

PEDAGOGICAL AND AXIOLOGICAL STRATEGIES OF ENLIGHTENMENT REALISM

ESTRATÉGIAS PEDAGÓGICAS E AXIOLÓGICAS DO REALISMO ILUMINISTA

ESTRATEGIAS PEDAGÓGICAS Y AXIOLOGICAS DEL REALISMO ILUSTRADO

Aleksej PASHKUROV¹

ABSTRACT: Based on the example of the global movement of enlightenment realism in the second half of the 18th – early 19th centuries, to examine the dynamics of the correlation of didactic (pedagogical) and axiological ideas in the system of the general socio-cultural process of the beginning of the New Age. To get a complete idea of the socio-social ideology of this movement, the authors consider the main scholarly discussions and theories of the 20th century and the beginning of the 21st century. The authors outline the prospects for considering the ideologemes of enlightenment realism and the Enlightenment focusing on the so-called "middle-way culture" in its genesis and development. In this article, the issue of enlightenment realism as a value-pedagogical system both in literary culture and in social and social processes of the 1760s–1820s is considered in a comprehensive way for the first time.

KEYWORDS: Enlightenment realism. Axiology. Philosophy of enlightenment. Pedagogical theories. Utopia.

RESUMO: *A partir do exemplo do movimento global do realismo iluminista na segunda metade do século XVIII – início do século XIX, examinar a dinâmica da correlação de ideias didáticas (pedagógicas) e axiológicas no sistema do processo sociocultural geral do início da Nova Era. Para ter uma ideia completa da ideologia social desse movimento, os autores consideram as principais discussões e teorias acadêmicas do século XX e início do século XXI. Os autores traçam as perspectivas de considerar as ideologias do realismo iluminista e do Iluminismo com foco na chamada "cultura do meio-termo" em sua gênese e desenvolvimento. Neste artigo, a questão do realismo iluminista como um sistema pedagógico-valor tanto na cultura literária quanto nos processos sociais e sociais das décadas de 1760-1820 é considerada de forma abrangente pela primeira vez.*

PALAVRAS-CHAVE: *Realismo iluminista. Axiologia. Filosofia do iluminismo. Teorias pedagógicas. Utopia.*

¹ Kazan Federal University, Kazan – Russia. Doctor of Philology, Professor. ORCID: <https://orcid.org/0000-0002-7280-736X>. E-mail: anp.72@mail.ru

RESUMEN: Con base en el ejemplo del movimiento global del realismo ilustrado en la segunda mitad del siglo XVIII y principios del XIX, examinar la dinámica de la correlación de ideas didácticas (pedagógicas) y axiológicas en el sistema del proceso sociocultural general. del comienzo de la Nueva Era. Para tener una idea completa de la ideología sociosocial de este movimiento, los autores consideran las principales discusiones y teorías académicas del siglo XX y principios del siglo XXI. Los autores esbozan las perspectivas de considerar los ideogramas del realismo ilustrado y de la Ilustración centrándose en la llamada "cultura del camino medio" en su génesis y desarrollo. En este artículo, el tema del realismo ilustrado como un sistema pedagógico de valores tanto en la cultura literaria como en los procesos sociales y sociales de las décadas de 1760 a 1820 se considera de manera integral por primera vez.

PALABRAS CLAVE: Realismo ilustrado. Axiología. Filosofía de la ilustración. Teorías pedagógicas. Utopía.

Introduction

Our main task in this article is to consider the trend of the relationship between the emerging pedagogical thought of the modern era and supratemporal moral values on the example of the global movement of enlightenment realism in the second half of the 18th – early 19th centuries. The direction of development we have chosen is relevant for several general cultural reasons. Let us delve deeper into this issue.

The social and humanities sphere of culture, from the moment of its genesis, has been most predisposed to the creation of prognostic utopian projects aimed at the positive transformation of social and cultural life. At the same time, considerable attention was paid to the humanities component of the process, since it was perceived as a force aimed at harmonizing all phenomena and processes. Naturally, a new man, a new personality, created in the spirit of the modern era, was thought to be at the head of the totality of these processes. Already in this era, the key problem areas were clearly defined, such as the beginning crisis of humanities knowledge and humanities pedagogy, the need to form a new leader personality (important theoretical and methodological conclusions are featured in a number of academic works of the last quarter of the 20th – the first decades of the 21st century: (KUMBS, 1970; LOUIS; MURPHY, 2017; BUSHKANETS *et al.*, 2016). New paradigms in educational strategies also required the application of a new methodology. Thus, in the complex syncretic unity of the achievements of religion, the humanities, exact and natural sciences, literary culture, an elaborate basis gradually developed for the formation of various teachings and theories on the transformation of socio-public and socio-cultural life, and all these projects originated precisely from the ideology of creating a new human personality.

In Europe, the beginning of these processes was subsequently called the Renaissance.

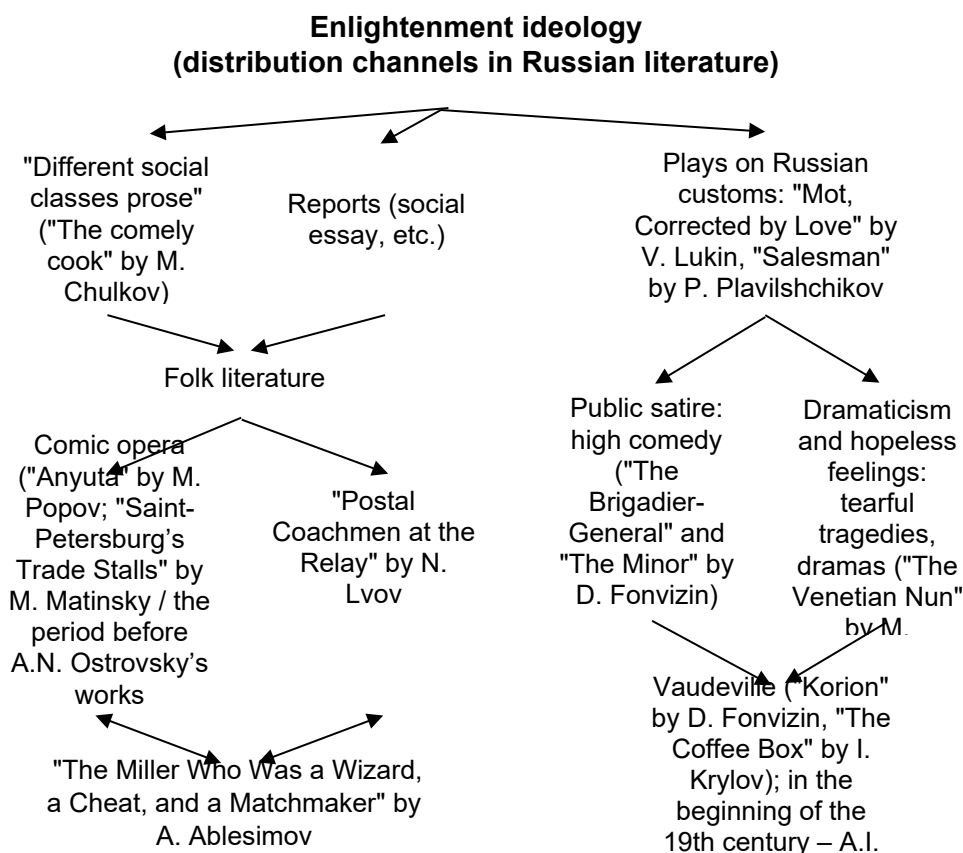
By the 17th century, the next logical stage, called the Enlightenment, begins. This multi-level phenomenon set itself a number of complex and important tasks that are still relevant at present:

- democratization of society, with the main ideas of freedom and equality,
- a change in human nature, subject to the achievement and observance of the harmony of rational and emotional principles, as well as with the indisputable recognition of the leading role of leadership strategies,

- creation and provision of conditions for the global cultural dialogue. The prominent modern researcher J. Klein proposes to talk about the phenomenon of "cultural import" as the main direction of all processes during the dissemination of the ideas of the Enlightenment (for more details on the European cultural and philosophical context of the problem, see: (LEHMANN-CARLI, 2001; BARRAN, 2002; KLEIN, 2005).

Using the Russian literature of the 18th century as an example, the promotion of the ideology of the Enlightenment can be represented as a system (Figure 1) (PASHKUROV; LI, 2020).

Figure 1 – The example of the Enlightenment ideology promotion



Source: Prepared by the authors

New trends were reflected in the nature of artistic creation as a center of literary culture (MAKAROV *et al.*, 2017; KARPOV *et al.*, 2017). It was then that ideas were gradually forming about the constant interconnection of the two paths of transforming the world through literature, together with philosophy and pedagogy.

The first of these paths is "over-creating", which focuses on the highest ideal that arises in the dialogue between man and God.

The second way is "recreating", the main thing here is to "repeat" with a high degree of accuracy the main features of the socio-public development of society in a certain period, through which the search for the threshold of future changes and positive trends begins within the system.

Enlightenment realism, in the case study of which we will consider the trend of sociocultural development in this article, became the first stage in the formation of realism as an artistic worldview. Moreover, the phenomenon acted as a kind of epilogue to the socio-

literary, philosophical, and pedagogical culture of the 18th century and paved the way for many discoveries and patterns of the future.

Consequently, enlightenment realism also became a vivid manifestation of the generating tasks of the so-called "middle-way culture" of that time. The central paradigm of the "middle-way culture" is the search and approval of some ideal invariant, around which all the advanced ideas of recreating man and society on new humanistic and harmonious foundations will unite. The new active personality of the leader is the focus of all processes taking place here.

Enlightenment realism is a very dynamic phenomenon that included many important trends, patterns of the global literary culture (we wrote earlier about the theory of literary culture, about its typology and laws: (PASHKUROV; RAZZHIVIN, 2014; PASHKUROV; RAZZHIVIN, 2016).

According to the time of its first appearance, enlightenment realism, as a branch of the philosophy of the Enlightenment, is a typical literary trend of the transitional era of the middle of the 18th century. There are several points that enlightenment realism has in common with the socio-political and socio-cultural ideas of world classicism. The most important is the idea of a single Truth as a Duty, the introduction of which from the outside into the organism of society and culture will help them both to know themselves and to rebuild on new just foundations.

At the same time, the system of enlightenment realism in some cases is also a universal indicator showing the emergence of subsequent phenomena and processes. Thus, the ideas of studying the nature of man and the harmony of mind and feelings during his upbringing will develop fully in the sentimentalism of the second half of the 18th century. The idea of a higher just beginning that will transform the world and help people achieve a brighter future also correlates with the idea of Genius in world pre-romanticism.

Enlightenment realism summarizes the entire literary culture of the 18th century, the "Age of Enlightenment," as it is often called, and forms the basis for new development. Since the idea is the completion of a certain and very important stage on the example of enlightenment realism, one more significant point must be emphasized. The essence of this point is that the system of enlightenment realism absorbs and intertwines in a new quality the signs of most other literary movements of the 1720s–1810s: classicism (in some cases there are relics of baroque-like understanding of the world), sentimentalism, pre-romanticism. An interesting hypothesis about the correlation of the classical Enlightenment with new trends in the literature of the early 19th century was proposed by M. Dehne in the recent study (DEHNE, 2010).

Enlightenment realism accumulates in its worldview most of the key problems of both literary and socio-political and philosophical-pedagogical ideology of that time. Having passed a new stage of comprehension, in the works and statements of its representatives, the issues of the dialogue of reason and feeling, social duty and non-social inspiration, book and folklore components of a single culture are interpreted in a new way.

At the same time, there is no doubt about the decisive prognostic influence of this phenomenon on the development of one of the two leading trends in the world literary process of the 19th century – realism.

An analysis of the phenomenon of enlightenment realism as a system and as a comprehensive doctrine of man and the world, which seeks to offer its own ways of transforming and saving the world, implies that at the first stage of developments, one should consider the issue of the ideology of enlightenment realism in the context of modern theoretical concepts. The nearest prospect is the study of the key ideologemes of this phenomenon in the light of the correlation, the interaction of the axiological didactics of enlightenment realism with similar strategies of other philosophical and literary phenomena (in particular, sentimentalism).

Materials and methods

We consider the system of enlightenment realism:

a) as an integral phenomenon on the extensive historical-philosophical and historical-pedagogical material of literary works of the 1760s–1820s (which are involved in the context of works of both world and Russian literature),

b) as a literary and cultural variation of the general philosophy of the Enlightenment, globally widespread philosophical and political thought of the 17th – early 19th centuries, with its ideas about the personality of the leader, capable of both stopping and overcoming the crisis in the system of modern education.

To get a more comprehensive idea about the socio-public ideology of this movement, we also consider the main academic discussions and theories of the 20th century and the early 21st century.

Since our research is interdisciplinary in nature, in some cases we involve the necessary data from philosophy, political science, pedagogy, and history. All this determines the methods of scientific analysis that we use in our work.

The main methods are:

- historical and typological (theory and history of educational realism – a direction that unites literature, philosophy, pedagogy, sociology, and historiography);
- historical-functional (consideration of the reaction of society to those projects that the realists-enlighteners proposed for changing the structure of the individual, the course of the historical process and reforms at various levels of society on new, just and humanistic principles);
- genetic (analysis of the system of educational realism in its development among the environment of social, humanitarian, pedagogical, and social history);
- comparative-typological (identifying the similarities and differences between enlightenment realism and its ideology with other phenomena of that time);
- systemic-complex (recreation of the final overall picture and its prospects).

Results: The realism ideology in the context of modern scientific concepts

A certain paradox of this aspect of the issue is in the fact that the realism legacy was lately understood the most deeply, systematically, and clearly, the beginning of the process dates back to the middle of the 20th century. The scientists proposed the term "realism" at the same time. Yet, there are two significant positive aspects. Firstly, the return of social and humanitarian-cultural doctrines to a phenomenon that existed two centuries ago is vivid proof of the relevance of its laws and patterns. Secondly, considering the realism of the 18th century in the context of the achievements of science of the 20th and 21st centuries, we get the opportunity, using new scientific data, to reveal more clearly the specifics and phenomenology of this area and to discover what was not understood or could not be understood by the phenomenon contemporaries.

The genesis of the terminological problem of realism appeared in the 1950s, marked by a new wave of interest in the Enlightenment ideology and its socio-philosophical tasks. An important role was played by V. Orlov's fundamental monograph "Russian Enlightenment of the 1790s-1800s" (ORLOV, 1953). In this work, the correlation tendencies of artistic and social principles in literary and cultural processes were first examined on the example of the so-called "Radishchev's school". The author was also interested in the question of the mediating role of literary organizations in literary culture. In these associations and unions there appeared a new idea of the laws and the need for interaction between literature, politics, and sociology (ORLOV, 1953, p. 91-356).

The next important step was the interest of scientists in the problem of didactics and education within the Enlightenment system and its literary core, which is realism. The study of the formation of realism as a sociocultural phenomenon that "photographs" reality to find signs of new progressive changes in it was also intensive (VOGT, 1969).

An equally important aspect of the problem we are interested in is the connection between politics and philosophy in the system of Enlightenment ideas (KULAKOVA, 1961). In the end, all this originated from the dual nature and phenomena of realism. This is the most important direction of both literary culture and the socio-political sphere of the world processes at the beginning of the 19th century. Realism as a doctrine of transformation of a society striving for progress and a better promising future (GULYAEV, 1966, p. 175) is at the same time oriented towards the political-philosophical and socio-didactic principles. It is no coincidence that a precise formula appeared in the humanities at the beginning of the 21st century: "educational pathos <...> of Enlightenment" (LAPPO-DANILEVSKII, 2003). The main thesis is as follows: "In a series of historical eras, marked by a certain unity of cultural development, the era of the Enlightenment seems to be the time when the culture was especially closely connected, intertwined with politics in the broad sense of this concept ... <in any country>, re-creating itself; it needed new methods of social and individual education" (LAPPO-DANILEVSKII, 2003, p. 187). The opposition to this highly influential socio-utopian trend in literature has given rise to the controversial phenomenon of the so-called "novel-tempter". As a result, the novel-tempter acts as a kind of "distorting mirror" for the ideals of the educational doctrine, which is necessary to "break" and thereby overcome (PRIKAZCHIKOVA, 2009). All this could not but stimulate the development of new pedagogical concepts in the global (especially Western European) cultural and philosophical doctrines (TROYAN, 1999). Briefly, the essence of the proposed reforms can be defined as follows: the change in the social vector on the path to progress and the ideal should begin from within human nature. During the consolidation of this ideology, the ideology of the so-called "cooperative revolution" in the system of education and upbringing is gradually taking shape in world cultural and philosophical thought (SLAVIN, 1988; NOVIKOV, 2000).

Pedagogy in this new social understanding becomes inseparable from the formation of a new civic consciousness (MAKOGONENKO, 1969, p. 103-111). The two leading theses of the educational realism program in this dimension are:

a) taking the extra-class value of the individual as a basis, it is necessary to immediately achieve the unity of the patriotic, civic, and social vectors that surround it;

b) the character of a person as a subject and object of social life is determined by the environment of national and general being.

The newly formed personality is ready to transform the world. The first step is a new assessment of the environment (STEPANOV, 1969). This new assessment of the world is based on the idea of "depicting reality <...> in terms of its social quality". For a more convenient comprehension of the material, it is advisable, as writers-philosophers believe, to schematize in a certain way and make it static. This is how the methods of creating "static character, the immutability of characters" and "rational construction of the <artistic> image" appear in the literature (STEPANOV, 1969, p. 177).

Realism over time recognizes itself as one of the natural stages in the history of world art, associated with changes in the social, moral, and aesthetic life of the world community.

On the one hand, the decisive role was played by the turning point of social relations in Western Europe, first of all, the activation of the so-called "third estate". On the other hand, the belief in the possibility of harmonious social development is preserved and is strengthened in the literary and philosophical culture. The ideological basis of realism is Enlightenment philosophy with its belief in "... the power of words and moral example", as well as in literature as a means of educating a person and preparing intelligent forms of life (GULYAEV, 1966, p. 170). The "material surroundings" are beginning to be studied in a more and more detailed way. Taking them into consideration, realism starts the process of criticizing the vices of society. However, all this is not yet applied in a specific area (politics, economics, etc.), but in a general ideological one. As a result, when depicting and recreating the world and humans, morally generalized circumstances and characters are brought to the fore.

"Material practice" is only one side of the problem. Realism as a doctrine about a new understanding and transformation of the world needs its aesthetic program.

The central notion is "opinions rule the world". This, in its turn, means that there is a real possibility of overcoming social contradictions through social impact.

Speaking about the realism attitude towards the world and its ideals, the following postulates are important to mention (GULYAEV, 1966, p. 172-174):

- "[...]to overcome the gap between art and modernity";
- "truth and expressiveness" are the main laws of artistic creation;
- images are not only the ideal of an author, "[...]they absorb the feelings and thoughts of people of their social class and thereby acquire the right to be typical[...]".

A new understanding of human nature character leads writers and thinkers to another significant discovery. The essence of this hypothesis is that character is investigated as a system of two levels of character:

a) "a real everyday character, copied from life" and

b) "[...]created by the imagination of the writer", with ideal characters and a vivid didactic attitude (GULYAEV, 1966, p. 174).

Keeping classicism's tendency to divide characters according to the "positive or negative" characteristic, realism shifts its attention to the personality of the reformer, who is the world changer. Such people face the most difficult aim: to change the world through restructuring themselves. For this purpose, the character needs to go through a certain system of tests on the following life scale: vice – life experience – moral rebirth or rebirth for the benefit of society.

By the last decades of the 18th century, the literary and philosophical context of world doctrines was concentrated in the works written by Diderot, Swift, Montesquieu, and in particular J.-J. Rousseau (BARRAN, 2002). Philosophical ideology continued to stimulate the active creation of the related syncretic nature of literary and philosophical phenomena. The leading role belongs to:

- "Eastern novels" (from "Persian letters" by Montesquieu to "Callisthenes" by Fonvizin, "Kaib" by Krylov),

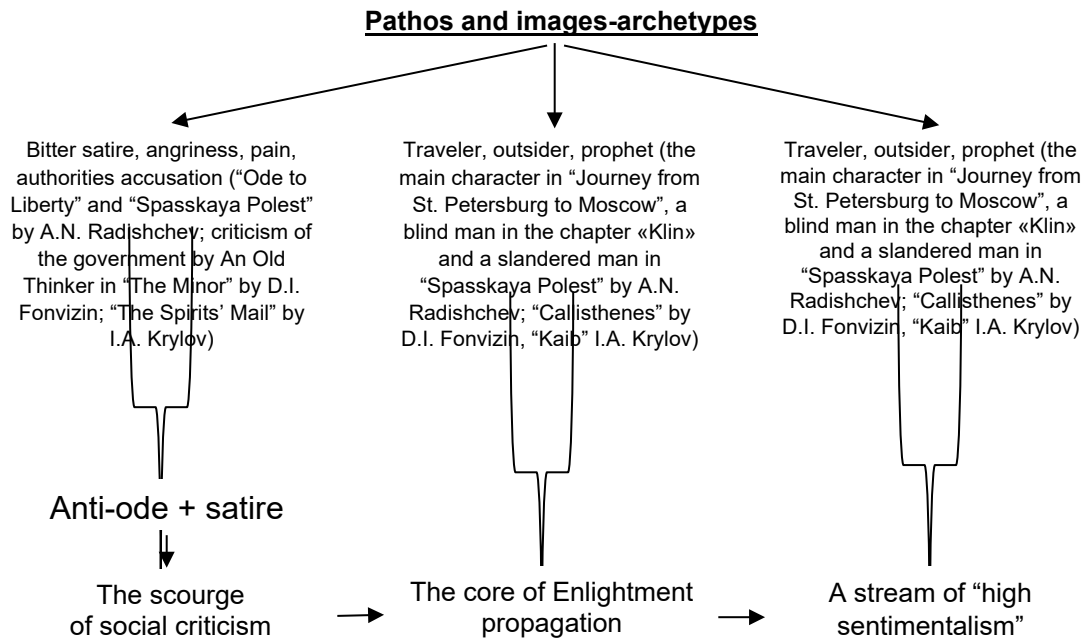
- satirical dystopia (from Swift to Radishchev).

The social vector is naturally replaced by socio-personal consideration, with an increased interest in the sphere of spiritual culture. This stage helped literature "[...]to achieve a deep analysis of the psychology of the character, to reveal more fully the human soul" (FEDOROV, 1979, p. 152).

The multilevel nature helps realism to go beyond the local boundaries of a simple, ordinary literary direction. Realism is also an independent significant stage in the general picture of "the search for the vector of human actions in the world" in "modern history" (BOREV, 2001, p. 205-206). This is how a new stage of realism has appeared, starting from the works written by Diderot, Swift, Schiller and ending with the works of Russian writers. The main idea is that a new "personality policy" is being formed. Now the main issue is, firstly, the focus on "an initiative, adventurous person in a rapidly changing world" (BOREV, 2001, p. 205); and secondly, the placement, immersion of typical characters "...in experimental, atypical circumstances" (BOREV, 2001, p. 211).

When the model has been created at all levels, its practical implementation begins. By the beginning of the 19th century, it was implemented in two directions: through the activation and intensification of "cultural import" in the dialogue of cultures (KLEIN, 2005) and the global process of "Europeanization" of literary culture (BAZHENOVA, 2005).

Figure 2 – Enlightenment realism ideology



Source: Prepared by the authors

Over time, realism forms its ideology within the literary process, which is obvious in the system of its concepts (Figure 2), which we will discuss in more detail in the next article.

Discussion

According to the results of our research, realism is currently studied rather unequally. There are two main approaches:

a) this literary and philosophical phenomenon is considered as a synonym for the general system of ideas of the Enlightenment in the world literary culture and philosophical and pedagogical thought of the 17th – 18th centuries,

b) the genesis, evolution, and dynamics of enlightenment realism are studied in the cultural and political aspect – as one of the characteristic examples of the so-called "cultural import", as well as in the historical and pedagogical context – as one of the first integral teachings about the creation of a new personality of the world reformer.

It is important to mention, that, as a rule, the researchers pay more attention to the socio-political and cultural-philosophical situation than to the artistic component of this process.

According to our hypothesis, realism should be considered synthetically, simultaneously from several points of view:

1) as one of the centers of the world literary culture ideology, which resulted in the transition of the early modern history to the 19th century and its cultural and philosophical tasks;

2) as a comprehensive philosophical and pedagogical worldview, striving to combine applied contemporary didactic tasks with supratemporal axiological values (modern theorists of pedagogy speak here of the key role of the leader personality's processes of "self-examination" (ANDREEV, 2000))

3) as a phenomenon that collects previous factors in literary culture (including the influence of the two leading cultural trends of the 17th – 18th centuries, classicism and sentimentalism). The synthesis of the information received from the predecessors occurs in the system of educational realism in order to develop a new model of philosophical and pedagogical transformations in society and culture. The central idea of this model is the idea of progress and forward movement of history;

4) as one of the first examples in the world literary culture of the synthesis of forms of documentary and artistic principles, including through reforms carried out in the structure of documentary and artistic prose, aimed at the dominant ideology of that era of ideal education;

5) as an organizing center of genre transformations in literary culture. The following may be noted in advance:

a) the so-called "political artistry" becomes the center of the general cultural process,

b) there is a revival of rhetoric paradigms, the science of eloquence but in new types and forms;

6) as a developer of a new model of education in society. This model is based on the ideas about the progressive movement of a personality in five stages:

a) immersion in the existing imperfect world. This is often accompanied by the acquisition by the personality of a complex of negative and dangerous for society traits,

b) passing the stage of the so-called "ethical testing imperative". At this stage, the emerging personality begins to realize its negative experience and strives to overcome it,

c) in the structure of a person's consciousness, two new leading qualities are developed: initiative and adventurousness. The latter is understood as the ability to make one's initiative dominant while achieving a goal, using other people and surrounding circumstances, as well as focusing on quick changes in life situations,

d) a person purifies and crystallizes oneself and shapes the personality according to a new cultural and social ideal,

e) the personality turns into a new progressive force, the main goals of which are:

- observance of duty and obligations for the benefit of society,

- civil service in the chosen field of activity,

- the formation of a group of like-minded people, including students, for a full-fledged transformation of society according to new equitable and true principles,

- the development of the concept of the world and civilization salvation.

Summing up, let us highlight our main suggestions:

1. Enlightenment realism can and should be considered not only as a factor in the past socio-cultural development of society but also as an "encyclopedia", a set of rules and patterns that are relevant to the human community and the system of education in it and at the present stage,

2. Realism in the context of the general Enlightenment ideology is important to study with the constant involvement of data from other sciences: first of all, philosophy, political science, pedagogy, rhetoric, sociology, and partly, cultural and religious studies,

3. The analysis of the system of realism must correlate with the ideas about transitional phenomena and processes in world literary culture.

Conclusion

According to the given stage of our scientific research, realism is the most important component of the historical-literary and historical-cultural processes in the world in the second half of the 18th and the beginning of the 19th centuries. This is an independent literary, aesthetic and philosophical system, which, firstly, has its ideology; secondly, provides a new stage in the genesis and evolution of a united national idea; thirdly, brings the dialogue of literary cultures in the world to a new level.

Realism is in many ways a "collector" of the main trends in literary culture at the beginning of the 19th century: from the baroque to sentimentalism, pre-romanticism, and new realistic tendencies.

Realism as a social and literary phenomenon is an integral part of the system of traditional culture, which strives to harmonize different spheres of life of society (we have already published an article on the theoretical basis of this problem: (PASHKUROV; RAZZHIVIN; DULALAEVA, 2018).

The immediate prospects for our research are:

a) consideration of the correlation of the philosophical and pedagogical ideas of enlightenment realism in dialogue with its immediate environment: with sentimentalism, pre-romanticism, classical realism,

b) analysis of the relationship between the ideology of enlightenment realism and the tendencies of "middle-way" in culture.

REFERENCES

ANDREEV, V. I. **Pedagogy**. Training course for creative self-development. Kazan, 2000.

BARRAN, T. **Russians read Rousseau 1762-1825**. Evanston: Northwestern UP, 2002.

BAZHENOVA, T. P. **Europeanization of Russian culture: The essence and features**. 2005. Dissertation (Candidate of Philosophical Sciences) – Bazhenova, Tatyana Petrovna, 2005. Available in: <http://www.dissercat.com/content/evropeizatsiya-russkoi-kultury-sushchnost-i-osobennosti>. Access in: 21 Feb. 2022.

BOREV, Yu. B. **Prosvetitel'skii realizm** [Literary realism]. Teoriya literatury, tom IV: Literaturnyi protsess [Theory of Literature. v. 4: Literary Process]. Moscow: Institut mirovoi literatury [Institute of World Literature], 2001.

BUSHKANETS, L. E. *et al.* Problems of Modern Higher Education in the Sphere of Russian Philology and the Ways of Solving them (on the Example of the Situation in Kazan Federal University). **International Journal of Environmental & Science Education**, v. 11, n. 6, p. 1231-1236, 2016. Available in: <https://eric.ed.gov/?id=EJ1114298>. Access in: 10 Oct. 2021.

DEHNE, M. **The epochal change in the Russian poetry in 1800: Transitions from klassischAufklärerischen to modern knowledge in the poetics of Derzhavin, Karamzin and Batjuskov**, 2010.

FEDOROV, V. I. **Literaturnye napravleniya v russkoi literature XVIII veka** [Trends in Russian literature of the 18th century]. Moscow: Publishing House "Prosveshcheniye", 1979.

GULYAEV, N. A. O svoeobrazii prosvetitel'skogo realizma [On the literary realism diversity]. **Filologicheskie nauki** [Philology. Theory & Practice], v. 2, p. 165-176, 1966.

KARPOV, V. V. *et al.* Methodological framework of forming territorial innovation clusters based on import substitution Mechanism. **Espacios**, v. 38, n. 58, p. 11, Aug. 2017. Available in: <https://www.revistaespacios.com/a17v38n58/17385811.html>. Access in: 12 Feb. 2022.

KLEIN, J. **The ways of cultural import. Works on Russia literature of 18th century**. Moscow: Yazyki slavyanskoi kultury [Languages of Slavic culture], 2005.

KULAKOVA, L. I. **Prosvetitel'stvo i literaturnye napravleniya XVIII veka** [Enlightenment and literary trends of the 18th century]. Problemy russkogo Prosveshcheniya v literature

XVIII veka [Problems of the Enlightenment in Russia in the Literature of the 18th Century]. Moscow – Leningrad: Izdatelstvo Akademii nauk SSSR [Publishing House of the Academy of Sciences of the USSR], 1961.

KUMBS, F. G. **The crisis of education in the modern world: System analysis.** Moscow, 1970.

LAPPO-DANILEVSKII, R. Yu. Vospitatelnyi pafos russkogo Prosveshcheniya [Educational pathos of the Russian Enlightenment]. **Russkaya literatura** [Russian Literature], n. 3, 187-190, 2003.

LEHMANN-CARLI, M. G. *et al.* **Russian reconnaissance reception in the context of official educational concepts (1700-1825).** Berlin: Berlin Verlag Arno Spitz GmbH, 2001.

LOUIS, K. S.; MURPHY, J. Trust, caring and organizational learning: The leader's role. **Journal of Educational Administration**, v. 55, n. 1, p. 103-126, 2017. Available in: <https://www.emerald.com/insight/content/doi/10.1108/JEA-07-2016-0077/full/html>. Access in: 16 June 2022.

MAKAROV, A. N. *et al.* The Pre-Romantic, the Sentimental, and the Trivial in the Late 18th Century German Literature. **Rupkatha Journal on Interdisciplinary Studies in Humanities**, v. 9, n. 3, p. 103-114, 2017. Available in: <https://rupkatha.com/V9/n3/v9n311.pdf>. Access in: 26 Oct. 2021.

MAKOGONENKO, G. P. **Ot Fonvizina do Pushkina** [From Fonvizin to Pushkin]. Moscow: Izdatelstvo khudozhestvennoi literatury [State Publishing House of Fiction], 1969.

NOVIKOV, A. M. **Russian education in a new era.** Moscow, 2000.

ORLOV, V. **Russkie prosvetiteli 1790-1800-kh godov** [Russian Enlighteners of the 1790s-1800s]. Moscow: Gosudarstvennoe izdatelstvo khudozhestvennoi literatury [State Publishing House of Fiction], 1953.

PASHKUROV, A. N.; LI, P. Kultura galantnosti perekhodnogo vremeni v fokuse problemy mezhkulturnoi komunikatsii [Gallantry culture of the transition period in the context of the problem of intercultural communication]. **Filologiya i kultura** [Philology and culture], v. 1, n. 59, p. 197-203. 2020.

PASHKUROV, A. N.; RAZZHIVIN, A. I. Literary culture as a dialog of contradictions and reconciler (basing on review of poetics of Russian literature of 18th – beginning of 19th century). **Life Science Journal**, v. 11, n. 8s, p. 120-124, 2014.

PASHKUROV, A. N.; RAZZHIVIN, A. I. Literary Culture: its Types and Lessons. **European Journal of Science and Theology**, v. 12, n. 2, p. 155-164, 2016. Available in: http://www.ejst.tuiasi.ro/Files/57/15_Pashkurov%20&%20Razzhivin.pdf. Access in: 10 Feb. 2022.

PASHKUROV, A. N.; RAZZHIVIN, A. I.; DULALAEVA, I. Yu. The Idyll and the Problems of Harmonizing Culture. **Opcion**, v. 34, n. 85, p. 1904-1917, 2018.

PRIKAZCHIKOVA, E. E. Kulturnyi mif o romane-razvratitele i sposoby ego preodoleniya v russkoi literature epokhi prosveshcheniya [Cultural myth about the novel-tempter and ways to overcome it in Russian literature of the Enlightenment]. **Filologicheskie nauki** [Philology. Theory & Practice], v. 4, p. 74-86, 2009.

SLAVIN, R. E. The Cooperative Revolution in Education. **The Education Digest.**, v. 54, n. 1, p. 22-24, 1988.

STEPANOV, N. L. **Prosvetitelskii realizm XVIII – nachala XIX v** [Literary realism of the 18th and the beginning of the 19th centuries.]. Problemy tipologii russkogo realizma [Typology problems of Russian realism]. Moscow: Nauka [Science], 1969.

TROYAN, I. I. **The pedagogical thought of Russia in the second half of the 18th century about raising children in the family.** 1999. Dissertation (Candidate of Pedagogical Sciences) – 1999. Available in: <https://www.dissercat.com/content/pedagogicheskaya-mysl-rossii-vtoroi-poloviny-xviii-veka-o-vospitanii-detei-v-seme>. Access in: 06 Apr. 2019.

VOGT, U. R. **Tipologicheskie raznovidnosti russkogo realizma** [Typological varieties of Russian realism]. Problemy tipologii russkogo realizma [Typology problems of Russian realism]. Moscow: Nauka [Science], 1969.

How to reference this article

PASHKUROV, A. N. Pedagogical and axiological strategies of enlightenment realism. **Revista on line de Política e Gestão Educacional**, Araraquara, v. 26, n. 00, e022154, 2022. e-ISSN:1519-9029. DOI: <https://doi.org/10.22633/rpge.v26i00.17344>

Submitted: 13/05/2022

Required revisions: 28/06/2022

Approved: 06/09/2022

Published: 10/11/2022

Processing and publication by the Editora Ibero-Americana de Educação.
Correction, formatting, standardization and translation.

