THE PRINCIPLE OF GENERAL AXIOLOGY AND SOCIOLOGY OF LINGUISTIC AND LITERARY EDUCATION

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Abstract: *The* ***sociology of linguistic and literary education,*** *as an object of interdisciplinary study targets the correlation: I (ME)-THE ONE-THAT focused on the authentic values of the culture of biased (one-side) peoples. At the level of the complex integrator system Retroaction/Graciousness, this curriculum urges toward knowing how to integrate ourselves in the universal circuit of values (To know how to make graces to the value time and space) as concerns: cooperation and competitiveness, cooperation and partnership: I (me) – We (us) / Individual – Society. As a product of the awareness of the power of will, of adjusting the self to the collective work of the culture of becoming, subject/object of education, being required by the daily needs of instaurations (regenerations), in the same row it is forced to bear certain responsibilities both towards his/her own person and society/collectivity which he/she belongs to. In fact, the sociology of linguistic and literary education, being a basic branch of philosophy of culture, is an interactive-unitary science: pedagogy – psychology. Regarding to which fact, we may also add that the Sociology of education in general is a science of interpretative art focused on the competence of To know (knowing) to retrieve (re-find) the segment of ego (concerning the social needs and personal possibilities involved at maximum) on the scale of becoming. At the level of Sociology, the linguistic and literary education may be firstly qualified as art of total deciphering (interpretation)/configuration by Word. We shall also add that a sociology relevant to the formula I (ME)-THE ONE-TAHT focuses, as outlined above, on competences (skills): To know (knowing) to be resourceful (to have plenty of initiative); To know (knowing) to carry with dignity the divine mandate – HUMAN, meets the imperative of modernization/post-modernization: To know how to get into the good graces of value time and, in particular, To know how to get into the good graces of value space. In conclusion, we plead for the fact that the space of valorizations has to be a global one, ONE of integrality (thoroughness): authenticity-universality, as the Principle it embodies. Therefore, these were/are the advices (teachings) of the Philosophy of the modernist/postmodernist education.*

Keywords*: I (me) – We (us) / Individual – Society, modernist/postmodernist education, the level of Gaciones*

The *Philosophy of education* – theory of theories at the level of *Gaciones (Reprieve) as* an axiological principle globally orders, disciplines them, and equally assembles them in a unitary-inter-trans-disciplinary content, consciously completing the pointings of entire self-formations.

Or deciphering this great truth is interpreted in/on those it represents – Organigram (Organization chart) – *Philosophy of education.* Even if we have cultivated the habit of touching things on the surface, this time, as regards the topic of concerns, we propose to conceive it more from what the record pro-emanates; more from what offers a contour to illumination; namely even from lingvodidactics as theory of the new interpretations in the space of modernization. From this perspective of interference of fractals in a unitary concept we approach to the designing of Curricula in higher

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education at the *Department of Romanian Philology in the following successiveness:* didactics of Romanian language and literature, sociology of linguistic and literary education, psychology of communication, *philosophy and axiology of education,* a fact through which we certify the adequacy between tradition and innovation of *lingvodidactics* as edifying theory of private didactics. In such order of ideas, we place here *the introductory word* of private didactics, a fact by which we will together reflect on the complex picture *of education.*

The curricula, *didactics of Romanian language and literature,* develops the vision of centering of didactic approach *of the learner,* co-participating at own formation and training through didactic strategies interactively motivated, the interactivity occurring not only at the level of knowledge of modernist/postmodernist psycho-pedagogical theories, at the professional completion of specialty, but also at the level of active participations of the one who is fully integrated in the art of becoming from the positions of *the other one.* The pointings of this (subject-object of education and vice versa) are from the completing ones as regards the creation of a real chance (to the one who learns) – *possibility of creative re-consignment of the self; possibility of ascension through spirituality,* ultimately, completing possibilities of an *authentic philosophy* of education (2) perpetual to a true focusing on competences and skills. Hence, the disciplinary-interdisciplinary – transdisciplinary pointings of general didactics, having to those of forming the "whole human" through the chain of art of becoming, are identitarily related to each discipline of study in part. This way, the present curriculum approach comes to surely and clearly demonstrate that they are our competitive-partner endeavors of concerns: Art of human awareness through *Word – Art to become...*

The creativity, as prime factor of *Ascensions through spirituality,* opposite to the All-creating force, invokes to the awareness "on live" of the Biblical truth *In the beginning there was the Word... Therefore, it has to be the White and clear Light of Wisdom..., which, once going down, may be promoted by the discipline of professional procreations. In the favor of formation of a vision of curricular overview we come here to propose the structuring of such disciplinary curricula: I – Preliminaries. II – Conceptual framework. III – Administration of discipline of study. IV – Theme and indicative (referential) allocation of hours. V – Instrumental, interpersonal and systemic competences (skills) (5).*

In chapter V of present curricula: *Instrumental, interpersonal and systemic competences (skills),* traditionally conceptual – key of lingvodidactic overview – is structured in fact pretty much everywhere at the present stage as follows: A – *Generic* competences (skills) of professional training at discipline and B – *Specific* competences (skills) of professional formation at discipline. And it is good. But for exalting in *modernity* it is necessary that *the traditional to more deeply lend itself on axiology – on the possibility for you to know to carry with dignity the divine mandate – Human.* Therefore, in this curricular context in ***Chapter V –*** *Instrumental, interpersonal and systemic competences (skills)* – it is necessary that the supplement **-A-** to include: Generic professional competences (skills) of inter-trans-disciplinary overview in order to *generically* serve to the other two supplements: **-B-** Generic competences (skills) of professional training at discipline and **-C-** Specific competences (skills) of professional training at discipline; regarding to which fact the future professionals, through *observation, analysis, and synthesis,* both at theoretical level and practical level, to be competently prone to be aware, as regards *tradition* and *innovation,* their own training.

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Accordingly, this must be the univocal pointing of chapter in question in the present curricula:

V. INSTRUMENTAL COMPETENCES (SKILLS)

A. Generic professional skills of inter-trans-disciplinary overview

Referential competences (skills)	The student will be able:
To know how to get into the graces of value time.	- To interpret, through motivations appropriate to the didactic path, the introductive approach of present curricula at level of disciplinarity, interdisciplinarity, transdisciplinarity. - To critically consider: why the didactics of Romanian language and literature and not the methodology of Romanian language and literature teaching?! - To interpret and to inter-penetrate the meaning of *key terms:* value time, multiple graces, educational activities, didactic content, didactic approach, and consciousness of fulfilled procreation.
To know how to get into the graces of own epistemic configurations.	- To take or to adopt valuing attitudes towards: multiple graces – multiple intelligences – The Great Graces. Episteme. Epistemic configurations. Epistemology. Native values. Didactics of Romanian language;
To know how to ascend the truth of your authenticity to the bar of general axiology of becoming.	- To adjust the truth of authenticity of self-procreation by word to the bar of general axiology of becoming through various creative activities regarding the topics of course hours.
To know to learn to continually commit yourself to the bar of competitiveness.	- To enable light situation of competitive formation and training within the *laboratory of creativity* by promoting the Christian/native truth: "*To love your enemy (opponent) as your neighbor."*
To know how to get into the graces of value space.	- At the level of this course to interpret the leap of self-procreation: *Human, horizon of mysteries* (L. Blaga) – *Human, horizon of great virtues* (L. Botezatu).
To know to retrieve the segment of ego.	- To evolutionally/evaluatively adjust to the intelligence tests in the *laboratory of creativity during academic hours.* - *To self-contest, assess the competencies (skills) on a value scale.*
To know how to be resourceful (to have plenty of initiative)	- To continuously adjust to the individual ideal of life and to the social one in accordance with the Kantian advice (teaching) of choosing a maximum, which at any moment may become universal law; whenever to integrate in the integral body of a universal law.
To know to carry out with dignity the divine mandate: HUMAN.	- To periodically adjust to the functions of interpretative art of didactic principles of all the times – knowledge, communication, creativity, as well as to those of regulation/completing academic self-regulation, principle of general axiology. - To get aware (understand)/to justify the interrelation *theoretical activities – practical activities* (cause-effect) at the level of value self-determinations of the *free will*/consent on evolutionary scale.
To know how to get into the graces of those nine possibilities of general axiological principles of Pardon (Reprieve).	- To be aware (understand)/justify (by persuasive attitudes) *the priorities of an general axiological principle* in the Sciences of Education.

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In this way the two formative basic theories: Sociology of Education (sociology of linguistic and literary education) and Lingvodidactics (in the formulation of our professional concerns – didactics of Romanian language and literature) into a unitary philosophical concept reinforce their complementarity. In the view of competential relevance: *to know, to apply (to implement), to observe (to notice), to synthetize (summarize)* in the following order:

No.	**Didactics of Romanian language and literature. Reference (indicative) topic**
1.	Object of study of *didactics of Romanian language and literature – Possibility of creative re-consignment of self*. Research methods in the field. Connecting to the principle of general axiology – principle of Pardon (Reprieve).
2.	Teaching styles and learning styles. Multiple graces. Development of multiple intelligences. Linguistic / verbal intelligence.
3.	Concept and issue of national curriculum of Romanian language and literature. Various ways of structuring the integrated study.
4.	Handbooks (textbooks) and didactic auxiliaries related to the discipline (subject).
5.	Projection of didactic (teaching) activities regarding the System of lessons accessible to the formation of a primary culture of linguistic and literary education.
6.	Strategies of training / development / assessment (evaluation) of the skill in hearing and speech understanding.
7.	Strategies of training / development / assessment (evaluation) of lector skills.
8.	Strategies of training / development / assessment (evaluation) of writing skills.
9.	Assessment (evaluation) at Romanian language and literature. Assessment (evaluation) / self-assessment (self-evaluation) at the courses (academic hours) of didactics of Romanian language and literature.
10.	Development of creativity during the courses (academic hours) of Romanian language and literature in alolingual forms (classes).
11.	Retroaction – open curricular system of creativity development at classes of language and literature.
12.	Development of creativity in primary cycle (classes)
13.	Development of creativity in secondary cycle (classes)
14.	Development of creativity in high school cycle (classes)
15.	Free will – estimation of skills. Preparation for exams. Bibliographic and electronic resources of the study of Romanian language and literature.
	Sociology of linguistic and literary education. Reference (indicative) topic
1.	Place of study object (of present curricula) among other disciplines complementary to the basic curricula – cycle II/master's degree. General functions of discipline. Interrelation of Sociology of education – Linguistic sociology – Sociology of literature – Sociology of linguistic and literary education – culture of education. Connection to the global principle of human awareness with reference to the Introductory Word, as well as to the recommended bibliography.
2.	Starting of objectives. Focusing on skills: Conceptualization of knowledge unity at level of interdisciplinarity: Psychology of education – Pedagogy of essence/existence – Psychology of creativity – Sociology of linguistic and literary education. Directive and non-directive approach. Multiple attitudes. Functions and typology of attitudes. Multiple graces. Intrapersonal and interpersonal intelligence. Interrelation: I (ME)-THE ONE-THAT; I (ME)-SOCIUM.
3.	Group process. Development of linguistic intelligence. Focusing on skills. Holistic socio-human concept of interactivity: linguistic education – literary-artistic education – culture of intrapersonal and interpersonal education.
4.	Relation subject-object/object – subject of action during the courses (hours) of linguistic and literary education; relation teacher-pupils(students)-parents; relation professor-student; I (me)-community/society. Leap: formal education-non-formal education as perpetual process of social integration. Techniques for preparing and implementing the intelligent tests at evolutionary integrator level.
5.	Group structure. Communication and performance of groups. Principles of group (team) work during the classes. Interpretation of interactive techniques at the stage of adaptation.
6.	Interpretation of interactive techniques at stage of cooperation and competitiveness. Analysis.

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	Observation. Synthesizing. Forecasting.
7.	Interpretation of group techniques at stage of cooperation and partnership. Analysis. Observation. Synthesizing. Forecasting.
8.	Pointings of retroactive sensitizing principle in the axed of dynamic equilibrium (balance): academic study – ethic-aesthetic values of academic integrity – social study/authentic values of social integrity as context/integral space of formation of authentic culture of linguistic and literary education.
9.	Functions of general axiological principle in linguistic and literary education. Guided commenting. Organization charts to the Chapter.
10.	Free will. Assessment (evaluation)/self-assessment (self-evaluation) of performances. Reporting the objectives to finalities (outcomes). Awareness of self on evolutionary scale. Visualization of future activities: I (ME)-THE ONE-THAT as regards the nine possibilities of Global axiological principle.

At the level of generalizations (integrations) it should be mentioned that the course of Didactics of discipline is learned in the 3rd year of faculty, and the Sociology of Linguistic and literary education – in the 1st year during Master's degree studies / final stage of university education – pointing in obtaining, on live, the mandate of professional dignity, in which the germination (twining) of theoretic-praxis, the leap: Human, horizon of mysteries – Human, horizon of great virtues get valuing predominance in terms of ensuring the future (to see the Organizational chart). Therefore, the effectiveness of such leap in interrelation (Sociology of education – Lingvodidactics) occurs as reporting to the formula of our concerns: I (me) – Socium. I (ME)-THE ONE-THAT

Table: Mastering the skill of communication. The 5th form (class)

Skills	Situations of performance				
	Literary	Methods	Linguistic	Methods	Materials Handbook
Oral speech and hearing *To receive a message:* - to understand the global meaning of message; - to remember (retain) the essential components; *To produce a message:* - to retell the text; - to spout (recite) verses, to raise awareness of audience	M. Eminescu *O, rămâi* A. Bratiescu-Voinesti *Puiul* Oral exposure (report/presentation) according to the plan	Heuristic: information deciphering argumentation synthesizing (summarizing)	Noun. Orthoepy and orthography (spelling) of some categories of articles. Exercises on text. Reference handout (summary) *Article, Noun, Preposition.* Exercises of orthoepy, orthography (spelling) and punctuation.	Algorithmic Heuristic Procedure of commenting	*L. Botezatu. Retroacțiunea în educațialingvistică și literar-artistică aelevilor. Comrat,2008* T.Cartaleanu, O.Cosovan *Teste la limba română, clasele V-IX. Editura Lumina,1996.uage)*
Reading and analysis: - to respect (follow) the clarity, concision (brevity), intonation,	Commenting the auditory and visual expressive means. Peculiarities of versification. Artistic detail. Simple and developed plan. Methods of exposure (presentation).	Inductive Deductive Integral reading. Analytic Expressive, dramatized reading.	Rhetorical pause. Accent, intonation of nouns in the Vocative case. Stylistic role of nouns	Analytic procedure	Pâslaru,Vlad Introducerea teoria educației literar-artist Museum, 2001. T.Cartaleanu, O.Cosovan *Textul. Aspecte ale analizei lingvistice Editura Lumina, Chișinău – 1993.*

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emotiveness; - to combine words into lexical nucleus (cores)			with prepositions – metaphoric epithet		
Writing and editing: - to use linguistic rules (norms) in line with the style required by the learning situation; - to properly use various types of sentences; - to assess own competences (skills)	Telegram. Letter. Literary commentary	observation editing motivation Grid of valuable self-determinations Grid of estimation of capacity level. Tests of intelligence.	Exercises of grammar analysis. Stylistic exercises. Lexical exercises. Use of nouns in various forms of gender, number and case. Linguistic commentary. Exercises of testing the knowledge gained on topic. Settlement of cause by effect. Motivation: To know to be resourceful (to have plenty of initiative)To know to carry with dignity the mandate	Analytic To argument To synthesize (to summarize)	Manualul de limba română. E. Botezatu *Teoria şi metodica compunerii.Chişinău, Lumina,1978.* *A.Ş.M. Norme ortografice,ortoepice şi de punctuaţie ale limbii române,CŞN,Lumina,1990.* *L. Botezatu. Retroacţiunea în educaţialingvistică şi literar-artistică a elevilor. Comrat,2008*

Communicative capacity indicators. The 5th form (class)

Skills	Semester I			Semester II		
	I	II	III	I	II	III
Understanding from hearing and speech	Pupil: - listens the partner and respect the skill thereof; - correctly answer to the question; - add up (complete) the answers of classmates (colleagues)	Pupil: - get into the interest of message and ask for clarifications ; - recounts a story by adapting the speech to the rules of literary language	Pupil: - retells a narration and counts an adventure, saying (articulating) with loud voice	Pupil: - correctly catches the utterances (statements) and lexical units not known (recognized) in the speech flow; - selects appropriate elements according to the topic dealt with	Pupil: - shows curiosity for the message heard; - shows interest for partner and self-control in communication ; - catches the intention of a person to engage into a dialogue	Pupil: - is aware of the role of affectivity in oral expression; - successfully establishes direct relations of dialogue with various persons; - holds the monologue composed of simple sentences; - expressively

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						spouts (recites) verses (lyrics), prose
Reading and analyzing the text	- reads out, following the time of reading; - catches the relations between text and related images; - identifies new expressions, gets into their significance	- correctly reads with loud voice and in mind, respecting the length of pause, accent, emotiveness; - integrates new words in own vocabulary; - recognizes (perceives) the ways of exposure in text	- fluently reads in slow and alert tempo; - identifies the types of texts; - distinguishes the topic and idea; - identifies various learned procedures of artistic expressivity.	- reads aloud while respecting the pause and accent; - catches the expressive values of morphological categories learned; - recognizes (perceives) the exposure modes used in text	- expressively reads in slow and alert tempo; - gives a correct title to the message; - globally perceives the content of read text; - finds out (discovers) the ethical values of literary characters and works	- reads expressively and artistically; - assesses (evaluates) own compositions and compositions of classmates (colleagues); - acknowledges the reading pleasure of relaxation; - uses in speech plastic-expressive means
Writing and editing	- exercises habits of correct writing and orthography (spelling); - develops the simple plan of ideas of text	- follows correctly the simple and developed plan of text; - takes into the account the significance of proposed lexemes.	- tells in writing an adventure (story) of life, structuring it into introduction, content (body) and end; - edits sentences and phrases correct from the grammatical point of view	- develops the plan of ideas in order to make in writing a coherent text; - correctly uses the significance of lexemes in relation to the proposed topic	- develops the ideas of a clear and small text plan; - uses simple procedures and techniques to ensure (provide) the expressiveness of edited text	- develops short functional texts according to a well-defined plan of ideas; - edits simple texts in prose and verses

Obviously, the estimation of skills (competences) on the evolutionary scale is carried out during the classes (hours) of *free will* by reporting the accumulated knowledge to the capacity level of individual as his/her initiation/incentive of progressing on the value scale.

Traditionally, the most common methods, applied in secondary school – stage of cooperation and competitiveness – are those of training of skills set out in the schemes proposed herein: individual effort, working in pairs, working in group, Brainstorming, Check-list, Sinektika. In high school classes – stage of partnership – autonomous learning, case study, group project, portfolio. All such methods progressively train certain skills and habits of interactivity and retroactivity/integration in Socium.

An eloquent stimulation in this favor is incited by the *Principles of working in group, focused on values:*

1. *Esteem and respect* – we are obliged to respect our duties of increasing the joint success;
2. *Awareness of objectives* – we know the adequacy of handling the methods and techniques of work in reaching the targeted finalities;
3. *Cooperation and partnership* – we all together do better cooperation;

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4. *Complementing* – we plead for continuous increase (enhancement) of success;
5. *Freedom and Discipline* – willed-conscious ordering of performing instruments;
6. *Responsibility* – assuming the risk of discovering/presenting the new/the original;
7. *Honesty* – for promoting a correct educational policy of connecting to the ideal;
8. *Truth/Sincerity* – open manifestation of ego;
9. *Hope/Revelation* – good mood and humor – joint companions (associates) on the path to success;
10. *Cooperation and competitiveness/Love for neighbor:* "God (Lord), the gift of impiety and envy of neighbor do not give it to me, strengthen my conscience (thought) and will in order to sustain it in his/her achievements."

The educational actions, at stages of *cooperation and partnership*, supported on native mythological values and sources (Balada Miorita (Miorita Ballad), Mesterul Manole (Master Manole), Tinereţe fără bătrîneţe (Youth without old age) eloquently contribute to the formation of subject-object of education in the following action availability:

- operation (dealing) with notions of theory and literary composition;
- connection to ideal by conceiving mythological values and sources as models worthy to be followed;
- expression (manifestation) of interest for the popularization of undying (ageless) and universal values;
- awareness of interdisciplinarity (language/literature/sociology, pedagogy, philosophy) as a valuable integral act of forming the creative individuality;
- motivation of interactive attitude at level of fiction – reality;
- interpretation of literary phenomenon/stylistic matrix of people/ in diachronic and synchronic plan;
- awareness of personal contribution in obtaining some valuable judgments by deciphering/decoding the mythological values and reporting thereof to reality;
- raising awareness of ego on the ideal scale by taking positions (attitudes) towards the report: *to know to be resourceful (to have plenty of initiative) – to know to carry with dignity the divine mandate.*

Designing/carrying out/estimating the retroactive educational path on cooperation and partnership are under aegis to conclude:

- *Myth constitutes implicit values to the retroactive educational process through the formation of an authentic linguistic and literary culture of willful ascension through spirituality;*
- *Conscious study of mythology of depths places the pointings of presence of fantastic on the scale of sublime;*
- *Language of eternity of Romanian-Moldavian people represents the divine fact of life of the identity imaginary settled out in mythological depths of work of our ethic/aesthetic becomings.*

As concerns the explanations on the topic (Lingvodidactics between *Corpus Callosum* and *Corpus (Body) of Graciousness (reprieve)*, in the plan of this Organigram (Organization chart) *Philosophy of education*, we may interfere with the decoding of key symbols: TCM – interrelation: techniques, competences (skills), morals; TCM – the totality as a whole – competences (skills)/concepts/contents – focused on *Moris;* HUMAN – horizon of mysteries; PAG – global axiological principle, *the second human skeleton – a plan which the education shall be governed by.*

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Organigrama: ***Filosofia educaţiei***



The ***summaries (generalizations)*** *come to confirm the truth that Lingvodidactics is the springboard (trampling) from which the Sociology of education ascends its effectiveness. In the sense that the Thesis to be defined of master's degree students as quality professionals are/will be exceptional ones. Therefore, these must be the valuing pointings of the Principle of General Axiology.*

The language of morality is the prime factor of stimulating the interactive communication at complex formative level: *philosophy and axiology of education* (pedagogy of essence-pedagogy of existence, theory of upgraded curricula, psychology of communication, sociology of education – sociology of linguistic and literary education, didactics of discipline – linguistic didactics). Practiced systemically, the education provides a general model of interactions by fixing the universal legalities of connection: subject-object of education. And such interrelation, according to our beliefs, is one of social order regarding the fact that those two implied terms as subject – co-relational object – define the same sensitizing human factor – EDUCATION – in all the complexity of designing (conception) thereof. As to the attitudes of domain experts (S. Cristea, I. Nicola, A. Crisan) that the education is a complex social process, we shall

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intervene with the following subjections: if the human is the precursor of education as a social phenomenon, of sociology as a science institutionalized in the same unison, it is obvious that the interaction as target unity seeks the same goal – finding some better/more efficient possibilities of engaging the individual in *the great work of integrality (thoroughness).* So, the conditions for institutionalized completion through THE ONE/THAT, on the one hand provided by *Retroaction* as modern curricular technology, and on the other hand – by *Graciousness* as a principle of human awareness, focused on the correlation I – WE (US), *individual – society*, having to be from the systemic ones, eloquently amplify the requirement (exigency) of settlement of cause through the produced effect.

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