

# NEH Application Cover Sheet (FZ-250414)

## Public Scholar Program

### PROJECT DIRECTOR

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**Field of expertise:** History of Philosophy

### INSTITUTION

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Texas Tech University

Lubbock, TX 79401

### APPLICATION INFORMATION

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**Title:** *In Praise of Failure*

**Grant period:** From 2017-08-01 to 2018-07-31

**Project field(s):** Interdisciplinary Studies, General; History of Philosophy

**Description of project:** "In Praise of Failure" (under contract with Harvard University Press)

makes the argument that, because of our culture's obsession with success, we miss something important about what it means to be human, and deny ourselves access to a deeper, more meaningful layer of our humanity. A sense of what we are in the grand scheme of things, an openness towards the unknown and the mysterious, humility and reverence towards that which transcends and overwhelms us, the wisdom that comes from knowledge of one's limits, the sense of personal redefining and self-fashioning that results from an encounter with a major obstacle – these are some of the rewards that a proper grasp of failure could bring about. Using a mix of phenomenology, intellectual history, biography, and cultural hermeneutics, the book proposes the notion that not only can we live with failure, we can also flourish; not only doesn't failure kill us, but it can help us live more meaningful lives.

### REFERENCE LETTERS

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# NEH Supplemental Information for Individuals

This form should be used by applicants to the NEH Fellowships, Fellowships for Advanced Social Science Research on Japan, Awards for Faculty, and Summer Stipends Programs.

Field of Project:

Field of Project #2:

Field of Project #3:

Project Director Field of Study:

The mailing address provided on the SF 424-Individual is for your  work  home

## Institutional Affiliation

Are you affiliated with an institution? (If yes, provide information below.)  Yes  No

Institution Name:

Street 1:

Street 2:

City:

County:

State:

Province:

Country:

Zip / Postal Code:

DUNS Number:

Employer/Taxpayer Identification Number (EIN/TIN):

Status:  Senior Scholar  Junior Scholar

# Reference Letters

## Reference 1

First Name:

Last Name:

Email:

Title:

Department Name:

Institution:

## Reference 2

First Name:

Last Name:

Email:

Title:

Department Name:

Institution:

## Nominating Official (Summer Stipends Applicants Only)

Are you exempt from nomination? If not, provide information below.  Yes  No

First Name:

Last Name:

Email:

Title:

Institution:

## In Praise of Failure

Costica Bradatan

**Significance and contribution.** The opposite of failure is not success, it is self-overcoming. The pair failure-success may in fact be a false, misleading dichotomy; the two terms should perhaps be set free because they belong to different orders of reality. In terms of what the human condition is ultimately about, failure is something inherent and structural, while success is accidental and epidermal. Failure is essential to what we are, and how we relate to it defines us, while success is auxiliary and fleeting, and it does not reveal much about us. We always know, instinctively, what failure is, but success is not easy to pin down because it is often subject to society's changing fashions, tastes, and whims. We can live without success, but we would live for nothing if we didn't come to terms with our finitude and precariousness, with our imperfection and mortality, which are all epiphanies of failure. Indeed, the self-overcoming that comes from a good grasp of failure is more enduring than any success. For a life-project acceptance of failure is a reliable foundation to build on; to take success as a point of reference would be to build on sand. Success often makes us arrogant, insensitive, un-reflexive, and eventually shallow. "Any success, in any realm," says E.M. Cioran, "involves an inner impoverishment. It makes us forget what we are, it deprives us of the torment of our limits." On the contrary, failure, if processed properly, can open us up to a wiser, richer, and more meaningful life. This is the premise of *In Praise of Failure*.

The book (under contract with Harvard University Press) explores failure philosophically along several lines of argumentation. *First*, failure allows us to see our existence in its naked condition. Whenever it occurs, failure represents the sudden irruption of nothingness in the midst of our existence. Failure poses, in some degree or another, an "existential threat": when it fails something comes at its closest to its not being anymore. That's why failure helps us realize the miracle of our existence, the fact that we are at all when there is no reason that we should. *Second*, whatever we make of ourselves, we owe it to failure – to coming to terms with it, learning from it and overcoming ourselves in the process. Gandhi said once of his evolution as a political figure: "Every one of my failures has been a steppingstone." If the capacity to fail is essential to what it means to be human, it is crucial that there is always a space left between *what we are* and *what we can be*. Whatever human accomplishments there have been in history, they have been made possible precisely by this gap. *Third*, because of failure we have been looking for earthly paradises, building utopias and dreaming of the world as a better place. Dreams and utopias are by definition unrealizable, but without them we would dry out as a species. Because of failure we have kept producing better versions of ourselves. *Fourth*, as mortal beings we are designed to fail. A grand failure ("biological failure") is the fate of us all, but that's not the point: what really matters is how we fail and what we gain in the process. Here we should learn from Antonius Block, Bergman's hero in *The Seventh Seal* who plays chess with Death, the grand failure. He not only turns failure into an art, but manages to make the art of failing an intimate part of the art of living. That's reason enough to approach failure exhilaratingly and celebrate it as a blessing in disguise.

As conceptualized in this book, failure stems from a certain ontological arrangement in which we find ourselves. This is a failure "by design," an ontological deficit that comes from our being human and therefore defined by impermanence, imperfection, and death. This kind of failure cannot be "fixed" – you have to learn how to live with it. *In Praise of Failure* is primarily about our "big failures" (our fundamental precariousness, vulnerability, imperfection, mortality) and how we relate to them. The "small failures" (failing at an exam, failing to pay attention to what someone says, failing to stop at a red light) may flare up at different points in my argument, but they are not the focus of my book.

Importantly, for reasons of both argument and rhetoric, the book features – incorporated into the texture of each chapter – five large biographical essays on Diogenes the Cynic, E.M. Cioran, Mahatma Gandhi, Che Guevara, and Yukio Mishima. These figures are not, by any means, "failures," but not entirely "successful" either, which, again, undermines the failure-success dichotomy. These are people in whose

life, work, and sometimes death failure played a crucial, complex role. Recounting their life-stories – as seen from the vantage point of their relationship to failure – is meant to enrich the book, making it more sophisticated at the rhetorical and compositional level, but also more intuitive and relatable to the reader. This way the project is not just about argument, but also about people in flesh and blood.

*In Praise of Failure* is an exercise in locating a middle way. In some way or another, as individuals or communities, we often find ourselves caught up between two excesses. One is the excess of total *hopelessness*: all is lost, we are doomed, and nothing can save us. The other is the hubris of indefinite *optimism*: everything lies in our power, science will solve all our problems, because of the constant technological progress we can be like gods one day. This book is a manifesto for humility and realism at once: we cannot do everything, but the little we can may be enough; we can never become gods, but that's no loss because we were never meant to. Engaging with both secular and religious traditions of thought, Western and non-Western, *In Praise of Failure* will make the case for a renewed importance of humility as a moral, political, and epistemic value.

Above all, by seeking to put failure back where it belongs – at the heart of the human condition – this book is an exercise in *therapeutic* philosophy meant to induce a self-realization process, in the way Pierre Hadot theorized it. For failure can, once it has been digested properly, help us look at ourselves with different, better eyes, allowing us a glimpse into our darker side, the place where our vulnerabilities, weaknesses, and shameful acts come from. This can be a sobering, but also a redeeming experience. We can return from there healed, bringing with us the realization that not only can we live with failure, we can also flourish; not only doesn't failure kill us, but it can help us live more meaningful lives.

Perhaps surprisingly, failure has been rarely approached philosophically in the English-speaking world. There are academic studies where the topic is discussed in relation to the work of individual thinkers (Augustine, Pascal, Heidegger, etc.). There is also a rich literature on how failure, along with error, can be used instrumentally in science – see, for example, Karl Popper's fallibilism. Yet failure as such has rarely made the object of a philosophical monograph in English. One exception is Colin Feltham's *Failure*. The book has its merits, but also some important limitations. The situation in French scholarship is different. Not only have French philosophers from Pascal to Simone Weil and Cioran meditated on failure, but there is a significant body of secondary literature, which I will bring to the English reader's attention.

**Work Plan.** I am working with the following plan. The substantial Introduction (“A Philosophy of Failure”) maps out the conceptual and thematic space of failure, and lays down the book's main argument, justification, and intentions, as sketched above. The micro-biography associated with this chapter is dedicated to Diogenes the Cynic, a philosopher who not only placed failure at the center of his philosophical project, but also turned it into a brilliant career. He undermined all the social and cultural conventions of his time, but most of all the meaning of “failure” and “success.”

Chapter One (“Failure and the naked existence”) deals with the ontology of failure. To experience failure is to start seeing the cracks in the fabric of being; failure is the sudden irruption of nothingness into the midst of existence, and that's why it allows us to see our existence in its naked condition. Indeed, gazing into this nothingness brings in us a sense of humility: we realize that we may well not have been at all. Here I will engage primarily Gnosticism, where the notion of cosmic-divine failure plays a major role (“The world came about through a mistake,” reads the Gnostic *Gospel of Philip*), as well as with a line of existential thinking about failure, present especially in Heidegger. In the biographical essay featured in this chapter I will discuss E.M. Cioran, “the philosopher of failure” par excellence.

In Chapter Two (“Something to treasure: our capacity to fail”) I make the point that our capacity to fail is essential to what we are. It is crucial that we remain fundamentally imperfect, incomplete, erring creatures, that there is always a gap left between what *we are* and what *we can be*. It is within this space –

which I will approach here phenomenologically – that people can accomplish anything and realize themselves. Failure will be discussed here in terms of a personal experience, and therefore in constant relation to a network of related topics such as error, sinfulness, impatience, procrastination, slowness, disappointment, hopelessness, as well as perfectionism, virtuosity, sainthood, and others. The broader philosophical framework of this discussion is that of *self-fashioning*. To make the argument more palpable, I will consider the case of Mahatma Gandhi, a paradigmatic example of self-overcoming. Gandhi struggled with an oppressive feeling of personal failure for most of his life; even when others were celebrating his successes (India's independence, for example), he was meditating upon his failures and shortcomings (that he could not prevent the partition, for instance).

The gap between what we are and what we can be is also the space where utopias are built, and in Chapter Three (“Failure and Utopia”) I adopt a social-political perspective and approach failure from the point of view of the utopian traditions. Utopian literature, at its best (take More's *Utopia*), may document in detail our struggle with personal and societal failure. While often constructed in worlds of excess and plenitude, utopias are a reaction to the deficits and precariousness of existence. In this chapter I explore the fundamental ambiguity that lies at the heart of our notion of utopia: on the one hand, we need utopias, we need to dream better versions of ourselves, but on the other, our utopias need to fail so that we can keep re-imagining ourselves, and remain alive. This chapter's biographical insertion is dedicated to Che Guevara, a revolutionary hero who missed the chance to govern the “utopia” he helped create, remaining and thriving in the public mind as a blameless, Messianic figure.

Chapter Four (“Playing with the grand failure”) takes the reader back to the ontology of failure, which made the object of the first chapter, but via a different route: death as the ultimate, inescapable, “biological” failure. As mortal human beings we are, by definition, designed to fail. This chapter engages with Existentialist philosophers' meditations on death and finitude, as well as with works of literature (Leo Tolstoy's “Death of Ivan Ilyich”) and cinema (Ingmar Bergman's “The Seventh Seal”). The notion of humility is brought here again, but taken to another level. This time humility is related not to the nothingness we feel when we experience failure, but to a sense of ultimate mystery; the “grand failure” can also be a form of initiation. In the biographical essay associated with this chapter I will recount Yukio Mishima's complex relationship to failure throughout his life, and his final dancing with death, when he committed ritual suicide (*seppuku*), following a most spectacular, carefully planned failure.

*In Praise of Failure* is in a relatively early stage; I am currently doing the preliminary research, which – given its complexity and breadth – will take a while. Once the research is done, I will start working on individual chapters. By the time this grant would start, I will have completed the Introduction and Chapter One. The grant would allow me to take one year off from teaching; I would work on the book full-time. What I would like to complete during the tenure of the grant would be Chapters Two, Three, and Four (with about three months for each chapter). Then, I would use the remaining three months to go through the whole MS again, do as much rewriting as necessary, and revise and prepare it for submission to the Harvard UP in July 2018, as per contract.

**Competencies, Skills, and Access.** I've come to believe that the academics' isolation from the rest of their communities is one of the major neglected crises in today's academia. Especially humanists need to find their way back to an educated, yet non-specialist readership. If they cannot establish and maintain a meaningful conversation that goes beyond their strict specialties, then the humanities are unable to fulfill one of their primary functions. My latest book, *Dying for Ideas. The Dangerous Lives of the Philosophers* (Bloomsbury, 2015), is an exercise in public humanities, a form of participation in such a conversation. (I use this book's “Introduction” as a writing sample for this application). I am glad to see that most reviewers have noticed this fact, just as I am happy that the book has started crossing linguistic barriers: it is being translated into a number of languages: Dutch, Chinese, Vietnamese, and Turkish, while other renditions (into Danish, Romanian, Hungarian, Portuguese) are under consideration.

The same need to enter a larger humanistic conversation determined me to accept the invitation to become the comparative studies/religion editor of the *Los Angeles Review of Books*, which is emerging as a major venue for public humanities. And for the same reason I review books for such venues as *Times Literary Supplement*, *Times Higher Education*, *Boston Review*, *The Globe & Mail*, and *The Daily Beast*, and write op-eds and essays for *Washington Post*, *CNN.Com (CNN Opinion)*, *The New Statesman*, *Dissent*, and *Christian Science Monitor*. To the *New York Times* I've contributed a series of essays on what may be called "the philosophy of everyday life," dedicated to such topics as exile and marginality, walls and separation, failure and self-sacrifice (this is an ongoing project). As a matter of fact, that's precisely how the idea of this book was born: in December 2013, I published a short essay called "In Praise of Failure" (<http://opinionator.blogs.nytimes.com/2013/12/15/in-praise-of-failure>). Soon after publication the piece was translated into Chinese, Arabic, Farsi, Vietnamese, Italian, Portuguese, and Kurdish, and discussed not only in the US media (on *Inc.com*, the *NPR*'s blog, "13.7; cosmos and culture," *Religion & Science Today*, *Arts and Letters Daily*, etc.), but also, as far as I could track, in the British, French, Brazilian, Indonesian, Croatian, and Iranian media. These were strong indications that there were an empty market as well as an eager readership for such a book. Impressed by such a response, I put together a book proposal; the positive reaction of a major publisher such as Harvard UP confirmed my initial impression.

*In Praise of Failure* is meant for an educated, yet non-specialist readership. Since this is chiefly a project in public humanities, any unnecessary jargon and technicalities will be avoided. Indeed, the book will be written in a deliberately "literary" style. In the unfolding of its argument I will use some of the technics I employed in my previous book (*Dying for Ideas*) to create rhetorical *coups de théâtre*, as well as a sense of "emplotment of ideas" and dramatic climax. The book's texture and structure are meant to increase its "literariness." For in each chapter, as I mentioned earlier, the philosophical argument is intermingled with the biography of an individual historical figure. Thanks to the change of rhythm, writing style and genre that their occurrence induces, these biographical essays bring a certain degree of fluidity, openness and "experimentalism" to the book as a whole.

While the book will come across as a "literary" text, behind the scenes there will be a complex methodological machine at work. I am a scholar of philosophy with a phenomenological bent, which will obviously mark my project. I will approach the subject from several distinct angles. First, as a matter of methodological choice, failure will be considered *phenomenologically*. I will constantly look at it as an *experience*, actual or possible, which is to be articulated in language. Second, to expand the horizon of this experience, as well as to bring in a sense of cosmopolitanism, I will engage with *comparative philosophy*. Failure will be considered not only through Western, but also non-Western eyes; I will engage with figures such as Marcion, Augustine, Montaigne, Pascal, Kierkegaard, Heidegger, and E.M. Cioran, but also Confucius, Gandhi or Mishima. I will touch on Judeo-Christian and Gnostic perspectives on failure, but also Buddhist and Confucian. Third, because of the micro-biographies scattered throughout, the book will also presuppose a *mixture of biography and intellectual history*; these "stories" will be placed in their proper historical and cultural contexts. *In Praise of Failure*, above all, is an interdisciplinary project, where philosophy is constantly combined with theology and intellectual history, as well as with literary, religious and film studies. I work comfortably with the European languages needed for the project (e.g., Spanish, French, Romanian). For the Mishima essay, I will have to rely on translations and consult with Japanese scholars if necessary. The same goes for some texts by Gandhi.

**Final Product and Dissemination.** *In Praise of Failure* is a trade book and Harvard University Press plans extensive publicity for it, as you can gather from the editor's letter; they usually do a very good job at that. In addition, to create a sense of public awareness and expectation, I will publish fragments from the book (most likely in *Los Angeles Review of Books*, but possibly in other locations as well) before its actual release. Since the topic of failure is massively present in a variety of discourses (religious, ethical, political, scientific, etc.), I anticipate significant public interest in the book.

### Selected Bibliography

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- Taylor, M. *Speed Limits. Where Time Went and Why We Have So Little Left* (Yale UP, 2014)
- Tidrick, K. *Gandhi. A Political and Spiritual Life* (Verso, 2013)
- Weil, S. *First and Last Notebooks*. Translated by R Rees (OUP, 1970)



## **Costica Bradatan, Ph.D.**

Associate Professor of Humanities,  
Honors College, Texas Tech University  
Editor (Religion & Comparative Studies), *Los Angeles Review of Books*

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### **Professional Experience:**

#### ***Long-Term/Tenured Positions:***

- 2014-current: *Honorary Research Associate Professor of Philosophy*, School of Historical and Philosophical Inquiry, University of Queensland (Australia)
- 2012-current: *Associate Professor of Humanities*, The Honors College, Texas Tech University (*Assistant Professor*, 2006-2012)

#### ***Post-Doctoral/Visiting Positions:***

- 2016 (Summer): *Fellow*, Jawaharlal Nehru Institute of Advanced Study, New Delhi (India)
- 2015 (Summer): *Guest Fellow*, Indian Institute for Advanced Study, Shimla (India)
- 2013 (Spring): *Visiting Faculty Fellow*, Institute for Humanities Research, ASU (Arizona)
- 2012 (Fall): *Distinguished Guest Fellow*, Notre Dame Institute for Advanced Study (Indiana)
- 2012 (Summer): *Research Fellow*, Woodrow Wilson International Center for Scholars (DC)
- 2011 (Summer): *Visiting Professor*, Sabanci University, Istanbul (Turkey)
- 2010 (Summer): *Visiting Professor*, Forum on Contemporary Theory Baroda (India)
- 2009-2010: *Solmsen Post-Doctoral Fellow*, Institute for Research in the Humanities, University of Wisconsin-Madison (Wisconsin)
- 2009 (April-June): *Clark Fellow*, The Clark Library, University of California at Los Angeles
- 2005, 2006 & 2008 (Summer): *Visiting Professor*, European College of Liberal Arts Berlin (now Bard College Berlin) (Germany)
- 2004-2006: *Havighurst Post-Doctoral Fellow*, Department of Philosophy & The Havighurst Center for Russian and Post-Soviet Studies, Miami University (Ohio)
- 2003-2004: *Knight Post-Doctoral Fellow*, John S. Knight Institute for Writing in the Disciplines, Cornell University (New York)

### **Selected Short-term Appointments:**

- 2014 (May-June): *Visiting Research Fellow*, Nanzan Institute for Religion and Culture, Japan
- 2013 (May): *Bogliasco Fellow in Philosophy*, Liguria Study Center for the Arts & Humanities, Italy
- 2008 (December): *Newberry Fellow*, The Newberry Library, Chicago (IL)
- 2007 (May-July), *Visiting Scholar*, Istituto Italiano di Scienze Umane & Dipartimento di Filosofia, Università degli Studi di Firenze, Florence, Italy
- 2004 (Summer): *Visiting Professor*, Central European University, Budapest (Hungary)
- 2002 (July): *Fellow*, CEU Summer University, Central European University, Budapest, Hungary

### **Education:**

2004: *Ph.D.* in Philosophy, Durham University, England; 1998: *MA* in Philosophy, University of Bucharest; 1997: *BA* in Philosophy, University of Bucharest

### **Areas of Specialization:**

History of Philosophy; Continental Philosophy; Philosophy and Literature; Philosophy and Film

### **Publications**

#### **I. Books Authored [*peer-reviewed*]**

1. *In Praise of Failure* [under contract with Harvard University Press]
2. *Dying for Ideas. The Dangerous Lives of the Philosophers* (London & New York: Bloomsbury) ISBN: 978-1472525512 (Hardcover, 2015), xii+244 pp. Translations: Chinese, Vietnamese, Turkish, and Dutch (contracted); Portuguese, Hungarian, Romanian (preliminary negotiations).
3. *The Other Bishop Berkeley. An Exercise in Reenchantment*, Fordham University Press, New York, 2006, xii+227 pp, ISBN: 082322693X (Hardcover).

4. *Isaac Bernstein's Diary* [creative non-fiction], Nemira Publishing House, Bucharest, 2001, 186 pp., ISBN 973-569-484-0 (Hardcover) [in Romanian]
5. *An Introduction to the History of Romanian Philosophy in the 20-th Century*, Romanian Cultural Foundation Publishing House, Bucharest, 2000, 264 pp., ISBN 973-577-293-0 [in Romanian]

## **II. Books Edited [peer-reviewed]**

6. (with Camil Ungureanu), *Cinema and Sacrifice* (Routledge, 2015), 176 pp. (Hardcover)
7. *Philosophy as a Literary Art. Making Things Up* (Routledge, 2014), 128 pp. (Hardcover)
8. (with Camil Ungureanu), *Religion in Contemporary European Cinema. The Postsecular Constellation* (Routledge, 2014), 222 pp. (Hardcover)
9. *Philosophy, Society and the Cunning of History in Eastern Europe* (Routledge, 2012), 217pp.
10. (with Serguei Alex. Oushakine), *In Marx's Shadow. Knowledge, Power, and Intellectuals in Eastern Europe and Russia* (Lexington Books, 2010), vi+296 pp. (Hardcover).

## **III. Books Translated [English to Romanian]**

1. Robert McElroy, *Morality and American Foreign Policy. The Role of Ethics in International Affairs*, Paideia Press, Bucharest, 1998, 228 pp.
2. John H. Hallowell, *The Moral Foundation of Democracy*, Paideia Press, Bucharest, 1997, 120 pp.

## **IV. Recent Articles and Book Chapters [peer-reviewed]:**

More than 20 peer-reviewed articles and 10 book chapters published over the last 16 years in such journals as *Angelaki*, *Culture, Theory and Critique* and *The Heythrop Journal* and in volumes.

## **V. Book Reviews & Review Essays:**

Several dozen scholarly reviews and review essays published over the last 15 years in such venues as *TLS*, *THE*, *LARB*, *Boston Review*, *Parallax*, *Berkeley Studies*, *Philosophy in Review*, etc.

## **VI. Other Publications:**

Several dozen short essays and op-eds published over the last 5 years in such venues as *New York Times*, *Washington Post*, *The Daily Beast*, *The Australian*, *CNN.com (CNN Opinion)*, *Christian Science Monitor*, *The Globe & Mail*, *The Philadelphia Inquirer*, *The New Statesman*, etc.

## **VII. Guest Lectures & Presentations (invited)**

Almost 40 invited lectures and presentations delivered over the last 10 years at universities in Europe, North America, Middle East, India, Japan, and Australia.

## **Selected Fellowships, Grants and Distinctions:**

- 2016 (Summer): *Visiting Faculty Fellowship* (JNIAS, Jawaharlal Nehru University), ~\$7,000
- 2015 (Summer): *Guest Fellowship* (Indian Institute for Advanced Study, India), ~\$5,000
- 2015 (Spring): *Outstanding Researcher Award* (Texas Tech University), \$1,500
- 2013 (May): *Bogliasco Fellowship* (Bogliasco Foundation, New York), ~\$5,000
- 2013 (Spring): *Visiting Faculty Fellowship* (IHR, Arizona State University), \$25,000
- 2012 (Fall), *Distinguished Guest Fellowship* (NDIAS, Notre Dame University), \$30,000
- 2012: *Title VIII Summer Research Scholarship* (Woodrow Wilson Center, Washington DC), \$6,400
- 2009-2010: *Solmsen Postdoctoral Fellowship* (IRH, University of Wisconsin-Madison), \$40,000
- 2009: *Outstanding Professor*, Texas Tech University's Phi Beta Kappa Chapter, April 17, 2009
- 2008-2009: *The Clark Library Short-Term Fellowship* (UCLA), \$5,000
- 2004-2006: *Post-Doctoral Fellowship* (Havighurst Center, Miami University), ~\$74,000
- 2003-2004: *Knight Post-Doctoral Fellowship* (The Knight Institute, Cornell University), \$35,000
- 2000-2003: *Durham University Research Studentship* (University of Durham), ~\$60,000
- 2000-2003: *Overseas Research Scheme Award* (Committee of Vice-Chancellors and Principals of the Universities of the United Kingdom) ~\$27,000

## **Current Editorial Appointments:**

- 2014-current: Series Editor, *Philosophical Filmmakers Book Series* (Bloomsbury).
- 2014-present: Associate Editor, *CounterText. A Journal for the Study of the Post-Literary*
- 2013-current: Section Editor, *The Los Angeles Review of Books*, Los Angeles, CA
- 2013-current: Contributing Editor, *Angelaki. The Journal of the Theoretical Humanities*