И. А. Меркулова, В. Б. Помелов

Особенности формирования духовно-нравственных ценностей в образовательной практике Германии второй половины XX в.

Проблема формирования духовно-нравственных ценностей в образовательной практике Германии второй половины XX в. представляет теоретический интерес и практическую ценность для российских педагогов в плане использования в ходе реформирования отечественной школы накопленного зарубежными коллегами опыта. Гипотеза исследования заключалась в предположении о том, что разнообразные формы работы, практиковавшиеся педагогами двух стран, – ГДР и ФРГ, – в течение указанного периода, способствовали формированию духовно-нравственных ценностей у молодежи двух немецких государств.

В процессе исследования использовались следующие исследовательские *методы*: анализ литературы и научно-педагогическая интерпретация информации, содержащейся в источниках; сравнительно-сопоставительный метод; аксиологический метод, позволяющий выделить позитивное содержание в подлежащем изучению научном материале.

Основные результаты. Принципиальная разница в общественно-политических и идеологических установках, имевшая место в ГДР и ФРГ в 1949-1989 гг., определила в решающей степени выбор форм и содержания воспитательной работы осуществлявшихся в учебных заведениях обеих стран. В ГДР существовала единая общеобразовательная государственная школа, находившаяся под полным идеологическим и административным контролем со стороны правящей Социалистической Единой Партии Германии. Особое внимание уделялось воспитанию подрастающего поколения в духе преданности идеалам социализма, отрицания религии и ценностей буржуазного общества. Союз свободной немецкой молодежи и детская пионерская организация им. Э. Тельмана активно использовались в процессе социалистического воспитания молодежи. При этом они фактически копировали формы и методы работы соответствующих организаций, действовавших в СССР, – ВЛКСМ и Пионерской организации им. В.И. Ленина. В ФРГ, напротив, было значительное количество типов средних общеобразовательных учебных заведений, многие из которых были негосударственными: частными, вальдорфскими, католическими и евангелическими и др. Идеологическое воспитание, направленное, в том числе, на усвоение духовно-нравственных ценностей, осуществлялось, в основном, в школе, в соответствии с принятыми в данном учебном заведении установками.

Проведенное исследование позволило охарактеризовать особенности формирования духовно-нравственных ценностей в образовательной практике Германии второй половины XX в. Значимость полученных результатов состоит в том, что они в определенной степени фактологически обогащают современную отечественную историко-педагогическую науку.

Главный *вывод* исследования заключается в том, что в ГДР понятие цели воспитания было неразрывно связано с коллективными интересами и ориентацией на социалистическую идеологию, в то время как либерально-демократическая идеология в ФРГ отдавала безоговорочный приоритет индивидуальному перед коллективным. В современной Германии со все большей настойчивостью заявляет о себе подход, заключающийся в отказе от противопоставления индивидуализма коллективизму. Научно поставленное исследование данного подхода представляет собой перспективу дальнейших исследований.

Ключевые слова: педагогика, народное образование, ГДР, ФРГ, Социалистическая Единая партия Германии, пионерская организация имени Эрнста Тельмана, Вальдорфская педагогика

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Features of the formation of spiritual and moral values in the educational practice of Germany in the second half of the twentieth century

The *problem* of forming spiritual and moral values in the educational practice of Germany in the second half of the twentieth century is of theoretical interest and practical value for Russian teachers in terms of using the experience accumulated by foreign colleagues in the course of reforming the national school. The hypothesis of the study was that the various forms of work practiced by teachers of the two countries – the GDR and the FRG, – during this period contributed to the formation of spiritual and moral values among the youth of the two German states.

The following research *methods* were used: literature analysis, scientific and pedagogical interpretation of information contained in sources; comparative method; axiological method that allows to identify the positive content in the scientific subject.

Main results of the study. The fundamental difference in socio-political and ideological attitudes that took place in the GDR and the FRG in 1949-1989 determined to a decisive extent the choice of forms and content of educational work carried out in educational institutions in both countries. In the GDR, there was a single comprehensive public school, which was under the full ideological and administrative control of the ruling Socialist United Party of Germany. Special attention was paid to educating the younger generation in the spirit of devotion to the ideals of socialism, rejection of religion and the values of bourgeois society. The Union of Free German Youth and the children's pioneer organization named after Ernst Telman were actively used in the process of socialist education of young people. At the same time, they actually copied the forms and methods of work of the corresponding organizations that operated in the USSR, – the Komsomol and the Lenin Pioneer organization. In Germany, on the contrary, there was a significant number of types of secondary educational institutions, many of which were non-governmental: private, Waldorf, Catholic and Evangelical, etc. Ideological education, aimed, among other things, at the assimilation of spiritual and moral values, was carried out mainly at school, in accordance with the guidelines adopted in this educational institution.

The study allowed us to characterize the features of the formation of spiritual and moral values in the educational practice of Germany in the second half of the twentieth century. The significance of the results obtained is that they to a certain extent factual enrich modern Russian historical and pedagogical science.

The main *conclusion* of the study is that in the GDR, the concept of the goal of education was inextricably linked with collective interests and orientation to the socialist ideology, while the liberal-democratic ideology in the FRG gave absolute priority to the individual over the collective. A scientifically formulated study of this approach provides a perspective for further research.

Keywords: pedagogy, education, the GDR, the FRG, the socialist unity party of Germany, the Telman Pioneer organization, Waldorf pedagogy

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Introduction. The urgency of the problem

Germany has always played a special role in the history of Russia. For centuries, German pedagogy has been one of the leading in the world. This has been indicated by the high level of education, numerous pedagogical journals, an impressive percentage of people with higher education, a huge number of universities, a lot of which have won recognition around the world. All of the above proves that the study and assimilation of the experience of German pedagogy is currently particularly relevant. Russian pedagogical science has repeatedly attempted to analyze educational systems and views of scholars of foreign countries: B. L. Wulfson [1], A. N. Dzhurinsky [2], V. P. Lapchinskaya [3], Z. A. Malkova [4], T. F. Yarkina [5], etc. Native researchers, – for example, I. A. Merkulova [6; 7; 8], V. B. Pomelov [9], E. V. Pomelova [10], etc., – paid special attention to the experience of Germany in the organization of the education and upbringing system.

The problem of forming spiritual and moral values in the educational practice of Germany in the second half of the twentieth century represents theoretical interest and practical value for Russian teachers in terms of using the experience accumulated by German teachers in the course of reforming the national school. In 1949-1989, two German states co-existed, and it has become, to a certain extent, a symbol of the confrontation between two social systems, – socialism and capitalism. Their opposition largely determined the differences in the system of moral values formed in the pedagogical thought of the GDR and the FRG. These political-ideological, systematic differences in social structures of the society left a certain imprint on the upbringing and formation of the value system of the younger generation.

The hypothesis of the study was that the various forms of work practiced by teachers of the two countries – the GDR and the FRG, – during this period contributed to the formation of spiritual and moral values among the youth of the two German states. Features of practical implementation of spiritual and moral values in educational practice of German pedagogy in the period of the separate socio-political and economic development of the GDR and the FRG has been revealed in the research.

Methods and materials

To achieve the aim of the research the authors used a number of methods. It's a retrospective analysis of ideas of German scientists in the sphere of pedagogy. In order to identify the value potential of their ideas, the authors used an axiological approach that allowed to identify particularly significant achievements of theoretical attitudes. A comparative method has been also used in order to express authors' scientific positions. The amount of sources was also used to solve the problem. They are represented in the references.

1. The main content. Experience of practical implementation of prior spiritual and moral values in the system of education in the FRG

The problem of value priorities of various educational institutions has long been the subject of research of German scholars. German pedagogical thought in the post-war period was characterized by an interest to the problems of forming moral values. There existed a unified secondary school in the GDR. On the contrary, there were many types of educational institutions in the FRG. Of considerable interest are non-state (private) schools in West-Germany, such as private school (Privatschule), non-state school (nichtstaatliche Schule), reform school (Reformschule), alternative school (Alternativschule), free school (Freie Schule), a school in free representation (Schule in freier Trägerschaft). In most cases, these definitions are used as synonyms, but they denote concepts that are somewhat different from each other.

The name "private school" is the most general concept for schools founded by church, religious organizations, school unions, firms, and institutions [11, p. 303]. The term "non-state school" means almost the same notion. Free (non-state) schools make up only 6% of public schools [12, p. 36], but they represent a variety of types that differ in profile, structure, and nature of worldview and religious programs.

At the beginning of the twentieth century, there were open schools that worked according to the systems of Peter Petersen [13] and Maria Montessori [14, p. 136]. A small group of free schools emerged in the 1960s as a result of the students' movement. Some reform schools were state attempts to implement the reforms of the 1960s. This includes, for example, the project of the primary school "Münster-Gievenbeck", the general integrated school in Bielefeld, as well as the Glocksee-Schule in Hanover [15, p. 125]. According to the nature and content of education, free schools are divided into: denominational schools, Waldorf schools, rural orphanages, free alternative schools, and schools that are part of the Federal Union of German private schools. In the post-war period, these types of schools have become widespread. Let's look at each of these types of schools, focusing in detail on those where special attention was paid to the formation of spiritual and moral values.

The largest organizer of alternative public schools is the Church. Denominational schools can be Catholic or Evangelical, depending on their Christian commitment. The concepts of confessional schools are based on such areas of relations as "faith and education", "Church and school", "theology and pedagogy", but they do not focus only on theological norms and principles [16, p. 425]. The highest goal of upbringing and education for Catholic Christians is to reveal the best human inclinations, the ability of a person to "serve people, the world and the Kingdom of God" in daily actions [17, p. 108]. The goal of these schools is to create a living space in which "the spirit of love and freedom live to help young people develop their personality". It is also about the all-encompassing education of the human personality, the formation of responsibility, awareness of one's own freedom and the disclosure of physical, moral and spiritual abilities [18, p. 385]. This imposes additional responsibility on teachers and caregivers, – education by personal example, including behavior, attitude to their work, students, and life in general.

Priority of Catholic is to take care of a person, to preserve human values, the value in relation to a person, recognition of his merits, orientation and education [19, c. 1025]. These

goals are more relevant today than ever before, because the society has raised the question of the role of a person, his freedom and responsibility, his dignity and the disclosure of his abilities. The basic rules that all participants in the teaching process in Catholic schools must follow are tolerance, fairness, willingness to compromise, and the ability to criticize and accept it. The main values that are proposed to form in the students are human dignity, freedom of faith, conscience and speech, and the values of Christianity: responsibility, reverence for God, life as a value, humanity, charity, and humility. At the same time, great importance is attached to secondary virtues: willingness to help, reliability, friendliness, and ability to communicate, gratitude, discipline, concentration, love of order, punctuality, etc.

The Evangelical Church is the second most important organizer of private denominational schools. After the war, when the right to freedom of teaching was introduced, newly organized Evangelical boarding schools again began to serve the education of the younger generation. The purpose of educational work in Evangelical schools is to instill in students charity and a belief in the value of any form of life on earth, as stated in the gospel. The association "Christian youth villages" works under the motto "No one should be lost". This organization was founded in 1947 by pastor Arnold Danneman, with the goal of helping war-deprived children to get complete school and professional education. Currently, the main task of the schools included in this organization is to help socially disabled children and adolescents.

Waldorf schools are popular in Germany, there are up to 180 of them [20, p. 94]. The Waldorf pedagogy was based on the anthroposophical theory of Rudolf Steiner, – a kind of spiritual and scientific human science. The main pedagogical idea of this theory is that a person should be educated. The main pedagogical idea of this theory is that a person should be brought up comprehensively, taking into account the laws of human nature and the peculiarities of age formation. It was supported by a lot of teachers: both predecessors and contemporaries of Rudolf Steiner. So, Waldorf pedagogy, based on universal values, ideals of goodness, beauty and truth, organically intertwines the advanced pedagogical ideas of outstanding teachers from antiquity to the present. Its essence is to ensure the correct comprehensive development of a person, including cognitive activity, creativity, moral inclinations, religious experiences, and physical condition. Steiner-pedagogy combines an individual approach to each student with the organization of intensive, deep learning. Students acquire not only theoretical knowledge, but also practical skills in many areas of human activity. The organization of a school day is based on the knowledge of nature of a child, his daily rhythmic cycle. The presentation of educational material is based on large study periods, which gives students the opportunity to penetrate the subject deeply. The teacher is the central figure at school, responsible for the education and upbringing of children of his class for eight years.

The next type of free schools is represented by "rural educational homes". The highest goal of work of these educational institutions is to bring up an exemplary citizen who has not only profound and extensive knowledge in scientific fields, but he also has character traits that allow him to live with dignity in community with other people. The founder of the first rural educational home, G. Litz, developed the main provisions for educational institutions, which are still considered mandatory to follow. First of all, it is a residential system of education and upbringing outside the city, "in the bosom of nature", "in the life context with high life foundations" [21, p. 191]. Schools are "pedagogical provinces", a kind of an integral social organism, where the living and learning conditions are optimal for teenagers. Cohabitation of children in a residential environment is more successful than

at home or in a regular school; it brings up such traits as independence, critical thinking, tolerance, and social responsibility. Spiritual and physical education, character education is carried out in the course of sports and tempering, musical and artistic activities. Great importance is attached to mastering the craft and skills of agricultural labor.

The following type of schools, – free alternative, or an alternative parent school. Many German educational scientists define them as "pedagogically reformist and politically independent" [15, p. 36], since they have their roots in the pedagogy of reforms of the early twentieth century, as well as the American free schools movement and the movement of anti-authoritarian education in Germany. In the late 1960s, "the new left"–movement members attempted to develop a revolutionary theory in relation to the post-industrial society and called it "a modern reading" of K. Marx. Despite the fact that this direction in pedagogy was actively criticized by many teachers, discussions, however, gave way to experiments. Among the students there were large family-communes consisting of 8-12 or more adults and children. Mass educational organizations, kindergartens, and schools of a new type have appeared. The empty premises of closed retail stores were given for kindergartens, hence their nick-name "children's shop" ("Kinderladen"). Mass educational organizations were created spontaneously, as a rule, motley and diverse in nature. Soon, several models of anti-authoritarian kindergartens emerged. Some more radical schools were created in working-class areas. Children received a political education from the point of view of a critical attitude to the existing social order in conditions of free development in groups. Other institutions were based on neo-Freudian ideas, the subconscious "libido" as the basis of all mental activity and mental development of children. However, the general anti-authoritarian principles were preserved in them.

The socio-critical direction in the development of pedagogical thought in West-Germany coincided with the concept of radical humanism, characteristic for many public figures and teachers of that time, not only in Europe, but also in America. American experts I. Illich, S. Patterson, K. Weinberg, and others called for a cultural ("humanistic") revolution. According to I. Illich, this means the abolition of the traditional school with all the regulatory attributes and replacing it with a network of public institutions built on the principles of free development and communication of children and Christian love for one's neighbor.

In the following years a large number of alternative schools appeared, but they were already not so radical as the first ones, and they took from them, as some researchers believe, only the best and most progressive features [5, p. 103]. Some scholars even believe that no other school model has such a benevolent relationship between children and adults. If traditionally the child is considered by teachers as an object of the educational process, then in alternative parent schools he is interesting, first of all, as a person and the main attention is paid to his social and emotional development. Thus, the rejection of compulsory means of disciplining students suggests that liberal values are given priority in these schools. The main goals of educational institutions of this type are reduced to the following provisions: direct connection of teaching with activities, school and everyday life; priority of forming value orientations before communicating knowledge; instilling skills of self-regulation and self-management; special importance is attached to intensive joint work of students, teachers, and parents [22, p. 40].

The Federal Union of German private schools is the oldest association that emerged in 1903 on the initiative of the founders of non-state commercial schools. It was joined by secondary schools-gymnasiums, boarding schools, full-time schools, as well as educational institutions for adults. Currently, it unites all unions of private schools of various types.

Its members are public school institutions and associations, societies, legal entities and individuals. "Schools in free representation and the teachers working in them were and remain pioneers, paving the way for the development of education. The modern educational sphere is unthinkable without free ideas and individual initiatives" [23, p. 4]. Common to all the analyzed types of schools was the desire to put the child himself in the center of attention, the integral development of his abilities and inclinations, the rejection of the extreme intellectualism of school education and preaching an active approach, promoting free self-realization and self-education of the child.

By the end of the 1970s, real-thinking West-German scholars demanded the humanization of the educational process at school. K. Aurin in the article "What does the humanization of school mean" called for a review of all modern and scientific innovations that gave school education an "artificial character". He understood the humanization of school not as a "new school model", but as a task to create a humanistic school atmosphere that would contribute to the development of spiritual abilities, creative activity of a person, and his full self-realization [5, p. 104].

II. The main content. Experience in practical implementation of prior spiritual and moral values in education in the GDR

In the GDR, a unified comprehensive school was formed, so the existence of private schools, and the manifestation of individual initiatives and free ideas in this sphere were excluded. However, in the GDR, Waldorf schools continued to exist, as well as schools that worked in accordance with the so called Jena-plan. Special attention was paid to the formation of spiritual and moral values at schools and educational institutions.

Education was on a par with the ideological supervision of the state, which controlled this process from the birth of the child. In the country there was a single goal of moral education of the young generation, – the upbringing of a fully developed, harmonious, integral personality, and the formation of a comprehensive and harmonious unity of the team and the individual. In its implementation, the school had to play a leading role: "The school must develop an internal need to live and act according to the principles of Communist morality, strictly observe the rules of the socialist community" [24, p. 18]. This idea corresponded to the words, which "The Law on Education" (26.06.1947) contained: "Equal educational opportunities for all, unified school system, civic sense of responsibility, democratic orientation in life, respect and understanding of other peoples [24, p. 18]. It should be noted that all these goals contained spiritual and moral values that had to be brought up in the younger generation. The question is what really happened and what these goals resulted in. In many cases, preference was given to children whose parents held various party positions. There was fanaticism towards the state system, hostility towards opposing ideological doctrines.

Another feature of the experience of the Soviet school, which had a strong influence on the system of education in the GDR, was the popularization of the concepts of collective education. On the basis of the theory and practical work of the Soviet teacher A. S. Makarenko educational institutions organized youth educational institutions in Jena, Nordhausen, Hummelshain, which in their initial positions carried a lot of positive aspects in terms of collective mutual responsibility. The issues of collective education, and especially the views and pedagogical experience of A. S. Makarenko and V. A. Sukhomlinsky, were of great interest to teachers in East-Germany, but there their ideas were reflected only in the active dissemination of new didactic methods of group training.

In the GDR, collectivism meant the totality of the vital interests of society, creating all conditions for the comprehensive development of the individual, the development of personal initiative and creative search, but in the name of achieving not individual, but the main social goals. The cognitive side of the educational process was accompanied by planned upbringing in childhood and adolescence through emotional and social experiences.

In the GDR there existed mass political organizations of children and adolescents, – the Telman Pioneer organization, and the Soviet Komsomol's counterpart, – the Union of Free German Youth (UFGY), which were supposed to solve the problems of spiritual and moral formation of the individual. They bore great responsibility for their political education, for forming conscious and disciplined attitude to study, for fostering a sense of collectivism, and for organizing diverse activities in free time. They organized holidays in children's camps, and they were engaged even in military education. Children were also engaged in independent social activities, sports, tourism, etc. They visited various exhibitions, theaters, and museums, and they could find everything to their liking in circles, sections and clubs, in accordance with their inclinations and interests, being under the reliable supervision of teachers. Houses of pioneers, stations of young naturalists and technicians, sports sections, – all these institutions were active assistants to the school in educating the younger generation and forming their spiritual and moral values.

General Secretary of the Socialistic Unified Party of Germany (SUPG) Central Committee Erich Honecker, in his speech at the 4th meeting of the Central Council of the UFGY, formulated its main goal – "a free man" [24, p. 309]. As we can see, freedom was also initially proclaimed as the main value of education. "The young guard" was based on the traditions of the German Communist party and initially took on the role of an ideological and social example. Moreover, its acceptance was unconditional and mandatory for everyone. In such harsh totalitarian conditions it was hardly possible to talk about such a value as "freedom".

Great attention in all schools, children's and youth organizations of the GDR was paid to socially useful work, since it was considered one of the most important means of education, without which a strong active life position, worldview and morality couldn't be formed. It was emphasized that socially useful work had a direct impact on the upbringing of spiritual and moral values, opened up wide opportunities for the formation of necessary skills and abilities among pioneers and schoolchildren, for the formation of the first labor experience of working in a team, and the experience of joy and satisfaction from overall labor success.

Pioneer organization was set by the party and the government. It had the Laws of the young pioneers, and the content of its activity was determined by the nature of the socialist children's organization. In the pioneer organization socially useful work had always been a necessary part of the entire life of pioneers. "The pioneer organization mobilized children for pioneer labor: to clear streets, plant green spaces, collect stones for the port of Rostock, participate in the construction of the merchant ship "pioneer-telmanets", improve their schools, homes, help the elderly, the sick on the farm, help in harvesting, etc" [25]. There was a large number of circles in which pioneers conducted experiments, they were engaged in technical creativity. The pioneer organization worked to involve pioneers and schoolchildren in the movement of "masters of tomorrow", organized exhibitions of masters in teams, conducted thematic gatherings, excursions to production [26].

Creation of pioneer traditions as a method of education (pioneer symbolism, solemn beginning and end of labor affairs, subbotniks, "landing", reports on labor and social useful works, Timur's help, scientific and technical competitions, exhibitions, etc.) gave everyone the opportunity to see the strength of the pioneer team, to feel the joy of collective work. In

addition to the pioneer organization, there were other youth organizations, primarily sports, which were given great importance in official circles. In this regard one must mention the presence of a large number of clubs, associations and societies. They were actively working to organize leisure activities for young people, – from sports till socially useful activity. For example, the program of the society of sports and technology included pre-army training: skydiving, studying radio technology, weapons, shooting and military exercises. Summer camps provided a good opportunity for such work. These organizations had a great influence on the formation of the values of the younger generation, despite the fact that they were completely under the control of the state.

Since its creation, the UFGY has had the goal of educating young people in the spirit of loyalty to the ideas of the working class and its revolutionary party. Thus, the UFGY contributed to the formation of a socialist type of personality with an active social position. Therefore, at the last XI Congress of the SUPG in 1986, the positive role of children's and youth organizations in the successful education of the younger generation was highlighted [27]. Despite the fact that the main task of the UFGY was to educate the class consciousness of "wrestlers", the youth organization skillfully directed the initiative and activity of schoolchildren to achieve socially significant goals. Active involvement in the diverse activities of different complexity social order under which one can exercise autonomy and creativity, inner feelings associated with a sense of responsibility and belonging to the team was the foundation that influenced the formation of personality of the student.

Based on the above, we can conclude that the pioneer and youth organizations were important educational factors; they had a significant impact on creating an atmosphere of creativity and discipline in the student team, and friendship relations and mutual assistance, for the formation of spiritual and moral values of the younger generation. However, they also had a negative impact on the activities of the entire school through their elected bodies. For example, during the transition to the senior level of education, not only the results of the educational process, but also political and ideological characteristics played an important role. Objections to the school administration were enough to close the path to higher education for students with good grades [28, p. 269]. Thus, the totalitarian state established a monopoly on morality and created a strict system of spiritual and moral education necessary for its maintenance, primarily in schools, as well as in extracurricular institutions.

Polytechnic education and physical education also played an important role in the education system of the GDR. Despite the critical comments of foreign Sovietologists about the interest of the state in these types of value formation of the younger generation, such "increased attention to a healthy lifestyle, sports, tourism, clubs, clubs" caused clearly positive emotions and results [24, p. 297].

The values of self-development and striving for a healthy lifestyle are vital for the education of young people. Since 1951, the GDR published the magazine "Physical education". The very fact of the appearance of such a magazine indicated the great attention of pedagogical circles to the physical education of the younger generation. The achievements of athletes from the GDR showed brilliant results of these efforts. On the contrary, there was no similar social and educational system in West-Germany. Due to various educational reasons children and adolescents were freely organized in age groups, and extracurricular life remained outside the "state" influence.

Discussion of results

The analysis provides the basis for a number of conclusions. Comparison of the process of formation of spiritual and moral values in the pedagogical practice of the GDR and the FRG allows us to note a lot in common in setting goals and objectives of educational institutions.

The main differences are found themselves in the ideological context and in the organizer and controller of these educational institutions: in the GDR – the state, in the FRG – the state, the Church and various private associations. The main features of the system of education in the GDR were the presence of a unified comprehensive school and the intense activity of a wide network of extracurricular educational institutions that adhered to the concepts of collective education. It had a significant impact on the formation of value priorities of young people. The FRG education system was, on the contrary, distinguished by the presence of numerous types of non-state schools and orphanages. In the pedagogical issues of the Soviet period there was a single and unequivocal opinion about the West-Germany education system, and it was an extreme negative opinion at that. It was believed that the West-German school trained revanchists [5]. There was no question of differences between different types of schools in terms of worldview, the formation of personal values as well. We have established that the differences, for example, between confessional and liberal schools were particularly striking. Denominational schools emphasized the values of order and social values, while liberal schools gave preference to intellectual values. But in general, the main feature of the formation of spiritual and moral values in West-Germany was the priority of the values of freedom, individuality, and the presence of religious overtones in the approach to this issue.

There is no doubt, that the main principle of education in extracurricular organizations of the GDR was the collective self-education. Students had to learn how to organize life in a group, and later on – in a society. Extracurricular activities (visiting extended-day groups at school, events in the pioneer organization, classes in «Homes of young pioneers», stations of young naturalists and technicians, clubs, sports sections, etc.) contributed to the creation of motivation and communication with the school, taking up all the students' free time. The symbols of the pioneer organization (a flag, a pioneer tie, marches, lines, etc.) were a kind of daily ritual and they were called to organize schoolchildren.

Educational work with young people in the GDR was very active. A lot of teachers in Germany were interested in it and considered it a relevant research topic [24, p. 305]. This work covered the following areas of activity: school education, sports, organization of free time and holidays. All of them were state monopolized, and they had to educate young people in accordance with the Communist party guidelines. So, the formation of free unions, Church and private youth associations was excluded, which, at the same time, was typical for West-Germany, where there was a huge number of private educational institutions. Here are some examples. The Ministry of culture and sports of Baden-Württemberg created an "open school" on a basis of a real school in Pfullingen, which opened its media library in the afternoon, a room for playing tennis, etc. [30]. In Bavaria, Bremen and Nordrhein-Westphalia the tasks of education were transferred to social educators, whose pedagogical concept included assistance in completing homework, leisure activities, and so on. Thus we have come to the conclusion that social and pedagogical work was primarily concentrated in problem schools and it was focused on specific local needs rather than on the formation

of value orientations. So, educational work in West-German schools was rather socio-pedagogical in nature.

An analysis of the text of the "Laws on Youth" in the GDR (1950, 1964, 1965) [29, p. 130] allowed to install that they were not so much laws for young people, but rather ideological "calls" for the pioneer organization to participate in the construction of the socialist society on a par with "older comrades" – communists, to fight for the cause of the SUPG, etc. The vocabulary of these "calls" included mainly superlatives, as well as incentive sentences and slogans.

Since the beginning of the 1970-s, there have been late attempts to go beyond the school, to use new educational opportunities. In 1979, the Berlin senator of school education Walter Rasch signed the program of "opening schools", i.e. expanding the school system by introducing leisure activities [28, p. 272].

Nevertheless, in the course of the study, we have found the weakening of just those motives that were aimed at the main educational goals: socio-political and collective-social motives, as well as a regressive trend in the field of values. Socio-political activity and related activities often remained only on paper. That's why it was difficult for some pupils to manifest their individuality in such an educational "monostructure". We are of an opinion that to the late 1980-ies, that is to the time when the GDR has become part of the FRG, the GDR's educational system was "morally ready" for this event. The idea that education and upbringing could be associated with a focus on certain values rested on the pluralism of values in the society. One of the leading West-German theorists in the field of education V. Brezinka noted with regret that education had ceased to serve the purpose of forming the viability and reliability of value orientations of young people, and he got the impression that people forgot that a person needed not only knowledge, but also internal moral support, not only critical thinking, but also a craving for the enrichment of culture, respect and reverence for traditions [31, p.12].

In the GDR, the concept of the goal of education was inextricably linked with collective interests and orientation to the socialist ideology, while the liberal-democratic ideology in the FRG gave absolute priority to the individual over the collective. A scientifically formulated study of this approach provides a perspective for further research. As we have investigated, the latest ideological approach in modern Germany is to reject the opposition of individualism to collectivism. The values of independence and freedom must be in symbiosis with the values of the community in which each individual lives. Spiritual and moral values remain viable only because they originate in traditional German values that have a universal basis and take into account national characteristics. The ability not to forget historical roots, to be proud of them, works for the value of German society, brings it closer to the realization of the values laid down in the country's Constitution.

Conclusion

Both in the GDR and in the FRG spiritual and moral values were formed that corresponded to the national mindset. The significance of the results obtained is that they to a certain extent enrich modern Russian historical and pedagogical science. The leading ideas of foreign pedagogical axiology, reflected in the works of scientists and practitioners, would be useful in creating strategic programs for the development of school.

In the atmosphere of refusal to absolutize any ideology, in the context of pluralism of ideas there appeared opportunities for creative use of all that is valuable that has been developed in the West. Our country is searching for a model of education that would incorporate the best examples from other countries, adapting them to the domestic reality. In this regard, the results of research of German scientists of the genesis of traditional values and their connection with the new orientations of the reformed society, as well as the formation of the value ideology of modern education, might be useful for Russian researchers.

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