

## PHILOSOPHY AT THE END OF THE TWENTIETH CENTURY WITH A NOTE ON LUCIAN BLAGA \*

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**Abstract.** As we work through the challenge of moving into a new century at the crossroads of modernity and postmodernity, we find ourselves in the happy circumstance of being rewarded by the discovery/rediscovery of the mid-twentieth century contributions of the Romanian philosopher and poet, Lucian Blaga. Thanks principally to the restorative effort on the part of the editors of the *Romanian Review*, the consummate legacy of this very important Romanian man of letters has been made available to a global readership.<sup>1</sup> It is indeed quite remarkable that already in his 1939 “Philosophical Self-Preservation Essay” Lucian Blaga was able to marshal conceptual and spiritual resources for addressing the philosophical situation of our time. It were as though Blaga anticipated the intersection/confrontation of the modernist and postmodernist cultures at our own *fin-de-siècle*. And it is his notion of “transfigured antinomy” that we find to be of particular pertinence for addressing the issues at hand.

**Keywords:** modernism, postmodernism, Lucian Blaga, “transfigured antinomy”.

Approaching the end of the twentieth century, the philosophical world finds itself at the intersection of *the* continuing culture of modernity and the reactive forces of postmodernity. This intersection, like all intersections that involve the dynamics of the human spirit, is not that of a smooth convergence. As much a confrontation as an intersection, it is the-site of the conflict that defines the conceptual constructs on the topography of the modern mind and its obsession with epistemological foundationnalism, standing in opposition to the deconstruction of such conceptual constructs and a refiguration of the topography by postmodern critique.

The story of the intersection/confrontation of modernity and postmodernity – a story which is yet much in the process of being told–has a quite colourful cast of characters. From Descartes, Kant, and Hegel to the representatives of the Age of the Enlightenment on the one hand, and from Nietzsche and Heidegger to the garden varieties of the “New French” thought on the other hand, we find the voices of the makers of modernity pitted against the voices of the prophets of postmodernity. Precisely what it is that separates these two voices of our destiny will no doubt be debated for some time to come, as also will the question about

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\* “Romanian Revue”, no 1, 1996, pp. 8-12.

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<sup>1</sup> *Romanian Review*, “Lucian Blaga Centennial”, no. 3-4, 1995.