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## Upbringing children in the spirit of Christianity in the educational and pedagogical concept of the Church`s Social Teachings

### **Abstract**

As part of the celebration this year, the 500th anniversary of the Reformation, which concerned not only purely religious issues, but also influenced many areas of public life, there is a considerable interest in the pedagogical style of education, in particular the Christian educational national and world heritage, the appeal to the best examples of the upbringing of children and young people in the spirit of Christianity. One of the most famous pedagogues-Christians of the eighteenth century is Nikolaus Ludwig von Zinzendorf, whose significant contribution to the development of world pedagogy was the spread of ideas of moral and Christian education in the educational institutions founded by him, who, having passed all the tests of time, continue to function successfully now. Educational and pedagogical activity of N.-L. The following German researchers, such as G. Reichel, M. Weber, J. Gerde, H. Weil, G. Kitel (H. Kittel), P. Baumgart, A. Freeman, H. Bintz, G. Krüger, T. Wettach, J. J. Klepper, L. Müller. In Ukraine, the name of Nikolaus Ludwig von Zinzendorf is usually associated with religion and theology; his educational activities were left out of sight. The purpose of this work is to study the principles of free education in the pedagogical concept of Zinzendorf in the XVIII century, in particular the principles of the free development of the child's internal potential, the combination in the process of educating the demands and respect for the pupil and the principle of building a personal relationship between educators and pupils.

## **The principle of free development the inner potential of the child**

The application of an individual approach to the education and preservation of the child's individuality, the provision of natural development, sincerity and openness in the educational process should have helped to free children from unnecessary coercion, which led to limitation and artificial performance indicators<sup>140</sup>. Zinzendorf opposes the concept of piety education, which aimed primarily at bringing the child to repentance before God, characterizing such a statement of the goal of the educational process as being contrary to the nature of the child, and the process itself calls nothing more than training. The educational process, in his opinion, must first of all help the child to know himself, the world, reveal talents and talents in order for the child to be able to independently choose his life path. The process of repentance before God and redemption of sins, he generally deduces from the pedagogical plane, considering it to be the case only of theology and influence of the supernatural power of God. By this formulation, Zinzendorf stepped up the liberation of the education process from the role of coercion inherent to him, thus leaving him only an educational function. When addressing parents and educators, the teacher asks them not to torture children with constant calls for repentance in their sins, and to become friends for them, those who understand and satisfy their needs<sup>141</sup>. Speaking about the "free noble development of the child" as the basic principle of education, Zinzendorf opposes his tendencies in the development of pedagogical pedagogy, aimed at "breaking the natural will of the child", and regulates the process of education as the responsibility of the eldest to the child for its comprehensive development. "The basic principle in the upbringing of children should be free, noble, careful attitude, giving credit of trust, which may bring fruit only after thirty years"<sup>142</sup>.

The requirement for free education for Zinzendorf relates to the protection and support of the child in all spheres of life where natural development is hindered, in which the dignity and rights of the individual, its "greatness" are violated, where education and upbringing take on forms of "training" and coercion and make it impossible, thus , receiving high-quality education.

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<sup>140</sup> Banaszak, A. (2015). The Christian concept of peace in the terms of the Catholic Church teaching. w: M. Sitek, P. Terem, M. Wójcicka (red.), *Collective human rights in the first half of the 21st century* (ss. 405-416). Józefów: Wydawnictwo Wyższej Szkoły Gospodarki Euroregionalnej im. Alcide De Gasperi.

<sup>141</sup> *Archiv der Herrnhuter Brüdergemeine zu Herrnhut*. (1753, 3 Juli). Jungerhausdiarium.

<sup>142</sup> *Barbysche Sammlung: alter und neuer Lehrprincipia, Sitten-Lehren und den vorigen und itzigen Gang der Oeconomie Gottes und ihrer Diener illustrierender Stücke*. (1748). Barby, pp. 135-136

So, speaking of the principle of freedom in education, Zinzendorf interprets freedom as: disclosing the child's inner potential, talents and talents, the freedom of the Spirit of God, and the freedom of the individual.

In contrast to the prevailing at the time the piècetic system of education, which attempted to artificially restrict external influence on the child and influence it through guides, rules, dogmas and commandments, Zinzendorf emphasized the need for a child to develop in a "free space" in which her talents could to open up completely, without constant interference from the current censorship. Thus, based on the consequences of the activity, absolutely naturally, the child will learn to set the limits necessary for him.

The rules and prohibitions in this case only serve to gain experience. Zinzendorf gives an example from his own educational work: "In the upbringing of my children, I allowed them to do what they wanted, of course, in addition to what could have damaged the environment. In my presence, they could be as they are and not try to be better "<sup>143</sup>.

According to Zinzendorf's views, the child, because of its spontaneity, the untenability and integrity of the will can live properly from nature, its first ideas are "legitimate, faithful and enjoyable to the Savior"<sup>144</sup>. That is why the direct educational effect on the child at the youngest age should be kept to a minimum. If children follow their natural development, they should not be instructed or inspired either by prohibiting them. For children's sincerity, it is only necessary to observe and learn from it<sup>145</sup>.

In view of this, free growth and the formation of the child's character is a prerequisite for transforming it into a diligent, industrious adult with a healthy psyche in the future. Children who were brought up under extremely harsh conditions can not be fully disclosed, often unlucky and unfit for good reason, can not find their place in society. The very strict style of education leads to the opposite result, that is, children turn into hypocrites and "mother-in-law"<sup>146</sup>.

Consequently, Zinzendorf warns parents of excessive obedience, because they create "incapable individuals". The opposite result is achieved when, instead of over-sulfur control, for too young children, conditions are created that do not inhibit them, but allow them to identify

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<sup>143</sup> *Archiv der Herrnhuter Brüdergemeine zu Herrnhut*. (1752, 7 Februar). Jungerhausdiarium.

<sup>144</sup> Zinzendorf, N. (1747). *Homilien über die Wundenlitaney der Brüder*. Herrenhaag., p.391

<sup>145</sup> Zinzendorf, N. (1743). *Rede aus Philadelphia*. Büdingische Sammlung. Büdingen., p. 243

<sup>146</sup> *Archiv der Herrnhuter Brüdergemeine zu Herrnhut*. (1755, 25 November) Jungerhausdiarium.

the vitality they contain. Zinzendorf is convinced that, in the right way in the upbringing, "uneducated" and "heavy" adults in adult life can achieve greater results, while those with exemplary behaviour become inert, indifferent and lazy and do not achieve anything. The pedagogical ideas of Zinzendorf, aimed at the free development of the child, were revolutionary for their time and are innovative in the present times.

The ideas of the natural development of the internal forces of the child, the teacher destroys the principle of "protection", which attached great importance to the poetry teachers of the "Orphan House" A. Franke and a supporter of which for a long time he was himself. Characterizing children who lived in artificially created conditions, he calls them such that they are not able to make serious decisions, are not independent, can not think progressively, they can not be relied on<sup>147</sup>. Consequently, by applying the principle of the free development of internal forces, Zinzendorf seeks to make the space of the child much greater than that allowed for orthodox poetic upbringing. He considered education of children in modern educational institutions as imperfect as it determined the behaviour of the pupil, adversely affecting his personality, and made it impossible to comprehensively disclose the child's internal potential.

### **The principle of combination in the process of educating demanding and respect for the pet**

Zinzendorf emphasizes the importance of order and compliance with certain rules. The educational process for him is the synthesis of the freedom of the Spirit, the individual growth of each child and the development of public life. The task of the educator is to find the right correlation between the "rule" and "freedom". He emphasizes that this polarity is laid down in the child himself that every child naturally needs restrictions through observing certain rules, order, laws, and samples. Based on his own experience, he writes that "children do not want to be forced to something, but willingly adhere to the plan he proposes, they are similar to the wax from which something can be dipped.

The principle of constructing personal relationships is another principle of constructing an educational process in N. Zinzendorf, who was supposed to help uncover a child and free

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<sup>147</sup> *Archiv der Herrnhuter Brüdergemeine zu Herrnhut*. (1753, 10 Januar). Jungerhausdiarium

her inner forces. Zinzendorf denied one-sided influence on the child through books and science. One of the most important key points for success in upbringing, the scientist considered a direct, lively contact with the child, because only the part of the result is achieved by addressing only the child's mind. Thanks to the live communication with the child ("vita kommuni"), the education of the "heart" creates, according to Zinzendorf, a wonderful synthesis of science and spirit, which enables to reveal the fullness of the spiritual and mental forces of the child. N. Zinzendorf in his activity of the catechete of the church community and the teacher paid much attention to personal communication with the child, it was personal communication that predetermined the prerequisite for success in the educational process. Thoughts about how important and serious personal contact with a child are contained in the preface to the children's catechism: "Communicating with the child weighs more than adult speeches. And since it is this communication for many that is something insignificant and insignificant, I undoubtedly resorted to this work and treat children as equal ... "<sup>148</sup>. N. Zinzendorf amongst many other aristocratic educators of that time distinguished his deep respect and love for his childhood and made him an unusual figure in his era. His famous saying was "The children are small majesty, their baptism is their anointing, and from this moment they can not be viewed in a different way, as in the birth of kings ... With such a creation, you should act like a treasure that you are carrying in a lame A vessel through a narrow path, with fear and trembling "<sup>149</sup>. Zinzendorf believed that, while expressing love for a child, it is possible to achieve much more than through guidelines and strictly regulated rules of conduct.

The most important role in this process is given to the teacher. Zinzendorf sets out the requirement to build such relationships with each student, based on the principles of love and trust. He stresses that the teachers must see the Savior and best friend in their teachers. Only through the teacher's love, which he touches the children's hearts, you can achieve positive results and reveal the heart of the child. Love teacher refers to the treatment of a teacher to a child, "pardon", "relief", which was for him a sign of pedagogical skill. In one of his speeches to the children, he says: "I want to change and become like you, I want to penetrate your image"<sup>150</sup>. Zinzendorf thus depicts the image of the "true" teacher: "The true educator - the one who always keeps the children's affair in the heart, who is transformed into a child's image,

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<sup>148</sup> *Barbysche Sammlung: alter und neuer Lehrprincipia, Sitten-Lehren und den vorigen und itzigen Gang der Oeconomie Gottes und ihrer Diener illustrirender Stücke.* (1748). Barby, p. 47.

<sup>149</sup> Zimmerling, P. (2000). *Alles zu Liebe tun in der Freiheit. Zitate von Graf Nikolaus Ludwig von Zinzendorf* (1700–1760). Basel: F. Reinhardt; Herrnhut: Comenius-Buchhandlung., p.120

<sup>150</sup> Zinzendorf, N. (1755). *Kinderreden.* Barby, 1. Auflage. Barby., p. 158

learns to think how it is. And if, in a few years, one of the pupils becomes a criminal and accidentally encounters his teacher, he must be sure that he will not turn away from him, but will throw himself into his arms "<sup>151</sup>.

Lightness as an expression of the love of the educator to the pupil of Zinzendorf is best seen in the image of Christ: he is an example of gentleness and humility, his speech was distinguished by clarity and simplicity, although the words were always filled with profound meaning. On such a teacher's attitude the child will surely answer with trust, gratitude and obedience, but not with slavish timidity, but with trustful adherence<sup>152</sup>.

So, speaking of free education and using the term "free, noble upbringing," Zinzendorf interprets it as the highest expression of individual freedom, which is achieved through a close personal communication between educators and pupils. When trying to influence students, the educator should not strive to achieve the embodiment of his personal image in the child, but must provide more opportunities for the development of the talents and talents laid in her, to observe, encourage and support. The attitude towards the child should be impartial and impartial. Even if the child does not act like a teacher, the attitude towards the child should be kind and sincere.

The primary goal of the educational process, Zinzendorf sees in achieving the child's autonomy, the ability to think, analyze, draw conclusions and make adequate decisions. He does not demand blind obedience, obedience must become an expression of childlike trust to adults and be independently elected conscious position. That is why the educator should strive to become a "confidential person" for the pupils, a person whom they can without any fears and at all times open the soul, share the most secret. When punishments are used, it is important for students to understand the educational value of punishment, "that no child should be punished if she does not realize that she has done something wrong. Children have the same conscience as adults. "<sup>153</sup>.

The restraining mechanism in the free education of the child should be educators, who must necessarily have such features of character as meekness, patience, simplicity, loyalty,

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<sup>151</sup> Uttendörfer, O. (1923). *Zinzendorf und die Jugend. Die Erziehungsgrundsätze Zinzendorfs und der Brüdergemeine*. Berlin, p. 208.

<sup>152</sup> Banaszak, A. (2014). Model rodziny według nauki Kościoła Katolickiego gwarantem zapewnienia bezpieczeństwa społecznego. *Journal of Modern Science* 21 (2), ss. 395- 408. [ISSN: 1734-2031]

<sup>153</sup> *Archiv der Herrnhuter Brüdergemeine zu Herrnhut*. (1740, 13 Januar). Synoidal Protokoll.

clarity of mind. They themselves should think freely, have clear and persistent views on life, be simple and accessible, to educate the pupils as well<sup>154</sup>.

Describing the style of upbringing in their educational institutions, Zinzendorf says that his schools create all the conditions for the free development of children, pupils do not have to be afraid, they can freely express their thoughts, therefore, "even rural children who fall into us, in their development and freedom of opinion, ahead of certain children of noble birth "<sup>155</sup>.

The pedagogical views of Zinzendorf, his particular attitude toward children, the emphasis on the importance of adhering to the natural development of the child, the emphasis on the importance of expressing feelings in the educational process have found their further development in the pedagogical views of the great French educator-naturalist J.-J. Rousseau, reflected in his work "Emile" a few years after the death of Zinzendorf. Both scientists violate the important problems of the theory of upbringing. They categorically protest against the direct influence of educators on the child and support the idea of protecting children from the devastating impact of the environment. For Zinzendorf, such a fencing, of course, was of a non-religious nature. As he believed, bringing up children is a holy thing, through which children from an early age should realize their belonging to God. At the same time, this teacher emphasizes that adults should not prevent adolescents from being independent, because too careful care can lead to unpleasant consequences. During his first pedagogical attempts at the Gronthum community, Zinzendorf considered it necessary to protect teens from the influence of the environment and set new challenges for adolescents. And, as he himself later admitted, the reaction of adolescents to overload was sharp and sharp. New methods of education, used by Zinzendorf later, differed from the previous ones and made it possible not only to reach the children's hearts, but also to increase the proportion of good in their lives. The basis of the new methodology of education was laid correctness and sensitivity, which had nothing to do with the nature of the harsh schools of early pietism.

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<sup>154</sup> Banaszak, A. (2015). Katolicka nauka społeczna odpowiedzią na wyzwania bezpieczeństwa społecznego w XXI wieku. w: M. Sitek, M. Sych-Pyrgiel, D. Przystek (red.), Bezpieczeństwo i jakość życia we współczesnym społeczeństwie polskim. Studium interdyscyplinarne (ss. 35-54). Józefów: Wydawnictwo Wyższej Szkoły Gospodarki Euroregionalnej im. Alcide De Gasperi. [ISBN: 978-83-62753-62-8]

<sup>155</sup> *Archiv der Herrnhuter Brüdergemeine zu Herrnhut*. (1751, 12 Februr). Jungerhausdiarium.

## Conclusions

The most important principles in the process of free style of child upbringing N.L.Zinzendorf considers the principles of free development of the child's inner potential, a combination in the process of educating the exacting and respect of the pupil and the principle of building a personal relationship between educators and pupils. The educational process was supposed to help achieve the child's independence, to teach thinking, to analyze, to draw conclusions and to make adequate decisions, to be freed from blind obedience, obedience was to become an expression of the child's trust to adults and to be independently chosen by a conscious position. Further scientific investigations may relate to the comparison of the achievements of the educational and pedagogical concept of N.L. Zinzendorf with the ideas of other educators-reformers of the eighteenth century.

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