental processes of thinking, feeling, and as a social phenomenon it is the social process of "communication" with the relational standards. (Pedagogical Dictionary, 1967) Moral is also defined as a form of human practice, i.e. man's practical relations to the world, to other people and to himself, and "it is manifested in the value assessment of human actions and desires with positive or negative worth, within the positive one is approved, recommended and observed as commanding, while the negative one is condemned and prohibited." (Pavićević, 1974: 97) Sociologically "morality is a social phenomenon because it is composed of a sequence of interrelated functioning of people, i.e. from a series of social processes, because it is one of the social, spiritual formations. Morality is primarily a spiritual phenomenon, because it doesn't exist in the real, actual consciousness which are comprehended it – it "exists" outside the time and space. As a psychic phenomenon, there is a real moral, currently in awareness or the psyche of the individual man, as the contents of consciousness and it is present in appropriate mental acts "opinions" to the relating content." (Lukić, 1974: 125) According to one pedagogical standpoint, morality is often linked to

religion and "The Church and the priesthood consider themselves to be the only true interpreters and guards of moral ... Any attempt to present morality as something eternal and unchanging, and moral categories as something universal and permanent, like something out of time and society, is false and unscientific. In fact it is an effort to present certain morality as the only correct and true, as it is the case with the ideology of class." (Grandić, 1998: 62) Moral is also one of the means of regulation the relationship to personal self, to others and to society, and since people living in the community, they need to manage their relationships with others and determine together a certain limitation of their actions and rights. (Stojanović, 2003: 14) The word moral is of Latin origin (mos, mores - custom, nature), while in the Serbian language used and the word of Slavic origin, which still stands today in the Russian language - *nравstvenost* - nature, habit. Accordingly, a science that, within philosophy, studies had called ethics (Greek: ethos - custom, conduct, behavior), and morality is often referred to as ethics, in the context referred to "ethical conscience", "ethical knowledge "" ethical beliefs, "" ethical behavior "... (Potkonjak & Đorđević & Trnavac 2013: 128-129.) One of the philosophical definitions defines morality and moral consciousness as a consciousness that works according to their own knowledge and beliefs (Perović, 2013: 146). "The moral person is the one who lives in harmony with the moral law, i.e. and his life and work creates the maximum permitted benefits and at the same time nobody is hurt by his deeds; It is a person correct and honest, brave and courageous, full of faith in success. "(Vujaklija, 1966: 595) In accordance with these opinions, moral education is an integral and essential part of the overall education, and denoting" an organized process of formation moral personality (properties) - the process of building the moral consciousness, exploring the moral norms and requirements, forming moral concepts, beliefs and convictions, will develop, nurturing moral judgment, feelings, character and conscience. "(Grandić, 1998: 63) Also, moral education is tutoring in moral thinking and teaching methods, and developing the skills of moral judgment and decision-making that has both personal and social character and principles, ideals and values on which they are based. (Djordjevic & Đorđević, 2009: 19-20) Finally, theological definition emphasizes that "morality does not consist only in respect of external rules - God's and the Church's commandments, but primarily in the fact that a person becomes what he really is - the icon of God, and in the same sense, sin isn't a formal transgression of an impersonal law, "but missing the objective" and, therefore, what we nominate as the morality or ethos of human being is the way in which someone relates to the existential event of freedom for personal realization in eternity, which, in the words of the Holy Apostle Paul, is the presence of the Spirit of the Lord (2 Cor 3, 17). " (Yannaras, 2007)

Religious education is, as an optional subject in primary and secondary schools, introduced in the Republic of Serbia, after many years in 2001, and through it there is the possibility of introducing the new science of Christ in contemporary society, particularly in its very important segment - in schools. The goal of religious education is to present and testify the content of faith and spiritual experience, and to provide students with a holistic view of the world and life, and to enable them to freely adopt spiritual and life values of Christ's doctrines, and by adopting it, also preserving, fostering and building personal, religious and cultural identity. Introducing students to faith and spirituality should be achieved in an open and tolerant way with respect to other religious experiences and philosophical views, as well as scientific discoveries and achievements of mankind. This approach and manner of conducting religious education to students builds healthy lifestyles, attitudes and principles of relations with others, both in society and in the Church. The main objective of religious education is teaching young people the basic principles of ethics, solidarity and tolerance. ("RS Official Gazette", no. 46/2001). Consequently "the aim of the religious studies - Orthodox Catechism

(religious education) is to provide a holistic view of the Orthodox world and life, taking into account two dimensions: the historic Christian life (the historical reality of the Church) and eschatological (future) life (dimension of the ideal) "(Official Gazette of RS - Education Gazette, 2001). Through religious education students systematically learn about faith in its doctrinal, liturgical, social and missionary dimension, where the Christian vision of life and existence of the world exhibited in an open and tolerant dialogue with other sciences, which seeks to show that the Christian view of the world and human being (with liturgical and ascetic experience) covers all the positive experiences of the people, regardless of their ethnicity and religious education. All this is carried out on several levels, informational and cognitive and the experiential and active plan, by the efforts to enforce doctrinal preferences in all aspects of students' life (relationship with God, with the world, with other people and with oneself). (Midić, 2004)

Eschatology, as Christian teaching about the last realities of salvation, on the establishment of the Kingdom of God and the realization of eternal life, as the crown of redemptive work of Christ, at the end of history, when Christ will come to judge the living and the dead (Eph. 1, 20-23; 1. Thess. 5: 1-11.) refers to the new order of existence and the state of the final transformation at the end of history. (Matt. 6:10; Lk. 17, 21) In the context of this point of view, history is not only the past and the memory, but a real foretaste of eternity, and in Eucharistic prayer, the second coming of Christ invoked as a part of the history of salvation: "Remembering therefore this saving Commandments and everything that happened for our sake: the Cross, the Grave, three days Resurrection, ascension to heaven sitting on the right hand and the Second, glorious coming."(Brij 1997: 67). The disappearance of evil from history and discontinuation the suffering of the Church on earth, are apocalyptic signs that precede the Second Coming of Christ and the eschatological promises include the consolidation of the Empire of Christ who sits at the right hand of God the Father (Matt. 25, 31) and which is made manifest in the fullness of his glory up to guide the world towards its eternal destination. (Heb. 12: 2) The eschatological hope presupposes strong and voluntarily seeking the promised goods (Matt. 6, 33), active redemption of historical time (Matt. 24:45), and not terrible expectation of judgment. (Heb. 10, 27)

Respecting the psychological attitude that "from the moment when Piaget's works were published (Piaget, 1968) on the development of children's moral judgment until now, numerous psychological data that have been collected on the development of children's morality, almost all of them are in favor of the thesis that moral development is actually progressing from heteronymous to the autonomous morality "(Popović, 1978: 29), we can conclude that the very same opinion is in accordance with the Christian understanding of growing up and progressing in the virtuous life towards eschatological morality, or interpretations of the meaning of freedom and the realization or achievement of reaching the level of moral maturity in an eschatological sense. When Christian revelation reveals that God is love (1 John 4, 16), it does not indicate one of the many attributes of God and his "behavior", but on what God really is in the fullness of the Trinity and the Personal community. The Truth of man's creation in the image of God refers to unity of ethos or morality with being, so through the truth about The Holy Trinity ipostasof being, the Church has possibility to shed light on the mystery of human existence, and to provide an ontological foundation of man's morality. Each person is a unique, different and inimitable personality; a human being represents an existential difference. All people have a common nature or essence, but it does not exist in other way besides personal uniqueness, as well as freedom and overcoming their own predestination and natural necessity. Personality is the hypostasis of the human essence

and nature and in its existence, it collects generality of human nature, but at the same time exceeds, as its mode of existence and uniqueness is freedom, and they form an icon of God in man, making human beings participants in Being. An icon of God, human being is not defined only by its nature and it is not in the image of God because of its natural characteristics in common with God, or similar to him, but man is created as an ontological hypostasis free of space, time and natural necessity. The reason for this is that human existence derives its ontological foundation from the events of divine love, the only love that gives substance to the being, so the creation of man is the work of God's love, the love that forming being as an existential event of personal relationship and community. Man was created to become a participant in the personal mean of existence that is the life of God - to become a participant in the freedom and love that is true life. But there are those who indicate that man does not cease to be a created being, because it is his nature created nature, and his natural individuality is perishable and mortal. Nonetheless, his existential hypostasis is not determined by its nature, because human nature, by itself, cannot be formed hypostasis life. In this created and mortal nature, God has imprinted its icon, "breathed into his nostrils the breath of life" (Gn. 2, 7), the possibility of true life - beyond time, space and natural necessity. Because of this existential hypostasis of every human being is more than its pure biological individuality. What a human being is like hypostasis of life, eternal life, is his personal uniqueness, which is realized and revealed in an existential event, community and relationships with God and neighbors, in freedom and love. (Yannaras, 2007: 11-12) That is personal realization of human being in communion with God, and it is based on the unity of Divine hypostasis and human nature in the person of the Lord Jesus Christ. The salvation of man and his participation in the eternal life, not a formal legal matter, but rather is a participation in God's love, which gives the essence of life, and with awareness, Holy Apostle Paul discusses the ontological content of salvation and its legal interpretation, in terms of whether the Law the one who "gives life to the dead," or is it the love of God: "And the Law no one is justified before God, it is clear ... Because it is given a Law that could have given life, indeed of the Law was to righteousness" (Gal 3, 11 and 21), "for if justice through the Law, then Christ died in vain." (Gal 2, 21), and if you love it, then life and salvation, grace, the gift of liberation from respecting the Law, and says: "By grace you saved ... and this is not from you, the gift of God ... For we are his creations, we are made in Christ Jesus "(Eph 2: 5-10)," ... but the gift of God is eternal life "(Rom 6: 23), "... because you are not under Law but under grace" (Rom 6, 14), "... being justified by his grace." (Titus 3: 7). Christ is risen from the dead, by death, killing and abolishing the Law in his body (Eph 2, 15), and the reality of the Law, sin and death is swallowed up by life (1 Cor 15, 24, 2 Corinthians 5: 4), and St. Paul the Apostle says: " Wherefore, my brethren, ye died in Law body of Christ, that you may belong to another, to Him who rose from the dead, to bear fruit to God "(Romans 7: 4). The way we Baptism assimilated the death and Resurrection of Christ and incorporated into the body of the Church, is the novelty of life and freedom from the Law, because "they are buried with him through baptism into death, that, as Christ is risen from the dead by the glory of the Father, so and we walk in newness of life "(Rom. 6: 4). Unfortunately, the assessments of this aspect in the development of morality among young people have not been already presented in empirical research today, hence we do not have a more certain assessment of the effects of religious education on the morality of young people from the perspective of the eschatological morality, as well as the final outcome of religious instruction.

Methodological Framework of the Research

Case study: Moral education through religious education, i.e. *the influence of religious education on the morality of the young* (which in our society recently is a new option and contemporary possibility of potentially good feasibility of moral education) has its theoretical basis and the objectives pursued and those objectives are based on theoretical knowledge of research on the development of morality, factors affect the development of moral personality or moral behavior of the individual and of course the universal moral norms based on eschatological morality. However, it is necessary to examine whether practical experiences confirm or deny our theoretical knowledge and how these results agree or exclusive. For this reason we undertook an empirical research which aims are to verify the feasibility of the theoretical basis, objectives and tasks of moral education of young people, based on universal ethical Norm, coming from Christian ethics.

Despite the growing interest of young people in religion and the Church, either through its cultural, historical, moral and liturgical significance, only a few research studies (Popovic & Ristic, 1989; Djordjevic & Todorovic, 1999; Božičković & Petrovic & Kadrijević 2001; Kuburić, 2003; Zuković, 2005; Stojiljkovic, 2009; Kuburić & Zuković, 2010; Ševkušić, 2011; Zuković, 2012; Tirri & Tallent-Runnels & Nokelainen, 2005; O'Grady, 2010; Clifford, 2013; Pirner, 2013) deals with the study of correlation the youth and religious education in public schools of the Republic of Serbia, after the returning religious education in the school system in 2001 to the present, but it is the same situation abroad. Therefore, this paper focuses on the impacts of religious education at the eschatological morality of young people, as well as the objectives and tasks of moral education of young people through this course. The idea that underlies this research relates to the question of the significance of religion for youth to achieve and build their moral qualities, and represents a test for the thesis about the importance of synergies religiousness (godliness) and the morality of the youth. The aforementioned problems which form the subject of this research are observations of certain gaps in the relevant literature, for questions about the relationship of religion, piety, ecclesiasticism and morality of the young people still have not been sufficiently studied or understood because of the complexity of each segment, and the conflicting results of previous studies contributed to this misunderstandings too. These are issues within the field, or the subject of research, which define the framework in which the question or research problem will be observed.

The research problem: *To what extent religious education influences the morality of the youth?* This study aims to give an answer that would somewhat reduce ambiguities and contradictions in the aspect of the influence of religious education on the achievement of moral qualities of personality of young people, so it represents and testing hypotheses about the statistical significance of connections set of religious and moral set of properties with indicators realization of morality on elementary and secondary school age and indirectly discusses the question of the compatibility of religion and morality of youth.

Aim: *Determination of the extent to which religious education affects morality of young people, through testing connectivity sets the religious and moral set of properties with indicators realization of morality, or determining the level of morality of young people who attend religious classes.* As a representative of moral properties were selected: 1. Integrity (compliance with the principles, values and beliefs, telling the truth, commitment to what is right, fulfilling promises), 2. Responsibility (assuming responsibility for personal choices, recognition errors and omissions, acceptance of responsibility for the service of others), 3. Compassion (active

concern for others), 4. Forgiveness (willingness to forgive our mistakes, willingness to forgive others' mistakes). In addition, in this paper, we try to empirically find and give answers to the question of the phenomenon of the relationship between religiosity and morality.

The task: 1. Determine the value system of young people who attend religious education; 2. Determine the moral attitudes of young people who attend religious education; 3. Determine the level of eschatological growing up young people who attend religious classes.

Hypotheses: 1. *The general hypothesis:* Young people who attend religious education have developed an eschatological morality. 2. *Working hypothesis:* a) Young people who attend religious education have a system of values and positive attitudes toward Christian morality. b) Religious education significantly contributes to the eschatological morality of youth.

Research variables: 1. *Independent:* a) age classes final (7-8, 3-4, and primary. Secondary school), because it is expected that in the period from the beginning of training built up in the faith, and better made manifest accepted attitudes, life principles and beliefs of those in the younger grades; b) sex: male or female; c) environment: a village or town. 2. *Dependent:* a) *a values (moral) orientation (moral knowledge, moral consciousness);* b) *Effects of reaction (attitudes towards moral values);* v) *moral behavior (moral action with the aim of religious growing up and realizing the eschatological level of morality ...)*

The methods, techniques and instruments: Among the techniques used are present techniques, interviewing and scaling, as they establish the degree of presence and manifestation of personal characteristics of the respondents, while among the methods used in the course of this empirical research, which has exploratory characteristics, present methods of systematic non-experimental observation, that were evaluated and interpreted data collected mentioned instruments, and through the empirical method has attempted to turn quantity into quality, establishing a connection the data to the theoretical framework of the work, while the synthesis of the data used in the research system fit. When opting for ways and methods of research used quantitative methodological approach, descriptive method, with elements of qualitative approaches - theoretical analysis. To obtain the data are constructed: 1 scale of attitudes which provided the data of the eschatological level of morality; 2. the scale of attitudes to examine value orientation to the estimation phase of the development of morality; 3. situational test of moral behavior in order to review active components of morality.

The sample: Because there are no findings of the other researchers for establishing more certain hypothesis, the decision that the study relates to the area of the Serbian Orthodox Diocese of Banat is based on the existence of subjective possibilities for the organization of this research and the significance and the reason can be found in the fact that it is a explorative research in other words, on a convenience sample. Looking at the positive side, and defects present in this research endeavor, we can say that research is focused on the territory of the Diocese of Banat did not fully respond to the title of the thesis, which requires quantitative and territorial latitude, and quality as we emphasize the need for similar studies carried out and in Serbian Orthodox Church in other dioceses in the territory of the Republic of Serbia, which would provide insight into this subject completed and done quantitatively and qualitatively better.

The survey was conducted among respondents with elementary school children (7th and 8th grades) and high school children (3rd and 4th grades), because at this age achieves differentiation and actualization of the potential, through clear indication of the content and specific areas of creative production in a socially relevant form. Final grades of elementary and secondary schools include the presence of high abilities through specific domains and areas of knowledge, with profiled and consistent interest in social and moral problems, a review of the correctness of the rules of conduct and laws that impose the youth by family and peers, as well as the ability to abstract thinking. (Coleman & Cross, 2001). The sample was amazing, special - group - by age, so the sampling method and included elements of a stratified sample. Within three stratum, the questionnaire was tested 446 students of primary and secondary schools in the Banat eparchy. The structure and uniformity of the sample in terms of relevant variables, is presented in the tables below.

Analysis and interpretation

In the findings will go to the structure of the sample according to the variables mentioned above. Based on the questions that were determined socio-demographic characteristics, was carried out following the structure of the sample, which is shown in the table below stated: Gender: male 46.6%, female 53.4%; Grade: 7th grade elementary school 29.4%, 8th grade elementary school 16.7%, 3rd grade secondary schools 23.3%, 4th grade secondary schools 27.6%; The environment of the respondents: 40% of the village, the town 60%.

Table 1. - Structure of the sample in relation to socio-demographic characteristics

Characteristics	f	%	f	%	f	%				
Gender	M	208	46,6	Grade	7 th	131	29,4	Village	180	40
	F	238	53,4		8 th	88	16,7	Town	270	60
Total	446		100	3 th	104	23,3	Total	446	100	
				4 th	123	27,6	Total	446	100	

The research findings will be considered from the perspective of the eschatological morality. To find out to which extent the system of religious education is developed, we have given the possibility to students of religious education of assessing the significance of certain Christian, eschatological claims, as well as the ranking of the commandments of God and the Church, according to the moral weight, and spiritual significance. Results are based on descriptive statistics.

Table 2. - Eschatological beliefs

I do not believe in God	352	1.71	1.390
Faith in God	N	AS	SD
I believe in God who created the world and gave his commandments and the laws to us, upon which he will reward or punish us	441	3.53	1,403
I believe in God who created the world by establishing his commandments and laws and if they would be met, the world and people will live happily and prosperous	440	2.95	1.062
I believe in God who created man in his image and wants all people through our love for Him and care for our neighbors to be good and loving	440	3.58	1,195
I believe in God who is love, and the people with free will and love in communion with Him include and exceed all the laws and rules of behavior, because the Kingdom of Heaven	440	3.30	1.188

Understanding God			
God is the supreme and universal moral principle of good, justice and love	446	3.29	1.222
God is invisible and unknown force that appears through the highly moral and religious feelings in the heart and soul	443	3.06	1,193
God is the Lord Jesus Christ, who is by love and by the will of God, the Father present in the Church and the Holy Liturgy in the Holy Spirit	443	3.60	1,380
God is the eternal creator, legislator and eternal judge	440	3.10	1,252
Encounter with God			
I meet him in the Church at the Sacred Liturgy	446	3.25	1.283
I meet him in the Holy Communion in which we unite with Christ for the remission of our sins and eternal life	442	3:45	1,286
I meet him in his soul while praying at home	443	3.19	1.301
I meet him in the Church when kindle candle for health, loved ones, or for the repose of the soul of the deceased dear to me	442	3.10	1.230
The understanding of the Divine Liturgy			
The Kingdom of Heaven on earth and encounter with God in the Holy Communion, extolling the soul and the deification for eternal life	444	3.85	1.362
Solemn festive ceremony and meet with neighbors	444	2.76	1,167
Spiritual and moral growing up through prayer and listening to the moral lessons	444	3:40	1,137
Listening to sacred music and readings from Scripture	436	2.70	1,162
The notion of Eternal Life			
I do not believe in life after death, and I believe that in this life we should respect moral principles and social laws	417 1,483	2.30	
Eternal life is the resurrection of the dead at the second coming of Christ and the realization of our elevated moral personality	442	3.71	1,324
Eternal life is the reward, and fair wages for a moral life according to the commandments of God	440	3:09	1,136
Eternal life is a life after death through the descendants, deeds and merits	435	3.23	1.145
Help of faith and prayer			
They help me in solving moral dilemmas and making the right decision	445	3.24	1.363
They help me in difficult situations, by remembering the possibility of obtaining rewards and punishments	444	3,39	1,155
They help me to choose the right way	443	3.25	1,139
They help me through the belief that virtuous life according to God and with God is preparing for eternal life	430	3.21	1,402
Reasons for forgiveness			
We bid for overcoming problems and criticism of the other with love, for the sake of our positive example and desire for moral change of others	441	3.62	1,330
We forgive because forgiveness of sins of omission or without excuse another, but not to forget that, as a precaution to not repeat the same sin	441	3.18	1.223
We forgive because of forgiveness, after apology and repentance of the perpetrator	440	3.39	1.076
Forgiveness without repentance does not make sense, and so there is no need to forgive anything to anybody	437	2.43	1,426
Reasons for asking forgiveness			
Because of the awareness of the moral offense involved and the potential consequences of sin	444	3.41	1,267
In order to overcome our pride and arrogance, for the sake of respect for the personality of the others, through confidence and appreciation for the understanding of our vulnerabilities	445	3.66	1.140
For the respect of the words in Scripture, "And forgive us our debts as we forgive our debtors"	444	3.44	1,270

I never pray for forgiveness anyone because it is an indicator of my weakness and cowardice	413	2.00	1,318
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Inspection Table 2 gives an insight into the development of eschatological dimensions within respondents. In segments - **Faith in God** with the highest average grade of 3:58 and a standard deviation of 1.195 points out the statement: *I believe in God who created man in his image and wants all people through our love for Him and care for our neighbors to be good and loving*, what indicates a high moral consciousness of respondents, based on love of God and neighbors, therefore, to respect and deep understanding of the supreme commandment -love God.

In segments - **Understanding God** with the highest average score of 3.60 and a standard deviation of 1.380 points out the claim - *God is the Lord Jesus Christ, who is by love and by the will of God, the Father present in the Church and the Holy Liturgy in the Holy Spirit*, which indicates that respondents have a developed awareness of the presence of concrete, the Personal God - the Lord Jesus Christ (and not indefinite, faceless and unknown) in the historic time and space, in the Holy Liturgy, revealing the Holy Trinity ways of being in a loving community of the Church as a foretaste of the Kingdom of Heaven on earth.

In the third segment, which refers to - **The encounter with God** stands out as the most significant following statement: *I meet him in the Holy Communion in which we unite with Christ for the remission of our sins and eternal life* (M = 3.45; SD = 1.286). This result supports the fact that respondents most complete experience an encounter with God through the Holy Communion. The Holy Sacrament is the union of Christians with the Body and Blood of Christ, and in that way we are realized our created and mortal nature permeating by Christ, who gives us the healing of soul and body, but primarily as a medicine of immortality, introducing us to everlasting life.

The next segment was related to the perception of the -**Divine Liturgy**, where with the highest average grade we highlight the following assertion: *The Kingdom of Heaven on earth and encounter with God in the Holy Communion, extolling the soul and the deification for eternal life*, (M = 3.85; SD = 1,362). Similar to the results present in the previous segment of the study, we can conclude that respondents fullest sense Divine Liturgy as an icon of the Kingdom of Heaven already present here and now, in a real and concrete history of our existence, not only as a ceremony that gives its listeners a beautiful spiritual music, readings from Holy Bible and moral sentences, which are certainly needed in the context of growing up in faith, but they are not sufficient to achieve Eternal Life.

The claim that most agreeable with the students of religious instruction on **Eternal life** is *Eternal life is the resurrection of the dead at the second coming of Christ and the realization of our elevated moral personality* (M = 3.71; SD = 1,324). These responses show us clearly that respondents exceeded purely juridical way of understanding the eternal life as a reward for good deeds, so they possess exalted awareness and hope for the second coming of Christ and the realization of the godlike personality in eternity - the eschaton.

We were interested in understanding subjects of **Faith and Prayers and their Help**, and we came to results that indicate that: *They help in difficult situations, by remembering of the possibility of obtaining rewards and punishments*. The average score given for this assertion is 3.39 while the standard deviation of the GPA, i.e. the standard deviation is 1.155. With this

result, we see outlined the conventional notion of morality, and joining the faith and prayer as a tool that helps us in difficult situations, indicating the earthly aspect of the notion of a relationship with God through faith and prayer. Since the above results of this segment obtained from the research, illustrate that most students are not perceived faith and prayer in preparation for eternal life, which is their main feature, the same results can be seen as evidence that the eschatological morality do not finished and do not fully acquired at the secondary level students, but is achieved by continuous, lifelong growing up. Although they have information that affects the formation of moral attitudes, pupils in primary and secondary schools still do not completely, from the perspective of the eschatological morality, built autonomous morality, nor the sublime consciousness of faith and prayer as a means of growing up towards eschatological morality and eternal life.

As the most important **Reason for Forgiveness** stands out: We bid for overcoming problems and criticism of each other with love, for the sake of our positive example and desire for moral change in another, with an average score of 3.62 (SD = 1.330), whereas the **Reason why we ask for forgiveness** emphasizes pray for forgiveness for overcoming their pride and arrogance, for the sake of respect for the personality of another, the trust and appreciation for the understanding of our vulnerabilities, with an average score of 3.66 (SD = 1.140). The results of the last two of these claims are mostly in favor of the respondents clearly view the size of the very act of forgiveness as a pedagogical method that aims to repair the moral side, as well as the need for sincere repentance for failures, through respect for the personality of the others as the exalted position. All of the above claims have the highest average grade, which would mean that they were students of religious instruction evaluate as the most important, as well as claims that have the greatest spiritual importance and moral weight, and the same, as already stated in a brief analysis, in favor of the hypothesis the developed eschatological morality of the youth.

Differences in eschatological morality according to the observed variables

The question of the difference between the eschatological moralities in relation to the observed variables of respondents viewed the T - test for independent samples, which compares the mean values of continuous variables. We have received information regarding the gender of the students of religious instruction and questionnaire 2, and the results indicate that significant differences exist only in the following four statements:

Table 3. - T-test - gender and eschatology

Claims	t	df	p
God is the eternal creator, legislator and eternal judge *	2,003	434	,045
Eternal life is the reward, and fair wages for a moral life according to the commandments of God **	2,203	434	,028
Faith and prayer helps me in difficult situations, remembering the possibility of obtaining rewards and punishments ***	-2.586	438	,010
I never pray for forgiveness anyone because it is an indicator of my weakness and cowardice **** *	2,812	409	,005

*Assertion A, **Assertion B, ***Assertion C, ****Assertion D

Table 4. - The medium value of the claim

Claims	gender	N	Aritmetic mean	SD
A	Male	202	3.23	1,221
	Female	234	2.99	1,275
B	Male	201	3.21	1,138
	Female	235	2.97	1.119

C	Male	205	3.24	1,114
	Female	235	3.52	1,181
D	Male	188	2.21	1,457
	Female	223	1.84	1,169

By inspection of Table 3 and 4 we conclude that there was a statistically significant difference between the claims and a half (male AS = 3.23, SD = 1,221; women M = 2.99, SD = 1.275), $t(434) = 2.003$, $p = 0.045$ in favor of males. That is, statistically significant difference between the score they gave pupils in religious education assessing the claim that God is eternal creator, legislator and judge eternal. For students of religious education (boys), this claim has greater spiritual significance and moral weight than for students of religious education (girls). There was a statistically significant difference in B claims and gender (male AS = 3.21, SD = 1.138; women M = 2.97, SD = 1.119), $t(434) = 2.203$, $p = 0.028$. Students of religious instruction (boys) feel that assertion: Eternal life is the reward, and fair wages for a moral life according to the commandments of God, greater spiritual significance and moral weight than it is considered by female students of religious education (girls).

There was a statistically significant difference between the claims V and a half, where we came to results that show that students of religious education (girls) (M = 3.52, SD = 1.181) considered that this claim (helps me in difficult situations, by remembering the possibility of obtaining rewards and punishments) substantial, that has a higher spiritual and moral significance than they consider religious education students (boys) (M = 3.24, SD = 1.114), $t(438) = -2.586$, $p = 0.010$. The difference between genders was observed even when the statement is not pleading for forgiveness ever anyone because it is an indicator of my weakness and cowardice. Students of religious instruction (boys) this assertion are considered important, and it coincides with their concept (M = 2.21, SD = 1.457), while the students of religious education (girls), this statement does not attach great importance (M = 1.84, SD = 1.169), $t(409) = -2.812$, $p = 0.005$.

All that, tells us in favor of that boys have developed conventional, heteronomy morality, which is based on the juridical relation to God, according to the principle of reward and punishment, which characterizes the Old Testament approach to morality, while the girls based their relationship with God on the deeper categories of the eschatological aspect of morality, through love as superior category, which characterizes the New Testament approach to morality and autonomous level of morality.

Table 5. T-test - place and eschatology

Claims	t	df	p
I meet God in the Church when I lit candles for my health, my loved ones and for the repose of the soul *	-2.919	440	,004
Faith and prayer help me in solving moral dilemmas and making the right decisions **	-2.327	443	,020
I beg your forgiveness because of the awareness of moral transgression that has been made and the possible consequences ***	-2.159	442	,031
We forgive because of respect for the words of Holy Bible ****	-2,252	442	,025

* Assertion A, ** Assertion B, *** Assertion C, **** Assertion D

Table 6- Means for the variable place of residence

Claims	environnement	N	AS	SD
A	Village	178	2.89	1,167
	Town	264	3.24	1,255
B	Village	179	3.06	1,413

C	Town	266	3.36	1,317
	Village	180	3.26	1,312
D	Town	264	3.51	1,226
	Village	179	3.27	1,155
	Town	265	3.55	1,345

An examination of Tables 5 and 6 gives us a picture of the differences between the backgrounds of the students of religious instruction and assessment of significance of the different claims. The difference was observed in allegations he meets God in the Church when fallen candle for your health, your loved ones, or for the repose of the soul of the deceased dear to me. Results of mean values we suggest that the students of religious education in rural areas (M = 2.89, SD = 1.167) lower prices and evaluate this claim, students of religious education in urban areas (M = 3.24, SD = 1.255), $t(440) = -2.919$, $p = 0.004$. A difference between claims and B protection. Students of religious instruction coming and the city (M = 3.36, SD = 1.317) considered that the claim: Prayer and Faith helps me in resolving moral dilemmas and making the right decisions and significant as to have greater spiritual and moral weight than is considered Students of religious instruction from rural areas (M = 3.06, SD = 1.413), $t(443) = -2.327$, $p = 0.020$. The difference was noted in the allegations pray for forgiveness for the awareness of moral offense involved and the possible consequences of that sin. Students of religious instruction from the center (M = 3.51, SD = 1.226) this claim assessed more significant than it is made up of students of religious instruction from the village (M = 3.26, SD = 1.312), $t(442) = -2.252$, $p = 0.031$.

There was a statistically significant difference between the claims pray for forgiveness for respect of words from the Holy Bible and "forgive us our debts as we forgive our debtors" and places of residence of respondents. Students of religious instruction from the urban environment (M = 3.55, SD = 1.345) claim this estimate as more significant and are considered to have a greater weight than moral religious education than students from rural areas (M = 3.27, SD = 1.155), $t(442) = -2.252$, $p = 0.025$. All this speaks in favor of that respondents from urban areas have a greater awareness and a sense of the need of going to church and meeting with his God right in it as the icon of the Kingdom of Heaven on earth, and towards repentance and forgiveness, as a very important moments in building and nurturing personal relations, based on respect for each other.

The question of differences in the development of the system of faith-religious teachings, eschatology and age is disputed considering the use of single-factor analysis of variance (ANOVA). 4 groups are featured (Group 1 - 7 classes Elementary School; Group 2 - 8th grade elementary school; group 3 - 3 grade of high school; group 4 - 4 grade of high school). In this paper we have presented arguments and attitudes of students of religious education in which there is a statistically significant difference in relation to age, while subsequent comparisons using Tukey's HSD (Tukey's HSD) test revealed among which groups is this difference.

Table 7 - ANOVA - age (class) and eschatology

Claiming	N	F	p
I believe in God who created the world and gave us God Commandments and laws, based on which will reward us or punished for our actions and deeds in their lifetime *	438	4,159	0,006
I do not believe in God **	349	2,731	0,044
God is the eternal creator, legislator and judge righteous ***	436	3,946	0,009
I meet God in the Church when fallen candle for your health			

the health of their loved ones or for the repose of the soul of the deceased ****	438	3,671	0,012
Eternal life is the reward, and fair wages for a moral life according to the commandments of God *****	436	3,084	0,027
Eternal life is a life after death through the offspring, work and merit *****	431	2,817	0,039
Faith and prayer help me in solving moral dilemmas and making the right decisions for themselves and others of which depend *****	441	2,817	0,011
Forgive because of omissions or errors, no excuses other, but not forgetting that, as a precaution to the same sin does not happen again *****	432	4,326	0,005

* Claiming A, ** Claiming B, *** Claiming C, **** Claiming D, ***** Claiming E, ***** Claiming F, ***** Claiming G, ***** Claiming H

Table 8 - Means for ANOVA

Claims	Gr.	N	AS	SD	C.	Gr.	N	AS	SD	C.	Gr.	N	AS	SD
A	1	129	3,78	1,293	B	1	99	1,80	1,428	C	1	130	3,01	1,321
	2	86	3,71	1,405		2	66	1,33	.966		2	85	3,45	1,180
	3	103	3,21	1,480		3	80	1,96	1,603		3	101	2,85	1,161
	4	120	3,38	1,379		4	104	1,66	1,348		4	120	3,18	1,261
D	1	131	3,34	1,244	E	1	128	2,18	1,460	F	1	129	2,91	1,078
	2	85	3,22	1,294		2	81	1,83	1,321		2	84	3,29	1,267
	3	103	2,86	1,205		3	103	2,65	1,467		3	101	3,15	1,220
	4	119	2,97	1,312		4	122	2,42	1,157		4	180	3,04	1,034
G	1	130	2,95	1,397	H	1	130	3,06	1,173					
	2	87	3,33	1,327		2	86	3,51	1,176					
	3	104	3,54	1,358		3	101	3,28	1,069					
	4	120	3,20	1,326		4	120	2,94	1,368					

Inspection tables above, we conclude that no statistically significant differences at $p < 0.05$ for the claim:

I believe in a God who created the world and gave us the commandments of God and the laws based on which it will reward us or punish, $F(438) = 4.159$, $p = 0.006$. There are statistically significant differences between group 1 and group 3 ($p = 0.011$). The mean value of group 1 ($M = 3.78$, $SD = 1.293$) were significantly different from the average value of the group 3 ($M = 3.21$, $SD = 1.480$). In other words, students of religious education seventh grade, i.e. younger students, this claim are considered important, and evaluate it as a claim with greater moral weight than older students, students of religious education 3.razred high school, which speaks in favor of the younger students are at level heteronomous morality, while older students have a greater awareness of the eschatological morality, and are on the level of moral autonomy.

- I do not believe in God, $F(349) = 2.731$, $p = 0.044$. The difference is noticeable between the 2nd and 3rd groups. Students of religious instruction eighth grade elementary school for this assertion have an average score of 1.33 ($SD = 0.996$), while the students' religious teaching third grade secondary schools average mark was 1.96 ($SD = 1.603$). Based on these data we can say that older students this assertion rated as more important than the younger ones, which may, among other things, could be interpreted accepted the notion that students in adolescence have a strong need for identification, as well as being in conflict with authority, which in this case it is demonstrated in the field of faith in God, the presence of doubt and uncertainty in relation to it, i.e. lack of awareness of the need to develop eschatological morality in the context of the godlike personality and icons of God in us, as well as the potential for eternal life.

God is eternal creator, legislator and just judge, $F(436) = 3.946$, $p = 0.009$. The difference is noticeable between the 2nd and 3rd groups. The medium value of the group 2 was 3.45 (SD = 1.180), while the medium value of the 3rd group of 2.85 (SD = 1.161). Based on these data we can say that the younger students of religious education (the 8th grade of elementary school) this claim rated as more important than older students of religious education (3rd grade secondary schools), which indicates that younger students are on the heteronomous morality level similar to Old Testament relationship with God, as a legislator and a judge, while older students have a pronounced autonomous morality and eschatological consciousness based on the love of God.

- Encounter the God in the Church when kindle candle for health, loved ones, or for the repose of the soul of the deceased dear to me, $F(438) = 3.671$, $p = 0.012$. The difference is noticeable between 1 and 3 groups. The mean value of group 1 was 3.34 (SD = 1.231), whereas the mean value of 3 groups of 2.86 (SD = 1.205). We conclude that the effect of age on this claim as follows: younger students of religious education, this claim assessed more significant than the older students of religious instruction, which tells us that younger students their relationship to God more often achieved through going to church and pray with burning candles, while older students have a greater eschatological morality that sees the relationship with God in the Holy Liturgy and Holy Communion.

-Eternal Life is the reward, and fair wages for a moral life according to the commandments of God $F(436) = 3.084$, $p = 0.027$. The difference is noticeable between 1 and 4 groups. The mean value of group 1 was 2.18 (SD = 1.460), whereas the mean value of 3 groups of 2.42 (SD = 1.157). On the basis of average values come to the conclusion that the older students of religious education this claim considered more significant and gave it greater moral weight than the students of religious education of younger ages, which contradicted the findings of previous results, which speaks in favor of the older students have a greater eschatological (expressed terminology in the field of morality: autonomous) morality of the younger. This finding is based on the conventional notion of morality, as well as access to eternal life through the principles of reward and punishment, indicating the juridical nature of the relationship with God and the degree of heteronomy of morality. This is a proof that the eschatological morality doesn't finish and doesn't fully acquired at level of secondary school students, but it is achieved by continuous, lifelong growing up in an intellectual and virtuous way. Although they have intellectual knowledge which affects the formation of moral attitudes, pupils in primary and secondary schools still do not build autonomous morality completely, nor exalted awareness of growing up towards eschatological morality and eternal life at the level of a love relationship with God.

- Eternal Life is a life after death through the descendants, deeds and merits, $F(431) = 2.817$, $p = 0.039$. The difference is noticeable between 1 and 4 groups. Students of religious instruction seventh grade elementary school for this assertion have an average score of 2.91 (SD = 1,078), while the students of religious education fourth grade of secondary schools have an average score of 3.04 (SD = 1.034). Students of religious education of older people assessed this claim as a claim of greater importance and moral weight than younger students of religious education, which contradicted the previous results, who spoke in favor of the older students have a greater eschatological (autonomous) morality and awareness of opportunities eternal life in fellowship with God in the Church of the younger students. These findings can be interpreted in the same way as in the segment of the concept of eternal life as a reward and just pay for the moral life according to the commandments of God.

-Faith and prayer help me in solving moral dilemma and making the right decisions for themselves and others come to depend on, $F(431) = 2.817$, $p = 0.011$. The difference was observed between group 1 and group 3. The first group has an average score of 2.95 (SD =

1.397), while the third group has an average score of 3.54 (SD = 1,358). We conclude that the older students of religious education claim more measured, attributing her greater spiritual significance of the younger students of religious instruction, which indicates that older students have a high awareness of the need for faith and prayer in the context of high quality interpersonal relationships, and built an autonomous morality of younger students.

- We forgive for forgiveness of sins of omission or without excuse another, but not to forget that, as a precaution to not repeat the same sin, $F(432) = 4.326$, $p = 0.005$. The difference was observed between group 1 and group 2, and between group 2 and group 4. The first group has an average score of 3.06 (SD = 1,173), the second group has an average score of 3.51 (SD = 1.176), and the fourth group has an average score of 2.94 (SD = 1,368). Based on these data we conclude that students of religious education of younger ages differ in the assessment of these claims, and that students of religious education of older people claim this less valued and attach it less moral significance of the younger students of religious education, because they have a higher awareness of justification parting with the repentance of sinners, not only on a priori forgiveness, as a fulfillment of God's commandments form. Therefore, we can conclude that older students have built an eschatological morality of the younger, and that is at the level of moral autonomy, which is consistent with Piaget's theory of moral development, characterized by intentionality (younger children are condemned only done evil whose consequences are visible, and older take into account the intention to do something), relativity (younger children have a black and white picture of good and evil, and the elder recognize the relativity of boundaries between them), and the independence of sanctions (younger children see evil in an act because it accompanied by sanctions and older separating the act of sanctions). (Popović, 1978: 29)

CONCLUSIONS AND PRACTICAL IMPLICATIONS

After the analysis and interpretation of the results of this research the following conclusions can be done: the current state of morality of young people - students of religious education Orthodox Christians in Serbia - is encouraging, considering that the majority of respondents have a high moral consciousness (developed autonomous morality), and developed an eschatological morality: girls on higher grade than boys, older students at a higher level than younger, children from urban areas at a higher level than rural children, which is analyzed in more detail in the section on findings and interpretation of the results of this study. These results provide motivation for further intensive work necessary to achieve the objectives and tasks of religious instruction, because it can be observed that there is the possibility of realization of moral education through religious teaching in public schools in Serbia. The Church through religious education in public schools present the Republic of Serbia is realized and enhances religious awareness and involvement of young people in their personal fruitful testimony and active participation in the life and work of the Church today, morally educating them and focusing on growing up in the moral life.

Of crucial importance for contemporary mission of the Church is the fact that it is now realized in the context of neo-patristics, Eucharistic theology, where it will be the Church and its identity are defined as liturgical - The Eucharist is the one in the true sense of the word church makes it what it is - the Body of Christ, giving us the ability to foretaste eternal life and the realization of the eschatological level of morality.

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Ninoslav Kačarić was born in Zrenjanin on 13th December 1977. After completion of Zrenjanin Gymnasium he graduated from the Theological Faculty of the Serbian Orthodox Church in Belgrade in 2002, gained a master's degree at the Orthodox Theological Faculty "Basil of Ostrog" in Foča, University of East Sarajevo in 2014. Since 2002 he has held the position of Secretary Bishop, of the Diocese governing board and coordinator for religious education Serbian Orthodox Diocese of Banat, as well as the editor in chief of the magazine "Banat Journal". He has been the priest at the Church of St. Theodore of Vršac in Vršac since 2004. He has published several books and numerous articles in the field of pedagogy, psychology and theology, and took part in several international conferences. His doctoral thesis entitled "The contribution of religious teaching morality of young people," was defended at the Faculty of Philosophy in Novi Sad, Department of Education, in 2014.