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PhD THESIS - SUMMARY

**TITU MAIORESCU AND I.L.CARAGIALE:
A PHILOSOPHICAL-LITERARY
PARALLELISM**

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Key words: herbartianism, scientism, aesthetics, Junimea`s criticism, critics of direction, the theory of forms without content, popular prelections, criticism, logic, methodology, spiritual interference, the antinomy essence/appearance, antirethorical, Caragiale's philosophy, caragialism, irony.

Summary: The thesis “*Titu Maiorescu and I.L.Caragiale: a philosophical-literary parallelism*” is an exercise of reflexivity, an attempt to investigate common aspects in the main works of these two writers, in order to bring in actuality theirs deep thinking, in the context of contemporary movement to EU, regarding that Titu Maiorescu has been the first in our culture who put the question of Romanian cultural opening to Europe, and Caragiale was the first that raised Romanian dramaturgy in line with European standards.

In the same time, nowadays we are confrunting with a real inflation of texts and we consider it`s necessary to remember Maiorescu`s advices to disociate good patterns from the others and to choose and promote real values on the certain criteria clearly established.

The starting point of this research about two important writers of Romanian culture, from the second part of XX century, is on the one hand the observation that there is a deep consonance in ideals and believes in works of these two writers and on the other hand we know that theirs destines came often across and both of them was interested in philosophy and literature.

Our research tries a comparative approach, new and synthetic of the two writers, it follows their intellectual formation, bring forward a series of considerations on the Logic manual prepared by Maiorescu, emphasize the ideas consonance between the two intellectual, their friendship and alienation, and each activity at Junimea; this work is looking also to distinguish the accents present in philosophical writings of Caragiale and recalls certain aspects in their literary works.

The novelty of this work consist in a personal exploitation of Maiorescu`s confessions provided by the eight volumes of his Diary , recorded throughout his life, as well as the systematic exposure of confluence of the life and work of the two writers.

I underlined in our thesis that both writers have been pioneering, were initiators “they dissociated the waters from land”: Titu Maiorescu, a man with founder vocation was concerned by the entire Romanian cultural phenomenon, not just a particular side, but the phenomenon as a whole. He was a *spiritus rector* of the Romanian culture, a guiding spirit in philosophy, literary criticism, linguistics, law, education; I.L.Caragiale, though she excelled in drama, his writings shows many other concerns, including issues of philosophy.

Our work is structured in five chapters, preceded by Argument and followed by Conclusions and Bibliography.

In the first chapter, STUDIES AND INTELLECTUAL FORMATION OF TITU MAIORESCU, 1.1.From the Romanian school to the prestigious Theresianum Academy; 1.2.The Viennese period: the herbartian rationalism, logic and scientism; 1.3.The Berliner period, the expansion of philosophical horizon; 1.4. In Paris – compression of studies and university graduation; 1.5.Come-back in the country and the assumption of responsibilities; 1.6.Titu Maiorescu - *spiritus rector* of the Romanian culture, I have pursued the path of this exceptional personalities intellectual formation, which had a major importance in the evolution of our culture, in modernization and westernization in education and popularization of philosophy and logic in the Romanian space. I highlighted in this pages of first chapter the overwhelming paternal influence exerted on the child Titu Maiorescu, decisive importance of german studies for his becoming and for an impressive scholars knowledges, as well as the decisive orientation in adolescence for philosophy and logic.

In an environment saturated by the herbartian rationalism, logic and concerns to scientism, Maiorescu wasn't an exception. As a graduate of the Theresianum Academy, a school for the sons of nobles and high-ranking dignitaries, Maiorescu was valedictorian, continuing his studies in University of Berlin. Although the period when he studied at Berlin was just a single year, in that climate dominated by the speculative philosophy of Hegelian vague directions, young Maiorescu turned to metaphysical theory, aesthetics and culture. Writings from this period (published late, in 1981 at Dacia publishing house, in volume “*Titu Maiorescu. Writings of*

Juvenescence, 1858-1862”) brought to the forefront philosophical culture of Maiorescu, much richer than shown in his books “Critics” or “Logic”.

In the summer of 1859, at just 19 years old, Maiorescu graduated the doctorate in philosophy (*magna cum laudae*) at Giessen in Germany with the thesis “*De philosophia Herbarti*”, translated and published as late as 1981, in a volume named “*Titu Maiorescu. Writings of Juvenescence*”, under the heading “*Relation – a philosophical treating*”. In this doctoral dissertation we found the belief of Maiorescu that secondary education and University should primarily benefit by the formative virtues of logic.

The constant interest which Maiorescu had for logic and philosophy was materialized in his famous work “Logic”, which structure and strength of the irradiation in that time was exposed in **the second chapter, LOGIC OF TITU MAIORESCU - STARTING POINT OF THE ROMANIAN PHILOSOPHY**: 2.1.The constant concernment for Logic; 2.2. The importance of logic prelections from Iași University (1863) in Logic elaboration; 2.3.The structure and content of Logic; 2.4.Logic`s methamorphoses; 2.5.The students of Maiorescu and their perception regarding Logic.

The school book of Logic written by Titu Maiorescu was one of the most influential works of Romanian culture and education and this fact wasn't unusual because the author was the one who founded the Romanian school of philosophy and logic. In its conceptual side, “Logic” of Titu Maiorescu, a school book systematic elaborated according to all scientific rules of a manual, can sit in the same row with the classical work of the same genre. The ample philosophical culture of the author and his passion for logic took shape in this manual, which, for over five decades, was one of the most important book in philosophical education. As regards the structure of the book, the author organizes the content into two parts, each drawing together several chapters and subcapitole:

Part 1, Elementary Logic including:

- The theory of notions,
- The theory of judgments,
- The theory of syllogism

Part 2, Methodology contains:

- The theory of description and classification,
- The theory of definition and division,

- The theory of demonstration and
- The theory of induction.

In the **next chapter, the third, T.MAIORESCU AND I.L.CARAGIALE – SPIRITUAL INTERFERENCES:** 3.1.Friendship and alienation of the two writers; 3.2.Junimea - *Entre qui veut, reste qui peut*; 3.3.A critical study of Titu Maiorescu: “Mr. I.L.Caragiale and his comedies” 3.4.The ideas` consonance, we try to demonstrate that in the works of the two important writers of Romanian culture, there is certain correspondences encountered in their social-cultural conceptions and at level of their principles which guide them through all life.

Among the great writers contemporary with Maiorescu, the one who deeply resonated with his theories and principles was I.L.Caragiale. In addition to the socio-cultural context in which they worked and that, inevitably, influenced and found in their writings, a question of consistency between some of the ideas of the two mentors of our culture is the fact that their destinies were intersected often in life. However, beyond the biographical aspects, the meeting of the two spiritual writers occurs mostly in the realm of the Junimea society, whose principles they promote without any difficulty whatsoever in the works, for the simple fact that the principles of this confraternity of spirits were their principles too. It is well known that Maiorescu was indisputable leader of the society, and Caragiale was one of the members of this prestigious group of intellectuals. Through their writings, both of them had encouraged the development of philosophical spirit, critical, oratorical among their contemporaries, engaging Romanian culture in a new direction. Each of the two writers amending in its specific style the negative aspects of society in order to correct and to reorder it.

Chapter 4, CARAGIALE AND PHILOSOPHY: 4.1.Philosophical concernments; 4.2.The philosophy of art in “Some views”, emphasizes the philosophical concerns of the playwright, who`s works was examined and studied, in terms of literary criticism in many studies, articles and books, but his relationship with the philosophy wasn`t bring to the light.

About philosophical concerns of inspired writer, we have not been explicit testimonies, but these could be deduced from his writings, from the play, from his correspondences and his friend memories about him. Caragiale was closing to philosophy, in particular via the Junimea society which he frequented. Although it was not so instructed as Maiorescu and other member of Junimea, in his works we can identify many references to known philosophers or philosophical

theories, modern at that time, which demonstrates that the playwright have information of philosophy.

Essential aspects relating to Caragiale's life and work were set out in **Chapter 5, CARAGIALE - THE SHOWMAN**: 5.1. Biographical references; 5.2. Caragiale in contemporary consciousness; 5.3. Considerations regarding Caragiale`s work; 5.4. Critical references.

Caragiale was in whole life a consummate actor, doubled by a very lucid spectator.

As a playwright, he limited its activities to several comedies, in the range of six to seven years (comedies are represented between 1879-1895). That`s right, because “Năpasta” is from 1890. It is, however, part of his dual structure; but as a spectator of human tragicomedy, Caragiale, was “catching” more easily the comic note than the tragic note.

The conclusions of our research underline and relieve the philosophically-literary interferences existing in thinking and works of the two classics writers of Romanian culture: Titu Maiorescu and Ion Luca Caragiale, given that both writers have brought undeniable contribution to the evolution of our culture, in philosophical terms, but also literary.

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