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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

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București, 2015



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Plato's Thoughts about Imagination. A Phenomenological Take

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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

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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.