

Historia de la Filosofía Antigua I

Idioma: EN

EXAM STATEMENT:

The exam consists of two sections. Both must be answered: 1) One question to be chosen and answered from the following three syllabus topics. 2) An open topic, chosen from the course content, for which the student must take into account the guidelines provided by the teaching team on the ÁGORA platform. Each section is worth 1 to 5 points, totaling 10 points. However, to pass the exam, both parts must be answered in a balanced manner. **IMPORTANT:** The self-formulated question and the development topic chosen from the three proposed by the teaching team cannot belong to the same content block of the syllabus.

Question 1:

- A) Philosophy in Magna Greece: Pythagoras.
- B) Plato's concept of Being and The World of Ideas.
- C) Aristotle: Politics.

Question 2: An open topic, chosen from the course content, for which the student must take into account the guidelines provided by the teaching team on the ÁGORA platform.

Question 1

Plato's concept of Being and The World of Ideas.

STUDENT RESPONSE:

B) Plato's concept of Being and The World of Ideas.

The World of Ideas, or Forms, represents a fundamental aspect of Plato's metaphysics. It posits that the physical world we perceive through our senses is merely a shadow or imperfect copy of a higher realm of eternal, unchanging, and perfect Forms. These Forms – such as Justice, Beauty, Goodness, and even geometrical shapes – are the true objects of knowledge. They exist independently of the physical world and are the source of all reality and value. Plato argues that true knowledge is not gained through sensory experience, which is unreliable and constantly changing, but through reason and intellectual contemplation, allowing the soul to recollect its prior knowledge of the Forms. The Forms are hierarchically ordered, with the Form of the Good at the apex, illuminating all other Forms and providing the ultimate standard of value. The relationship between the Forms and the physical world is one of participation; objects in the physical world participate in the Forms to varying degrees, reflecting their imperfect resemblance to the ideal Forms. Plato's theory of Forms provides a framework for understanding morality, aesthetics, and epistemology, asserting that a just society, a beautiful artwork, and genuine knowledge are all ultimately grounded in the contemplation of the Forms.

Question 2

An open topic, chosen from the course content, for which the student must take into account the guidelines provided by the teaching team on the ÁGORA platform.

STUDENT RESPONSE:

The central role of the Forms in Plato's metaphysics, specifically their relationship to the sensible world and the process of knowledge acquisition, warrants detailed examination. The Forms, as eternal, unchanging, and perfect archetypes, exist independently of the physical world and are the true objects of knowledge. Sensible objects, conversely, are merely imperfect copies or shadows of the Forms, participating in them to varying degrees. Plato argues that true knowledge is not derived from sensory experience, which is inherently unreliable and subject to change, but rather from intellectual contemplation of the Forms. This process of recollection – *anamnesis* – posits that the soul, prior to embodiment, has already encountered the Forms and that learning is essentially a process of remembering what the soul already knows. The hierarchy of the Forms, with the Form of the Good at the apex, dictates the order of knowledge, progressing from the more accessible, yet ultimately illusory, Forms of mathematics and geometry to the highest and most profound understanding of the Good. Furthermore, the relationship between the Forms and the sensible world is not one of simple imitation, but rather a dynamic interplay where the Forms provide the standard against which the sensible world is judged, shaping and informing our understanding of it. The Demiurge's role in creating the sensible world, utilizing the Forms as blueprints, highlights the inherent tension and striving towards perfection within Plato's philosophical system.