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Titu Maiorescu (1840-1917) centennial – a thinker’s legacy for today

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Abstract

Titu Liviu Maiorescu (1840-1917) emerged from a family with tradition of work for the nation. After studies at the famous Theresianum Academy in Vienna, France and Germany his involvement in the transformational work of the country has proved a model that up to this day stands as a reference no matter what fundamental concern is at stake. As teacher, minister, politician he was feted, honoured and contested. One of his main contributions to the Romanian culture and thought the theory of forms without a background still relevant even in the faces of today’s challenges. The purpose of the paper is to underline the actual levels in the approach and understanding of his work at the centennial year. Biographical method, comparative, analytical, hermeneutical and holistic approach do not avoid reference to his disciples, followers and critics emphasizing his relevance not only for the Romanian culture but for the universal thought too.

Keywords: Criticism, theory of forms without a background, cultural model.

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1. Prolegomena

One could not approach the Romanian culture and civilization without coming across the personality and work of Titu Liviu Maiorescu. In the second half of the 19th century when the social, cultural and above all political context has changed following the revolutionary movements from 1848 and due to the union of the principalities Moldavia and Wallachia and the emergence of Romanian kingdom followed by the independence from the Ottoman Empire the figure of Titu Liviu Maiorescu emerged from a family with tradition of work for the nation. After studies at the famous Austrian Theresianum Academy, Germany and France his involvement in the transformational work of the country has proved a model and a reference no matter what fundamental concern either cultural, educational, social or political is the issue. As a teacher, minister, politician he was feted and honored as well as contested. The paper draws on the work and ideas as these are reflected in the history of Romanian philosophy, history of Romanian literature, history of Romanian education, history or Romanian culture and civilization, and the impact of his political activity on whatever matters upon the public opinion. Although a large scale publication of complete work sets and popular editions is still an ideal the whole range of editions and specially the volumes edited at anniversary moments commencing with his retirement from the position of Professor at the University of Bucharest (1910), 50 years of activity, his retirement from university professor position, are a proof of the impact his work and personality has left upon the Romanian culture, science and society. One of his main contributions *the theory of forms without a background* still fascinates the specialist of today and when one has to analyze the impact of rapid cultural, social, political changes of today such as globalization the role of this theory in the assessment would prove more than useful. Comparative, analytical, hermeneutical and holistic the approach does not leave aside to reference to at least three of his disciples that formed the first generation of Maiorescians: Constantin Radulescu-Motru founder of the Romanian school of Psychology, Petre Paul Negulescu a stellar historian of Philosophy and Ion Petrovici all three also occupied the key position of what we call now the Ministry of Education chair. Biographies, histories of Romanian philosophy, homage volumes, critical works on various aspects of his work, aim to a hermeneutical quest as to how his reception and relevance to present day generation is done. Although 2017 is a year of reference for German culture celebrating 500 years since the beginning of Martin Luther’s reformation it is necessary to look again upon the work of such leaders as the reformers and Titu Maiorescu deserves the name of reformer reflecting to what extent the relevance of his work is valued today and to ask whether our work and contribution to society falls or not short to them.

2. A Firm Background

Titu Liviu Maiorescu in a way follows in the footsteps of his father whose work might have served as an example of determination, dedication and sacrifice for the emancipation of his nation. The family name originally was Trifu, comes from the village of Bucerdea Granoasa (today in the county of Alba, Romania) in the Transylvanian region than in the administration of the Austrian-Hungarian Empire. Bucerdea Granoasa lays in the proximity of several places that are of reference for the culture of Transylvania and Romania such as Blaj the centre of the Uniate Church and Alba – Iulia. Ioan Trifu(1811-1864), Titu’s father, decided to give up the study of theology in Vienna at the Saint Barbara Institute and move to Țara Romaneasca (Walachia), where in fact his career was fulfilled. The recollections of Dr. Coriolan Suciu and Zigu Ornea also document the reasons for this by analysis of the correspondence in specially that between Trifu and Bishop Lemeny (Suciu, 1927; Ornea, 1997). He has occupied various positions as teacher in the beginning at Cerneți, Craiova,Iasi (Jassy) and Bucuresti(Bucharest). Historical events from the middle of the 19th century determined in many ways the situation of his family among other things he occupied positions in various commissions and

offices as far as Frankfurt am Main and Vienna before returning to Bucharest where his main efforts were laid. By “passing through hard personal turmoil, and through painful sacrifices, he gave the nation not only his fecund and disinterested work as organizer of education in Țara Românească, not only a plus of national consciousness and dignity, that “*dignitas humana*” and that moral background resulted from the rigorous principles from the philosophy of Kant and Herder and as happy husband and parent of family, he gave the nation his greatest son, Titu Maiorescu, a pride of Romanian science and politics”(Dr. C. Suciuc: 1927, p. 14). His concern for education was one of his main output and the addresses, reports, memoirs and letters on this along with his activity has made posterity to have him honored by a special volume at his birth centennial and educational institutions named after him (Banescu & Mihailescu, 1911; Andrei & Barbu, 2003).

3. The Philosophy as a Thinker’s Background for His Ultimate Concern

Studies in various educational establishments fall short of his father expectations and these were the reasons for having him enrolled in the prestigious Viennese Academy Teresianum. These were followed by studies in Berlin (1858-1859), Giessen (Ph.D. in Philosophy) and Paris (degree in Letters). Only the thorough research in the last decades of the 20th century have granted to these period and the publications the right importance. The dissertation on relationship (Dnùò ôé) (Gissen, 1859) and its further development in La relation. Essai d’un nouveau fondement de philosophie (Paris, 1860), published in Berlin as Einges Philosophische in gemainfasslicher Form (Berlin, 1860) was well reviewed in Der Gedanken, National Zeitung Vossische Zeitung, Revue de l’instruction publique or in Țara Românească (Walachia) in Romanul and Revista Carpaților (1861) (Moraru, 2003). The gradual discovery of the early writings has led the specialists to conclude that there is a continuity in the development of his thought from the Viennese period, to that in Berlin and France and his writings such as Critice (Critics) and Logica (The Logic) as well as other studies, articles and work after his return in Țara Românească reflect this gradual development and continuity of thought. These aspects have been very well emphasized in the studies and critical notes of the works edited by Simion Ghița, Domnica Filimon and others (Filimon, 1974; Ghița, 1981). In other words Maiorescu not only that he got a good grasp of the Kantian philosophy, he also overcame the dichotomy in the field of education between the philosophy of J. H. Pestalozzi and that of F. Herbart, became acquainted with the philosophy of German idealism, with the literature of the period and its deities, such as Goethe and Lessing, with French and English philosophy. Simion Ghița has stated very practical the question regarding the influences in Maiorescu’s thought: “The problem of influence does not need to be approached in itself and statically, as a conception definitively crystallized, but evolving...” and further on “Influence does not mean a simple transfer of ideas from one thinker to another, from the master to the disciple,” this type of influence being easy to be observed comparing to the stimulatory influence “which takes places usually after the apprenticeship, when the young person creates his own laboratory of thought, bides farewell to the master and even if the emancipation is not complete he introduces in his philosophical experiment ideas and conceptions from new sources tending to look at all these in a critical way” (Ghița, 1981, p. 13). As a large part of his personal papers and writings were accesible to researchers many years after his death his literary output was one of the main aspect that was mostly known to the public and specialists and this has been for decades the main corpus of analysis and publications. As related to the study of literature his personality has been evoked in relationship with German Literature and the example of Lessing in one of them and the other situation is as a model and parallel example in Romanian literature to that Goethe (Dima, 1967). Maiorescu’s major preoccupation with the reforms in the field of the Romanian language and literature is vast and there is actually no major work in this field which do not refer to his literary criticism and contributions. Histories of Romanian literature from George Calinescu to Nicolae Manolescu and other present writers and authors reflect and have their indebtness to Maiorescu’s critical analysis and

theory with regard to language, poetry and literature. But with the access and study of his daily recollections, philosophical work, and political discourses the image of the thinkers gets more contoured. The period that followed the 1989 events, transformations and changes in Romania has also made possible the publications of a lot of writings that otherwise would have been confined to the draw for longer time. Such is the case with the recollections and daily reflections entitled *Revizuirii si Adaugiri* (Revisions and Additions) by one of his most prestigious students Constantin Radulescu-Motru (1868-1957). In many articles, addresses and writings Radulescu-Motru has referred to his encounters and relationship with Maiorescu and his personality. Beside the details related to the prolix personality Maiorescu was Radulescu-Motru draws a sintetic assertion that Maiorescu’s background was tributary to that acquired through his instruction at Theresianum and to his gift to speak with eloquence and write clear (obviously in Romanian language). Maiorescu’s greatest discovery is a matter of psychology of Romanian people to say so, according to Radulescu – Motru, as Maiorescu remarked the fact that the Romanians do not pay attention to the raport abstract-logical but to the topic of words in the sentence. Maiorescu’s study *Beția de cuvinte. Studiu de patologie literara*(1873)(The Drunkenness of words. Study of literary pathology)(Maiorescu, vol. 1: p. 215-270: 1978) in Radulescu- Motru’s opinion reveals us the true thought of Maiorescu (Radulescu-Motru: 1996, vol. 1, p. 34-36).

4. Activity in the Field of Education, Literature and Politics

It is amazing how many things were possible for a man to do in an age of slow means of transportation, communications and no computers. From historical, political, economical and cultural point of view the period between 1859 and 1918 was one of the most profound in transformations for Romania Kingdom (since 1866) and Maiorescu has witnessed and was part of many of these transformation if not one of the main personages in the cast meant to accomplish the modern period. In 1862 following an audience to the Prince Alexandru Ioan Cuza is recommended by him and appointed in the magistracy at first as a deputy than as a prosecutor. The following year in November 1863 he is appointed director of Institutul Vasilian (The Vasilian Institute) in Iasi (Jassy) in need to be “fundamentally reformed” and beside this he assumes the responsibility for the lectures on pedagogy. In 1867 he is dean of the Letter faculty and than rector of the University of Iasi also becomes member of Societatea Academica Romana (Romanian Academic Society) the future Academie Romana (Romanian Academy). In 1874 he moves from Iasi (Jassy) to Bucuresti (Bucharest) and is coopted in the government of Lasca Catargiu as minister of Cults and Public Instructions. In 1880 Maiorescu is member in the Academy comission under the presidency of Gheorge Bariț and together with B.P. Hasdeu, V. Alecsandri and N. Quintescu draw up the project for a new orthography of the Romanian language. In 1904 he presents in the Academy session’s the orthographical project which recognizes the priority of phonetism in the writing of Romanian language. The report is published in *Convorbiri literare* under the title *Ortografia revizuita. Raport asupra ortografiei revizuite* (*Orthography revised. Report on the revised orthography*). He is Minister for Foreign Affairs (27th Dec. 1910-28th Mar. 1912) in the 2nd P.P. Carp Cabinet than after the resignation of P.P. Carp as Prime Minister and Minister for Foreign Affairs and from 10th October 1912 until the 4th of January 1914 Prime Minister the so called Minister of concentration T. Maiorescu – Take Ionescu. In 1913 he presided over the Bucharest Peace Conference following the Balcan War. In 1914 he withdrew from the political activity. During the First World War he takes an attitude of dignity and does not collaborate with the German forces of occupation. He died in 1917 (18th July/1 July) without having seen the fulfillment of the Romanians dream, of which his father and he were part of, from 1st December 1918 (Moraru: 153-168). Along this public activities a large amount of articles, conferences, public lectures and political speeches were written. The report on the language situation has already been mentioned. Another important report, not only one that he presented regarding education, of

what we may call today – conclusion of an impact study or SWOT analysis – was his *Discurs asupra Reformei instrucțiunii publice* (*Discourse on the reform of public instruction*) (1891) read in the Senate meetings from 12th, 13th and 14th February 1891 (Maiorescu: 1891). To these we shall add the five volumes of Parliamentary speeches beautifully re-edited by Professor Constantin Schifirneț (Maiorescu: 2001; 2003). Returning to the language and literature – concerns the contribution to the Society Junimea (founded 1863), the review *Convorbiri Literare* (Literary Conversations) (founded 1867) and editing the publication of the poetry volume *Poesii* (*Poems*) (1883) by the national poet Mihai Eminescu (1850-1859) can not be left out of the economy of his work.

5. The work, the Personality and the Posterity

The recent edition of his work amounting to over 4000 pages beautifully edited by D. Vatamaniuc and with an introductory study by Eugen Simion is part of a cultural project to present the works of great thinkers, writers in post-modern quality printing versions and also accompanied by detailed critical notes and analysis (Maiorescu I-IV: 2005 and 2006). Previous work shall be considered as a hermeneutical approach can not be conceived separate from this. During his life time several editions of his *Critice* (*Critics*) and the *Parlamentary discourses* appeared. From his *Insemnari zilnice* (*Daily notes*) taken between 1856 and 1917 in 42 notebooks I.A. Radulescu Pogoneanu between 1937 and 1943 published three volumes, volume 1 (1855-1880), vol. 2 (1881-1886) and vol. 3 (1887-1891). Other documents were published in the volumes commenced by I.E. Torouțiu. The most remarkable enterprise is the publication of *The Jurnal si Epistolar* (*Journal and Epistolary*) in ten volumes – an edition supervised by Georgeta Radulescu-Dulgheru and Domnica Filimon while the introductory study is signed by Liciu Rusu at the Publishing House Minerva, Bucharest, commencing with 1975. Still the same publishing house issued a set of collected works in four volumes containing by the *Critics* most of the well known articles, studies, poetry and writings (Maiorescu, I-IV: 1978-1988) this edition is introduced by Eugen Todoran and supervised by Georgeta Radulescu-Dulgheru (vol. 1- 4) and Domnica Filimon (vol. 1, 2, 3), notes and commentaries by Alexandru George and Al. Sandulescu (vol. 3). Early writing were edited by Simion Ghița in his volume from 1981 quite a special issue (Maiorescu: 1981). *The Prelegeri de filosofie* (*Philosophy lectures*) contains the History of contemporary history of philosophy (German, French, English) delivered at the University of Bucharest between 1884 and 1909 were published in Craiova after eight decades of being preserved in manuscript (Maiorescu: 1980). From the historical and political domain Stelian Neagoe has edited under the title *Istoria politica a Romaniei sub domnia lui Carol I* (*The Political History of Romania under the reign of Carol I*) which represents Maiorescu's introductions to his five volumes of Parliamentary discourses previously published also by Simion Mehedinți in 1925 but to which Stelian Neagoe in an in-depth Afterwords brings the necessary clarifications (Maiorescu, 1994). Stelian Neagoe has also edited a comprehensive volume which consists of notes from Maiorescu's daily memoirs about the Balcan War (Maiorescu, 1995). One special aspect is that despite fierce criticism from many sides Maiorescu was honoured in many ways either by special volumes dedicated to him or by lectures organized at various important moments. The idea of special volumes became a frequent practice among the men of letters and science and some of his prestigious students or disciples and their contemporaries had also such a special honor. There have to be mentioned among these Constantin Radulescu-Motru with a special volume edited by the Review of Philosophy, Petre Paul Negulescu, Constantin Kirițescu, Dimitrie Gusti and others. In the year MCM (1900) on the 15th of February on the occasion of his 60th years anniversary a large volume is published by a number of writers, former students and contemporaries. The volume gathers articles and poems on a large variety of subjects from poetry to narratives, legends, philosophical and scientific articles. There is a moderate response to Maiorescu's study *Beția de cuvinte* under the title *Beția de cuvinte si reclama* (*The drunkenness of words and the publicity*) by D.N. Nadejde praising the effort of Maiorescu for the effort to cure the sickness of this culture, which

Maiorescu had diagnosed it as a case of literary pathology (not mental) (Lui Titu Maiorescu Omagiu: 1900, p. 522-536). On the 22nd of November 1909 he is celebrated by the University of Bucuresti due to his resignation from the position of professor of Logic and History of Philosophy motivated by the fact that commencing with the next 15th of February he met the legal age for getting retired. The programme of this celebration consisted in a series of public discourses by Professor C. Dimitrescu-Iasi, Mr. C. Dissescu, Mr. G.I. Dragu followed by the response of Titu Maiorescu. His merits are mentioned in the introduction of the programme as „*the cleansing of the literary language from latinisms and neologisms introduced with good intentions but without taste and the development of the literary language*” and the services he brought to schools of all grades and ranks. The celebration took place amidst a very large audience, consisting of all the teachers from the University, members from various faculties and the most distinguished personalities of the cultivated society: the Metropolitan of Moldavia, the minister for Justice, the president and former president and members of The Romanian Academy, high rank officers, former Rector from University of Iasi (Jassy), large group of ladies and members of the family, the vice-president of The Academy, former friends from Junimea, former ministerial colleagues. These discourses were published according to the Senate decision (Serbatorirea, p. I-XXIV: 1910) In 1910 another anniversary volume is published under the auspices of the review *Convorbiri Literare* the number from the 15th of February 1910 gathering another large collection of articles from former students, disciples and various personalities, this volume also containing a large collection of his poems and is amply illustrated with some of his most representative portraits (Convorbiri Literare, year XLIV, vol. 1.: 1910). At the centennial of his father Ioan Maiorescu in 1911 a special volume was prepared by Banescu N., Mihailescu V. and published in 1911 (Banescu N., Mihailescu V.: 1912). Maybe the most exceptional evocation is that presented by Adrian Michiduța his edited works of Ion Petrovici (1882-1970). A ray of light on the private life and the feminine society which Maiorescu enjoyed has been carefully portrayed by C. Popescu-Cadem in his biographical data and documentary volumes (C. Popescu-Cadem: 2002 and 2004). Ion Petrovici’s public lecture from the 20th March 1970 from Universitatea Populara Bucuresti (People’s University Bucharest), took place at Casa de Cultura “Petofi Sandor” (Culture House “Petofi Sandor”) in Bucuresti (Bucharest) on the occasion to celebrate 130 years since Maiorescu’s birth. Beyond the emotional aspect related to how the record of this lecture was possible it is in a way closing the circle as Ion Petrovici was one of the last survivors and a real survivor according to his dramatic life, who knew Maiorescu personally (Ion Petrovici. *Filosofie si politica*, (editor) Michiduța, 2006). One of the most representative collections meant to celebrate him is published in the volume *Studii de istorie a filosofiei romanesti (Studies from the History of Romanian Philosophy)*, vol. VII (SIFR, vol. VII, p. 107-184: 2011) under the coordination of Viorel Cernica. This collection of studies overcomes the past common approaches and discussions about the philosophy of language and the theory of forms without a background in Maiorescu thought drawing on a philosophical and holistic perspective.

6. The Hermeneutic Quest

There are many questions one poses and seeks to answer when comes across the work of Maiorescu. What kind of interpretation would be the most appropriate? The access to the sources of documentation was for a long time one of the main problems that influenced the levels and the type of interpretation was possible and effectively done. The research and studies done specially in the second half of the 20th century and after the year 2000 have marked a great progress in the field of hermeneutical interpretation of Maiorescu’s work. But as some of the exegetes, critics and specialists assert there still a lot to be done and probably one of the main aspects that slow the progress is the shift of generations from one generation of specialist to another and the passing of the tradition of working for decades on his work to the new generation.

6.1. The universe of biographies

The biographical work represent a large corpus of material which can already be arranged on different chronological levels. The early biographies are of moderate dimensions and cover mainly personal reminiscences and recollections. The most well known are those elaborated by his former students and disciples such as Soveja (Simion Mehedinți) *Titu Maiorescu (1910)*, Ion Petrovici „*Titu Maiorescu 1840-1917*” (1931) and Dumitru Draghicescu *Schița de biografie psihosociologică (Biographical psycho-sociological sketch)* (1940). Of the same period are articles with biographical character and lectures by Constantin Radulescu-Motru, Mihail Dragomirescu and D. Caracostea (1940). The first large biography (1940) in two volumes is that of Eugen Lovinescu (1881-1943) a disciple of Titu Maiorescu. In the Foreword to the 1972 edition Alexandru George affirms: „Indeed, the biography written by him is made in a good measure as a history of Maiorescu's public action. We confess that even today we can not see how this could be otherwise” (Lovinescu, vol. I, p. XI: 1972). The same critic continues: „His monography it is not an act of vassalage to an intangible god but a form of critical comprehension” (Lovinescu, vol. I, p. XV). But Eugen Lovinescu extended his work not only to the vertical aspect of chronology but also to the horizontal level. He meant to re-create the panoramic view of the world Maiorescu was part of and of the change he generated. As a result to this approach another three volumes came out of his pen: *T. Maiorescu și contemporanii lui (T. Maiorescu and his contemporaries)* I: V. Alecsandri, M. Eminescu, A.D. Xenopol and II: Gh. Panu, Iacob C. Negruzzi (Lovinescu, 1943) and *T. Maiorescu și posteritatea lui critică (T. Maiorescu and his critical posterity)* (Lovinescu: 1943). Such an enterprise would be repeated only by Zigu Ornea (1930-2001). Based on the personal experience Zigu Ornea's concern with the work of Maiorescu is an existential one. His two volume monography and work *Viața lui Titu Maiorescu (The life of Titu Maiorescu)* is in advantage for at least one reason and this is that he had access to many more resources than were available to Eugen Lovinescu for his one. The work benefited of two editions the first in 1986 (volume 1) and 1987 (volume 2) and the second revised edition in 1997. On the other hand Zigu Ornea extended his panoramic approach to write extensive monographies about the Junimea (Junimea Society), Samanatorismul (The Sower) movements and the other contemporaries with which Maiorescu was interacting in the exchange of ideas such as Constantin Dobrogeanu Gherea (1855-1920) and Constantin Stere (1865-1936). Between the two great sets of works by Lovinescu and Ornea there need to be mentioned the book of Domnica Filimon *Tinarul Maiorescu (The young Maiorescu)* covering the youth aspects of Maiorescu's life (1974). Of less amplitude comparing to the works mentioned before but very detailed and by no means lacking relevance is the book of Eugen Tudoran for who “Maiorescu is not only a name, but a “direction”, an epoch, in Romanian literature, in the historical framework of Junimea” (Todoran, 1977, p. 7).

6.2. Maiorescu in the history of Romanian literature and aesthetics

It will not be exaggerated to mention that for a long period of time the impression one could get on the Maiorescu's work and personality was mainly that due to specialist in literature. In the economy of George Calinescu's monumental work *Istoria literaturii române de la origini până în prezent (The History of the Romanian literature from the origins until the present)* the chapter on Junimea Society is in fact well framed during the reign of king Carol I. According to P. Popescu-Cadem (C. Popescu-Cadem: 2004) George Calinescu was well aware of multiple sources regarding the work of Maiorescu therefore the conclusion of this chapter regarding Maiorescu emphasize the role of Logic being a science of the objective spirit which implies the respect for humanity and love. Beside this line of thought as an overview the literary historian, writer and critic that Calinescu was concludes that the historical and polemical work has been reduced to a fifth essence, that is to aphorisms in the style of Gracian and Scopenhauer (Calinescu, 1982). Between the monumental work of George Calinescu and the recent *Istoria critică a literaturii române (Critical History of Romanian Literature)* (1990) by Nicolae

Manolescu there have been a large number of works in the field of literary criticism, and aesthetics have unveiled the multifaceted of Maiorescu’s contribution to literature, critical theory and aesthetics. The large contributions are those due to Tudor Vianu and Petru Ursache. Ursache’s hermeneutical study *T. Maiorescu esteticianul* (*T. Maiorescu The Aesthetician*) (1972) has a chapter on the typology of creators among these: the artist, the hero and the genius. Ursache underlines the fact that Maiorescu has built his concept of geniality based on the symbolism of blue, color specifically to the romantics and melancholic. Possibly Maiorescu might have had a hint from the works of Goethe, anyway Tudor Vianu has given us an ample study on the History of the idea of genius and the idea was in greater detail research also by Sevasta Dumitru in Ph.D. dissertation(1941) at the University of Bucharest, Faculty of Philosophy and Letters, on the examination board being some of the most prestigious students of Maiorescu, among these the president of the commission C. Radulescu Motru and P.P. Negulescu as member along with other members: G.G. Antonescu, I. Radulescu – Pogoneanu, D. Gusti. Beside the chapter in his *Istoria critica a literaturii romane* (*The critical history of Romanian literature*) (2008) Nicolae Manolescu has approached the personality and work of Maiorescu through an interrogative title: *Contradicția lui Maiorescu* (*The contradiction of Maiorescu*) which is beside the result of a younger researcher work and a Ph.D. dissertation asserting that we “come to Maiorescu as to the one which ended the old culture and not as the one who founded the new one” (Manolescu, 2000).

6.3. Maiorescu in the histories of Romanian philosophy and public life

As it has been mentioned gradually both literates and philosophers have come to recognize the importance of philosophical background of both his formation and his practical philosophy in all fields of activities he was involved. This has been a gradual and long time process determined mainly by the access to sources and somehow by historical predicaments. Apart of the large two volume work issued by the Romanian Academy where one the main emphasis is on the scientific approach based on Maiorescu assertion that “The science which deals with relationship is philosophy” a starting point in his *Einiges...* dissertation. The chapter deals with aspects of Maiorescu’s methodology of science and theory of knowledge, ontology, anthropology, cultural and aesthetic conception. His merits are recognized by Simion Ghița to consist in the fact that he tried to ground a Philosophy which on one hand has to be compatible with science and on the other hand to be capable to assimilate the achievements of science without losing its right as an independent discipline and field. His impact on Romania culture and civilization is recognized to be dominant up to the period of the Second World War (Ghița in *ASSP a RSR: 1972, vol. I p. 350 - 396*). Individual authors do not avoid to write on his contribution. Ion Ianoși in his *O istorie a filosofiei romanesti – in relația ei cu literatura* (*A history of Romanian philosophy- in its relation with literature-*) (1996) synthesizes as follows Maiorescu after he had affirmed the primacy of poetry in the national culture realized the need to raise the social sciences to the level of literature and arrived at the understanding “of positive” sciences on whose basis he accepts all the legitimacy of philosophical generalizations. This resides also in the message of the old master to his disciples future teachers of Philosophy who attached to one or another science would try to build synthesis from within these (Ianoși, 1996:p. 73-74). There are important answers to search for if one commence from the questions posed in *O introducere la istoria filosofiei romanesti in secolul XX-lea* (*An introduction to the history of Romanian philosophy in the 20th century*) by Costica Bradașan. The disproportion between the number of social roles available and the number of intellectuals able to occupy them, therefore the need was greater than the offer of competencies which lead to the situation where many an intellectual had to perform more roles and functions. Maiorescu was no exception from this situation, university professor, publicist, party leader, senator, government official, editor, etc. The question is which is his the real and ultimate “vocation” to such an intellectual, where does he perform truly, because if one is directing the efforts to so many directions there is the danger to exhaust himself. The influence of his work can be observed even to this day. “Definitely,

Romanian philosophical culture of the 20th century could not be conceived outside the personality – polymorph, complex, unequal, contradictory, non-verosimil - of Titu Maiorescu”(Bradařan: 2000, p. 17, 24). In *Un secol de filosofie romaneasca*(A century of Romanian Philosophy) Angele Botez highlights the role of Maiorescu in opening new directions for the whole Romanian culture and realizing that Philosophy represents the center of major cultures succeeding in drawing towards Philosophy brilliant minds beginning with Eminescu up to the post-maiorescians philosophers which also represent the core treatment of her comprehensive work(Botez:2005, p. 72). In a way the work of professor Al. Cazan can be view as analogical in the field of philosophy as that of Zigu Ornea was on the biographical and contemporaries of Maiorescu’s personalities and social and literary movements. Al. Cazan *Istoria filozofiei romanesti*(History of Romanian philosophy)(1984) does not avoid the discussion on the concept of God in Maiorescu’s work, the materialistic approach is explicable due to the historical circumstances when the work was written(Cayan:1984, p.140). Anyway what follows is more than one can expect. His series of works on the Romanian philosophy will give an extensive, detailed and enlightening analysis of 2000 years of history of thought if this assertions is not exaggerated. Maiorescu serves as the central pivot in this masterpiece group of writings. The author recognizes that the choice for the title of his first volume *Filosofie romaneasca de la Zamolxis la Titu Maiorescu*(*Filosofie romaneasca de la Zamolxis la Titu Maiorescu*)is subjective(not pure subjective), is a truism, Zalmoxis being the starting point. “There was philosophy” and the work aims to show the continuity philosophical (Cazan, 2001, p.7-8). The second volume *Scufundarea in adancuri.Filosofia lui Titu Maiorescu*(*Sinking into the depths. The philosophy of Titu Maiorescu*) concludes that if the influence of Maiorescu is to be found this is in the works of those who have been his students and here the author gives specific examples beyond the analysis of Maiorescu Logic pointing to the works of Constantin Radulescu - Motru, Ion Petrovici and specially to the philosophy of Petre Paul Negulescu(Cazan: 2002, p. 368 - 371). Indeed one analysis of the work of Maiorescu would not be adequate without taking into account the impact of his work on his disciples, critics his age and posterity. This is what Professor Al. Cazan does in *Dincoace de Maiorescu. C. Radulescu-Motru, P.P. Negulescu, Ion Petrovici*(*Beyond Maiorescu. C. Radulescu-Motru, P.P. Negulescu, Ion Petrovici*)(2004) specially bringing these thinkers to the forefront of the Romanian cultural and civilization thinking. These as some of the most accomplished thinkers are approached as follows: C. Radulescu- Motru through the energetic personalism, P.P. Negulescu from the evolutionary realism perspective while Ion Petrovici through the perspective of rationalist spiritualism. These thinkers so emblematic for the first half of the 20th century had to pay a personal heavy price due to the historical changes following the end of the Second World War. Their work remained in shade and comes slowly back into reality and thanks to this panoramic set of works of professor Al. Cazan or how is the case with C. Radulesc – Motru through Constantin Schifirneř and his panoramic monography *C. Radulescu Motru. Viařa si faptele sale*.(C. Radulescu-Motru. *His life and deeds*) in three volumes (2003, 2004, 2005). At this point it has to be also considered the somehow Bultmaniann approach of Constantin Schifirneř in demythologizing the theory of forms without a background(Schifirnet: 2007) and also showing that the role of the Parliamentary discourses was no other than trying to educate a political class capable to keep up with times(Schifirneř: 2012). Above all circumstances this proves Maiorescu the man and the thought for the people.

7. Hic et nunc - Praeceptor of the Romanians

In his work *Neconvenřional despre filosofia romaneasca*(*Nonconventional on Romanian philosophy*) Gheorghe Vladuřescu commenced with a shaking assertion his chapter on the new direction in Romanian culture grounded with Maiorescu and the maiorescians. „*Maiorescu after Maiorescu is a more accidentated history, may be, than any other in the Romanian culture*”(Vladuřescu, p. 23: 2002). In deed the 20th century has shown us a lot as to suport dramatically this existential assertion. What

is his relevance for today is also a question Viorel Cernica meditates upon it when is analyzing the structure of maiorescianism which would correspond to an „*historical efficacy*” through the fact that some of its elements still active even today, as a public project this has to encounter a different cultural environment and apart of this there is another actual problem namely a hermeneutic of the Romanian culture whose movement needs to be content in the tradition of our culture as a „*necessary fact*.” Such a movement Viorel Cernica affirms it takes place at least in the field of Philosophy a proof it tries to take position in an „*effective*” way to tradition.(Cernica, p. 229.230 : 2015). A hundred years of history since maiorescu might not be a lot to history comparing to people. Therefore it took some time to get on the right path in understanding his work and personality but it takes even longer to apply it to practice. Despite the difficulty of such a burden he overcame the human predicament and succeeded it therefore is worthy to be call the Praeceptor of the Romanians.

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