

Methodical Approach in Catholic Religious Education in Kindergartens in Bosnia and Herzegovina

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In this paper, the authors explore the methodical approach in Catholic religious education in kindergartens in Bosnia and Herzegovina. The theoretical framework is represented by the concept of holistic education. It also includes spiritual education, in the case of this study, religious education. The aim of the empirical part of the research is to determine the methodical elements of religious education in preschool institutions in Bosnia and Herzegovina (types of religious educational activities in religious education of preschool children and their representation, religious climate) and to compare public kindergartens with Catholic kindergartens. The results indicate that practical and spontaneous religious activities are often used in the introduction of children to faith, while artistic activities are moderately used that religious activities are more often

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realized with the whole group, and average individualization, and that there is no statistically significant difference in the investigated elements of religious education between public and Catholic kindergartens.

Key words: *religious education, preschool children, public and Catholic kindergartens.*

Introduction

When considering the religious education of preschool children, we are faced with two questions: (a) what are the benefits of religious education of preschool children and (b) which methods are to be used.

Children's spirituality is often overlooked, although research shows positive effects of religious education.¹ In recognizing the holistic approach² to the child's development, contemporary scientists point out that besides the physical, intellectual, emotional and social aspect of a personality, the child possesses also a spiritual nature, an essential prerequisite of their personality, of the need to nurture and develop children's spirituality through adequate education, and the significance of the Church in the educational process is noticeable.³ Gardner⁴ in his multi-intelligence theory (MI), supports a holistic approach in education and observes that a human being has nine different intelligences whose development in childhood need to be balanced and stimulated equally and adequately. He also emphasizes the existential intelligence based on deliberation of the meaning of life, religious and moral attitudes and life according to them. He reveals the child's spiritual potential through the questioning of the world and of the Creator and believes that a child should always be given an explanation and never left in a doubt. It is necessary to support a child's interest and research, to encourage discovering and to provide optimal conditions for the development of existential intelligence.

¹ Jane BONE, Breaking bread: spirituality, food and early childhood education, *International Journal of Children's Spirituality*, 10 (2006) 3, 307-317, 315; Kathleen HARRIS, Reconceptualizing spirituality in the light of educating young children, *International Journal of Children's Spirituality*, 12 (2007) 3, 263-257, 268-269; Samta PANDAYA, Spiritual education programme (SEP) for enhancing the quality of life in kindergarten school children, *Pastoral Care in Education*, 37 (2019) 1, 59-72, 67-68.

² Špela AVŠIČ, Tadej RIFEL, Holistic Pedagogy and Early Childhood Education, Good Shepherd Kindergarten – St. Stanislav's Institution in Ljubljana, *Nova prisutnost*, 17 (2016) 3, 429-441, 430.

³ Marina NOVINA, Obrazovanje i evangelizacija, *Nova prisutnost*, 17 (2019) 1, 111-124, 111.

⁴ Howard GARDNER, *Disciplinirani um*, Zagreb, Educa, 2005; Fred LUNENBURG, Melody LUNENBURG, Applying Multiple Intelligence in the Classroom, *International journal of scholarly academic intellectual diversity, Applying Multiple intelligence in the classroom*, 1 (2014) 16, 4.

American psychologist and theologian Fowler,⁵ considering insights into personality development by Piaget, Kohlberg, Erikson, Levison, Jung, Kegan and Seleman, formulates his religious belief development theory, which is closely related to a person's internal and social development. He notices that religious belief development starts as early as in the preschool years. Fowler describes a period until the end of the first year as the pre-stage of religious belief, while the period between 16-24 months of age until 6 or 7 years of age is characterized by intuitive-projective belief that is complemented by the child's preoperational form of thinking.⁶

The results of the empirical research indicate the various effects of religious education. On the sample of more than 5000 Christian preschool children in 15 cities (in Europe, USA, Canada and Australia) it was found that participation in a religious educational program had positive effects on the quality of life of children, as identified by the application of the test Child Quality of Life Self-Questionnaire.⁷ Research of religious education in kindergartens in New Zealand also shows positive effects.⁸

Different strategies and methodical approaches can be used in the development of religious education programs.⁹ One of the methodical approach to religious education, which is often used as a starting point, or was entirely taken over in religious education in many countries, including traditionally Catholic countries from the region, is the Catechesis of the Good Shepherd (below CGS). CGS, a religious program for preschool religious education developed by the followers of Maria Montessori Sofia Cavalleti and Gianna Gobbi, based on the Montessori method and Catholic theology.¹⁰ Montessori dedicates more attention to religious belief development at this stage of life, discovering that a child's basic trust and therefore the very root of belief can be traced back to the prenatal stage.¹¹ In her pedagogical work with preschool children, exposing the children's hidden world, Montessori points to their need for love and the hidden bond between the child and God through love, joy and wonder through

⁵ James FOWLER, *Stages of Faith*, New York, Harper Collins, 1995, 56-64.

⁶ *Ibid.*

⁷ Samta PANDAYA, Spiritual education programme (SEP) for enhancing the quality of life in kindergarten school children, *Pastoral Care in Education*, 37 (2019) 1, 59-72, 68.

⁸ Jane BONE, Breaking bread: spirituality, food and early childhood education, *International Journal of Children's Spirituality*, 10 (2006) 3, 307-317, 313-314.

⁹ Jennifer MATA, *Spiritual Experiences in Early Childhood*, New York, Routledge, 2015, 115-127, 149.

¹⁰ Gianna GOBBI, *Skupaj z otroki prisluhnimo Bogu: nekatera načela metode montessori, prilagojena za katehezo otrok*, Ljubljana, Uršulinski zavod za vzgojo, izobraževanje in kulturo, 2006, 5; Sofia CAVALLETI, *Otrokove verske zmožnosti*, Ljubljana, Uršulinski zavod za vzgojo, izobraževanje in kulturo, 2008, 15-23.

¹¹ Erika PRIJATELJ, Pedagogika M. Montessori in predšolska verska vzgoja, *Bogoslovni vestnik*, 70 (2010) 4, 565-575, 571-573.

the ability of silence and contemplation.¹² Religious education should be deliberated in a way that is child-friendly and appropriate.

This program strives to bring the person of Christ and his relationship with man closer to children through Bible stories for children, dramatization, art, parables, religious symbols and conversations about the life and work of Christ, artistic and practical liturgical activities through which children discover religious content. The program follows the liturgical year and important dates, and the central content is based on the *kerigma*, the announcement that presents joyful news for all people. The methodical elements of CGS are fundamentally, coherently, formally and firmly structured in terms of methods, requirements for teachers and work conditions. The teacher is an unobtrusive observer who needs to respond to the unspoken requests of a child (»help me to do alone; help me to decide on my own, help me come closer to God on my own«).¹³ The approach to the child is such that each child is allowed to be fully engaged in individual work or in pairs and smaller groups.

Early childhood religious education achieves its effects regardless of where it is performed – in the broader or wider family, in the local community, at a religious institution, a preschool institution, etc. As Lepičnik Vodopivec¹⁴ points out, it is important to understand pre-school children's education as a process of socialization, intellectualization, cultivation, and humanization. The question nowadays is whether to leave religious education only to the family and parent's choice or to institutionalize religious education in educational preschool institutions. The question of religious education in kindergartens is a matter of social controversy, conflict of thought, attitudes and interests. This is one of the reasons why we come across diverse approaches to religious education in preschool institutions in different countries but also in different institutions within a country.

1. Method

The legislative regulation of Bosnia and Herzegovina does not limit religious education to the form of non-confessional (Okvirni zakon o predškolskom odgoju i obrazovanju u Bosni i Hercegovini 2007 / Framework Law on Preschool Education in Bosnia and Herzegovina 2007),¹⁵ Considering that in Bosnia and

¹² Maria MONTESSORI, *Otkriće deteta*, Beograd, Propolis Books, 2016, 323-343; Sofia CAVALLETTI, *Otrokove verske zmožnosti*, Ljubljana, Uršulinski zavod za vzgojo, izobraževanje in kulturo, 2008, 38-39.

¹³ Cavalletti, *Otrokove verske zmožnosti...*, 39; Gobbi, *Skupaj z otroki prisluhnimo Bogu...*, 88.

¹⁴ Jurka LEPIČNIK VODOPIVEC, Sodelovanje vrtca s starši kot dejavnik kakovosti vrtca, *Revija za elementarno izobraževanje*, 3 (2010) 2-3, 63-78.

¹⁵ Okvirni zakon o predškolskom odgoju i obrazovanju u Bosni i Hercegovini, PSBiH 122/07 (30.10.2007); <http://fmon.gov.ba/Upload/Dokumenti/5764ae23-c423-404b-b6d5->

Herzegovina there are three nations of different religions, there are three methodical approaches in preschool religious education which are realized depending on the area. In Bosnia and Herzegovina, 14 Catholic kindergartens with around 1,400 children were registered¹⁶, which is about 5.38% of the total number of children enrolled in kindergartens in the regular preschool program.

Through the empirical research, we wanted to examine the approach to religious education in preschool institutions in Bosnia and Herzegovina more thoroughly, since there are no officially established programs for religious Catholic education in neither religious nor public kindergartens with mainly Catholic populations – we noticed that religious education is performed in both types of institutions. In other words, we are interested in the types of educational activities aimed at religious upbringing of preschool children and their representation, the forms of work being applied, educational tools, the materials and social environment in which the religious climate is built up within separate (Catholic) and public kindergartens. Therefore, we could say that the aim of the research is to determine the methodical elements of Catholic religious education of preschool children in kindergartens in Bosnia and Herzegovina and examine the difference between public kindergartens and Catholic kindergartens.

Two main hypotheses (H1 and H2) were set in line with the research goal and are proved by means of specific hypotheses.

(H1) Children are introduced to religious content through different types of and approaches to educational activities in religious and public kindergartens. We investigated the first main hypothesis through three specific hypotheses:

1a) We can identify various educational activities for the adoption of religious contents in religious kindergartens.

1b) We can identify various educational activities for the adoption of religious content in public kindergartens.

1c) Teachers have different approaches for the realization of religious activities (activities with the group as a whole as well as individualized activities).

(H2) There is a statistically significant difference in the religious climate (elements of devotion, the belief of the teachers about the importance of religious education and the representation of religious activities) in religious and public kindergartens.

We examined the second main hypothesis through three specific hypotheses:

2a) There is a statistically significant difference in the representation of elements of devotion in religious and public kindergartens.

c723dea62cc9_Okvirni%20zakon%20o%20pred%C5%A1kolskom%20odgoju%20i%20obrazovanju%20u%20Bosni%20i%20Hercegovini.pdf (18.12.2018).

¹⁶ KONFERENCIJA VIŠIH REDOVNIČKIH POGLAVARA I POGLAVARICA BiH, Povjerenstvo za predškolski odgoj, <http://www.redovnistvo.ba/hr/page.php?id=52> (07.04.2019).

2b) There is a statistically significant difference in the representation of attitudes about religious education in religious and public kindergartens.

2c) There is a statistically significant difference in the representation of various children's activities of religious content in religious and public kindergartens.

The variables of the research are based on the framework within which children adopt religious contents, learn about Christianity, and are raised in the spirit of Christianity, which is also the frame that forms a religious climate within a preschool institution. The representation of the religious climate depends on a number of factors: mainly on the grownups who serve as a model of behaviour, i.e., the religious conviction and godliness of an adult, their beliefs about the importance of religious education of pre-schoolers, but also the activities through which children become acquainted with Christianity in accordance with their own interests, capabilities and specific preschool age. Therefore, through the variable that we have identified as the religious climate in the kindergarten, we studied three research variables: elements of preschool teachers devotion, attitudes of preschool teachers about the importance of religious education of preschoolers and the application of children's activities of religious content in preschoolers religious education (practical activities, artistic activities, situational (spontaneous) activities (in relation to the social and material context), individualized activities, activities with the whole group).

We have designed our own research instruments for the needs of our work: a survey with Likert's type rating for preschool teachers (teacher assessment scale in terms of religious education – SPORO). Since this is the instrument on the basis of which data are obtained by self-awareness and self-assessment of the respondents based on their answers, the presence of subjectivity and non-objective assessment of the respondents must always be taken into account.

The instrument contains 50 statements (items) relating to devotion and attitude of a preschool teacher in terms of religious education and his/her methodical approach to work with children. Preschool teachers' estimation on the levels of representation investigated activities and methodical elements presented in the instrument items are evaluated by numbers from one to five (Likert's five-point scale). For example, if the teacher estimates that are never applied specific activity, he will select the number one; for rarely realized activity will select the number two; for representing the central activity he will select three; for frequently performed activity number four, and for the activity realize on daily bases will select five. The internal consistency of this instrument is extremely high, as indicated by the calculated Alfa Crombach coefficient of 0.96.

The sample is appropriate and consists of 50 preschool teachers of Catholic preschool children in Bosnia and Herzegovina (Catholic and public kindergartens each participated with 25 preschool teachers) from the cities of Mostar (8 preschool teachers), Sarajevo (26 preschool teachers) and Livno (16 preschool teachers) from the kindergartens »Kuća na kamenu«, »Sunce«, »Zvončić«, »Ra-

doboljša«, »Mrvica«, »Sveti Josip« from Mostar, »Srce« and »Sveta obitelj« from Sarajevo, and »Sunčev sjaj« from Livno. 45 preschool teachers are lay faithful, 5 are women religious, two of whom have completed a theological study, and others who have not undergone basic training for religious education in kindergartens. The research was conducted during the Academy year 2017/2018.

Data collection for the quantitative part of the research was carried out by the use of a surveying technique for preschool teachers.

Data processing (statistical) includes the calculation of: arithmetic mean, standard deviation, Chi-squared test, t-test, Alpha Crombach coefficient, and Kolmogorov-Smirnov test.

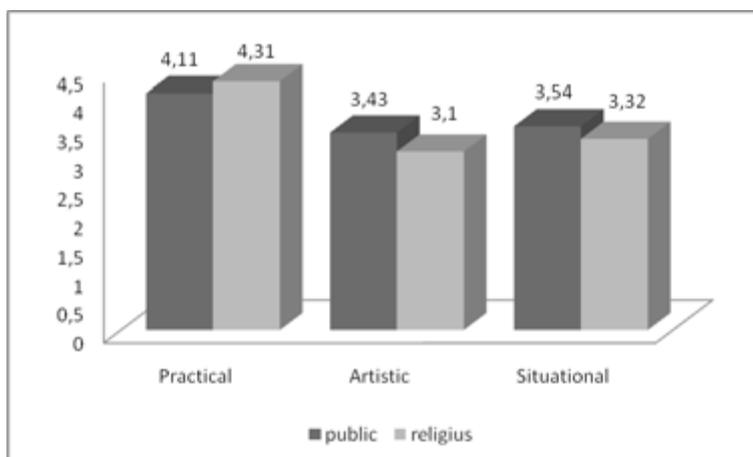
2. Results and interpretation

Examine the first main hypothesis through three specific hypotheses

Data about preschool teachers' estimation on the presence of various activities, we collected by the five-point Likert's scale, statistically, where the numbers show the application (1-never; Rare-2; 3-average, 4-often, always-5).

Based on the data collected, we highlighted the representation of three types of activities and presented them in Graph 1, thus proving the first and second specific hypotheses of the first main hypothesis.

As we can see, the most often performed children's activities of religious content are practical activities such as ordinary prayer, church attendance, visiting religious buildings, preparation for and celebration of religious holi-



Graph 1: Preschool teachers' estimation representation of the various activities of religious content in public and religious kindergartens (arithmetic mean).

days etc. Childhood prayer is a spiritual experience that can be performed on a variety of occasions: before meals, before sleeping, while visiting a church, and so on. During religious holidays, children can participate in the preparation of the dining room, decorating the space and the like. Thus, in everyday life and educational work, there are numerous opportunities for practical religious activities and these activities are the most prominent in preschool institutions. The next ones in the mean of representations are spontaneous and unplanned activities that take place in the spiritual social context of the environment in which the child resides, in situations where it is worthwhile receiving religious instruction or support. If the material environment is so placed that the child comes into contact with religious content in the centre of faith or in contact with religious objects in the kindergarten group on a daily basis, conditions for spontaneous religious experiences and activities are created. The artistic activities of religious content are moderate in both public and religious kindergartens. Such activities provide a spontaneous spiritual experience in which the emotional dimension, the creative game, and intense moments of admiration and wonder are emphasized.¹⁷ Musical, literature, painting, drama, dance and other creative activities of preschoolers can act as good media for religious content because they allow children to symbolically express their emotions towards God and everything that God created. Also, all these three types of activities are accentuated in the CGS¹⁸ but are adequately systematized and structured in a religious program.

Table 1 presents the mean values of preschool teachers' estimations on the representation of activities and approach of religious content in all the kindergartens collected by the five-point Likert's scale where numbers indicate the level of representation of certain activities (1-never, 2-rare, 3-average, 4-often; 5-always). Contemporary methodical settings take into account individualization as an essential prerequisite of educational work. It respects and begins with the personality and individuality of each child. Since faith is based on personal and inner experiences and on the relationship with religious content and knowledge, it would be desirable to individualize it in religious education. Preschool teachers often practice activities of religious content with the whole group (M = 3.59), and apply average individualization (M = 3.44) (see Table 1). They individualize their work through activities in small groups, in the religious centre, through spontaneous activities in the social context and through

¹⁷ Alojzije HOBLAJ, *Otkrivamo i upoznajemo svijet zajedno - vjerski odgoj djece predškolske dobi u suradnji obitelji i vrtića*, Zagreb, Nacionalni katehetski ured Hrvatske biskupske konferencije, 2000, 196; Ana Thea FILIPOVIĆ, Marija LIPOVAC, *Umjetnost riječi u navještanju Riječi, Crkva u svijetu*, 45 (2010) 1, 31-55, 53-54; Špela AVŠIČ, Tadej RIFEL, *Holistic Pedagogy and Early Childhood Education, Good Shepherd Kindergarten – St. Stanislav's Institution in Ljubljana, Nova prisutnost*, 17 (2016) 3, 429-441, 437-439.

¹⁸ Gobbi, *Skupaj z otroki prisluhnimo Bogu...*, 40-80; Cavalletti, *Otrokove verske zmožnosti...*, 122-124, 136-139, 170.

individual interaction with the child. Therefore, the third special hypothesis of the first main hypothesis is proven. In the Montessori program,¹⁹ as well as in CGS,²⁰ most activities are performed individually, in pairs or in a small group where each child is carefully monitored and an individualized approach in activities is respected. Based on the presented data (Graph 1 and Table 1) and their interpretations, we can conclude that (H1) the main hypothesis is proven by its three specific hypotheses.

Table 1: Preschool teachers' estimation activities of religious content in all kindergartens

Type of children's activities of religious content	M	SD
Practical	4,21	0,78
Situational (Spontaneous)	3,43	0,93
Artistic	3,27	1,05
Individualized	3,44	1,07
With the whole group	3,59	0,81

Note: M = arithmetic mean; SD = standard deviation.

Examine the second main hypothesis through three specific hypotheses

1. In order to establish whether there were any possible differences in the intensity of the elements of devotion in preschool teachers in two types of kindergartens, we applied a Chi-square test (nonparametric variables). The calculated Chi-squared test ($\chi^2 = 15.937$) is not statistically significant ($p = 0.101$), and there is no statistically significant difference in the emphasis of devotion of teachers in public and religious kindergartens, so the first specific hypothesis of the second main hypothesis can be rejected.

2. We studied the representation of affirmative attitudes of preschool teachers about the importance of religious education in public and religious preschool institutions and applied a Chi-squared test. The results suggest no statistical significance ($\chi^2 = 20,139$; $p = 0,325$). Thus, the teachers in public and religious kindergartens do not differ in their opinion on the importance of religious education in kindergartens. Guided by the results and their interpretation, another specific hypothesis of the second main hypothesis can thus be rejected.

3. Through graphically presented results (Graph 1) we can see that there are some differences in the representation of religious activities in public and re-

¹⁹ Maria MONTESSORI, *Otkriće deteta*, Beograd, Propolis Books, 2016, 344; Melita KORDEŠ DEMŠAR, *Pedagogika Montessori*, *Sodobna pedagogika* 58 (2007) 4, 80-91, 82-86; Gobbi, *Skupaj z otroki prisluhnimo Bogu...*, 87-88.

²⁰ Gobbi, *Skupaj z otroki prisluhnimo Bogu...*, 49, 65; Cavalletti, *Otrokove verske zmožnosti...*, 38-47.

ligious kindergartens. Using the Kolmogorov-Smirnov test, we performed the parametric evaluation of variables of different religious activities. We wanted to test whether the observed phenomena are spreading within the statistical standard Gaussian curve. We have concluded that the occurrences are normally spread and the application of parametric statistical procedures can be accessed.

To prove the third specific hypothesis of the second main hypothesis, the t-test for independent samples was used to determine whether there were statistically significant differences between the representation of children's activities of religious content in public and religious kindergarten. The calculated data are shown in Table 2. T-values are not statistically significant (for practical activities $t = -0.9$, $p = 0.37$, for artistic activities $t = 1.16$, $p = 0.25$, for situational (spontaneous, free) activities $t = 0.81$, $p = 0.43$), because p for the corresponding t-values is higher than the significance level 0.01 and 0.05. Although there is a slight difference between the activities in public and religious kindergartens, it is not statistically significant (Table 2) and the third specific hypothesis of the second main hypothesis may be rejected.

Standard deviations (SD) of arithmetic means of some activities in religious kindergartens are significantly high (SD = 1.27 for artistic activities; SD = 1.23 for situational activities). Standard deviation is the most precise and reliable measure of the variability of a phenomenon. The high standard deviations indicate an emphasized scattering of results and a mismatch of responses. Thus, preschool teachers in religious kindergartens are very different in the practicing of artistic and situational activities of religious content. The reason for this may be the fact that teachers differ in their devotional life – some are women religious, while the others are lay faithful.

Table 2: The difference in the representation of children's activities of religious content in public and religious kindergartens.

Types of activities	Kindergarten	N	M	SD	t	P
Practical	Public	25	4.11	0.8	-0.9	0.37
	Religious	25	4.31	0.75		
Artistic	Public	25	3.43	0.88	1.16	0.25
	Religious	25	3.1	1.27		
Situational (Spontaneous)	Public	25	3.54	0.67	0.81	0.43
	Religious	25	3.32	1.23		

Note: N-number of respondents; M = arithmetic mean; SD = standard deviation; t -value; p = statistically significant difference.

Similar results were obtained by Filipović and Rihtar in a quantitative empirical study on a sample of 471 religious' teachers in Croatia.²¹ By studying the characteristics of religious teachers, it was found that there are differences in religious education in relation to their type of spirituality.

Since none of the specific hypothesis have been proven, the second main hypothesis can be completely dismissed and on the basis of this it can be stated that the religious climate is statistically not significantly different in religious and public preschool institutions. The reasons for this are multiple, and some of them are certainly: the community's affection for religious education, the lack of a special religious program for religious education in religious kindergartens, and insufficient education of preschool teachers.

Catholic kindergartens in Bosnia and Herzegovina implement their own methodical approaches of religious education into the regular public curriculum. The activities follow the cycle of the liturgical year, and are primarily practical, situational and occasionally artistic, which is very similar to the activities in the CGS. Individualization is applied in educational work with children, but Bosnian preschool teachers prefer performing children's activities of religious content with the whole group, which is one of the methodical differences compared to the CGS. The methodical approach of Catholic religious education in Bosnia and Herzegovina is not precisely structured and unified, and educators have the freedom (and / or are left to themselves) to search for methodical solutions (the choice of content and religious activities, resources, materials and equipment of the centres) following the cycle of the liturgical year with basic recommendations of the Catholic Church.

Conclusion and discussion

In our research of religious education, we found that children are introduced to religious content through different types of and approaches to educational activities in religious and public kindergartens. We identified three most common groups of activities in religious education: practical, artistic and situational (spontaneous, free) educational activities for the adoption of religious content. We found that there is no statistically significant difference in the religious climate (elements of devotion, the belief of the teachers about the importance of religious education and the representation of religious activities) in religious and public kindergartens in Bosnia and Herzegovina.

These results open up new research questions, for example: it would be interesting to see the parents' views on religious education as well as examine

²¹ Ana Thea FILIPOVIĆ, Stanko RIHTAR, The Characteristics of Religious Education Teachers and Respecting Diversity in Religious Education in Croatia, *Religious Education*, 112 (2017) 4, 366-380.

the religious education of other nations of Bosnia and Herzegovina. In addition, further research using a qualitative methodology would provide a better understanding and deeper consideration of the problem.

Despite affirmative educational attitudes and the ubiquity of religious education, no unified curriculum exists. Furthermore, the training and education of personnel varies from kindergarten to kindergarten. This suggests a need for the development of shared programs for religious education in kindergartens in Bosnia and Herzegovina. For example, in the Republic of Croatia, the Catholic Religious Education Program was formulated at the Croatian Bishop's Conference and approved by the Minister of Science and Education.²²

²² Marijana MOHORIĆ, Doprinos vjerskog odgoja cjelovitom razvoju djece rane i predškolske dobi, *Magistra Iadertina*, 12 (2017) 1, 59-73, 62.

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Metodički pristup katoličkom vjerskom odgoju u vrtićima u Bosni i Hercegovini

Sažetak

U radu se istražuje metodički pristup katoličkom vjerskom odgoju u dječjim vrtićima u Bosni i Hercegovini. Koncept holističkog odgoja teorijski je okvir koji uključuje duhovni odgoj, u ovom istraživanju religijski odgoj. Cilj empirijskog istraživanja je utvrđivanje metodičkih elemenata religijskog odgoja u predškolskim ustanovama Bosne i Hercegovine (vrste odgojno-obrazovnih aktivnosti u religijskom odgoju predškolske djece i njihovu zastupljenost, religijsku klimu) te ih usporediti između javnih i katoličkih vrtića. Rezultati upućuju na to da se često provode praktične i spontane vjerske aktivnosti kada se djeca upoznaju s vjerom, dok su umjetničke aktivnosti osrednje zastupljene; češće se religijske aktivnosti ostvaruju s cijelom grupom, a osrednje se individualizira odgojni rad, te da nema statistički značajne razlike u istraživanim elementima vjerskog odgoja između javnih i katoličkih vrtića.

Ključne riječi: javni i katolički vrtići, predškolska djeca, vjerski odgoj.

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