



Analysis of the Activities of Religious Youth Organizations: the Civil-Patriotic Direction of Education

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Abstract

Civil and patriotic education of the younger generation in religious organizations was the leading activity of the German government at the beginning of the twentieth century. The Catholic and Protestant (Lutheran) branches of the German Church were an active social force, they were able to take into account the social situation in matters of maintaining law and order among young people. The purpose of the article is to describe the German religious adolescent organizations of the beginning of the XX century, their role, and their place in the civil and patriotic education of students. Systematic and historical-cultural approaches are used in the work. They demonstrate the essential characteristics of religious organizations in Germany during the period under review, their main types, and justify theoretical conclusions about the expediency of this work. The civil-patriotic education of teenagers in religious organizations was a purposeful work of the German government of Germany. Two main types of civil-patriotic education are presented. The first type was implemented in Catholic youth organizations. The second type is Protestant (Lutheran) youth organizations. Opposition to anti-government sentiments among the younger generation was the main task in the activities of religious organizations. This article is necessary for methodologists, educators, teachers to study the historical experience of the younger generation's participation in positive civic activities.

Disciplinary: Education, History of Education, Youth Studies (Upbringing of the Younger Generation); Religious & Believe Studies.

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1 Introduction

The problem of civil and patriotic education of the younger generation is being actualized in the period of instability of international relations, the involuntary growth of aggression, misunderstanding between state leaders and entire peoples. Directing the moods of the student youth in the direction of forming a love for the Motherland, loyalty, and respect for the authorities, giving the youth activity the character of peaceful work for the benefit of the Fatherland – these and other tasks are constantly facing the state, teachers, the parent community engaged in educational activities (Belentsov et al., 2017).

In this regard, an appeal to the historical experience of civil and patriotic training of students in Germany at the beginning of the twentieth century will undoubtedly serve as a positive example of involving young people in creative work for the prosperity of their homeland. The religious associations of Germany at the beginning of the twentieth century had a certain set of moral principles that are part of its religious revelation. Catholic and Protestant children's organizations were a kind of repository of both their own history and the history of the country in which they existed. They carried out this function both by accumulating and generalizing religious information and by forming a system of worship, traditions, and rituals that also performed this function. This function is especially pronounced in Protestant organizations that relied on the national idea.

2 LITERATURE REVIEW

The historiography of the article includes the pre-revolutionary period. The works of Dinze (1909), Pilenko (1906), Kuleshov (1916) refer to this time.

The problem of civil-Patriotic education of students in Germany, during the study period, was described with ideological overtones (Vasilyev, 1921; Dianin, 1926; Miroszewski, 1924; Reinhard & Hoppe, 1928) in the Soviet historiography.

The works on German youth organizations by Levitin (1916), Schiller (1918), Shlyunts (1917), Munzerberg, Schiller (1924) acquire considerable value.

3 Method

The systematic, historical, and cultural approaches that allowed to identify the essential characteristics, patterns, and principles of civil and patriotic training of schoolchildren in Germany at the beginning of the XX century, its main types, as well as the justification of the theoretical conclusion about the expediency of this work, formed the methodological basis of the study.

The principles of systematic historicism, which helped the authors to analyze the activities of military youth organizations in Germany at the beginning of the XX century, are the basis of the work (Vasiliev, 1921).

Problem-chronological and comparative methods used for classifications, comparisons, characteristics of various youth associations in Germany of the studied period played a special role.

The identification of cause-and-effect relationships, the unity of theory and practice within the framework of modern approaches to the study of historical and pedagogical phenomena was carried out (Dianin, 1926).

The descriptive method of religious youth organizations of German youth in the early XX century, a retrospective analysis of the pedagogical experience of working with the younger generation is used in the work.

The rejection of the ideological component of historical materials published after the revolution of 1917 allows us to revise the results of researchers on this problem.

The originality of the work consists of an attempt to characterize the issues of civil and patriotic training of young people in Germany at the beginning of the twentieth century from the position of objectivity (Kuleshov, 1916).

The approach implemented by us reflects the unity of the main directions of the principle of historicism in historical and pedagogical science.

4 Results and Discussion

4.1 Back to the History Question

The origin of religious organizations of teenagers took place in Italy in the XVI century. The Jesuit Leunis founded the first youth organization «Marianishe Sodalitat» in Naples. Its motto is progress in science and piety («Progressus in Pietate et studies») (Pilenko, 1906).

The first circles of young people in Germany were founded in Cologne (1578), Emmerich (1611), Trier (1617) – for students from vocational schools; in Cologne (1635) – for young soldiers; in Aachen – for young needleworkers, Munich (1644) and Augsburg (1649) – for teenagers who studied handicraft skills.

In the XVII and early XVIII centuries, a large number of circles existed, especially in Bavaria, Westphalia, and the Rhineland.

The Catholic clergy, with their inherent farsightedness, turned their attention, first of all, to the unprotected segments of the population and those teenagers who were easily involved in anti-government activities. The youth of the lower socio-economic strata quite easily united on religious grounds, without adapting to their economic needs and without putting forward any social programs.

In the second half of the XVIII century, the weakening of the activities of religious organizations occurs. By the beginning of the XIX century, they completely cease to operate. Researcher V. Miroshesky finds two explanations for this.

Firstly, the social atmosphere of that time was saturated with rationalistic and atheistic ideas. The «militant syllogism» was a tool in the hands of the bourgeois leaders. He actively crushed Catholic dogmatics, undermined church authority, and magically turned its bearers into pathetic, almost comic figures (Miroshesky, 1923).

Secondly, the Catholic representatives themselves have not yet had time to adapt to the new demands of the younger generation, they have not "spoken" with the youth in a clear and consonant language (Miroshevsky, 1923).

Therefore, young people were reluctant to join religious organizations. Teenagers considered them insufficiently modern and relevant.

4.2 Catholic Youth Organizations

Figure 1 and Table 1 show various German Catholic youth organizations in the late XIX-early XX centuries.

Table 1: Catholic Youth organizations in the late XIX-early XX centuries.

No	Name of the organization	Purpose of the activity	Number of participants
1.	The Union of Apprentices	Educational work among artisan youth, taking into account Catholic traditions	500
2.	Association of Catholic Youth Societies	Religious and moral education	363
3.	Cheerful brook	Preventing illegal behavior of the younger generation	700
4.	Young brook	Preventing illegal behavior of the younger generation too	350
5.	New Germany	Desire to protect the participants from being carried away by various radical theories and education them in the traditions of respect for the church, family, and state authority	250
6.	Great German youth	Extremely conservative positions in the issues of youth education	300

4.2.1 The Union of Apprentices

In 1849, the Catholic priest Adolf Kolping founded the "Union of Apprentices". This organization has set itself the primary task of conducting educational work among artisan youth, taking into account Catholic traditions. It also provided for a large social and economic program. What did Kolping and his followers strive for? The Catholic priest K. Monsters wrote about A. Kolping: «He hoped... to save the craft, and with it the great social significance of philistinism from the growing industry. He was a typical petty-bourgeois, reactionary utopian» (Mosters, 1918).

The entire social program of A. Kolping was built in the style of petty-bourgeois utopianism. He enlightened the teenager in the same way, in the style of petty-bourgeois utopianism. The Apprentices ' Union included an increasing number of participants over time. His program had two main directions:

- 1) religious and moral education of its participants;
- 2) the formation of the independence of apprentices in the craft through continuous professional training. Vocational training was organized for apprentices for these purposes additionally.

The «Union of Apprentices», like all Catholic organizations, was strictly centralized. The authority and rights of the leaders were limitless. The members of the Union had to obey them unconditionally. By 1919, the number of members of the Union reached 500 people.

Miroshevsky (1923) clearly considers the Union of Apprentices as a Catholic counterweight against the radical actions of students.

A. Kolping brought a «fresh stream» to the system of religious education of students. He used new methods of working with her. The Catholic Church has taken this experience into account. The previous ignoring of the social interests of the students became unthinkable after the Coping.

A new flourishing of religious associations of young people came in the late 80-s and early 90-s of the XIX century. It occurred based on conscious adaptation to new conditions. The task of enhanced vocational training and social education of young people has joined the already existing religious and educational tasks.

The number of Catholic youth societies and their number were growing rapidly.

The merger of individual companies took place in 1895. The Central Committee of the Presidium of Catholic Youth Societies was established (Dinze, 1909).

4.2.2 Association of Catholic Youth Societies

The Association of Catholic Youth Societies was established in 1896 at the congress of leaders of youth associations held in Mainz. About 40 separate religious associations already existed at the time of the congress in Mainz.

Already 120 societies were established in 1908 with a total of 140 people. By 1916, 382 societies had been formed with a total of 362 participants. In 1921, 383 religious circles were part of the Association with 363 members.

The composition of participants in religious associations of teenagers was semi-proletarian and petty-bourgeois. Young artisans, office students, messengers, and, to a lesser extent, young industrial workers were part of youth associations.

Catholic youth societies were strictly centralized. The management of Catholic associations was in the hands of priests. Every Catholic priest was obliged to take part in the activities of the youth society of a separate parish according to the resolutions of the highest church bodies. He was supposed to serve in this parish.

The organizational work was carried out very efficiently and was carried out in accordance with a clearly developed program. Religious and moral education was, of course, in the foreground. Catholic youth societies actively cultivated educational forms of work, including excursions, sports events, holidays. Almost all societies had sports and football grounds. Various sections and theatrical and musical-vocal circles existed in religious associations. The religious association of young people had book publishing houses, bookstores, libraries, and a special cinema factory. Sometimes special conversations were held on social topics. The leaders of the circles took care of

their wards in every possible way. They conducted active preventive work, sought to warn against radical moods, socialist hobbies, and to educate in the spirit of Christian humility. Work on the establishment of shelters for children, charity collections were also actively carried out.

Thus, the counterbalance to the socialist hobbies and the communist movement of youth was the main goal of the activities of religious associations of young people.

4.2.3 Cheerful Brook

The organization «Cheerful Brook» originated in Germany in 1913, similar to the German children's and youth organization «Migratory Bird». She borrowed many forms of work from it. It also saturated its activities with religious and Catholic content.

The «Cheerful Brook» was aimed at preventing illegal behavior of the younger generation as well. Bernhard Streiler and Hermann Hoffman were the organizers of this youth association.

The basic rules of behavior in this association are complete abstinence from alcoholic beverages, simplicity in food and clothing, conducting various excursions, and more.

The actual leadership of the association is in the hands of the priests. Meanwhile, the participants of this organization had certain independence. Hans Kush, one of the leaders of this organization, wrote in his article: «Our goal is to unite in a Cheerful stream of youth amateur activity and the necessary solidarity» (Kush, 1923).

The resolution of the second congress of this organization characterizes its attitude to authorities. «Authority is something that comes from God and represents him... We defend the authority of the family, the school, and the state as something sacred. First of all, we feel our responsibilities towards our parents and relatives. Secondly, these responsibilities extend to the Cheerful Brook (Engelhardt, 1920).

In 1923, Cheerful Brook covered 45 local groups with 700 participants. The financial situation of the organization was quite good thanks to serious sponsors. The well-equipped Rothenfels Castle was at the disposal of the union. Meetings of the association, various holidays were held there.

4.2.4 Young Brook

The youth organization of the Young Brook does not differ in anything on ideological issues from the Cheerful Brook. It was created for non-studying young people. The union united 13 men's and 15 women's groups with 350 members aged from 14 to 25 years. Priest Shik was the head of this youth association.

4.2.5 New Germany

In July 1919, after the revolution, the union «New Germany» was created by the Archbishop of Cologne Felix F.-Hartmann. The participants of this association were not supposed to abstain from drinking alcoholic beverages. This distinguished him from the organization «Cheerful Stream».

Quantitative growth was observed in the activities of this youth association. In 1919, the union had 100 members. In August 1920, there were already 180 participants. In August 1921, the union had 250 members. In 1923, 250 people were also part of the New Germany Union. Thus, «New Germany» was the largest Catholic youth organization in the period under study.

The organizational structure of the union was imbued with extreme centralism. All decisions came from the priests. The members of the «New Germany» played no role in the management of the union.

The main activity of this association was to conduct various conversations, excursions, sports events, and many charity events.

The inner meaning of the union's activities was the desire to protect the participants from being carried away by various radical theories and to educate them in the traditions of respect for the church, family, and state authority.

4.2.6 Great German Youth

The flexibility and elasticity of the behavior of the Catholic Church were revealed with the greatest clarity in the activities of another youth organization, the Great German Youth. This union appeared in 1915. It brought together mainly young students. The external forms of self-activity of the members of the organization were preserved in this union, in contrast to the «New Germany» with its extreme centralism and even from the «Cheerful Stream» with moderate centralism. Meanwhile, V. Miroshesky testified to the lack of real self-government in the activities of the union «Great German Youth» (Miroshesky, 1923).

The Union held extremely conservative positions. Researchers even note some similarities with the fascist organizations that were created in this and further period.

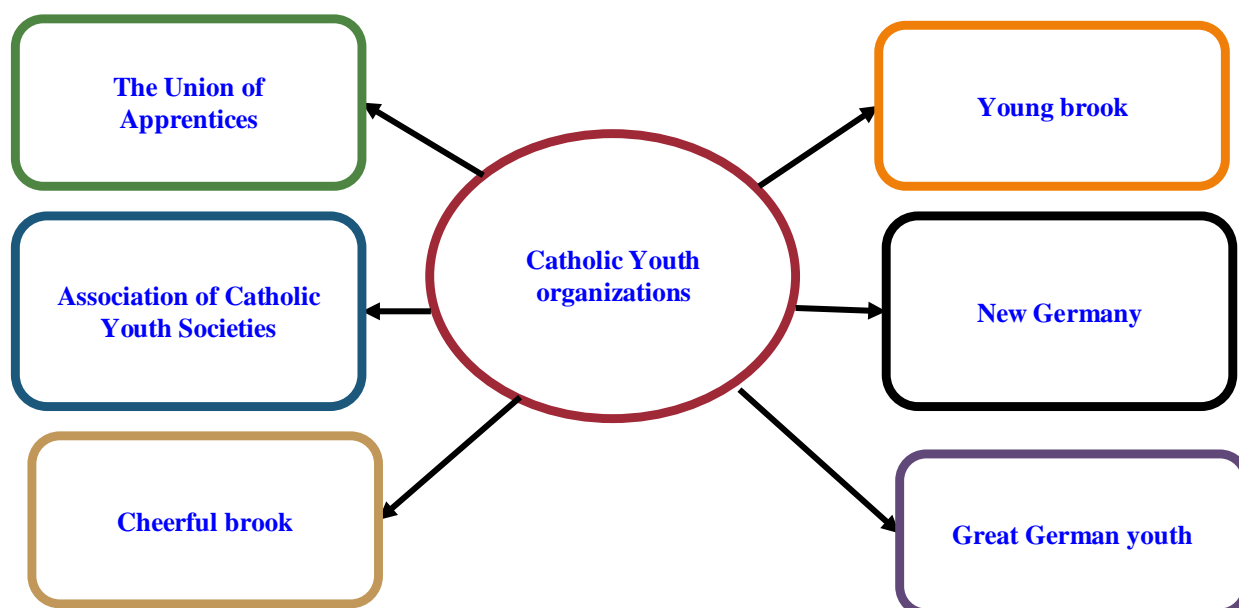


Figure 1: Catholic Youth organizations in the late XIX-early XX centuries.

4.3 The History of the Creation of Protestant Youth Organizations

Protestant youth organizations differed little from Catholic associations in the period under study. They were also a means against the radical movement of students and non-students.

The first Protestant youth society was founded in 1805 in Stuttgart. Several more organizations were created later. All of them were few and did not have a clear and developed program of activities. All their activities were imbued with religious content. Teenagers performed prayers, they sang psalms in chorus. They also attended services together.

The eventful 40-s of the XIX century brought new trends among Protestant youth. First of all, young people adapt to new socio-economic conditions. Quite large associations of artisan Protestant youth are emerging in the northern and northwestern parts of Germany. These areas were the stronghold of Protestantism in Germany.

What is the purpose of these associations? One of the appeals to artisan youth answered this question: «We strive to prevent radical behavior of artisan youth. We want to distract them from the paths that are dangerous for morality and to keep them in the bosom of chastity, honesty, and good Christian morals» (Pilenko, 1906).

The organizer of the so-called Rhenish-Westphalian association of Protestant youth societies, Pastor Durzelin, wrote in one of his articles back in 1848. «We hate Christianity. We must become personal enemies of God. Thousands of teenagers are thus involved in the abyss of unbelief, fornication, and immorality. We asked ourselves. What can we oppose to this phenomenon? We decided to create a youth union on a Christian basis» (Pilenko, 1906).

The purpose of this statement was quite clear. The special task of Protestant associations was revealed in it. It was a counteraction to the influence of proletarian organizations on young workers.

4.4 Protestant Youth Organizations

Figure 2 shows protestant youth organizations in the late XIX-early XX centuries.

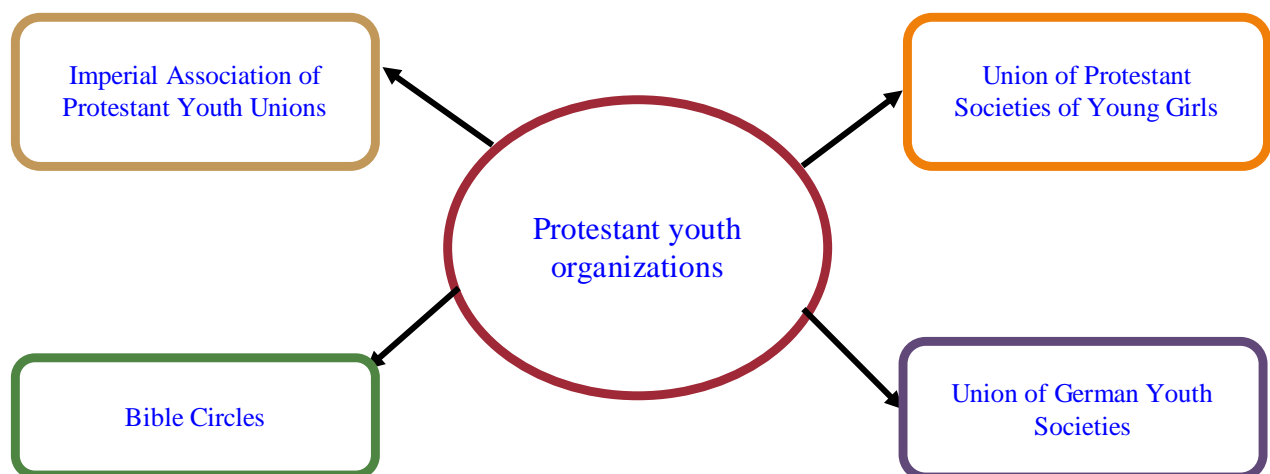


Figure 2: Protestant youth organizations in the late XIX-early XX centuries.

4.4.1 Imperial Association of Protestant Youth Unions

The first large organization of Protestant youth arose in 1882 under the name «Imperial Association of Protestant Youth Unions». This organization had about 150 members. They were mostly young working people.

The Union had a powerful organizational apparatus. He produced quite serious periodicals.

The Central Committee was the governing body of the union. All the governing bodies of this association are appointed.

The All-German Association Conference was convened once every 3 years.

The activity of the association consisted of the implementation of spiritual and moral education, charity events, various excursions, sports festivals, musical evenings.

4.4.2 Union of Protestant Societies of Young Girls

The Union of Protestant Societies of Young Girls arose in 1893. He was closely associated with the Imperial Association of Protestant Youth Unions. The Union worked the same way as the Imperial Union.

4.4.3 Bible Circles

Protestant students were organized into so-called Bible circles.

The first circle was created in 1883 in Elberfeld, consisting of two high school students and one student.

Bible circles joined the Imperial Association of Protestant Youth Unions. They retained internal self-government at the same time. «Youth Power» and «New Youth» were the printing bodies of Bible circles.

Bible circles worked in 20 points of the country and numbered 80 people. In 1921 it had 180 members in 40 points. Pastor F. Killinger and engineer V. Reinaker were the leaders of Bible circles.

4.4.4 Union of German Youth Societies

The desire to oppose the radical youth movement with saving religious and ethical ideas permeated all the activities of Protestant organizations. These ideas manifested themselves to the greatest extent in the Union of German Youth Societies.

A brief history of this Union is as follows. In 1906, social-democratic propaganda among young people intensified. At the beginning of 1906, the article was published in the newspaper Evangelish Sozial (organ of Christian Socialists). «The working youth of the Protestant faith should not be given over to the organizers of injustice, discontent, and envy. We must preserve the working youth of their youthful happiness» (Enge, 1916). Such words were written in this article. The Protestant youth unions that existed were not able to meet the demands of student and working youth. The outdated programs of these unions corresponded to the already obsolete social conditions. They did not meet the conditions of modernity.

This article was the impetus for the creation of the circle of «Friends of youth Labor». The circle set itself the task of working out the problem of youth labor and advocating the reorganization of the basic principles of Protestant youth guardianship. Prominent Protestant social reformists Clemens Schultz, Walter Klassen, Paul Reze joined the circle.

On October 7, 1908, the meeting of the circle was held in Eisenach. The activity program was adopted. It demanded the strengthening of the purely social side in the activities of Protestant youth organizations.

The tasks of Protestantism were formulated at this meeting in Eisenach:

1. Public interest should have been developed to the problems and tasks of youth labor.
2. The economic side of the issue of youth should be studied.
3. Reforms in the field of youth labor should be carried out.
4. Protection of youth labor should be provided.

The new trends were, as it were, a response to the strengthening of social-democratic propaganda among working youth. The Eisenach program was a program to counterbalance the socialist reorganization of youth labor. Protestantism made concessions to the «spirit of the times» and adapted to new conditions.

The program in Eisenach reflected the spirit of the era. It predetermined the spirit of evangelical socialism.

The Eisenach program caused a sharp discussion. It led to the creation of a new organization, the Union of German Youth Societies. The Eisenach program was the basis for the activities of this union.

One of the leaders of the Union of German Youth Societies wrote.

The differences between the Union of German Youth Societies and the old Protestant organizations are as follows:

1. The Union of German Youth Societies conducts its work in the spirit of developing Christianity among young people, based on the experience they have gained.
2. The Union includes all kinds of spiritual and physical activities in its program. They contribute to the improvement of the inner life of a young man.
3. The Union conducts its work without any influence from the church or political parties.
4. The Union recognizes the need for social protection of minors (Siemering, 1906).

According to researchers, the independence of the union from church influence has been greatly exaggerated.

The Union was highly centralized. The amateur activity of the participants was minimal. The older comrades were in charge of everything.

The Union of German Youth Societies had 322 members in July 1909. There were 542 participants in 1910. 742 members in 1911. The organizers decided to work among girls in 1912. There were 22 men's associations and 8 women's associations in 1916. The union had 150 members in 1919.

The new Charter was adopted at the congress in Magdeburg on 28-30 September 1919. He somewhat softened the rigid centralism that had previously prevailed in the union. These changes were explained by the significant strengthening of communists and socialists in the working environment.

Pastor G. Donndorf, V. Steilen, Countess von der Schulenburg were the leaders of the Union of German Youth Societies.

5 Discussion

The comprehension of the socio-pedagogical, cultural, and historical material leads us to the conclusion about the purposeful, systematic, multifaceted, and competently coordinated activities of the German government and the religious community to form the civic-patriotic consciousness of the students, a sublime sense of love for the Fatherland, readiness to fulfill a civic duty.

The formation of citizenship, patriotism as the main social and spiritual, and moral values, the development of skills and readiness for their active implementation in the religious sphere of society, discipline, and responsibility was the goal of religious education of the younger generation.

Two main types of civic-patriotic education in religious associations stood out. The first type was implemented in religious Catholic associations. All Catholic organizations carried out their activities on the principle of guardianship of the younger generation. They were created to combat radical sentiments among young people and to counterbalance the existing radical youth movement. These unions had a significant number of participants and had a strong, solid core.

The second approach was carried out in Protestant religious youth associations. The organizers of Protestant education considered it necessary to form a patriot of Germany with his inherent values, views, orientations, motives of activity, and behavior. They counted on the successful solution of the tasks of protecting the Fatherland. They brought up readiness for military, civil, and other types of service for the benefit of the Motherland.

6 Availability of Data and Material

Data can be made available by contacting the corresponding author.

7 Acknowledgement

Data can be made available by contacting the corresponding author.

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