

## **THE STAGES OF RELIGIOUS EDUCATION AT THE ESTABLISHMENTS OF PUBLIC SECONDARY EDUCATION OF FRG IN 1945-2012**

*У статті зроблено спробу визначити етапи релігійного виховання в закладах загальної середньої освіти ФРН в 1945-2012 рр., визначено історичні межі кожного етапу, визначено ключові події, які вплинули на хід релігійної освіти, названо методологічні основи, імена освітян, які зробили важливий внесок у релігійне виховання учнів, проаналізовано якісні та кількісні зміни, які відбулися на кожному етапі релігійного виховання.*

*Ключові слова: етапи релігійного виховання школярів, німецька релігійна педагогіка, критерії розподілу на періоди.*

*В статье сделана попытка определить этапы религиозного воспитания в учреждениях общего среднего образования ФРГ в 1945-2012 гг., определены исторические границы каждого этапа, названы ключевые события, повлиявшие на ход религиозного образования, выявлены методологические основы, упомянуты имена педагогов, которые внесли важный вклад в религиозное воспитание учащихся, проанализированы качественные и количественные изменения, которые произошли на каждом этапе религиозного воспитания.*

*Ключевые слова: этапы религиозного воспитания школьников, немецкая религиозная педагогика, критерии деления на периоды.*

*In the article an attempt has been made to determine the stages of religious education at the establishments of public secondary education of FRG in 1945-2012; it defined historical frames of every stage, determined key events which influenced the course of religious education, named methodological bases, teachers who made an important contribution into religious education, analyzed qualitative and quantitative changes which took place in every stage of religious education.*

*Key words: stages of religious education of schoolchildren, German religious pedagogy, criteria of division into periods.*

Topicality of moral education of a young generation is growing in the society of each of the post-soviet countries today. Reevaluation of the role of religion in spiritual and moral education of children in these countries led to the introduction of different spiritual training and religious courses. So, the elective course Basics of Christian Ethics has been taught in Ukraine since the 90's of the 20<sup>th</sup> century. In 2002, theology in this country was included into the list of scientific professions; departments of theology and religion were created at the national universities (National University «Ostroh Academy», Yuriy Fedkovich Chernivtsi National University, Volodymyr Dahl East Ukrainian National University, Vasyl Stefanyk Carpathian National University, etc.). Conceptual foundation for studies of the spiritual and moral subjects in educational establishments providing general education was developed in 2006. They keep discussing the question of integration of professional religious education into a unified educational space. In an atmosphere of globalization of educational space, it is important for national teachers to analyze the foreign experience of using the religion potential in educating students. History of religious education in German schools attracts teachers' attention. Over a period of the second half of the 20<sup>th</sup> and beginning of the 21<sup>st</sup> centuries this country developed church and state relationships without conflicts; it worked out theoretical and methodological bases and checked the system of religious education through the long-term school practical work. Our research can be of interest to the German religious teachers in the fact that the development of theory and practice of religious education is analyzed not from the point of view of practical theology, but the history of pedagogy. Use of such an approach can enrich comparative and historical researches in religious pedagogy.

Religious education in the German schools drew attention of home researches within general questions of foreign pedagogy. During soviet times T. Yarkina, Z. Malkova, B. Vulfson, A. Dzhurinsky, and others in details studied church and religious influence on the school education in FRG, they analyzed the purpose, tasks, and forms of religious education. Ideologically soviet scientists viewed religious education in Germany as a negative fact in bourgeois pedagogy. After 1990, German experience of religious education first drew attention of the followers from the practical point of view. I. Kovrovskiy of Ukraine researched its legislative basis [2], O. Zaytseva[1] of Russia studied the history of religious education in German school, O. Orlova [3] researched the system of training of religious and pedagogical personnel of Germany.

Analyzing religious education in FRG in 1945-2012, we are supported by the studies of German scientists Christian Grethlein [8, p. 268], Veit-Jakobus Dieterich [5], Godwin Lämmermann [6], Gottfried Bitter, Anton Bucher, Martin Rothgangel, Rainer Lachmann, Werner Simon, Christoph Th. Scheilke. One of the main principles used as a basis for historical analysis of religious education of schoolchildren in German researches are the changes in the theory of religious education and method of teaching Religion at school, and in ratio of the share of theology and the humanities in religious pedagogy. Studies of publications of German researches as well as of this country about problems of the history of religious education in FRG have revealed the need of modern Ukrainian pedagogy in systematization, analysis, and summarizing of development of school religious education in this country and the need in distinguishing the main criteria which its division into periods should correspond with.

*The purpose of the article* is to analyze development of the theory and practical work of religious education in the institutions of general secondary education of FRG in 1945-2012, to distinguish and summarize the stages of religious education of German school young people.

Most researches of the history of foreign pedagogy in Ukraine, Russia, and Germany show that the stages of school education are connected with social and economic reforms in the society or with the development of pedagogical science. Basis to distinguish the stages in our research are the changes not only in the public life of Germany in the second half of the 20<sup>th</sup> and beginning of the 21<sup>st</sup> century but also in the contents and methods of teaching religion, understanding the notions of religion and religiousness, transformation in the interpretation of the purpose of religious education, as well as the moral state of German young people of school age and their attitude towards religion and church.

Let's define the key notions we will use. As a stage of development of religious education of Germany we understand the part of historical path which religious education of this country passed. A stage usually has lower and upper limits, is based on certain method principles, and has corresponding contents, training provision, quantitative and qualitative changes. A lower and upper limit of a stage of religious education is an important public and political event or pedagogical occurrence which usually makes a start on certain new important qualitative changes in the education system. As method bases of a stage of religious development we understand approaches, means, principles, contents, forms, and methods which are used by religious teachers in the school training process. Quantitative and qualitative changes accompanying the process of religious education is the number of religions, denominations, number of believers of different denominations, state and church relationships, participation of church in the life of society, as well as information about spiritual and moral level of students (information about crimes, use of drugs, tobacco smoking, use of alcohol, early sex). Taking into account the variety of types and levels of educational establishments which educate and train young people in the German system of general secondary education (including elementary schools of secondary schools of first and second degrees and colleges, lyceums, grammar schools), we use general name students for young people of all ages who study in these establishments.

Retrospective analysis of the theory and practice of religious education of schoolchildren in the second half of the 20<sup>th</sup> and beginning of the 21<sup>st</sup> century enabled us to identify three stages of its formation.

#### ***First Stage (1945-end of 1960's) From Conservatism to Liberalization.***

The end of the Second World War in 1945 became a critical moment in the development of religious education in Germany. Two countries were formed after the war on its territory: FRG and GDR. The paths of development of the education system diverged in these countries. GDR proclaimed the policy for development of a new social system of education. The GDR constitution (October 7, 1949) stated that church has a right for religious education of students in the establishments of general secondary education. However at the beginning of 1950's views of the church and the GDR government were drastically different on many questions of domestic policy and gradually church turned into the main opposition of the only ruling Socialist party of Germany. Religion lessons in public educational establishments of GDR were ousted outside the public school. According to the seventh article of the fundamental law in FRG (May 23, 1949), teaching of religion in the public general educational establishments was compulsory, with the exception of nonreligious establishments. Evangelical teachers of FRG G. Bohne, H. Kittel, M. Rang, O. Hammelsbeck and catholic theoreticians of religious education J.A. Jungmann and F.-X. Arnold began to realize theoretical regulations which had been developed by them in the 30's of the 20<sup>th</sup> century. During Nazi dictatorship of Hitler (1933-1945), there was no opportunity for progressive development of Christian religious education of students and introduction of its achievements into school practical work. From 1945 through 1955 postwar restoration of the country took place. Political conservatism reigned in the western German society and after economical stabilization at the end of the 1960's gradual liberalization of all spheres of public life began. This led to reformation and modernization in politics, education, and church life. In FRG they began to develop and introduce the curriculum theory into the national system of education. It determined preconditions for religious education at school. Development of the curriculum theory prompted church departments of education to the reform of school religious programs. The second Vatican council took place in 1962-1965; its declaration about Christian education Importance of Education oriented Catholic teachers towards modernization of approaches to religious education of young generation.

During western German conservatism, religious education was instructions of the baptized children and young members by the church which was in the form of liturgy. Teachers preached the Gospel with the purpose of humbling a student before God and sanctification of the child's mind through the work of the Holy Spirit. Religious education was fulfilled from the first grade and till the end of school. The lessons contents consisted of the Bible study, catechism, foundations of faith, life and activity of Christian church and its history. Lessons of evangelical and Catholic religion were taught at schools. It was connected with the fact that according to the data of 1950, 50.6% of the population of FRG were members of the Evangelical Church of Germany and 45.8% of Roman Catholic Church [9]. In GDR at the beginning of 1953, 14 million people belonged to evangelical church and 2 million to Catholic Church out of 18.5 million population [4, p. 212]. An institute of church membership existed in Germany. Church and religious morality took stable positions in the society. Advertisement, cinematography, mass media, children's literature were under

control of strict censorship which got its name as «Morality of 1950's.» At the end of the 1960's FRG reached economic stability; this stage was fruitful in the development of European integration processes; it was characterized by rapprochement of different cultures of the world thanks to migration, development of transportation systems and mass media. The end of the 1960's in FRG was also noticeable by a rebellion against traditions. Interest towards religion decreased in the German society; many Germans strived for improvement of their level of material comfort, aesthetics of life, freedom of opinions and individualism.

### ***Second Stage (end of 1960's-1990) Democracy and Emancipation.***

At the end of the 60's and beginning of the 70's, 20<sup>th</sup> century students' parents in FRG began to write claims about refusal to attend religion lessons because of their indoctrination character. Statement of the crisis of school sermon at the end of 1960's gave a push for an intensive search of new interactive approaches towards religious education, refreshment of its contents, reassessment of its tasks by both churches of Germany. In 1966 evangelical teacher H.-B. Kaufmann reported before a German scientific community and expressed the desire of many practicing teachers to expanding the spectrum of forms and methods of religious education at school. The following evangelical and catholic teachers worked on new approaches towards teaching of religion: P. Biehl, H.-B. Kaufmann, K.-E. Nipkow, G. Otto, S. Vierzig, H. Halbfas, O. Randak, D. Stoodt, G. Kitter, J. Baldermann, W. Niedhart, D. Steinwede, W. Ritter, H. Lenhard, G. Lämmermann, H.-G. Heimbrock, and others. At this stage religious teachers came to a conclusion that it is not the students who have to understand the Bible, but the Bible has to answer modern and future needs of students. The Bible contents and religious doctrine were stated on the basis of the themes and problems of the present day which concerned a growing generation. On the evangelical and catholic religion lessons German schoolchildren studied key Biblical texts and figures (Jesus Christ, sermon of the mount, Ten Commandments, prophets, creation of a man and the world, etc.) as well as the topics about sense of life, death, human relationships, choice of future profession, patriotism, anti-Semitism, peace on the earth, etc. Church life and history took much less place in school religion programs.

In the 1950's and 1960's about 10 million residents of GDR settled in FRG, about 4 million of them moved into the western part of the country because of religious reasons [4, p. 212]. It changed church and religious structure of Germany. In GDR regulations about the right for religious education of children was not transferred into the new constitution (April 6, 1968). On the contrary, the government promoted atheistic education at school; it waged information war against church Sunday schools. During this stage a lot of foreign workers of non-Christian origin entered FRG. Germans stopped perceiving church membership as a natural occurrence. All of this caused most federal lands of FRG in the middle of the 1970's for the first time to introduce alternative subjects Ethics, Norms and Values into schools. From then on schoolchildren of FRG were able to choose between attending denominational religion lessons and lessons of Ethics.

In the 1970-1990's censorship on printed and video production for children and teens in western German society was weakened. Popular magazines, youth serials and talk shows openly discussed sex life questions; adults lost control over spending free time by schoolchildren. In the middle of 1980's German specialists in crime detection registered the peak of murders and sexual crimes; this fact is connected by the researchers with the propaganda of sex and violence in mass media. The number of registered crimes between 1970 and 1990 in FRG grew more than three times. The reduction of the age of criminals became an important and dangerous tendency.

### ***Third Stage (1990-2012) Multi-culture and Globalization.***

Political merging of FRG and GDR into one state in 1990 meant joining of educational systems of two countries. At the beginning of the 1990's GDR schools introduced obligatory Religion lesson.

The main church arguments in favor of religious education of students were freedom to believe and the right to know. Religion was considered an integral part of culture and religiousness one of the manifestations of human personality. The following individuals worked on the development of religious pedagogy in the united Germany: P. Biehl, H. Halbfas, M. Meyer-Blanck, B. Dressler, W. Niedgart, D. Steinwede, W. Ritter, H. Lenhard, G. Lämmermann, H.-G. Heimbrock, and others. They considered religious education as one of the main tasks of German school. Religion lessons enabled a student to have the ability to understand religious questions, systematically and structurally conveyed basics of theological knowledge of their own religious doctrine and other religions as well, introduced practical forms of Christian faith (prayer, liturgy, social interaction, public activity of church), and formed the ability to have a interreligious dialogue and the ability for independent religious judgment.

Germany entered the third millennium as a country with stable Christian traditions, as well as with the high level of tolerance and a high level of development of church and state relationship. At the same time the ideas of most Germans about the essence of church religious doctrine were blurred, their religiousness was mosaic, cut off from church life, and individualistic. After Germany united in 1990, two thirds of the population belonged to Christian churches and one third didn't have any church membership. At this stage a number of schoolchildren, participating in church life in comparison with 1950's in both denominations reduced twice. In eastern lands of Germany no church had about 80% of schoolchildren. The German company Shell held a research in 2000 about relations of German youth to church and religion called Youth 2000. The organizers summed up its results with a phrase «We are standing on the threshold of twilight of Christian epoch in the history of western countries» [7]. On September 23, 2009, Germany ratified the

Lisbon agreement, the text of which didn't include any reference of God or Christian traditions of European continent. Against a background of decline of Christian values, growth of children in Germany appeared to be under the influence of such negative tendencies as class split of the society, unlimited choice and use of video production, everyday spending of many hours before computers by children, priority of material enrichment, general disorientation, spread of extremism in society, readiness for violence, sexual thinking, loss of control over use and sale of drugs, dulling of feelings, indifference.

This analysis of scientific sources and documents allows us to make a conclusion about an important role of religion in spiritual and moral education of German schoolchildren. Weakening of church and religious influence on the education of growing generation led to a gradual reduction of level of public morality. Religious education in Germany during 1945-2012 has to become the subject of historical and pedagogical examination.

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