

Summary

The Habilitation Thesis firstly presents the research directions I have approached in my career. It describes then the main academic projects I was involved in during this period, and concludes by indicating the perspectives of my future academic career.

I explored a network of themes and issues related to the phenomenological anthropology, including finitude and death, life and corporeality, otherness and affectivity, language, space and perception. The premises of this research program are to be found in my doctoral project focused on the role of the problem of death in Heidegger's philosophy. I have approached this topic in two distinct ways: comparative and genetic. On the one hand, I have compared Heidegger's interpretation of death with alternative views in the contemporary philosophy, such as Edmund Husserl, Karl Jaspers, Max Scheler, Jean-Paul Sartre, Emmanuel Levinas and Jacques Derrida. On the other hand, I analysed the genesis of the problem of death in Heidegger's own writings before *Being and Time*, and also explored the evolution of this topic after the so-called "turn," in Heidegger's late works.

In my postdoctoral research, the first direction of study refers to the question of affectivity in Heidegger's ontology. I focused on three affective dispositions—fear, anxiety, and boredom—, insisting upon the ontological dimension of affectivity. I have shown that Heidegger proposes a hierarchy or architectonical stratification within the field of affectivity, and that some affective dispositions disclose the totality of Dasein's being, while others reveal only some partial aspects of it. I have shown that the affective disposition of boredom, with the threefold articulation of its forms, appears to be meant to play an intermediary role between the two fundamental manners of human existing: inauthenticity and authenticity.

Another direction of my research is related to a systematic approach to phenomenology, analysing the specific meaning of several methodological concepts that appear in the phenomenological discourse, such as the descriptive character and the relation with sciences, focusing on the interval between Husserl's transcendental phenomenology and Heidegger's ontological phenomenology. I also assumed the

task to determine the specific meaning of several basic concepts that are elaborated in the existential analytic.

The main direction of my research in the latest period is related to the question of embodiment. I have analysed the three historical perspectives of the phenomenology of body—the transcendental (Husserl), ontological (Heidegger), and ethical (Levinas). I have discussed first the way in which Husserl developed a series of explanations for the constitution of space, starting from the point zero of orientation, which is my own body. I also analysed the articulation of the perceptive fields, the relation between vision and tactility, and the role of the phenomenon of corporeality as regards the dimension of inter-subjectivity. I focused then on the significance of Heidegger's enigmatic concealment of the body in *Being and Time*. I have shown that Heidegger not only refuses to understand in *Being and Time* the space starting from the *here* of the body, but he will also refuse to understand—in his late *Zollikon Seminars*—the body starting from the *here* of the space. Finally, I have approached the Levinassian phenomenology of body and shown that, for Levinas, the ego constitutes itself as enchainment to its own body, but the ethical event of alterity interrupts the ontological cohesion of the ego. I have shown that the paradigm of alterity is determined by a series of corporeal phenomena: the nudity, pudency and shame, the face, the feminine and the Eros, the fecundity, paternity and maternity.

I have also described briefly the other academic projects I am involved in: as Editor-in-chief of the international journal *Studia Phaenomenologica*, publishing in the last 14 years 20 issues (around 380 articles and 8400 pages); as coordinator of the Book Series *Acta Phaenomenologica* at Humanitas Publishing House, where several major works of contemporary European philosophy were published; as coordinator of the *Newsletter of Phenomenology*, of the *Newsletter of Romanian Philosophy*, and of the *Online Encyclopaedia of Romanian Philosophy*; as initiator of the project of translating several works of Constantin Noica and Alexandru Dragomir; as initiator of the Romanian Society for Phenomenology and of the Centre for Research in Phenomenology (Faculty of Philosophy, University of Bucharest), as well as of the Institute for Philosophy “Alexandru Dragomir” Bucharest.

The next stages of my research aims to explore the anthropological difference and the problem of animality. I wish to reconstruct, through genetic

analysis of texts, the emergence and evolution of the problem of animality in phenomenology, highlighting its determining motives, its directive concepts and its main problematic levels. A second objective is to place the phenomenological approach of the animal life within the larger context of the history of the philosophy of animality. Then, I wish to elucidate the issues included in the phenomenology starting from the scientific approaches to animal (biology, ethology, animal psychology, etc.). Finally, my aim is to answer—with the methods of phenomenology—to the new, unprecedented interrogations raised in the contemporary debate on the animal (the responsibility of human towards the animal, the limits of the relationship between human and animal, the violence).