



А. Г. Франке – видный немецкий деятель образования второй половины XVII – первой четверти XVIII в.

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АННОТАЦИЯ

Введение. Актуальность исследования заключается в том, чтобы ввести в научный оборот характеристику теоретической и практической образовательной деятельности влиятельного немецкого педагога и теолога второй половины XVII – первой четверти XVIII вв. Августа Германа Франке (1663-1727). *Целью исследования* является характеристика его организаторской деятельности в области просвещения, анализ содержания научного педагогического и духовно-просветительского наследия.

Методы и материалы. В качестве научно-исследовательских методов автором применяются анализ историко-педагогической литературы, биографический и исторический методы, аксиологический (ценностный) подход к изучению историко-педагогического материала.

Результаты. А.Г. Франке вошел в историю как видный теолог-пиетист, организатор народного образования, создатель целого комплекса образовательных и благотворительных учреждений, учредитель фонда своего имени, который существует и поныне. Он выступил автором значительных педагогических сочинений, стал первым преподавателем педагогики в университете. Наконец, именно он автор и первый исполнитель идеи введения в армии института военных священников.

Обсуждение. Педагогические воззрения Франке подвергались критике еще при его жизни. Действительно, педагогика, имевшая своим основанием пиетизм, едва ли могла способствовать развитию гуманистических идей Реформации, и тем более не была способна выступить в качестве драйвера жизнерадостного и оптимистического гуманизма предстоящей эпохи Просвещения. Пиетизм стремился вырвать детей из рук светского общества и государства и воспитать их в интересах церкви. В свое время М. Лютер желал сделать молодых христиан нравственными людьми, добрыми гражданами и полезными слугами государства; пиетисты же видели свою задачу в том, чтобы обратить детей грешного мира к «миру чистых отношений» посредством неукоснительного следования заповедям Божьим.

Заключение. А.Г. Франке как теолог-пиетист оказал достаточно сильное влияние на становление духовной жизни тогдашнего общества. Несмотря на некоторую ограниченность, вызванную особенностями времени, в которое жил Франке, его деятельность в области образования оценивается нами исключительно высоко. Несомненно, он принадлежит к числу наиболее выдающихся педагогов всех времен и народов.

КЛЮЧЕВЫЕ СЛОВА

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A. G. Francke is a Prominent German Educator of the Second Half of the 17th – First Quarter of the 18th Centuries

V. B. POMELOV

ABSTRACT

Introduction. The relevance of the research is to introduce into scientific circulation characteristics of theoretical and practical educational activities of this influential German teacher and theologian of the second half of the XVII – first quarter of the XVIII centuries August Hermann Francke (1663-1727). *The purpose of the study* is to characterize his organizational activities in the field of education, to analyze the content of scientific pedagogical and spiritual educational heritage.

Methods and materials. The author uses the analysis of historical and pedagogical literature, biographical and historical methods, and an axiological approach to the study of historical and pedagogical material as research methods.

Results. A.G. Francke went down in history as a prominent pietist-theologian, organizer of public education, creator of a whole complex of educational and charitable institutions, founder of a foundation named after himself, which exists to this day. He was the author of significant pedagogical works, became the first teacher of pedagogy at the university. Finally, he was the author and the first performer of the idea of introducing the institute of military priests in the army.

Discussion. Francke's pedagogical views were criticized during his lifetime. Indeed, pedagogy, based on pietism, could hardly contribute to the development of humanistic ideas of the Reformation, and even more so wasn't able to act as a driver of cheerful and optimistic humanism of upcoming Enlightenment era. Pietism, on the other hand, sought to snatch children from the hands of secular society and the state and educate them in the interests of the church. At one time, M. Luther wanted to make young Christians moral people, good citizens and useful servants of the state; the pietists saw their task as to convert children of the sinful world to «a world of pure relationships» to the commandments of God.

Conclusion. Francke, as a pietist-theologian, produced a rather strong influence on the formation of spiritual life of the society of that time. Despite some limitations caused by peculiarities of the time in which he lived, his work in the field of education is highly appreciated by us. Undoubtedly, he's one of the most outstanding teachers of all time.

KEYWORDS

pietism, Spener, Francke, Michaelis, Francke, Niemeyer, University of Halle

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INTRODUCTION

An important place in the historical and pedagogical research of scientists from different countries is occupied by the issues related to the study of the pedagogical heritage of the best representatives of European education of the previous centuries. Baltasar Gracián, the author of the idea of lifelong learning, should undoubtedly be attributed to them [1]. Philipp Melanchthon, the founder of the first gymnasiums and the reformer of secondary general education, occupies an outstanding place among the forerunners of the Enlightenment era [2; 3]. The «northern» humanist Johann Funger was close to him in his views and activities [4]. The researchers also analyze the connections of Enlightenment figures with Russian monarchs [5]. The ideas of outstanding teachers of the past, in particular, I.G. Pestalozzi and others, find their creative application in educational practice of later times [6]. Perceptions and implementations of Froebelian pedagogy in the Greek education has become a subject of study for historians of pedagogy [7]. Scientists are interested in studying pedagogical intuition of L. Pavoni [8]. The attention of researchers is attracted by peculiarities of activities of the author's schools [9]. Of particular relevance are studies that reveal the creative realization of the ideas of teachers of the past in our days [10].

A.G. Francke was a prominent teacher of the second half of the XVII – first quarter of the XVIII centuries. Unfortunately, he is now virtually forgotten; his name is rarely found, except in works on the history of Western European pedagogy of the Enlightenment [11]. This publication aims to introduce into scientific circulation a description of the theoretical and practical educational activities of this influential German educator and theologian at the time.

METHODS AND MATERIALS

In the work on the article, the author used the work of a number of authors (J.M. Ariso, E. Beyreuther, R. Breymayer, Ch. Gehrz, A. Gotlib, W. Gutsche, H. Obst, P. Raabe, D'Alessio, P. Kimourtzis, G.B. Kornetov, K.D. Malafantis, O.B. Kuropatkina, P. Meshcherinov, M. Rudolph, F.W. Ostenc, P. Peña Búa, M.M. Polyakova, A.I. Piskunov, P.V. Rezvykh, H.F. Rupp, G. Treizel, etc. Their materials have been published in such journals as UNESCO. Oficina Internacional de Educación, History of Education & Children's Literature, Espacio, Tiempo y Educación, Pedagogy, as well as in Russian Pedagogical Encyclopedia, Orthodox Encyclopedia, and in the form of monographs.

RESULTS

In the late 17th and early 18th centuries, in a number of Western European countries, primarily in the German states, among the followers of Protestantism, a religious trend called Pietism (from Latin. pietas – piety) has been distributed [12]. Pietists contrasted the external, ceremonial side of religion and the church with a mystically pious mood and appropriate individual behavior, called for deepening faith, and declared all entertainment sinful [13, p. 147]. They included various kinds of theatrical performances and secular literature that had become widespread in cities by that time [14, p. 16]. Pietism was characterized by attaching importance to personal piety, active love, moral improvement, religious experiences of believers, and the formation of a sense of direct communion with God, bypassing the intermediary in the person of the pastor [15, p. 177]. At the same time, the very appearance of Pietism on the eve of the Enlightenment, which, as is well known, was characterized by the increasingly noticeable presence of elements of rationalism in the spiritual life of society, turned out to be a kind of reaction of part of the educated part of European society to the increasingly noticeable "ossification" of church procedures of Protestant (Lutheran) theology and the abstraction of the "fathers of the Church" from the true needs, real moral demands and material needs of her faithful devotees, namely ordinary parishioners [16].

The foundations of Pietism were laid by the Lutheran pastor, Doctor of Theology Philipp Jacob Spener (1635-1705) [17]. Concerned about the lack of piety among the youth of Frankfurt am Main, he organized catechism classes with students, and in 1670 he established the collegia pietatis ("school of piety") at his home; hence the name of the pietism movement [18, c. 92].

Even during Spener's lifetime, the moral leadership for the promotion of Pietism in the German lands gradually passed to his favorite student and most loyal follower, the theologian and teacher August Hermann Francke (03.02.1663, Lubeck – 06.08.1727, Halle/Saale). As a child, he was lucky to study at the gymnasium, which is still considered the oldest among all secondary educational institutions that teach in German. The school was founded in 1524 in Gotha, and was officially called Illustrious, i.e. glorified. It originates from the Latin school at the parish church of St. Mary, the first mention of which dates back to 1291!

Francke studied at the theological faculties of the Universities of Erfurt and Kiel. In Kiel, his favorite mentor was the pietist professor Christian Kortholt (1633-1694), who converted him to his faith. As a result, Francke graduated from the University of Leipzig, and was hired at his alma mater; in 1685 he became a privat dozent here. At the same time, he met a local native, the future famous orientalist and professor Johann Heinrich Michaelis (1668-1738) [19]. They established a master's circle at the University of Leipzig (collegium philobiblicum) for a thorough study of the original Holy Scriptures and classical languages.

In 1687, Francke, according to his own testimony, finally "turned to God" and came to the idea of the need to correct a corrupt society by raising children. Since that time, his pedagogical activity as the founder of educational institutions has been counting down. His work in organizing schools required him to become familiar with teaching and upbringing methods in practice. That's how he developed an interest in school pedagogy. The theological faculty of the University of Leipzig launched a persecution against the Pietists.

They weren't satisfied, first of all, with the fact that Francke attracted too many students to their classrooms who had nothing to do with the University.

At the same time, students' interest in lectures by opponents of pietism has decreased. Detractors of pietism, of course, couldn't admit this openly, so they began to spread the most ridiculous rumors about the "new sect", and even succeeded in having an investigation established against him and his associates.

Despite Francke's acquittal in court, he was nevertheless banned from teaching biblical subjects at the University, and the theologian had to limit himself to just reading the course "on the upbringing and education of children and young men," i.e., in fact, a course of pedagogy. He was banned from reading his core courses, and he was forced to take up a side subject, so to speak. At the same time, he was destined to become the first university lecturer in history to teach a course in pedagogy. Nevertheless, machinations of ill-wishers led to the fact that in 1689 Francke was forced to leave Leipzig. He settled in Erfurt, where he began to gather a lot of listeners in the Augustinian Church, where he was a preacher. The University of Erfurt didn't have a faculty of theology, but Francke studied theology on his own initiative with a circle of students. Some of these students followed him from Leipzig, while others transferred from the University of Jena after learning about Francke's arrival in Erfurt. His subject matter was hermeneutics, which at that time was understood as the art of interpreting church texts, as well as a course in pedagogy, with an emphasis on didactics. The enormous moral influence that Francke exerted on the local student youth frightened Orthodox theologians, and according to their slander, the Elector of Mainz, to whose possessions Erfurt belonged, ordered the city council to dismiss the priest and associate professor Francke, who was causing "confusion and harm with his pietism." In September 1691, he received resignation, with orders to leave the city in 48 hours.

This event made a great impression not only in Thuringia, but also in other German lands, since Francke was already widely popular at that time. On the recommendation of Spener, he immediately received an invitation to head the Department of Greek and Latin at the newly established University in Halle, and since 1692 he lived in this city. In 1698, he became a professor of theology. At the same time, Francke received a position as pastor at St. George's Church in the nearby town of Glauchau; from 1715 he was pastor at St. Ulrich's Church in Halle. Together with Michaelis Francke founded Collegium orientale theologicum in Halle, which played an important role in teaching Oriental languages [20, c. 521]. In 1704 a generalizing work entitled "The work of Francke on the reform of education and upbringing as a starting point for spiritual and social reconstruction of Evangelical Church of the 18th century: a long essay with primary sources" was published, which was subsequently republished several times [21].

The beginning of his teaching career can be dated back to 1694, when he began teaching basics of the catechism to beggars, adults and children who came to his church once a week for alms and free lunch. A year later, with a few thalers donated by a pious lady, he opened a school for poor children. With only two thalers he bought textbooks, and with the rest of money, he hired a student who, for a fee of six zilvergros per week, undertook to study with children for two hours a day. After a while, paid students appeared; these were children of well-to-do town people. Within a few months, the school had about 60 students. Subsequently, it was divided into two: an urban school for its students, with tuition fees, and a free school for the poor [22]. In 1696, Francke established a private secondary educational institution of an advanced type (Höhere Schule), called the Pädagogium. In 1702 it received the rights of a public school and the honorary "supplement" of the Pädagogium regium, i.e. a royal educational institution.

The Pädagogium has become an exemplary school for its time, not constrained by ossified traditions and outdated official programs.

Gradually, this school became an increasingly prestigious and, at the same time, relatively inexpensive educational institution for students compared to knight academies, which accepted young nobles for training. Merchants, wealthy artisans and even nobles began to be more willing to send their sons to study at the Francke's school, giving it preference over knight academies.

Francke opened a Latin school for boys from the families of the commoners of Halle and the talented children of the orphanage. It was probably the first European gymnasium-level school to accommodate children from "underprivileged" families and orphans, rather than the offspring of "noble" families. This fact itself shows the teacher's commitment to truly Christian, truly humanistic ideals. Francke entered the history of world education as the first organizer of education, who actively attracted funds from benefactors (philanthropists) to finance schools he founded. His institution, the Seminarium praeceptorum, which translates from Latin as kindergarten instructors, was charitable in nature. It corresponded to Francke's conviction that teaching is the best form of training for future teachers and priests.

Here is an example from his school practice. In 1695, he received 500 thalers as a gift to feed poor students, and used them to set up two "gift tables" designed for 24 schoolchildren. He recruited older students to work as assistants to school teachers as a kind of payment for meals. In 1697, it was possible to arrange two more such tables. In addition to the orphans of the orphanage, 255 students received free meals and, in addition, 148 received a morning meal and 212 poor students received an evening meal. Francke drew attention to the fact that the beneficial effect of school on children disappears when they come into contact with the "sinful world", and therefore he began to accept all orphans for full-time boarding, so that they were constantly under pedagogical supervision.

At first, at the end of 1695, there were few of them, only nine children, with a student supervisor at the head. Thanks to donations, the orphanage was moved to its own extensive building in 1701, and it became a kind of central educational institution of the city. At that time, orphanage already consisted of 12 classes and was raising 130 orphans. All 30 teachers received full salaries at orphanage.

In 1713, Frederick William I (1688-1740) visited Halle and inspected the advanced educational and charitable institutions for which this city on the Saale river was famous. The king's guide was, of course, Francke. The newly minted king of Prussia was interested in his opinion on the role of the priesthood in military operations [23]. After this conversation, Francke wrote a letter to the king in which he expressed his support for the participation of Christian preachers in military operations as priests. This marked the beginning of the formation of a special position in the troops of many countries – army priests (chaplains).

Francke showed categorical intransigence towards his opponents, in the event that they defended scientific positions. To understand his worldview, let us give an example of his confrontation with the most prominent philosopher and mathematician of that time, Christian von Wolf (1679-1754), whom he considered, not without reason, an atheist, and, consequently, a destroyer of youth. Russian porcelain manufacturer D.I. Vinogradov and the first Russian academician M.V. Lomonosov were students of von Wolf; both of these prominent Russian figures remembered their mentor with gratitude. As a result of the confrontation with Francke, the remarkable scientist had to leave the University.

In his writings and sermons, Francke constantly stated that the spiritual renewal of individuals and the church should have a beneficial effect on the whole of God's world. To confirm their active faith, Francke and the Foundation he founded opened a Bible Society, several schools, a nursing home for the poor, an orphanage, a farm, a bakery, a printing house, a bookstore, a medical outpatient clinic, and a teacher training school. He developed and implemented a program to help the poor and refugees. Under Francke's leadership, the Pietists put "love into practice," namely, they published inexpensive editions of the Bible, produced and distributed medicines, took care of orphans, took in children who needed protection from domestic abuse, and trained pastors, chaplains, Biblical scholars, and the first Protestant missionaries.

The entire structure of the institutions' life was guided in accordance with the detailed instructions developed by Francke. He was almost not directly involved in the education and the upbringing of children, but he held all the threads of management in his hands, receiving a daily report from inspectors.

The extensive buildings were kept immaculately clean; bright classrooms and dormitories, fruit orchards and vegetable gardens, and healthy food for students required, of course, considerable expenses. Costs were partly covered by the income from his own pharmacy, printing house and bookselling, but mainly by donations from the Protestant European countries. Fresh drinking water from its own wells and a well-thought-out drainage system were especially important for the work of Francke's institutions, which was especially important in the era when epidemics of cholera and plague were rampant in the Western Europe.

Francke's practical work on the creation of educational institutions led him to the idea of creating a Foundation (Franckesche Stiftungen) in 1698, initially called the Glaucha Stiftung, which became a kind of unified home (center) for many cultural, scientific, educational and social institutions. Francke's business was continued by his son Gotthilf August Francke (1696-1769), who was director of the Foundation for 42 years (1727-1769), and then by A.G. Francke's grandson August Hermann Niemeyer (1754-1828), who led the Francke Foundation in 1799-1828. The Foundation still exists today. Niemeyer also proved himself to be a lyric poet, travel writer, and theologian. He became the author of an extensive monograph, "An Overview of the Life of A.G. Francke and his Contributions to Pedagogy and Education," and a three-volume publication co-authored with his colleagues at the Schulze and Knapp Foundation, entitled "Francke Institutions" (Schulze, Knapp, Niemeyer. Franckens Stiftungen. Halle. 1792-1796). Activities of Francke Foundation were repeatedly studied by German researchers [24; 25].

DISCUSSION

The pedagogical views of A.G. Francke are set forth in the essay "Brief and detailed instructions on how to introduce children to true piety and Christian Wisdom" (1702). He believed that private school and home education were the best means of influencing, as a result of which he founded the orphanage, around which all schools and institutions were grouped. Here, children and their teachers were completely in his hands. In order to separate his students as completely as possible from contact with the corrupted world, he forced them to come to school every day, not excluding holidays and Sundays. There were no vacations, because every minute free from studying was used to promote piety and useful knowledge.

This was partly justified by the fact that children from lower strata of society came to him, and therefore it was difficult to count on family support in terms of education and the appropriate organization of children's free time [26, p. 67].

The most prominent place in the curricula of his schools was occupied by the Law of God. Of the seven daily school hours in "German" (primary) schools, three to four hours were devoted to the Law of God, not counting participation in worship, catechesis and prayers. In addition, elementary school students were taught reading, writing, letter writing, counting, and church singing. During walks, children were provided with useful information on botany, physics and history. Girls studied needlework. Children were occupied with work in the garden and in the yard. The second most important academic subject in the Pädagogium and Latin school after the Law of God was Latin. She was given 3.5 hours a day. The teachers tried to teach the pupils to write and speak fluently in this language, which was at

that time not only the language of science, but also the language of international communication. The best minds of the Enlightenment dreamed of a time when Latin would become the common language of all European nations. Francke tried his best to bring this time closer, therefore, under pain of severe penalties, students were forbidden to speak a language other than Latin. The main focus of Latin lessons was on exercises in speaking and writing, making speeches.

Learning Greek was subordinated to the need to familiarize oneself with contents of the New Testament. The main teaching aid was original texts of the Holy Scriptures [27, S. 3]. Texts of the Old Testament served as a textbook for study of Hebrew. French was also studied at the Pädagogium, and the New Testament and French newspapers served as manuals. Some young noblemen were exempted from studying Greek for the sake of French. The German language occupied a secondary place. In order to become familiar with the "German style", students practiced spelling, writing texts and small monologues.

In general, the methodological equipment of Francke's schools corresponded to requirements of the Sagan school system developed by I.I. von Felbiger, the first in the history of European enlightenment, shortly after Francke's death [28].

The teaching of foreign languages wasn't so much systematic and theoretical as practical in nature, aimed at developing oral skills, and this can't but be recognized as a progressive, positive side of teaching in Francke's schools. Here he adhered to methodological views of the first major European didact Wolfgang Rathke (1571-1635) [29]. Other subjects besides theology and languages, – realities, as they were called, – were less well-taught, although they were significantly better compared to humanist schools. Calligraphy, geography, history, arithmetic, and geometry were studied for one weekly hour each for half a year. In geography lessons, much attention was paid to the German states and Palestine, which was obviously connected with the memory of the crusades in the XI–XV centuries in this land with the aim of "saving the shrines of Christianity and the Holy Sepulchre".

The story was told through the prism of the Old and New Testaments. Everything that was reported to students about historical events in the Old Testament era had a mythological character, unlike events of the "New Testament" period. Mnemonic paintings and tables were actively used to help students memorize entire pages of a textbook listing countless names of European kings, dates of their lives and years of rule. Some subjects were considered as a kind of recreational activity; they were carried out mainly in the form of excursions and walks. Thus, the study of the initial foundations of surveying art was practiced by conducting practical exercises in a school or city garden.

During excursions to workshops of artisans and artists, children were given information from the field of mechanics, fine arts and architecture. Music, drawing and natural science were also considered recreational subjects. At the same time, they mainly studied botany in their own botanical garden in the summer, and zoology and anatomy in the winter. The Pädagogium also had a natural history museum, which the missionaries supplied with various curiosities. Time was also allocated for conducting physical experiments and astronomical observations. Students were very busy, having at least 10 and later 8 hours of study per day. The highest class of the Pädagogium was singled out in particular; this is the so-called Selecta, whose students were specially trained for University, mainly at the Faculty of Law. The curriculum of this class, which served as an introduction to the University, was encyclopedic in nature. Future students improved their spoken and written Latin, read the works of writers in Latin and Greek, and received basic information from the fields of medicine, law, philosophy, and politics.

The theological teaching at Selecta aimed to equip young people with knowledge for future philosophical disputes with atheists, deists, naturalists, fanatics and other free-thinking opponents of the true pietist. Independent classes for students of the Pädagogium and Latin schools were considered potentially morally dangerous for them, so they were organized by teachers who constantly monitored the content of books read by young men. A comprehensive exam was conducted four times a year in a strict, demanding environment. Praise, encouragement, and rewards were forbidden. This spirit prevailed in all schools [30]. Teachers in Francke's schools were theological students. Some of them, due to poor training, couldn't write a letter without gross spelling errors.

Francke ordered them to practice spelling, numeracy, "German style," and reading Latin and Greek authors under guidance of Latin school inspector.

Instructions were issued that provided all details about the life and scientific activities of teachers themselves, discipline in schools and boarding schools, teaching and teaching methods. Each teacher was obliged to attend lessons of his comrades, get acquainted with the state of their departments and learn catechesis from them. Teachers were advised to talk to each other daily, and to meet monthly for pedagogical councils.

From the general "seminary" (Seminarium praeceptorum), which united all teaching staff, Francke selected a group of 10 people, the so-called Seminarium praeceptorum selectum. These teachers received systematic training in pedagogical theory and practice, and studied German, Latin, and Greek, geography (Ancient, Middle, and Modern), general history, and other sciences. There were weekly conversations and debates in Latin. In addition, young people got acquainted with teaching methods and studied it practically. For two years of training in the "seminary", young people were then required to teach "pedagogy" in other schools for 3 years. Francke meant to train experienced and well-trained teachers not only for Halle, but also for other German cities. For the first time in practice, he managed to resolve the issue of separating the pedagogical training of secondary school teachers from scientific and university training. Of course, he didn't count on University courses in terms of teacher training. Francke's active work in terms of the training of teachers stimulated the opening of the first ever seminary for the training of folk teachers in Gotha in 1698. Some aspects of his pedagogical legacy are studied by modern historians of pedagogy in his homeland, Germany [31].

Pedagogical views were generally fairly criticized, who believed that Pietism didn't become a further development of Lutheranism, but rather marked the return of pedagogy to the medieval worldview. Lutheranism viewed school primarily as an educational tool, as a secular institution acting in interests of the church, but also society and state. Pedagogy, which arose on the basis of pietism, could hardly contribute to the development of the humanistic ideas of the Reformation, and even more so was not able to act as a driver of the cheerful and optimistic humanism of the upcoming Enlightenment era. Pietism, on the other hand, sought to snatch children from the hands of secular society and the state and educate them in the interests of the church. At one time, M. Luther wanted to make young Christians moral people, good citizens and useful servants of the state; the pietists saw their task as to convert the children of the sinful world to a "world of pure relationships" through strict adherence to the commandments of God.

CONCLUSION

The above critical arguments are, of course, fair, but they by no means negate the main thing, namely the indisputable fact that Francke made a worthy contribution to the development of advanced pedagogical thought for his time, devoted himself to spreading knowledge among the broadest strata of the people, wrote and published valuable books, and finally created advanced educational institutions, some of which are still operating today. All of the above allows us to conclude that he was indeed a major progressive personality who deserves the good memory of mankind.

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