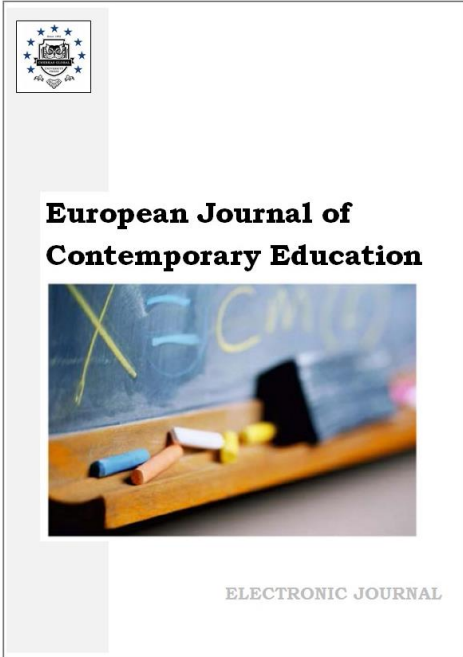




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## The Role of Youth Movements and Organizations in the Formation of Civic and Patriotic Consciousness

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### Abstract

This article characterizes the role of youth movements and organizations in the formation of civic-patriotic consciousness. The author turns to the history of youth organizations and movements in Germany in the post-war period (1920-s). The chronological framework of the work covers the time period from the late 10-s to the 1920-s of the twentieth century. The purpose of this article is to characterize youth organizations in Germany at the beginning of the twentieth century and their role in the formation of civic and patriotic consciousness of the younger generation. The role of social movements and organizations in the issues of socialization of youth and the formation of civic-patriotic consciousness in these conditions is emphasized. It is social activity that is the most effective school for the education of citizenship, patriotism, and high moral qualities of young people. The role of social movements and organizations is significantly increasing in the issues of socialization of young people and the formation of civic-patriotic consciousness in these conditions. Youth public associations serve as a special institution of socialization. General scientific and private scientific approaches form the methodological basis of the study. These are historical, comparative, and systematic approaches. Applied methods are also used. This article will be useful to teaching staff, educators, heads of educational organizations on issues of civil and patriotic education of the younger generation, their involvement in creative activities and participation in various collective creative affairs and events.

**Keywords:** youth movements and organizations, civic and patriotic consciousness, education, the younger generation, Germany, the beginning of the twentieth century.

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### **1. Introduction**

In this article, the authors turn to the history of youth organizations in Germany in the post-war period (1920-s). The chronological framework of the work covers the time period from the late 10-s to the 1920-s of the twentieth century. This time is a controversial period in the history of the development of the state. One side is the time of the formation of a democratic social movement. The other side is the formation of confrontation and anarchy. The relevance of the appeal to the period we have chosen is due to the intensive formation of the economy of state, the formation of the foundations of law and civil society.

Deep knowledge of the historical experience of setting and solving the problem of civic and patriotic education of the younger generation by means of various youth associations and movements will help today's pedagogical theory and practice to avoid mistakes due to biased one-sidedness and hasty intellectual borrowing.

### **2. Materials and methods**

Archival data is an important historical source. Archival sources significantly improve the presentation of specific historical and pedagogical material and indicate the main directions in the development of the problem in the present time. Materials of the State Archive of the Russian Federation (F. 102. I. 233. P. 13. Case 1800 Involvement of teenagers in organizations; F. 102. Police Department 1880–1917. Special Department. 1905. I. 233. Part 3. D. 110. Note about various organizations among students in various educational institutions of the Privy Councilor Speshkov) serve as a valuable material carrier of information establishing the historical facts of the existence of youth organizations in Germany at the beginning of the 20th century. Archival materials helped the authors of the article to get closer to understanding the role of youth organizations and associations in the formation of civic and patriotic feelings of the younger generation.

General scientific approaches and private scientific methods form the methodological basis of the research. These are historical, comparative, and systematic approaches. Applied methods are also used.

The historical method of research implies the use of methods, means and techniques for the study and interpretation of psychological and pedagogical sources and literature in strict chronological order and the search for other evidence, the presentation of historical and pedagogical events during the presentation of the article. The historical approach necessarily implies the use of archival sources. They are the foundation in the construction of research material and the basis for the presentation of scientific historical and pedagogical facts.

The comparative method implies a comparison of the youth associations of Russia and Germany of the period under consideration, the allocation of common and different in them for the purpose of general characteristics and typology.

The system method involves the use of a system method of cognition. It implies the study of the system of youth organizations in Germany at the beginning of the twentieth century, the connections of its components and their connections with the external environment. In the course of the study, we identified the relationships and their interactions. They manifested themselves in the emergence of the state system of public youth organizations in Germany during the period under review.

Private scientific methods include the study and analysis of documents, information collection, data processing.

The provisions of social psychology, pedagogy, the history of pedagogy and education play an important methodological role. The authors are guided by the principles of scientific objectivity, criticality and creative approach to the analysis of the reality in question in the process of preparing and writing this article.

### **3. Discussion**

The analysis of historical and pedagogical publications shows insufficient knowledge of the activities of youth organizations and movements for the formation of civil and patriotic consciousness of the younger generation.

The chosen topic of the scientific publication involves the analysis of scientific literature in three directions:

- 1) The study of the concepts of citizenship and patriotism and the problems of civic and patriotic education of young people;
- 2) Characteristics of the processes of formation of civil-patriotic consciousness of youth, issues of socialization of personality;
- 3) Description of the youth movement in Germany during the period under review.

All scientific and literary sources on the problem under study are grouped accordingly.

Publications of Russian teachers, philosophers and public figures on issues of citizenship, patriotism, patriotic education of the younger generation belong to the first group of works. Their research is devoted to theoretical and methodological issues of civic and patriotic education of the younger generation in the second half of the XIX – early XX centuries.

Teachers and researchers paid special attention to theoretical and methodological issues of civic and patriotic education. A significant contribution to their consideration was made by well-known theorists of pedagogical thought B. Bim-Bad, M. Boguslavsky, A. Vigdorov, S. Belentsov et al. (Bim-Bad, 2003; Boguslavsky, 2005; Vigdorov, 1958; Belentsov et al., 2019).

M. Boguslavsky in his work “History of Russian pedagogy (the first third of the twentieth century)” (2005) examines the development of the school in the early twentieth century. It touches upon the issues of the formation of civic and patriotic qualities of the younger generation. Special emphasis is placed on the formation of love for the Motherland, a kind attitude to the small Homeland, respect for historical heritage (Boguslavsky, 2005).

B. Bim-Bad embodies the ideas of pedagogical human studies in his works. His work is a self-study of historically accumulated historical wisdom of mankind in matters, including patriotic education of the younger generation (Bim-Bad, 2003).

The work of the Russian author A. Vigdorov is devoted to the research of the youth movement in Russia and abroad. It is notable for its great attention to the problems of education of civic culture, citizenship and youth activity (Vigdorov, 1958).

The second group of works is research on the formation of civil-patriotic consciousness of youth, the processes of socialization of personality, civil-patriotic education.

Understanding of patriotism and citizenship in the context of an important direction of consciousness of the younger generation allows us to identify the close connection of the processes of formation of civic-patriotic consciousness with the problems of growing up of youth.

Studies of the problems of the youth movement in Germany during the period under review belong to the third group of works. These are the works of German teachers, public figures H. Siemering, V. Engelhardt, F. Glacel (Siemering, 1922; Engelhardt, 1918; Glacel, 1920). F. Glacel was one of the founders of the Young German Union and described its goals and the content of its activities (Glacel, 1920). H. Siemering considered the ideological foundations, the content of the activities of the youth union “New Gang”. He represented it in the form of an association of young people to organize various holidays and events. H. Siemering saw the main purpose in promoting the cultural and general development of youth (Siemering, 1922).

The main theoretical approaches to the consideration of public organizations of youth of the period under consideration are sufficiently fully considered in the monograph by V. Miroshvsky. He presented a generalizing historical and pedagogical work “Bourgeois youth organizations in Germany” (1924). The author has considered in detail the main directions and content of the youth movement in Germany of the period under review. He paid special attention to the formation of the civic position of the future citizen, the role of the state and the church in matters of their growing up (Miroshvsky, 1924).

#### 4. Results

The appeal to the consideration of the problem of youth organizations and movements and their role in the formation of civic and patriotic qualities of the individual connects us with the characteristics of these processes in Germany at the beginning of the twentieth century. Their creation and activity testifies to the high level of consciousness of the younger generation, the desire of the state to develop their minds and moods in a positive and creative direction.

During the First World War and the Revolution in Germany, a number of new youth organizations were created. As a rule, they all had new programs and carried out modern forms of activity.

V. Miroshevsky in his work "Bourgeois youth organizations in Germany" (Moscow-Leningrad, 1924) divided them into three groups:

1. Organizations with a clear, pronounced pro-state form of their activities (German great-power nationalism). These are the "Young German Union" and the "Union of Young Nationalists". They were in a fairly close ideological "kinship" with state movements. Meanwhile, the Young German Union built its work on the basis of organizational independence and self-activity of its members.

2. These are religious and moral organizations - these are "New Creativity" and "New Gang". Their goal was determined by the tasks of spiritual and moral education of the younger generation. They were different from the church-controlled youth unions.

3. Youth unions with views and ideas of the struggle for the justice of public order. "Monistic Youth", "International Youth Union", "Wayfarer", "Youth groups of the Order of the Beautiful Temple" and others (Miroshevsky, 1924).

#### **Free state unions**

"The Young German Union".

Information about the Young German Union was found by us in the State Archive of the Russian Federation. A note about various organizations among students in various educational institutions of Privy Councilor Speshkov testified to the presence of pro-state unions in the youth movement of Germany. Similar organization was established in 1919. Groups of young front-line intellectuals led by Otter Gref were their predecessors. They were talking, "We believed in the war. We believed in victory. But the war did not bring the long-awaited victory, it brought only defeat and national shame. The war is not to blame for it. Defeat in the war is to blame. We will fight under the old banners for the new Germany. We will build a victorious Germany" (GARF. F. 102. Op. 233. Ch. 13. D. 1800. L. 6-7).

They remained adherents of German statehood. The Young German Union is one of their organizations.

Frank Glacel, one of the founders of this organization, wrote, "We are the successors of the struggle for unity, freedom and rights of Germany, which has been going on for centuries" (GARF. F. 102. Op. 233. Ch. 13. D. 1800. L. 6-7).

Our emblem has three gold rings on a green field. Green color marks the flowering of life. The golden color is the color of truth and ideal aspirations. We are fighting for ideals, for truth, for life itself. Three interlocking rings mark national unity. The German nation is now gravitating towards three ideals: Christianity, nationalism and socialism. They completely merge in the ideological direction. There are no religious contradictions in this union. Both Catholics and Protestants are equally Christians. Class contradictions also do not divide us. A nation is a single organism with vital parts for the whole. There are also no party contradictions. After all, parties are a diverse expression of the sentiments of a single national mass (Glacel, 1920: 23).

The main goal of this youth movement is also characterized by the words of Frank Glacel. We strive to come to positive idealism from negative idealism with its constant criticism of existing social and state forms. We want to practically participate in the construction of the future society and state. We really want to move forward and not stand still on the ground of utopias (Glacel, 1920: 24).

Glacel considered the Young German movement as part of the "new front" of the struggle for a new Germany. This movement had as its starting point "the mobilization of the natural feelings of the nation against the destruction of society" (Glacel, 1920: 24). German society is decomposed by materialism and rationalism. These two deadly sins were the cause of the collapse of morality, law, faith and, finally, the state (Glacel, 1920: 26).

#### **Union of Young Nationalists**

We found information about this youth association in the State Archive of the Russian Federation in the case "Involving teenagers in organizations" (GARF. F. 102. Op. 233. Ch. 13. D. 1800. L. 12). This organization was close to the Young German Union in its content. There were no ideological differences between them.

The Union of Young Nationalists emerged in August 1919. It numbered about 150 people.

The prospects of these youth associations depended on the economic conditions of the development of the state. They will gradually approach the ideology of the movement of ordinary segments of the population (GARF. F. 102. Op. 233. Ch. 14. D. 1898. L. 15-16).

**Table 1.** Free state unions in the early XX centuries

№	Name of the organization	Purpose of the activity	Year of foundation
1.	“The Young German Union”	The mobilization of the natural feelings of the nation against the destruction of society	1919
2.	Union of Young Nationalists	This organization was close to the Young German Union in its content	1921

Source: the table is compiled by the author

So, the pro-state youth associations clearly had a significant impact on the formation of the civic and patriotic qualities of the younger generation (love for the Motherland and the small Motherland, solidarity of the participants, responsibility for the future of their Fatherland). We substantiate the possibility of the participants of these movements showing individuality in the process of collective interaction.

#### **Free religious unions**

Dr R. Drill testified to the creation of a new movement “New Creativity» in Germany. It has arisen in 1919. This union was created by a group of members of the German Democratic Party of the Protestant (Lutheran) faith. Ebergard Arnold, Georg Fleming, Emil Engelhardt, Heinrich Schultheis formed its basis (Engelhardt, 1918: 14-15).

“New Creativity” originally had a political program of action. Pretty soon it turned into an apolitical, non-partisan movement with a pronounced religious tinge.

Public reports were periodically organized by members of the organization in order to spread religious ideas. The participants of the movement preached adherence to the old ideals of the structure of German society. Capitalism and industrialism are unnatural. The situation is different with craft. Hymns of praise for the craft sound by themselves everywhere where it has been preserved (Lebensbuch, 1921). In fact, we all feel about some serious changes in society. We're not going to die. We will live in the sense of the all-inspiring idea of life (Lebensbuch, 1921).

Thus, “New Creativity” is an organization of artisan youth with speeches against the industrial development of society. V. Miroshevsky considers such thoughts and, in general, the program of this organization as an indicator of the mental disorder of German youth (Miroshevsky, 1924). The desire for spiritual search and moral development of young people very revealingly prove the necessity and relevance of the existence of such youth organizations.

#### **“The New Gang”**

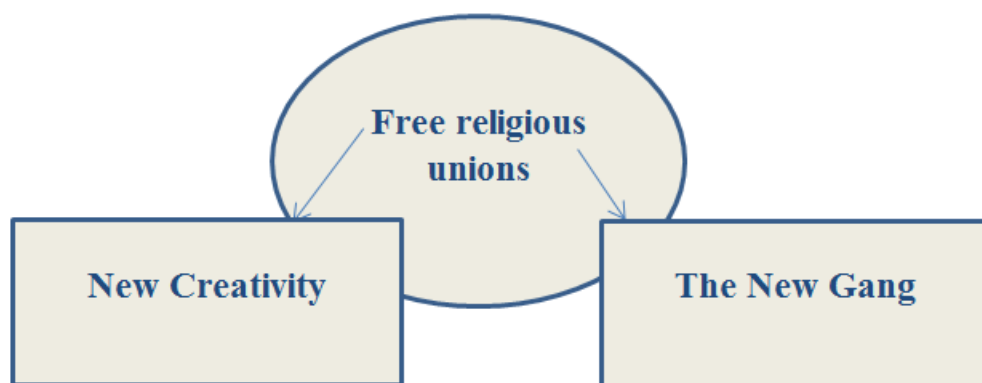
We find information about the existence of this organization in H. Siemering. He was writing, “This movement originated in 1920” (Siemering, 1922: 24).

25 boys and girls led by Muck Lamberti wandered through Thuringia. They sang divine and other various hymns. They visited villages and towns, they gathered people in squares. Young people organized celebrations. They made speeches and distributed proclamations. The youth called themselves the “New Gang» (Siemering, 1922: 19).

The youth preached the unity of the people without differences and classes. They called on the people to abandon their material worries and give themselves up to a sense of joy with a calm and courageous attitude to life. They called for an end to “life-poisoning clever reasoning” and return to the simple and naive faith of their ancestors (Siemering, 1922: 19).

All the boys and girls of the “New Gang” represented rather a religious and mystical sect. This organization consisted of only a few dozen people. They were high school students and students for the most part.

Several craft artels were created and several workshops were opened. Former high school students produced handmade products in them.



**Fig. 1.** Free religious unions in the early XX century  
Source: the figure is compiled by the author

Thus, the main task of free religious unions was to form the free choice of young people as the basis of civic and patriotic qualities. Striving for spiritual search and moral development are integral components of this process. We consider this group of youth organizations as independent public formations for joint activities. They contributed to the self-development and self-determination of adolescents.

“Union of Young Monists”.

Monism is a philosophical trend with the assertion of matter as one dominant principle in nature. The so-called spirit is only a form of manifestation of matter. The “spirit”, ideas, thoughts of a person are only one of the functions, one of the physiological functions of the material being of a person. Monism is the foundation of philosophical materialism.

The young intelligentsia of the early twentieth century tuned in to the “materialistic way” mainly to improve the economic standard of living of the citizens of the state. On the other hand, the transition from idealism and religiosity to materialism and science was only the first step towards faith in the creative forces of society.

The fate of a small organization of German youth, the Union of Young Monists, is characteristic in the sense of awareness of creative forces and their application in complex, difficult conditions of modern reality. This union emerged in 1919 as an association with the aim of facilitating its members to “develop a free worldview on a strictly scientific basis”.

It was an organization of a purely cultural type with the task of joint study and discussion of various scientific problems.

The youth association had the following characteristics of its activity:

1. Every young man should perceive the results of scientific development as available cultural values. Everyone who joins the ranks of monists should show a firm desire to contribute to their mental development. This is done by participating in discussions and working in one of the groups of the society.

2. The ability to think critically should be one of the important results of the movement. We demand that everyone renounce indifference and stagnant ideological traditions. Every young man should learn to know and evaluate the outside world and himself clearly and objectively.

3. Knowledge and personal creativity are required to form the worldview of the future citizen. We can achieve this only with the help of life practice. Therefore, we attach great importance to joint spiritual and physical exercises, walks, travel and the establishment of comradely relationships.

4. Friendly relations give each of us the opportunity to manifest our social activity. Physical health is a successful prerequisite for this.

5. The personal independence of each young man is ensured by the very nature of the youth organization. We don't need dictatorial leaders or bureaucratic allied officials. Each of the members is a common leader and educator to a greater or lesser extent ([Das Programm..., 1921](#)).

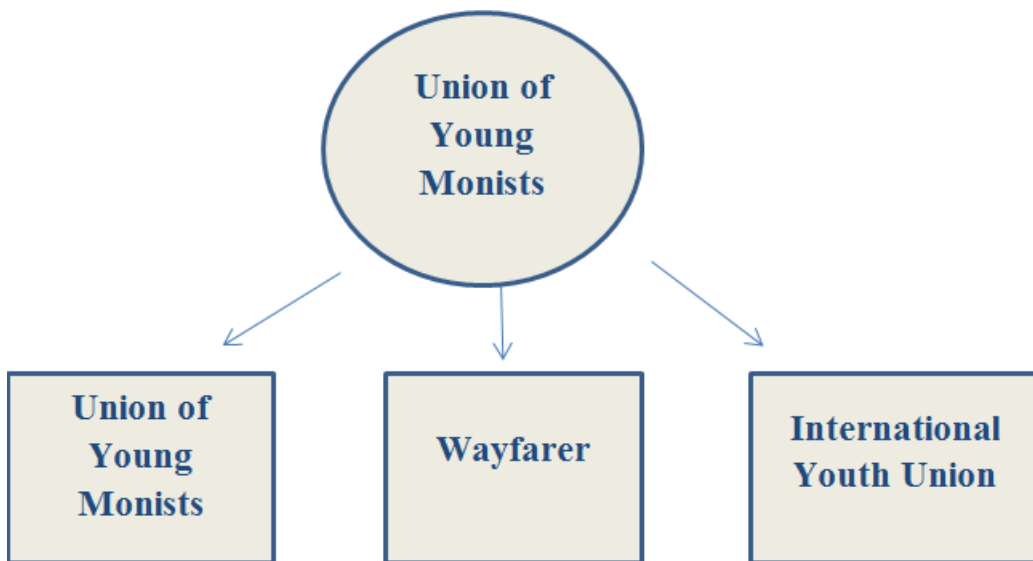
This program emphatically emphasized the most essential and characteristic features of the union. “Young monists” are critically minded young intellectuals in search of new ways of life, truths, new deeds...

The Union of Young Monists in full force joined the ranks of the German Komsomol in May 1923.

Several other unions with a similar activity program have also been organized in Germany. This is the “Wayfarer” or “International Youth Union”. The ideas of the “Free Germans” served as the basis of the program activity here. A holistic worldview emerged from them.

The influence of the monists was also very strong in the so-called “Youth Groups of the Order of the Beautiful Temple”. It was an organization of pacifists and alcoholics. It originated in the 80-s of the XIX century and numbered about 70 people.

Young monists used extremely cautious and seasoned tactics in relation to all organizations of this type.



**Fig. 2.** Youth unions in the struggle for justice in the early XX century  
Source: the figure is compiled by the author

In our opinion, this type of youth organizations was the most popular among German youth. Participation in them presupposed the formation and development of critical thinking as one of the most important qualities of a future citizen and patriot of his Homeland. Every teenager learned to objectively know and evaluate the outside world and himself. The education of citizenship and patriotism in these public organizations of youth is conditioned by the definition of activities based on age and social characteristics, special needs and interests of youth in different areas of life.

### 5. Conclusion

1. If the youth organizations of Germany at the beginning of the twentieth century played a very significant role in the social life of Germany, then the activities of all the movements considered, in turn, were entirely determined by the objective environment of the youth's stay in it. Teachers, researchers, and teaching staff should familiarize themselves with it for the purposes of civic and patriotic education of modern youth.

2. Our attention was drawn to the situation of the younger generation of intellectuals – students. It formed the basis of the German youth movement. All the guiding ideas grew out of the youth movement of the period under review. Youth unions arose precisely in the youth environment. They had a significant cultural and historical significance.

3. The powerful development of economic foundations has brought to life an acute need for the “production of the intelligentsia”. Engineers were needed to manage industrial enterprises, workers needed advanced training, teachers were needed to educate the younger generation. These were all citizens in the correct sense of the word, with formed civic-patriotic qualities.

4. We have found out the essence, main types and activities of the German unions of the early twentieth century in our article. We stressed. The youth movement played a significant role in the formation and development of civic and patriotic qualities of the younger generation. All the activities of the youth unions of the time under consideration were of great importance in the formation of future citizens of a free democratic state.

## 6. Acknowledgements

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