THE PRINCIPLE OF GLOBAL AXIOLOGY AND THE BIPOLARIZED ADEQUACY OF THE UNIQUE „DATUM"

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Abstract

The effects of the inter-disciplinary are those of awareness of the self on the board of the new values of education, and the arrangements of the principle of general axiology are those of orientation, organization and exaltation of knowledge on the stage of re-consignation of the Great Graces. The human brain, in its incipient entirety (overall analytical synthesizer), represents just a value sheet of revalorisation of the self, but not the progressive-evaluative process in the complexity of the identity arrangement. Whilst the Corpus Callous (lat. „tough body") holds the function of focalizing the creativity at the level of the phenomenological (genetically) stylus from the inside, the body of the Graciousness proclaims its arrangement outside the Self through itself and through others. The Beautiful, at the stage of Graciousness, as a general axiological principle and a value sensitizer space, constitutes the projection of the exteriorization of the Self through the abyss. Or, the motives of enthronement of a value space adequate to the completions, could be those of offering to each attitude taking a real chance of adjustment/connection of the Self to the string of the absolute beautiful, to the string of celestial renewals.

A philosophy of education (pedagogy of essence and pedagogy of existence) is the one which supports and is supported by the entire vigor of complexity on logo centrism, on the principle of identity of becoming. The becoming as such, having its own laws, requests the commitments in order to honor our duty as regards the field of professional concerns. Among the subjects of new theories of education: theory and methodology of modern curriculum, sociology of linguistic and literary education, didactics of Romanian language, linguistic didactics as science of new theories of education, generally places a special role as regards its edifying function of domination upon/of interactive-communicative competence. Thus, the values predeterminations of linguistic didactics are those of a science foreground to the professional formation on the board of the new theories of modernist / postmodernist education.

From the perspectives of this investigational concept focused on grace of the spirituality of who owns us, we reluctantly bow to the sensitizer mosaic of the exceptional Romanian vocable (word). In this way, the context of the nation's stylistic matrix that characterizes our ,,UNICUM "site, is constantly tempting us to price on various positioning (processes and revalued principles) to outlining from inside the new divination glimpses: from the fabulous magical of biased children's innocence toward meaningfully empirical maturity of completions of those who consciously discover and glorify it. In particular, we include here the most eloquent pierce of the relevance of genuine language - theories of adequacy knowledge of self-interpretations, especially, as those of grouting continuous storages into eternity. However, what concerns us the analog activities opposite to the grammatical prefiguration of becoming, we ask ourselves to focus them on the grouting of unequivocal transcendence: Beauty will save the world, because the world is created by the laws of beauty - Laws of creation of our eternal identity through the Word.

Key words: *corpus callous, corpus graciousness datum, creativity and otherness, global axiological principle, philosophy of education*

The valoric interpolarity: Corpus Callous – Corpus Graciousness

„Science is nothing more than a value system, because it has two goals: a) to know the reality; b) to organize this knowledge for a rational need", P. Andrei (1).

The first goal of these realities involves the finding of an explanatory value towards the Truth of correlating of the whole reality, since, ”the organization of the knowledge is nothing more than the compilation of some scientific judgements, specific to the humankind, with a human value”, as completes Mange in *La philosophie educationale comme systeme de valeurs*, in „Revue philosophique”, 1990.

Further, the same P. Andrei notes as follows: ”We know values, but not only that, because we even live values”, eventually, we also can observe that, while representing our persuasion as a value cognizance, we dispose the capacity of consenting our own Self as a competing value of new values.

The problem of the life values is the problem of the absolute time. The values we live, we seek to realize in practice and with this incentive we set the rules for realization, we practice the values.

In the world of theories of education there is a competition among three logical principles of knowledge of the ultimate truth: the contradiction one, the principle of rationality, and the principle of identity as reports of interdependency among concepts and judgements.

The Brazilian philosopher Arnaldo Niskier, in the *Presentation* at the course *The Philosophy of Education* (5), emphasizes on the invocation: *Wisdom or information?* Through which he tends to elucidate firstly his own concept: „The world seems to be facing a doubtful choice. The third industrial revolution characterized by the use of the computer, made people think about the true priority we should be taking into account.” , towards this fact, the English poet T.S. Elliot gives a warning signal: „*We betide ourselves, because we lose wisdom through knowledge and knowledge through information”*.

It is paradoxical the fact that, in daily life, even the condensed valorised wisdom must distinguish itself as an essential finality of absolute knowledge/self-knowledge.

Besides, wisdom may get a defining share in the very stage of interference: knowledge – information. It may seem like the main share here should fall on a specific way of taking attitude. And attitudes, as it should be, initially bear/ should bear an informational character, towards the fact (they, the attitudes, distinguish themselves as an adequate stimulant of interpenetration in the world of knowledge, in the world of value completions of the Self). Or, the wisdom manages to identify its existence just to the extent that it manages to put on the interference line, the information and knowledge. Rather, the attitude taking in the stimulating stage: the theoretic arrangement, the practise process stimulates to the most adequate interpretative form of centring on the competences: To know how to integrate, firstly in your own graces of conceptualization/re-conceptualization of the valued potencies of the Self. This is to demonstrate, along the way, what means to enter into the graces of the valued time, or to know/ to demonstrate how to enter into the graces of the valued space, considering that the knowledge, at a certain moment of segmentation of its valued time and space, is performed with knowledge of its limits and super limits.

The experience shows that to be well-informed does not necessarily mean you know your own abilities of taking attitudes in a certain field. The Competences of discovering the truths of self formations, discovering the truths from inside, are formed at a tripartite progressive/evaluative value scale; contradiction, rationality, identity. Thus, conceptualized at a tripartite value level, the knowledge advantageously exceeds what is understood just through simple information. The knowledge, in the world of psycho pedagogical sciences, at a tripartite level is recognized as a complex process of productive pre-figuration of the human intellectual model. The plenitude of the human intellect/ the phenomenology of the identity spirit, at the competence level of *knowing to take attitude*, have an interactive-effective character.

At the level of the interactive communications, the character of graces/tenacity of our efforts is of direct amplitude with the character of the attitudes. The multiple graces prefigure multiple interpretations of creativity. And the purpose of creativity, according to Mihaela Roco, consists, as far as possible, in providing conditions of an evaluation and a revalorization as full as possible of the creative resources. According to the representatives of these theories, (A. Taylor, 1959; T. Amabile, 1983; F. Barron, 1963; A. Korstler, 1964; Newell and Simon, 1972; M. Sterenberg, 1995, 1996, 1998;

Robert W. Wrisberg, 1986; H. Gardner, 1993; M. Csikszrntmihalyi,1997) regarding the nature and the evaluation of the creativity, in the process of creation are involved the analysis and the synthesis, the image and the word, the conscious and the unconscious, the condition and the affectivity, the concrete and the abstract. These dimensions of creativity, corresponding to various modes of knowledge, feeling and behaviour, are specific to certain brain zones. (6. p. 42)

Many investigational sources prove that in the 18th century, Descartes considered the brain as a single plenitude, as a unique organ, from where the idea of a unified mental universe was deducted. Later, Descartes thesis concerning the absolute brain was disputed thoroughly by the French neurologist Paul Broca and the German Karl Wernike (1860-1870), by John Huglihns Jackson, the famous English neurologist (1880) and Roger W.Sperry (Nobel prize laureate 1960-1981). It was proved that the Corpus Callous consisting of millions of nerve fibres connects the two brain hemispheres..., which works complementarily with the whole brain. The creativity, at this stage, implies collaboration, cooperation between the two hemispheres surprising/contemplating the reality towards the fact that from the psychological and physiological point of view, humans are different in what concerns the balance of the two hemispheres.

Therefore, certain people tackle a problem in a preponderant logical way, analytical, spreading on the table all the information about the problem before starting a thorough examination of them. Another category of people see the solution immediately with no interest in analyzing the details referred to it, depending on the capacity of seeing objects in the space and of manipulating them through their three-dimensional images. (Ibid., p. 44).

The synthesizing converges in order to emphasize the fact that basically, creativity supposes collaboration, cooperation between the two differentiated hemispheres as content, but combined as a reflection of the whole. Or, we consider that, creativity, intercepted at its top condition of neurological gratitude, prefigure the phenomenological revaluation of the differences in the stage of quantized plenitude, in fact, at the mental behavioural stage, the Graciousness comes to life, as a process, as an arrangement, conditioned by the production of outside material-spiritual goods.

What we owe to this investigation is the interest of focussing on the harmonizing efficiency of the differences of the two hemispheres as an optimal condition of transcendence of diversity into unity, basically as an expression of the „unique datum". The grace, at the level of projected actions, represents nothing more than a mental gesture - a first try of the uniqueness of self expression – an exploration of the activity of the neurone-psycho-bio-physiological introspection activated by the Corpus Callous.

Or, the functions of the Corpus Callous, from the pre-figurative depths of the absolute brain/ the Self quantized, are of those completing the multiple graces.

The Corpus Callous prefigures the genetic calyx of the phenomenology of the identity spirit as *a symbol of the cup of completions of the Self.*

The Corpus Callous, consisting of millions of nerve fibres, connects the two brain hemispheres in a hermetic ascent: Human, horizon of multiple graces – Human, horizon of mysteries – Human, horizon of the great virtues. Graces, firstly at the level of actions, are configuring themselves as a mentally interiorized creating process, then - exteriorized factually.

The Graciousness as a creative process (the action of gratifying and its result), in the nine possibilities of ascending on the ladder of completion (the possibility of returning to the essence, the possibility of creative re-consignment of the Self,...), obtains its full rights in space and time for the re-consignment of the identical/ identity, consciously favourites on the level of analysis and on the synthesis; on the level of the returning to the essence of creation and on the level of ascension through/into spirituality.

By retaking attitude towards the two brain hemispheres that are in perfect harmony, we conclude again and again that – the beautiful – the efficient good – is created firstly in the brain. The aim of the Corpus Callous is keeping the situation under control, and, in the same time, is of activating and determination the proper identity. Recognized as a neuron-psycho-physiological centre, Corpus Callous confirms to be a nodal point of interactivity of multiple graces – firstly theoretical, and then

practically. The quality of exception of the Corpus Callous is opened to the potentiated/engaged (neuron-bio-physiologic) capacity at the name bar that will be carried /identified by the agent of the action. This is said to remind that the behaviour of the absolute brain depends on the electric potentials of the Corpus Callous, eager to be receptive to the environment, to efficiently create in the external mirror an inter-rational environment outside the Self, (but depending on the Self), represented in differentiated aggregates of assembling. Or, to take attitude means to reconfirm your own self to some situations; to enter into someone's benefits/graces starting with the first person.

For our taking of attitude to correctly continue its efficiency, we mobilize ourselves to insist on the depths of the various meanings of the given lexeme: *Attitude – action, system, arrangement; Forms of attitude – cognitive, emotional, regulatory and formative.* Attitudes are pronounced at the level of: analysis, observation, synthesis, selection, pre-selection, encouragement, awareness, regulation. Regarding the harmonization of the eloquent functioning of the Corpus Callous from the inside and of the body of gratification from the outside, it offers us a chance of awareness welcomed by the existence of the three-dimensionality of the structural components of the brainstem in the following epistemic availability:

I. The reptilian brain ensures the survival in a primitive incipient way:

- Protecting the territory;
- The routes set in advance;
- Automatic gestures – eye cleaning, scratching, coughing.

II. The limbic system (the limbic brain), as it is well-known, is the centre of the emotions, impulses, long-term memory, immediate actions (unthinking) and of elaborating images. Researches in biology (Auroux, 1984), (J. Brovn, 1977), as well as those in psycho-pedagogy (M. Roco), demonstrate that the limbic system is guided by seven complementary rules:

1. The limbic system is referred to any logic of rational type.
2. Any information, first of all, goes through the limbic system, which filters the information and stimulates the cortex according to its filter.
3. The filter is connected to the emotional tone of the information: interesting/ uninteresting, secure/unsecure, harmony/conflict.
4. The experienced action calls to reflection.
5. Stocks of memories – guarantees the long-term memory.
6. Allows acquiring experience towards pleasing and unpleasing.
7. Ensures the debit of knowledge through images.

III. The cortex, according to the biologist Jerison (1977), represents the stage of recognizing the objects as an external reality in a given space, the stage of operating with symbols, language, abstract thinking.

So far, we referred to three-dimensional model of specialization on the vertical of the brain, as promising premises of integral activation.

The specialization on the horizontal of the brain connects to the descriptors of the left and the right brain.

About the characteristics of functioning of the two brain hemispheres have been concerned Dominique Chalvin, 1992, p,p.38-42 Itzhak Harpaz, 1990, p. 161-170) and was concluded that the left hemisphere prefers details and not the whole, as a specific feature being the rational approach. Persons who are preferential to the left hemisphere proceed methodically, under certain logic. The right hemisphere is connected with the universe of dreaming, of imagination, of colour, the place of this hemisphere is the one of the rhythm and of music. Its task is to synthesize and express our experience through an image. Its ways of expression are nonverbal, refer to colours, similarities, structure charts and figures. The

specific features of the right hemisphere are the video-spatial thinking and the capacity to see abstractly. The approach is intuitive, opposite to the rational one, reporting through associations of ideas to the style of individualized manifestations.

Due to the Corpus Callous, the „productive" cup of pre-figurations of the Self, the faeries of the conditions of grace (the twinning of the two hemispheres) are continuously intercepted at the effective energizing bar of „the baking of the rich virtues" on the bake stone of the hereditary „datum".

The evidences arise and form the motive through which the same researcher (M. Rocco) observes that: „from the psychological and physiological point of view people are different in what concerns the balance of the two hemispheres..." (6,p.44), but also, into the properly understanding of the fact which creates the identity/identical totality, due to the inexhaustible capacity of the position of the Corpus Callous, the aim of which is accessed through provenience of graces – the genetic code of pro-creations of the spatial temporality of the origins (culture, confession, language, history), - the retrospective of Aurelian Silvestru – bearing on my back the reflection of my own Self – a particular way of being and living, to demonstrate in the end that „ the world is beautiful through its variety".

In the common language Callous – Calla - Lily; every flower, even every lily, having its specific colour and scent, pigmentation, through the effort of creations of being.

Calyx – external cover from the base of flowers composed of sepals. Therefore, the common people qualify the lily as Calla – calla – path...

Chalice – sacred cup for hallowing the wine, qualified as sanctified.

Calyx means covering, spiritual protection.

The veil of the Mother of God – a great Christian-orthodox feast, celebrated by all people of the same confession, of the same spiritual culture – according to the church calendar.

To qualify means to indicate a feature of a person, to identify...

Callous – Calla – Lily - covering. The symbolic connotations of the "Corpus Callous" ("tough body"), by the way, are inclined to the release of the specific perfume of the limitation and the disguise of the sublime through/out of Man; it is the premises through which the immovable truth of the identity is found. The phenomenon of genius has always been embalmed by the specific perfume of the completion regarding its deep roots into the origins of the people which gave birth to it and through which the immortality builds its way out.

The valued sublime world builds the world of the Great Graces (The Three Ancient Graces) towards the keeping awake the process of creation and possession of oneself name with dignity. This is why the entire process of creation of oneself is also qualified as the space of the Great Virtues or the space of the free/wanted completion: The Grace Space – space of the great completions, the space of complete spiritual transcendence – Space of Great/ Multiple Graces.

The Beauty will save the world because world is conceived/built even by the laws of beauty. "So God created mankind in his own image, in the image of God he created them" is one of the most important verse in the Bible. This is/must be the divine truth that completely fundaments the verdict of *the philosophy of the* modern/postmodern *education* i.e. „the efficient pedagogy is the one that gives everyone the possibility to be clever. That is why it takes care of the rational preferences of those that learn, to permit them to understand according to specific ways. This aspect is important because it is also a proof of intelligence from the one that teaches it. The efficient pedagogy is the one that addresses to the whole brain and not just a part of it in different moments. The styles of organisation and transfer of knowledge should take into account the rational preferences of those that learn to correspond with the particularities of access and data processing by the receiver. (Ibid., page 77)

According to us, the *efficient pedagogy* should completely correspond to the philosophy and the education axiology, known in the older studies as *the pedagogy of the essence and the pedagogy of being*. The pedagogy of efficiency should have the functions of the education harmonized/brought into account at the level of spiritual transcendence; it should offer harmonized possibilities to the

differentiations wholly being foreshadowed on the board of the new values. The harmonisation is completely produced from the assemblies of the whole brain's functions to the spatial-being integrity (I-The Other One).

To clarify the moment of crossroads of the attitude with the graces means to recognize their interaction on one hand, the academic inter-disciplinarily positions and on the other hand, the positions of the spiritual transcendence. We think that the primacy of inter-relationally should belong exclusively to the graces – consequently, the entire process of grace, even though at the beginning, the graces seem to be submissive to the attitudes. We are certain of this because the graces protect/ prevail at the level of subordination the multiple intelligences even though the Grace, as a principle and a general axiological space of human sensitiveness, acquires the unique intelligence in its complex arsenal. In this way, the phenomenon of grace certifies its truly phenomenological and gratifying feature towards the integrating realities of the multiple intelligences as inherent attitudes. The attitudes stimulated from inside as attitudes stand out at the identity level of the inherent. The entire process of Graciousness, the graces-strategies as special part of the space of Great Virtues complete the unique body of the Grace. The Graces especially are seen as a motor foreshadowing of completion of the given in all its phenomenological totality. The Grace is completely defined as a relevant active stimulus for the entire body pre-figurate to the multiple intelligences. The multiple strategies cleverly directed transcend at the artificial level in supplying finalities called also The Great Graces - the Three Graces of Ancient Rome in the Ancient times. We can still observe that the present arranging of all the valued space is appropriate to the principle of Grace in all axiological partialities, both on vertical and on horizontal phenomenological positions:

1. The right hemisphere endorses the pre-determinations of the creative factors, but not the process of creativity.
2. The left hemisphere endorses the field of rational approaches, but not the rationality as a complete process.
3. The brain, at an early stage in its totality of analytical-synthesizer assembly represents the value board of the revaluation of oneself, but not the evolution-valued process in the complexity of the identity arranging.
4. The process of inter-relational is more relevant to the ''corpus callous" ("tough body") intensified to energise/focalize from inside of the transcendental uniqueness.
5. The functionality of the "corpus callous" („tough body") is centred on the energised graces of the all neuron-bio-psycho-physiological centres from the inside towards the promising completions of the Great Graces.
6. The Grace configures the behavioural phenomenological process of the representations of oneself at the level of individualities to the outside.
7. While the body of the "Corpus callous" owns the focalization function of creativity at the level of genetic phenomenological stimulus from the inside, the body of Grace proclaims the arranging outside oneself and through the others.
8. The Beauty, at the level of Graciousness, as a general axiological principle and a complex valued space of human sensitiveness represents the projection of the Oneself exteriorization through abyss.

The last exegesis of the general axiology principle is proclaimed as following:

Knowing how to be resilient depends on the right inter-polarization of the multiple intelligences towards it pleads more relevant on an accessible environment to the beautiful, the good, the truth; on a principle of general axiology on which it should rely and fructify/nourish continuously the environment of the identity completion.

The possibility to return to the essence is one of a continuous reference of the Principle of Grace to the model of rational preferences, towards we conclude that:

- The similar rational preferences facilitate the communication.
- Any person has at one's disposal all the rational preferences, everyone having his/her role to develop some preferences by education.
- The centring on the graces (at the level of competence), by the general axiological principle of human sensitiveness especially, prefigures the phenomenological process of interactivity-reactivity at the reviving work of the completions.
- In the common process of the Grace, not every grace-gesture-movement is inclined to value/ the act of value, but only those graces/efforts that are centred on the completion/the nine relevant competences.
- The competence in the same discharge is realized/ formed only at the level of the full effort of the multiple graces.
- The focalization on the multiple graces urges towards the centring on the convenient inter-polarization of the multiple intelligences.
- The evaluation/ the value estimation of the Grace (of a relevant set of graces/strategies of the same competitive block), in equal completion, is situated at the same level with the knowledge unity: Knowing how to behave with dignity the divine commission.
- Or, to be human means to live unhindered the moment; to know and resign fully his/her own Virtues.

The environment where we live - the positive and negative stress we are exposed to accelerate or decelerate the ageing of cerebral neurons. The ageing of the cerebral neurons carries on the dysfunction, the early ageing of the cerebral activity - thus, to the diminution of the work capacity to the blockading to intellectual discomfort. And in the context of Grace, we are requested to put down the stakes on the bright side of the things, on promoting an accessible environment to develop/evolve our personality, consequently on the whole society.

The aim of our present research consists in the assurance of the development/revaluation of the conditions of the creative resources at the level of knowing how to get into favour with the value time and space. Towards this fact we centred our efforts on the rules of a general principle on the value axe. Yet, the reasons to establish a value space in accordance to the completion were those for offering to every attitude a real change of adjustment and readjustment of oneself on the string of the whole beautiful, on the string of the celestial refreshment.

Principle of Graciousness on the board of new values of education

"In addition to a unique cultural space, the social life takes elemental disproportions. Within the accelerating rhythm of technology developments, the level of spiritual wealth decreases. In the acceleration race the man fails even to rationally think, to receive – it gets automated. The beautiful not connected to the bar of Moral loses the preponderance (predominance) of its revivals: it does not elevate anymore the man on the stage of completeness (perfection) – but it rather throws him backwards, into the abyss of conformation sublevel." (T. P. Grigorieva)

So conceptualized, the Graciousness represents an imperative of primordial time, "life ring (buoy)" of existing reality. Therefore, the need to focus on a principle of authenticity of becoming at level of *unique cultural space* is met in the attitudes of many followers (adepts) of *paradigm changes in education,* including those of V. Tvircun, ex-minister of education of the Republic of Moldova, an expert in the History ology of Humanistic Paradigm: *"the bet (stake) of such humanistic paradigms is immense, but also limited because in educational practice it "condemns itself" to remain with many remainders because its permanency and methodology ... just from the place head/outset/the very beginning, dealing only with what is seen/shown on the surface and thus "hiding" itself and, if over time you get to see what generally has existed, but it has not manifested, it is done not by virtue of the mobilization of a great vision, but the mobilization of a well-focused vision which "is walking" among*

past, present and future experience, watching them "better" than usually, explaining and understanding things in their essence" (9).

The general perspectives of humanity are those to conceive the world as a whole. The interference matter-spirit was a concern mainly for the most representative thinkers of the world, pertinent (relevant) to different eras, to different cultures or even to one and the same culture at distance of years. Worthy of the attention of the whole world in this view has been and is the phenomenology of German spirit which in the rational circuit of the world finds an echo more predominant in what is related to the morals and morality.

The first connotative (suggestive) differentiations between morals and morality belong to the German idealist Hegel. For F. Hegel the interpretations of *subjective behavior of individual were related to morals/mores (manners)/character; those objectives – submitted by a collective, society – had a meaning of morality.*

B. Williams, in "Introduction into ethics", defines the morality as "a special system, a particular variety of ethical thinking", ..."the universal intention it possesses" (Ibid.). According to V. Capcelea *"In cultural and linguistic tradition by morality there are often understood the basic and fundamental principles of human behavior, and by morals – the forms of ordinary behavior. In this respect the commandments of God are related to morality, and the advices (teachings) of a teacher are related to morals"*. (2. p. 7)

In our curricular interpretations the term "ethics" assembles an attitudinal systemic/illuminating (edifying) prerogative (attribute) of educational standards as regards the three principles of general didactics: communication, knowledge, creativity. The *practical philosophy* of Kant recognizes that any theory is of an empirical nature "since it bases on grounds of experience", just as any philosophy could be called pure/logic or metaphysics in case of theoretical intellectual predeterminations. "In this way it is born the idea of double metaphysics, metaphysics of nature and metaphysics of mores (manners). The physics shall have here its empirical side, but also a rational side; the ethics too, although here the empirical side might be particularly called practical anthropology, and properly the rational one – morals." (3.p.15).

Referring to the two of his works, "Criticism of pure practical rationality" and "Criticism of speculative rationality", **Kant** points out the following fact: **"for a critique of pure practical rationality to be able to be perfect, *I ask that the unity thereof (of pure practical rationality) with the speculative rationality to be able to be demonstrated simultaneously in a common principle,*** because in the end there can be only one rationality" (Ibid. p. 16). But such perfection I could not reach yet here ... Because of that, I made use of the name ***"Establishment of metaphysics of mores (manners)"*** instead of the name of *Criticism of pure practical rationality*.

Such establishment seeks nothing but the research and establishment of the supreme principle of morality. (Ibid. p.17). In this favor, I. Kant proceeds, with the help of his favorite method, the dispersion of the whole into parts in three structural sequences/sections of this book: Transition (Moving) from moral knowledge of common rationality to philosophical knowledge. Transition (Moving) from moral philosophy to the Metaphysics of mores (manners). Last step: from the Metaphysics of mores (manners) to the Criticism of pure practical rationality. Regarding to which fact we get to the conclusion that the common stimulus for establishing the supreme principle of morality must be the willingness (benevolence). And for that good will to govern it needs to be motivated by a common principle of general axiology. The motivation comes from knowing that the good will encourages the worthy achievement of purpose of society.

If the action is carried out as an obligation or selfish interest, the "Value (amount) of obligations could easily become a great temptation", consents Kant in Practical philosophy, p. 19. This is due to the fact that the percept of happiness is differentially construed from human to human, we shall add.

To love our neighbors, even the enemy... urges the Book of Books, the love having to make its own place from commandment (behest), from urge, and the goodwill – from obligation of willingness (benevolence), fact by which the stimulus of hope sets up its pointing in the following factual order:

1. The harmonization between practical love demonstrated in fact by the love for neighbor and the pathological/illusory love occurs through free will, through free consent, like a condition of spirit which reached the stage of perfection, conditioned by the principle/space of Grciousness.
2. According to the same Kant, "the action carried out from obligation has its moral value not in the purpose to be achieved thereby, but in the maximum it is decided pursuant to; such value/moral law – free will – does not depend on the reality of the object of action, but only on the principle of volition in the virtues of which the action was carried out." (6. p. 20.)
3. The obligation is the need to perform an action from respect for the law (ibid.), "nothing else than the representation of law itself, which of course does not take place than in a rational being, as it, and not the expected effect, is the determining principle of the will, may be this precious good we call moral good; such good is already present in the very person who is acting under this representation and cannot be expected primarily from the effect of the action." (3, p. 20).

Happy is considered to be the wise man. And the wisdom as such, as well as the ability of measurement/awareness thereof is perpetually formed/cumulated through acquirement of knowledge. "The wisdom itself – which is more to behave than to know – has of course a need of science, not to learn from it, but to procure access to souls and give solidity to its perceptions." (ibid.p.22). Therefore, a principle of global axiology should incite to the formation of individual as an Integral Competence.

"The self-control and healthy prudence (thoughtfulness), the great philosopher highlights, are not only good in many respects, but they seem to be just a part of the internal value of the person... Without the principles of a good will they can become very bad" (Ibid.p.18).

The autonomy of will, as supreme principle of morality or principle of autonomy, is a categorical imperative based on a synthetic judgment which obliges to overcoming the knowledge of objects and moving to a critique of the subject as a fruit (product) of pure practical rationality. In such case the will becomes a supreme legislator not being conditioned. Moreover, in all the circumstances it is necessary first of all to know what we want, with the belief that our volition must correspond to a universal moral law, according to the advices (teachings) of the great philosopher. The principle of absolute morals disciplines the conscience (consciousness), prints safety in own forces. **To honorably contribute in increasing the happiness of another person outside of any selfish interest is the condition of own happiness.**

The freedom of the will designates the principle of free will due to the fact that the free will and the will subjected to the moral laws is one and the same thing. The free will is a syncretic judgment of/by integrating the subject of the action in universality. "But such synthetic/syncretic judgments are not possible unless the two concepts they contain may be linked together by means of a third one, in which both are found. The positive concept of freedom produced the third one, which may not be as at natural causes, the nature of sensitive world in which concept the concepts about something meet like a cause in relation to something else as effect. What this third one is towards which the freedom heads us and about which we have a prior (self-evident) idea we cannot still show right here and neither can explain the inference of freedom concept from the pure practical rationality and, with freedom, nor the possibility of a categorical imperative. To do this it still takes some preparation..." (Ibid.p.42). This "the third one", according to us, must be a principle of total harmonization, including the harmonization of those two obvious concepts which precede a value space accessible to human engagements to the bar of own completions. The explanations converge to elucidate the fact that the cause-effect relation leads to a concrete situation of valorization; the space gratefully offering apodictic conditions of human completion by stimulating the knowledge/self-knowledge at the level of relation: *me – the other* by which it is certified the truth of our professional pointing "to make from people a purpose it shall become an obligation". (6.p.101).

Thus, these which the Kantian Truth urges to as, concerns the Supreme Principle of the virtue theory. It acts according to a maximum of goals which learning by all may be a universal law: man – a goal for himself and for others.

Scientific and dialectic materialism

On the problematic background of years ***1830-1848, when many countries*** in Europe (France, Germany, Italy, Portugal, Spain) were shaken by great liberal and national movements, in Germany there appeared the Marxism, a doctrine which authors were K. Marx, Ph.D. in philosophy and economist, founder of scientific socialism/Marxism, and F. Engels, his collaborator. The starting point for both was observing the surrounding reality as (on the basis of) paradox: while the technological progress was moving forward, the working class was becoming poorer. It is well known that *the Marxist theory is based on the historic/scientific and dialectic materialism – active conception* on the world. The materialism must be dialect/is dialectic as it constitutes the movement as a fundamental property of matter – the consolidation resulting from the development of sciences in that time: transformation of energy of matter, doctrine on evolution of species. Along with the appearance of scientific and dialectic materialism the ***world*** has ceased to be regarded as a static reality. Conceived ***as a dynamic reality, all things started to be conceptualized as interdependent.*** *The dialectics in this way is perceived as the science of general laws of mechanics and human thinking, opposite to the fact that the outside world is a proof of human thinking.* Regarded as a phenomenon in motion, the world is a complex process of evolution.

The historical materialism, in Marx's view, is based on dialectic materialism – the world as motion, explaining the history through the material facts and through class struggle, determined by the inadequate economic conditions of society (7). Up to here all seem to be good, but as regards all these, however, the Marxist theory of dialectics ignores the divine factor in spiritual formation and, once ignored, the world of spirit has led/leads to *the end justifies the means* – to what which was supposed to signify the communist morals, regarding to which fact all the iniquities are possible ... *Marx rightly observed that the political revolutions, social changes are a consequence of inadequate economic conditions.* For the man to create (not to provoke revolutions), Marx also said, there is a need for favorable economic conditions. It is even necessary a value space adequate to self-engagements, we shall add at this stage. Creating favoring economic conditions would mean, as we know, to know to carry perspicaciously forward the contradictions in the view of reasonable liquidation of conflict situations – posting the dynamics of life on human creative factor. However, such mobilization is specifically related to the pointing which is necessarily to be held by a General Axiological Principle of human awareness – a *capital principle of global economic education.*

As a matter of fact, the evolutional/evaluative enigma (mystery) of self will not find proper expression as long as the immediate will or desire of individual to glorify his/her name is/becomes larger in relation to the real value level of potencies of self-achievements in a certain sequence of space and time. They actually remain to be the consequences of a philosophy of education *persecuted by that primordial plan which the education must be guided by, in general, as it concerns the triple structuring highlighted previously: speculative, normative, critical.* Otherwise it becomes impossible to find out that a sensitizing/leading principle has always existed, "it walked, it walks among us", in addition to the enactment of its possibilities of existence as such. Finally, the consolidations come to confirm towards this fact that the critical and self-critical thinking does not gain/ is not able to gain value predominance (preponderance) outside the triple interpretation. The value self-awareness is required as exercising or practicing the responsibility to orderly convey the relay of spiritual dignity of those coming. However, that would mean the dissemination of skills of first necessity: *to know to get into the graces of value time; to know how to get into the graces of value space.* The great significance of the activity of St. Thomas of Aquino lies in the fact that he deduced from general principles particular principles of coexistence, regarding to which fact, in favor of globalization support (unification of differentiations), today we plead (advocate) for a global principle of human sensitization. Namely, we tend to interpret that reality about which even J. Rousseau (1712-1778), at his time, definitely urged: " The defeat of selfishness would produce by supporting on a general will, created by a movement of convergence, which would cause individuals to adopt a truly free universal perspective. Due to such convergence it might start for approaching the problems and issues of individuals (8).

In fact, ***the two facets of disorder:*** 1. *Interaction between beings/*war confrontations, according to Diderot (1713-1784), and 2. *The lack of Freedom*, according to Rousseau (1712-1778), ***comes from*** *the disrespect of Moral law*, as well as finalities (outcomes) of a low mentality – improper to the Time of Value Transformations.

If, at their time, from different ideological positions, the idealists F. Hegel, I. Kant, the materialists K. Marx, F. Engels were highlighting the fact that the *"Truth is a whole", today we jointly ratiocinate that also the principle which contests the Truth as having to be Truth is necessary to be included in this All and to coordinate it.*

Through these, we once again further emphasize those highlighted by Arnaldo Nischier: "Taking into account that there are many problems, it is required a comprehensive vision in order not to fall into the mistake of having a limited truth", (6, p.82). It is a fact by which this Belgian philosopher, on another page – 279, in the same work, completes: "The objective of philosophy in education is to entirely understand so that there might be defined the principles and directions to which it is intended. There is a need in the philosophy of education of "systematic reflections on educational issues and discovery of a principle of coherence in the global area of thinking and experience".

Putted today on the board of new values of Philosophy and Education Axiology from this conceptual perspective – focusing on a global axiological principle of human coexistence, the prospects of life continuity are largely of promising ones.

Principles of Linguistic didactics between tradition and modernity

From a new perspective it would seem that *Linguistic didactics* is subject to the *Sociology of education, it would seem,* in the sense that, as science of interrelation of private didactics, it, the linguistic didactics, gratefully responds to the imperative of Sociology of Education – social order – value time, time of new transformations. The *Philosophy of education* – theory of theories at the level of Graciousness *as* an axiological principle globally orders, disciplines them, and equally assembles them in a unitary-inter-trans-disciplinary content, consciously completing the pointing 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, referring: 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 linguistic didactics 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 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 *linguistic didactics* 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 pointing of this (subject-object of education and vice versa) is 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 – trans-disciplinary pointing of general didactics, having to those of forming the "whole human" through the chain of art of becoming,

are identity 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 linguistic didactic 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. 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 disciplinarily, inter-disciplinarily, trans-disciplinarily. - 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/evaluative 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 Graciousness.	- To be aware (understand)/justify (by persuasive attitudes) *the priorities of a general axiological principle* in the Sciences of Education.

In this way the other two levels of competences (skills) (B and C), *from the professional formation and training* at discipline relevantly focuses on the in-depth mobilization of education agents in the stream of competent redundancies (dismissals): to be able to know, to apply, to observe or to notice, to synthesize, to comply with the stage of new competitive attitudes: *to know how to be resourceful (to have plenty of initiative)* as far as *to carry with dignity the divine mandate: HUMAN.*

B. Generic competences (skills) of professional formation (training) at discipline

Competences (skills) from qualifications	**The student will be able:**
Capacity (ability) to design and creatively carry out curricular and extracurricular educational activities.	- To get to know the methodology of designing and carrying out various educational activities at Romanian language and literature. - To design and to carry out all the spectrum of educational activities in open curricular system. - To develop extracurricular educational activities.

Capacity (ability) to analyze and to interpret the linguistic and literary artistic phenomena in the context of educational approach.	- To integrate the literary text/content unity in the context of didactic approach, promoting a holistic vision on the discipline of study.
Application (implementation) of appropriate strategies of creativity at level of: teaching-learning-assessment (evaluation).	- To adjust to the strategies/technologies/methods/ techniques of teaching-learning-assessment to: (a) objectives; (b) contents; (c) subjects of education.
Skills (abilities) of carrying out didactic researches in different educational situations.	- To carry out relevant researches in the field of discipline didactics regarding the interrelation: principles, methods and competences (skills).

C. Specific competences (skills) of professional formation (training) at discipline

Specific competence (skill)	**The student will be able:**
Knowing and understanding the foundations (basics) of disciplinary and inter-trans-disciplinary didactics.	- To get familiar with the terminology and taxonomy of the field of *didactics of Romanian language and literature, pointing thereof.* - To integrate the knowledge of general didactics and that of linguistic/theory/literary history, demonstrating an overall picture or visions of the process of formation/development of competences (skills). - To carry out the transfer, by modifying the parameters of the chosen strategy/technology/method/technics, in accordance with the objective reported to the expected content.
Knowing the regulating acts of the educational approach and of the didactic (teaching) materials in use.	- To know the normative acts, secondary and high education curriculum at the discipline, handbooks and didactic auxiliaries. - To operate with bibliographic and electronic resources of the field.
Application (implementation) of didactic knowledge in the organization, design and fulfillment of educational approach.	- To know how to design and to carry out different educational, curricular and extracurricular activities in accordance with the stringencies of educational technologies, in relation to the study of text and to the rational and functional practice of instruction language.
Analytical and predictive skills (abilities) in training community management.	- To assess the status of things within the training community and to apply (implement) the appropriate strategies for amplifying the relation: cause-effect. - To analyze the results, to observe and to monitor the educational progress.
Linguistic didactic skills (abilities)	- To apply (implement) various behavioral models of cognitive inter-trans-disciplinary overview, in relation to the possibilities of focusing on the competences (skills) of those who learn pin-points on Graciousness – on *principle of general axiology*.

As a completing theory, the linguistic didactics lends/needs to properly lend on the principle of general axiology, the principle of Graciousness as regards the supply of a value space accessible to the manifestation of the Great Virtues/Great Graces through:

- Knowing the own ways of value manifestation;
- Adjusting the possibilities to the needs;
- Focusing on competences (skills);
- Supplying the brain preferences of interlocutors;
- Encouraging (favoring) the impact between multiple intelligences and multiple graces;
- Tripartite (tri-partite) (cognitive, ethic-aesthetic, regulating) ensuring of communication as concerns the new concepts of education;
- Encouraging (favoring) a psycho-intellectual climate accessible to inter-disciplinarily – trans-disciplinarily;
- Booking a value transcendental space: Human – horizon of mysteries, Man – horizon of Great Graces.

The *communication,* from the linguistic point of view, represents the sound shell of the spirit of that/those who initiates/initiate it/ gets/ get it. At the level of *philosophy of education, including the level of general linguistic didactics, the communication,* between the rulers of different educational cultures in part, efficiently occurs at level of language of morality (the Organigram (chart) below). As concerns the bio-physiological perceptions, *the multiple graces* mean multiple representations of *neurological loops* activated or enabled both from inside, at the level of those two intracranial hemispheres, by the *Corpus Callous,* and from outside, by accessing on *rationality and revelation* at the level of Graciousness. *To get into the good graces of neighbor* would mean to gain his/her confidence/favor, a fact by which the *linguistic didactics* is highlighted as the art of communication (intrapersonal and interpersonal) for such purpose. However, the Linguistic didactics at the level of *Complex Corpus (Body) of Graciousness* comprises the guidelines of GAP (Global Axiological Principle) during the entirely value space. In summary, the entire *Corpus (Body) of Graciousness* (attitudes, principles, possibilities, opportunities, contents, strategies, competences (skills), and value space) represents the driving reflection of the brain outside as a mirror of pointing of the self-body *(Corpus Callous)* inside. Hence, this is towards which the efficiency of *Bioethical Pedagogy* leans, *as a science bearing the stimulus of cerebral prominence.* Interaction: interior (indoor)/exterior (outdoor) as a finality of reflection of the relevant – attitudinal vestryman (effort) is plenary – univocally certified. *Besides, in this respect we shall certify the fact that "The efficient pedagogy is the one that addresses to the brain in its entirety and not only to one of its areas" (8, p.77). Thus, "the styles of organization and transmission of knowledge must take into account the cerebral preferences of those who learn to be consistent with the particularities of accessing and processing of information by the receiver." (Ibid.8.).*

The term "Ethics", with meaning of character, was first used by Aristotle to specify certain spiritual abilities (skills)/qualities called by him ethical "virtues". *Aristotle is considered the founder of Ethics, Ethics as object of science of knowledge.*

The great philosopher of Ancient Rome, Cicero, took over from Greek and adapted into Latin the lexeme ethos with the meaning of more (manner)/mores - number, the priority being got by morality/morals.

We shall remind that the first connotative differentiations between morals and morality belong to the German idealist Hegel. For F. Hegel the interpretations of *the subjective behavior of individual were related to morals/more, character; those objectives – proposed by collective, society – had the meaning of morality.*

B. Williams, in "Introduction into ethics", defines the morality as "a special system, a particular variety of ethical thinking", ..."the universal intention it possesses" (in:8). According to V. Capcelea:

"In cultural and linguistic tradition by morality there are understood the basic and fundamental principles of human behavior, and by morals – the forms of ordinary behavior. In this respect the commandments of God are related to morality, and the advices (teachings) of a teacher are related to morals". (4, p.7).

In our curricular interpretations the term "ethics" assembles an attitudinal systemic/illuminating (edifying) prerogative (attribute) of educational standards as regards the three principles of general didactics: communication, knowledge, creativity. We shall remind that the *Practical philosophy* of Kant recognizes that any theory is of an empirical nature "since it bases on grounds of experience", just as any philosophy could be called pure/logic or metaphysics in case of theoretical intellectual predeterminations. "In this way it is born the idea of double metaphysics, metaphysics of nature and metaphysics of mores (manners). The physics shall have here its empirical side, but also a rational side; the ethics too, although here the empirical side might be particularly called practical anthropology, and properly the rational one – morals." (7, p. 15).

In fact, the Philosophy of Greek culture culminated by this *mores* with the Pythagorean Theorem: *The sum of the squares of legs (two sides) is equal to the square of the hypotenuse* – what in our didactic language, as regards Graciousness, leads to the interpretation of the first *vital possibility (opportunity), the one of returning to essence, "to the square of the hypotenuse" – to the principle of global axiology – that of social edification.* Thus, in the Middle Ages, the terms: ethics, morals, morality were interpreted as synonyms. Nowadays, the specialty studies conclude that *the object of ethics as science of education must be the Morals.*

We shall also add here that the *Greek philosophy* recognized only three philosophical sciences: physics, ethics, and logics. According to Greek philosophers, as far as I understood up to here, any knowledge must be integral – both the material and formal one, priority being given to Logics as formal science, the study of which to be centered on the intellect and rationality as concerns the universal rules of thinking. In this context of debates (Greek philosophy, German philosophy), it is necessary to take into account that the precept of life is interpreted differentially from human to human, from culture to culture, from one era to another, associated to the univocal conception (essence-existence-transcendence) of precepts of modern metaphysics. Finally, we shall conclude that the *rationality* in the totality of *Corpus (Body) of Gracciousness*, as interactive logical predetermination, circumscribes the vigilance of awareness of self-formations on a stage.

Education and society – general framework of human exploitation (use)

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 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.

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.

The ***philosophy of education*** as conceptual consolidation focuses on the relation objectives – finalities at ethical-moral level of inter-trans-disciplinarily. By valuing the entire canon of great thinkers of Ancient Greece: Platon, Aristotle, and Socrates... In the philosophy of education, the morality has special relevancy because *"it operates with the freedom and with the circumstantial variations thereof"*. The axiology leans on these landmarks, trying to challenge the students, the future masters of paideia art, into consubstantial debates. The truth, freedom, wisdom are constant values of the *Philosophy and axiology of education.*

Thus, we shall mention once again that each teacher in part (as well as performance manager), at the level of his/her study matter/discipline, has equally the role leader, handler of "keys of the art" of the authenticity of becoming. At level of curricular system: cause-effect, the facets/matters of the philosophy of education generally represent, must represent the bipolarization of intrinsic/extrinsic deliberate exercising (practicing) of the individual as regards the own pointing.

This course is accessed on certain situations of self-awareness: topics of reflections, analysis and synthesis; of submission and support of opinions; diagnosis and prognostication of finalities in a unitary syncretic system: research-application (implementation), placed into specific strategic patterns: lectures/*lessons Graciousness* – practical trainings/*lessons of free will.* The course of *Philosophy of education* is in fact a cardinal and fundamental axiological orientation as regards the theory of **Educational Curricula** in all grades school. In the context of education for the entire life, as concerns philosophy and axiology, the *educational curricula* present/should represent at level of completing path: pre-university, university, post-university, a whole, i.e. a single *corpus (body)* of continuity. In fact, any corpus (body), as we know well – we know our own constitution – maintains/is able to maintain the body verticality in space and time only matched to the establishment, configuration thereof *on a healthy spine.*

Accordingly, in our curricular/retroactive vision (from the present through the past to the future), the full verticality of the education can be guaranteed by the *principle of general/global axiology*, called by us – as I repeatedly mentioned above – the Principle of Graciousness with those nine engaging possibilities (opportunities) which the student keeps on the desktop: *I. Possibility of returning to essence. II. Possibility of creative re-consignment of self. III. Capacity (ability) of continuous*

formation (training). IV. Possibility of option. V. Capacity (ability) of self-regulation. VI. Capacity (ability) of adjustment to a common ideal of life. VII. Possibility of ascension through spirituality. VIII. Possibility of re-consignment of personality as global social value. IX. Possibility of focusing on competences (skills). Note that each possibility/"vertebra" in part configures a specific kernel of exegeses adjacent to *Graciousness/full harmonization.* We shall mention here that, based on these nine possibilities (opportunities) of general axiological principle, there comes to life the Grid of value self-determinations (2, p. 25-26) on this topic, the first level of the co-relation objectives-finalities.

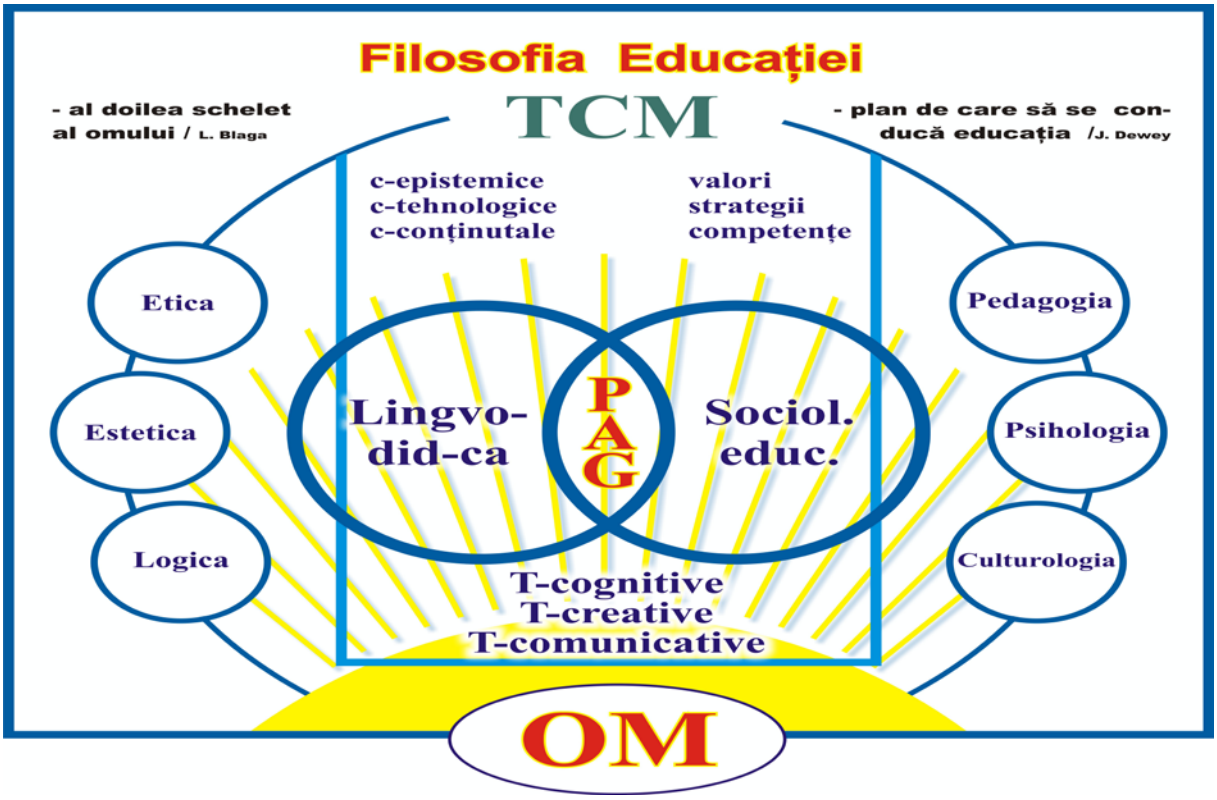
As regards the references to the topic, we shall lay down here only the configurative nucleus of the 9th requirement (exigency) – Possibility of focusing on competences (skills): - *To know how to get into the good graces of value time; - To know how to get into the good graces of own epistemic configurations; - To know how to ascend the truth of your authenticity to the bar of general axiology of becoming; - To know how to love your opponent/neighbor as yourself; - To know how to continuously adjust yourself to the bar of competitiveness of teleological achievements; - To know how to get into the good graces of value space; - To know how to overcome the barriers of interactive/retroactive technological framework from education and to passionately engage into productive area of social activism; - To know how to be resourceful (to have plenty of initiative); - To know how to carry with dignity the divine mandate: HUMAN dignity.(2).* The whole integrator concept – the nine competencies (skills) serve as conventional support in the development and functional activation of the *Formative records card (3).* Thus, the Principle of general axiology justifies its moderating pointing of the responsibility of professional formations (trainings) in particular and self-formations (trainings) in general, consciously, gradually preparing for the last type of performing module – Hours of Free Will, free displays (laying outs) on the value scale and free attitudes of regulating the cause-effect in crescendo.

As a Principle of general axiology (ethic-moral/morality), the nine conceptual-edifying nuclei make step-by-step references to the precepts of the Code of Philosophy of Modern Education from Education (CPME). We keep concretizing the fact that the *Principle of general/global axiology* – at the level of *philosophy of education* from beginnings and up to the present – has a retroactive-regulator nature: cause – effect. Thus, educational curricula pertinent to the Philosophy of Future may be guaranteed only by the *Principle of Graciousness.* In this context, the *linguistic didactics* is the first promoter of *the philosophy of education on the board of new values of becoming.*

Accordingly, the reasons of enthroning a value space suitable to the completions at Global level of Educational System, would be those of providing each position of attitude (particular didactics in part) with a real and fair chance of adjustment/connection on the chord (string) of full beautiful, on the chord (string) of valuing instaurations (regenerations).

As concerns the explanations on the topic (Linguistic didactics between *Corpus Callosum* and *Corpus (Body) of Graciousness,* 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 *Mores;* HUMAN – horizon of mysteries; PAG – global axiological principle, *the second human skeleton – a plan which the education shall be governed by.*

Organigram: Philosophy of Education



MIRACLE OF SELF-FULLNESS – THE WORD

From the perspectives of this investigational concept focused on grace of the spirituality of who owns us, we reluctantly bow to the sensitizer mosaic of the exceptional Romanian vocable (word). In this way, the context of the nation's ***stylistic matrix*** *that characterizes our ,,UNICUM "site, is constantly tempting us to price on various positioning (processes and revalued principles) to outlining from inside the new divination glimpses: from the fabulous magical of biased children's innocence toward meaningfully empirical maturity of completions of those who consciously discover and glorify it. In particular, we include here the most eloquent percepts of the relevance of genuine language - theories of adequacy knowledge of self-interpretations, especially, as those of grouting continuous storages into eternity. However, what concerns us the analog activities opposite to the grammatical prefiguration of becoming, we ask ourselves to focus them on the grouting of unequivocal transcendence:* ***Beauty will save the world, because the world is created by the laws of beauty - Laws of creation of our eternal identity through the Word.***

Key words: *Romanian vocable (word), datum, creativity and otherness, laws of creation, global axiological principle.*

The child laughs:
,,My wisdom and my love is the game!"
The young sings:
,,My game and my wisdom is the love! "
The old is silent:
,,My love and my game is the wisdom!"

(L.Blaga)

Or, the three sides of human existence in the minds of Lucian Blaga, as well as of ours together, interprets directly the same game about creativity having always other reversals – from the present through the past to the future: ME – THAT – THAT ONE. Me the one who I am, I was and I should be. The correlation: I - Other (9).

Besides, the philosophy of creativity (implicit / explicit - the philosophy of language), as the guiding discipline of an elite educational culture, applies to all the other disciplines of study to the extent that they, in turn, complement it essentially - the motivation being argued by / the same finality – *To know to honorable orient yourself into the rules of „the big game" by optimizing the attitude statements.* As a completing process, the philosophy, in general, can enter its constituent rights, ‘’Supreme science guiding the other sciences "(Aristotle), only at the stage of partnership related to the maturity cycle: undergraduate, university, postgraduate ... but its regulatory attitudes are felt enough strongly yet from the step of pre-schooling – at kindergarten, while the child is circumscribing his first child representations / attempts to discover himself. Starting from now is right that, together with the practice of creativity functions which disciplines / redundant his age, the individual fall gradually in operations of applied thought: stipulation of skills and abilities of decoding / transcending the ‘’small game" representatively in the ‘’great game ", interpretive on the level of ‘’mystery hidden in the word". Or, the communicative valences of a sentence, of a phrase, or even of a lexeme in part, in the intuitive imaginary view of the child, are immeasurable. Beliefs come from the existential reality, from life experiences in the family, from the children's reactions.

The poetry *„Rain’’* arose out of the game: *skipping in the boxes*, sung by rhythmic riddle: *Striped towel - over Country cast*, designed at kindergarten and continued in the court of the building with five levels in which we lived. Who does not fit correctly in the rules, was out of the circuit. It was a great game worthy of admiration for a multiethnic settlement - the town Vishnyovka, those times in the upsurge of the national movement (years 1990-2000). And so on, every evening, was following ‘’the jumping on one leg ", until came a rainy day, when children were sheltered in their homes, from balcony I hear my child who had retired to his room, rant more bluntly:

Lipa - lipa nice and slowly
Rain is jumping on a leg.
And so on – more pressed
In a dance was rushing.
Lipa - lipa - lipa - bass
Here the rain beats in glass.
The rain it is fierce and cold -
It wants all of us to drown...
But the hot sun came out
And the little rain stopped down,
And from heaven showed up
A magic towel over the town!

It’s just fancy what a wonderful rhythm can make a child on the age of expansive creativity, of course, if the immunity of reviving is encouraged, and even powered a bit. There are three imaging cores, but what an inner beauty they are hiding! I say *inner beauty*, because the depth of feelings, emotions, are reproduced in a differentiated and unequivocal way: fear and admiration (stanzas: 2 and 3) - sound – color - sense (stanzas: 1-2-3). The state of catharsis, being constituted and reconstituted by/on the lexeme Rain / Little Rain and the phrase: *A magic towel over the town* - by /from which emerges the word of innocence felt and seen, admired with the eyes of child eager to discovering and luring of integrator duet – culmination of imaging core from the last stanza. As a result – *the rain*, signifying the element of nature in crescendo, in the first two stanzas, is in the same unison with spiritual struggles of the lyrical I on the level of rhythmic amplifications: *Lipa - lipa nice and slowly* (first stanza) and *Lipa – lipa – lipa - bass* (the second verse). It is a particular parallelism based on the specific euphony of internalization (the music of inner renewals in tandem with the external natural phenomena). It is natural that *the first step of rains dance foreshadows* by the trend of some phenomenal natural engagements (festina lente) – *Lipa - lipa nice and slowly*, the joints of determinatives *nice and slowly,*

by the eloquence of sonant *ly* from the last syllable are those drawn on continuity ... which would seem to prefigure also in the next resumption. But this time the euphony – Lipa – lipa - lipa is subject to gain another turn by the attachment of sign – *bass* - one of the premonitory - the time of new transformations. Or, this symbolism is representative to the rain as an eloquent artistic detail: rhythmic noise. The significant eloquence in the second replay belongs to the bilabial - *s* - of course, by which (at the age of maturation) we can detach the meaning of another aphorism: *Who does not risk - do not drink champagne*, opposite the usual meaningfully understanding in the initiation of a childish game: *Striped towel - over Country discarded.*

Another time, at the level of interpersonal competitiveness, the child's game in the yard, kicks into two camps: Who will support more accurate (in Romanian language) the representative dialogue of the popular motif:

Hobbledehoy – hoy - hoy - hoy,
Have you seen the auntie-n fair?
I saw her on the hydrant -
Drunk water and crying

The best toy was subordinated to the winning team. This game served, after little time as a reason for inspiration for another poem – *The pigeon* that, this time, the little kid, recited it with great passion:

"On the balcony at the new house,
A pigeon lays eggs:
- Hey pigeon, dear pigeon,
How many babies you'll have in the nest?
-Many, answered the pigeon,
Wouldn't you like to be their Godfather?
- I want for you should know I love,
Be a partaker for peace!"

Namely, opposite the motto of the game ''...Drunk water and crying" the poetry, catch / catches wings" on the go... Or, this fabulous situation, feature of innocence in a reverse way is obvious to the engagement of an apparently - principled estate of equilibrium, as in the two examples above; or as in another self-positioning to the other / others – the one of vernacular exaltation - eager to get out of prints, biased to the engagement of the ,,datum'' into a new cycle of spiritual dynamism (from intrapersonal towards interpersonal), the one of overruns and sublime re-compliances between years.

At the end of the XX century and the beginning of the XXI
I want myself right there where I am now
Where I could be and not be
I want to be an obstacle on the way of pain
of lust and poverty; of the crookedness of this humiliated nation.
At the end of the XX century and the beginning of the XXI
I want myself right there, where I am now
Where I could be and not be.
I want to be a lily flower and re-healing of destiny.
I want to be a bird-of-fire - the completion of fortune –
As clean as a flint for inspire the descendants to be confident
In serenity of the days that want to come.
At the end of the XX century and the beginning of the XXI
I want myself right there where I am now
Where I could be and not be
I want to be a blade of green grass –
That who is human is seen through his boarders.
I want to be a grape: a vineyard-
That who is human to know me as a sharer of humanity,
I want to be a hot tear - in longing to what is sacred;

I want to be a smile - clear thought of a refreshed nation.
At the end of the XX century and the beginning of the XXI
I want myself right there, where I am now
Where I could be and not be
I want it to tune and I want it to rain in a song of a new Doina.
May God strengthen us - and make humane the bad person,
And may He love my dear ones.
At the end of the XX century and the beginning of the XXI one
I want to be right there, where I am now
Where I could be and not be.
I want to be a tree with the branches full of harvest.
I want to be Human to lean my crown on the glories of the sky
And to support the Earth on my legs,
and on my arms to carry my children through Life!
Cf: L.B. At the end of the XX century and the beginning of the XXI (5, in: Afterword).

We do think that in this context of our aspirations from day to day, the comments are superfluous, if we take into consideration the verdict of Platon from the interpretations of father Ioan G.Coman: *The way to revelation of beauty is frequently painful and bitter, but it rewards the exhausted with galore. Beauty is a value. The philosophy of beauty is able to unite the humanity in a whole, adds the wise Father*...Or, this *miracle of self-fullness* drains latently, but with much tenacity in the poem *Clepsydra* by Nicolae Dabija:

I wanted to strike down a second with an arrow
I wanted to measure with a love the eternity
Too much it seemed to me the Poetry
And the whole world was just mine...
The grass grew under my steps
Linden showed out its flowers
Cause I thought about them
When I used to love,
What a youngster
I used to be
O!
I used to be
What a youngster
When I used to love:
Cause I thought about them
Linden showed out its flowers;
The grass grew under my steps
And the whole world was just mine...
Too much it seemed to me the Poetry
I wanted to measure with a love the eternity
I wanted to strike down a second with an arrow

The poem *Clepsydra* is a *clepsydra* in the whole genuine sense of the word – it is a Clepsydra, through which the leakage of time configures the cup of accomplishments up to the limit – the limit of return upside down - mastery surprised by the interjection – O! – At the last moment of interactive drop *(What a youngster - I used to be - When I used to love-O!)* of the two positioning of the whole: the surface – the depth. In order to see how much it should mean beauty on the level of a poem! Or, poem, if it is a poem, if it is put on lyre, it has to sing, to mean the fullness of lexeme which covers the gracefulness (shape – content): thinking, feeling, rhythm-life, love, music, and beauty-youth! The philosophy is the highest art, was pronouncing Plato in his *Dialogues*. And the Father John G. Coman (1902-1987), in *The philosophy of beauty - The philosophy of Saint Fathers* (12), talks alike to continue the greats sage verdict: *So, the Philosophy is the highest music created and sang by the mind of humanity*. The beauty of thinking is one of those most wonderful achievements that brings the man

to God and immortalizes him ... *The way to the revelation of beauty is often painful and bitter, but it rewards plentiful the exhauster.*

Beauty is a value. The philosophy of beauty is able to unite humanity in a whole, adds the wise Father. And the possibility of the human destiny of having contact with beauty is one of the deepest mysteries of human existence that worries representatives of different cultures.

This great responsibility on individual positions to contemplate the music world has guided to maximum Fernando de Saussure on twentieth century beginnings (1857-1913), guiding also the Saussure school representatives, here at the same place – ours Eugen Coşeriu, who is urging ‘’to get in contact with beauty" by focusing on two relevant principles of his work to support the Saussure's truth, *the language - social phenomenon which evolves with the society*. Or, the linguistics as right as a social science (in the scientist's vision), must be accepted and studied as the other social sciences. In its spotlight (argue the advocates of Saussure's school) is not the language in general, but the natural language as *"the most important means of communication between people."* From these, we conclude that the functions of linguistics / trans-linguistic in directly measure must be the discovery of the secrets of harmonization: language - society - human; human - active carrier of the language as a ‘’social fact".

Taking into account the fact that general linguistics is based on two well-known methodological principles - first participate of theory of recognizing the social character of language and the second – of recognizing the indissoluble link between language and thought, theoretically and practically we conclude that, in fact, both principles postulates its functionality namely on what they have in common/ identity – the social character of language engaged at the mercy of thought and functions of social manifestations of language opposite the offer of possibilities to rise through spirituality (5) of the biased people. This is the premise / first requirement that actually makes its way the third principle, being phenomenal like the world - language and thought, which have generated / generates it through unconscious in unanimity. Opposite this V . Ţvircun remarks the following: „And if over the time it gets to see what there was generally, but not shown, it is not by virtue of providing an exceptional vision, but by a well-focused one, which ‘’is walking" through the past experience, current and the future one, seeing them ‘’better" than usual, by explaining and understanding things in their essence. " (7)

The principle of general or global axiology in the same place, named by us The Principle of Graciousness – of harmonization / of beauty, is tributary for keeping in an identity balance all the other completing principles possible in the scholarly world in general and in daily life, in particular.

‘’Jumping/bouncing on one leg" (the particular act of ‘’keeping it all in a dance") at all the three stratum stages – is directly confirming as an evidence of the indubitable verdict that nothing in this fleeting world can be anyone fully guaranteed. And outside of a global axiological principle as a support, social/ worldly phenomenal wisdom social, the guaranty of a dynamic equilibrium: language – thought - behavior/feeling - grouting, is simply unthinkable. Or that sensitizing general axiological principle, on a circular/overall level of musicality, plays fully its effect of *ascensions through spirituality*, permeates through the ins and outs of identity belief – in becoming / in divinity.

Besides, the linguist Filin favors the idea that "The declaration of some learned (scientist) that they would stand outside of philosophy - it's a deliberate lie, or a self-deception taking into account the theories and research methods that are determined by the specific features of the studied object." (11) Or, after all our beliefs, we add that each discipline carries a formative character opposite his object of concerns engaged at the mercy of integral knowledge (differential-interferential). In this way, as is normal, this discipline finds its full grouting namely being suitable principled into philosophy - on the well-motivated possibility of creative re-consignment of the self - as an identity way of being; finally, on the opportunity to focus on the principle of general axiology in depth: language, thought, feeling – behavior.

Or, namely through the parabolic ascension lexeme - text, we detach that the ***tex*t *as a complex value sign***, incorporates the genetic / instinctive path of a particular way of being of the writing/ creator as a unique principled expression representative: nation, people - the world...

In this approach, by achieving the investigational goal - *The word, as a miracle of self-fullness*, we have tried to enter in the mystery world of the creator's self-content reached on the scale of the Great Virtues – of the Great Graces through much *work*. This is the reason that we dare to say that between the two methodological principles of grammar always: structural-grammatical principle and the logical-semantic and functional principle, priority should wear the second one, according to the intentions of Anatol Ciobanu (3) and Petru Butuc, who are standing as follows: ''at the level of form and content, emphasis should be placed firstly on the content, because the content itself emerges from the structure of the completeness / unity of the parts which constitutes it.'' (6)

Opposite to the full concept *lexeme - text*; *the text as a complex value sign*, we can say that the *Principle of general axiology* can serve as an edifying support to the predetermination of basic functions of any scientific applicative theory.

As for the *Teacher*, opposite to the same *global sensitizing principle*, we can only say so: *is the architect always engaged to building the Temple of Happiness, ascending the other and himself every day*.

In the conception of E. Coșeriu *Linguistique historique et histoire des langues* (1), as we already stated above, the language is governed by two universal principles: *creativity and otherness*. To the understanding of the text as right as a complex value sign it is for mention the role of the multilateral complex analysis of the text, taking into account both linguistic and extra-linguistic factors, seeing its things / its content at the level of the epistemic depth of the entity philosophy that it prefigures. Opposite to this, so M. Bahtin in his annals of *metalinguistic and meta-literature* (8), and recently Ion Plămădeală (2) at the level of *Vertical Semantics* (of depth) and together with *Horizontal Semantics* (of surface) claims that the texting is produced not only by grammatical constraints (rules of combining statements), **but also taking into account the communicative intent of the transmitter, certain social norms etc., in other words, of a global principle, detected in the vertical structure, of the depth of the texts, which is a multi-semantic one, impregnated by numerous extra linguistic factors.** The vertical structure is formed in this way from the background or contextual, geographical, cultural and historical information written in a language ... (Non commens!).

By our takings of attitude here opposite to the thematic of approaches, the interpretation of the terms SEMANTICS and SYNTAX from LEXEME to TEXT, we did nothing but to focus on Synthesizing the axis of values of the Romanian language and literature thesaurus through CREATIVITY and OTHERNESS, proving once again from where and how starts the mystery of our divination – The Word.

CONCLUSIONS

1. The two Forces of Evil (caused by another one which assembles them) are three:

- Disorder/ war contradictions between individuals.
- Lack of freedom in the judgment of action.
- Non-functioning (discontinuance)/non-enactment of Moral Law within the perimeter of Graciousness as Principle of General Axiology as regards those three stages of identification of truth: Knowledge – Contradiction – Identity

2. The three Forces of Good – beautiful – truth (love, belief, hope) in totality are one – Wisdom.
3. Pointing of full Morality (ethic-moral) are those of Global axiological principle, those of conditioning the unique "datum" on the interactive bipolarizing effect of depth and surface: Corpus Callous – Corpus (Body) of Graciousness; spirit-matter; content-form; knowledge-completion; differentiation-interference; national-universal.
4. Empire of Great Graces/Great Virtues is principled established by the entire society, on the continuing path: cause – effect of life/formative education.

5. Principle of Global Axiology gets the viability on the Integral Concept of the Culture of Sociological Education: physical and metaphysical, linguistic and literary, economic and ecological, technological and teleological.
6. Principle of general axiology constitutes the spine of the philosophy of education of the entire civilization by which the Humankind guarantees its verticality – Survival.
7. Enactment of Principle of General Axiology – triumphal act of Virtue of the whole Human Race.
8. Principle of Global Axiology - epistemic route retroactively - from the present through the past to the future.
9. Principle of Global Axiology - the backbone of the whole philosophy of education of the entire civilization.
10. Enactment of the Principle of Global Axiology – a Triumphal Act of the verticality of whole human race.
11. Principle of Global Axiology – Imperative of Primordial Time.

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