



UNIUNEA EUROPEANĂ



Fondul Social European
POSDRU 2007-2013



Instrumente Structurale
2007-2013



OIPOSDRU



ACADEMIA ROMÂNĂ

Investește în oameni !

FONDUL SOCIAL EUROPEAN

Programul Operațional Sectorial pentru Dezvoltarea Resurselor Umane 2007 – 2013

Axa prioritară nr.1 „Educația și formarea profesională în sprijinul creșterii economice și dezvoltării societății bazate pe cunoaștere”

Domeniul major de intervenție 1.5 “Programe doctorale și post-doctorale în sprijinul cercetării”

Titlul proiectului: **“Cultura română și modele culturale europene: cercetare, sincronizare, durabilitate”**

Beneficiar: **Academia Română**

Numărul de identificare al contractului: POSDRU/159/1.5/S/136077

Raport științific de cercetare doctorală

**Tutore îndrumător:
Prof. Dr. Wilhelm DANCĂ**

**Doctorand:
Andrei SIMIONESCU-PANAIT**

București, 2015



UNIUNEA EUROPEANĂ



Fondul Social European
POSDRU 2007-2013



Instrumente Structurale
2007-2013



MINISTERUL
EDUCAȚIEI ȘI
CERCETĂRII
ȘTIINȚIFICE

OIPOSDRU



ACADEMIA ROMÂNĂ

Plato's Thoughts about Imagination. A Phenomenological Take

Scientific advisor:

Prof. Dr. Wilhelm DANCĂ

Ph.D. Student:

Andrei

SIMIONESCU-PANAIT

This paper is supported by the Sectorial Operational Programme Human Resources Development (SOP HRD), financed from the European Social Fund and by the Romanian Government under the contract number SOP HRD/159/1.5/S/136077.

Bucharest, 2015

CONTENTS

Chapter 1: Short introduction into the topic of my Ph.D. Thesis and the ways of using the phenomenological method

- 1.1. Imagination as the initial topic and the methodological offer that phenomenology can maintain. The lack of internal unity in the concept of imagination..... **page 4**
- 1.2. Husserl's phenomenology today, from the viewpoint of fashionable topics in the field. The potential role of animation for the problems of phenomenology..... **page 6**
- 1.3. A preliminary sketch of phenomenological labor..... **page 8**
- 1.4. Replacing the focus on imagination. Preliminary aspects of the sartorial object..... **page 9**
- 1.5. The sartorial object and the transition to a phenomenology of elegance..... **page 10**

Chapter 2: Excerpts from Plato which open the philosophical way towards an applied phenomenology

- 2.1. The context of interpreting the fragment regarding the Third Way, from the Parmenides dialogue..... **page 13**
- 2.2. *Parmenides*, 155-157 – The aspects of a heraclitean presence amidst the analytics of being..... **page 14**
- 2.3. The way in which spontaneity is given as a solution and the conceptual context in which it would find optimal accommodation..... **page 16**
- 2.4. The signs of an incomplete reduction and the opening towards the philosophical attitude which can be found the most in Husserl's oeuvre..... **page 18**
- 2.5. The applied character of Plato's philosophical attitude, which is maintained throughout the topic of imagination..... **page 20**
- 2.6. First remarks regarding the phenomenological method. The critique of applying phenomenology when dealing with relevant authors in philosophy..... **page 22**

Chapter 3: Relevant Husserlian concepts for an applied phenomenology and a phenomenological analysis of the sartorial object and of elegance

- 3.1. The context of recovering the concepts: a preliminary contrast between two phenomenological directions..... **page 25**

3.2. Useful concepts from Husserl's phenomenology.....	page 26
3.2.1. The phenomenological reduction.....	page 26
3.2.2. The methodology of the question in phenomenology and the radical change at the heart of the field.....	page 27
3.2.3. Consciousness, perception and lived body.....	page 28
3.2.4. Object and objectivity; commentary about the two types of syntheses inherent to experience.....	page 29
3.2.5. Adumbration.....	page 30
3.2.6. Prerationality.....	page 31
3.2.7. Intentionality.....	page 32
3.2.8. Intersubjectivity.....	page 32
3.2.9. Image and phantasy.....	page 33
3.3. The status of genetic phenomenology and its position next to static phenomenology.....	page 34
Bibliography.....	page 36

Abstract

The final report is divided into three chapters, in which I tried to encompass, as best as I could, my work for the past 16 months, even though the final thesis will contain a more refined version of those presented here. Most probably, these three chapters will head towards structural reconfiguration, in the wider context of the larger thesis.

The first chapter is an introduction in the unfolding of the Ph.D thesis and of the work dedicated to it during the scholarship – and at the same time an occasion of underlining the context of the topic and the method between which I try to make a good and harmonious working relationship. By mirroring the attitude from *The Prolegomena of Pure Logic* (from Husserl's *Logical Investigations*), my intention from this first part is a critical, negative one, whose purpose is to confine and warn against some well known tendencies who can wrongfully take part into the analysis. As a working consequence from the last year, I discovered raw inconsistencies regarding the relationship between the initial topic (imagination) and the phenomenological reduction, which is why I founded, from the ashes of the old project, a new confinement for a topic from outside philosophy, fresh for the academical world and productive for my work. Having said these, the first chapter is not only one dedicated to a generalised critique, but it is strategically placed to open in a very natural way the discussions related to this new topic – the sartorial object and its phenomenology.

The second chapter is a preliminary version of the start of my Ph.D. text – an interpretation of some selected passages from Plato's dialogues, which open the path for similarities between him and Husserl concerning the method. During my work, not only the phenomenological reduction got its roots in the Third Way from the *Parmenides*, but also the intuition to have a phenomenological application related to the wide and vague topic of imagination was also to be found in the *Sophist*. I have shown here that a drop of heracliteanism in Plato, when situated in an aporetic area, can place his philosophy in a closer relationship to Husserl.

Finally, the last chapter is a sketch of a sturdy part from the core of the thesis – the one on Husserl and phenomenological practice. I have offered descriptions regarding the definitive aspects of some key concepts, which will play an important role in the various analysis about

experiencing sartorial objects. The presentation was done to accommodate the reader, considering that the actually employed notions will grow in number. Anyways, Husserl's phenomenology, even though a difficult one, will prove very useful when dealing with lifeworld problems, as will be shown in the final thesis.

A topic from Plato's philosophy that underwent the phenomenological reduction shall never have the destiny of a unitary interpretation, but it is this way the one which permits the nourishment of the topic and of the philosophical viewpoints involved. On top of that, the path towards my new Ph.D. Topic (the experience of sartorial objects and of elegance) was refined during these months of scholarship and was possible only through rigorous reductions on Plato. Up next – the thesis.