

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.

Plato's concept of Being is deeply rooted in his theory of the World of Ideas or Forms. According to Plato, the World of Ideas is a realm of abstract, eternal, and perfect entities that underlie the imperfect, changing world we experience through our senses. The World of Ideas is the true reality, and the sensible world is just a shadow or imitation of this reality.

For Plato, Being is not something that can be attributed to the sensible world, which is characterized by change and becoming. Instead, true Being belongs to the World of Ideas, where entities are eternal, immutable, and perfect. The Ideas are the ultimate reality, and they are the source of the being and intelligibility of the sensible world.

In the World of Ideas, Plato posits the existence of a hierarchical structure, with the Idea of the Good at the top. The Idea of the Good is the ultimate source of being, truth, and intelligibility, and it is the cause of the existence and essence of all other Ideas. The other Ideas, such as Justice, Beauty, and Equality, are derived from the Idea of the Good and participate in its being and perfection.

Plato's theory of the World of Ideas is closely tied to his epistemology, as he believes that knowledge can only be achieved through the contemplation of the Ideas. The sensible world can be an obstacle to knowledge, as it is subject to change and deception. In contrast, the World of Ideas is the realm of true knowledge, where the soul can grasp the eternal and unchanging truth.

In summary, Plato's concept of Being is inextricably linked to his theory of the World of Ideas, which posits the existence of a realm of eternal, perfect, and abstract entities that underlie the sensible world. The World of Ideas is the true reality, and it is the source of being, truth, and intelligibility.

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 open topic chosen for this response is related to the concept of the "One" and its various interpretations in ancient Greek philosophy, particularly in the context of the Presocratic philosophers and their influence on later thought.

The concept of the "One" is central to understanding the development of Western philosophy, as it relates to the fundamental questions of unity, diversity, and the nature of reality. In the Presocratic period, philosophers such as Parmenides and Heraclitus presented distinct views on the "One." Parmenides argued for a static, unchanging unity, asserting that change is an illusion and that being is one, continuous, and indivisible. In contrast, Heraclitus posited a dynamic unity, suggesting that the world is in a constant state of flux, yet underlying this flux is a unifying principle or logos.

The Eleatic School, led by Parmenides, emphasized the idea of being as a singular, eternal, and unchanging entity. This perspective had significant implications for the development of metaphysics, as it raised questions about the nature of reality, the possibility of change, and the relationship between being and non-being.

The concept of the "One" continued to evolve with the contributions of Plato and Aristotle. In Platonic philosophy, the "One" is closely related to the theory of Forms, where the Form of the Good is considered the ultimate reality and source of unity for all other Forms. Aristotle, while critiquing certain aspects of Platonic thought, developed his own concept of the "One" in the context of his metaphysics, particularly in relation to the notion of substance and the unmoved mover.

The guidelines provided by the teaching team on the ÁGORA platform likely emphasized the importance of engaging with primary sources, analyzing the philosophical arguments presented by ancient thinkers, and contextualizing their ideas within the broader intellectual landscape of ancient Greece. Therefore, a comprehensive discussion of the concept of the "One" in ancient Greek philosophy would involve a detailed examination of relevant texts, such as Parmenides' "On Nature," Plato's "Parmenides," and Aristotle's "Metaphysics."

In conclusion, the concept of the "One" is a rich and complex theme that traversed the development of ancient Greek philosophy, influencing various aspects of metaphysics, epistemology, and the understanding of reality.

The development of the concept of the One in ancient Greek philosophy reflects a deep and abiding concern with understanding the fundamental nature of reality, from the monistic views of Parmenides and Heraclitus through the metaphysical elaborations of Plato and Aristotle, demonstrating a profound and ongoing inquiry into the unity and diversity of existence.