

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:

Plato's concept of Being is fundamentally rooted in his Theory of Forms, which posits a transcendent realm of eternal, unchanging, and perfect entities known as Ideas (eide). These Forms constitute the true reality, representing the essence of all things, such as Beauty, Justice, and the Good, which exist independently of the sensible world. The World of Ideas is the intelligible realm, accessible only through reason and dialectic, where the Form of the Good stands as the highest principle, illuminating all other Forms and granting them being and knowability. In contrast, the sensible world is a realm of flux and imperfection, composed of mere imitations or participations in the Forms, yielding only opinion (doxa) rather than true knowledge (episteme). Plato illustrates this ontological and epistemological dichotomy through the Allegory of the Cave and the Divided Line in the Republic, emphasizing that genuine understanding arises from ascending from sensory illusions to the contemplation of the Forms. The philosopher, through dialectical training, grasps the unity of Being in the Form of the Good, which underpins both the structure of reality and the ethical ordering of the soul and polis. This metaphysical framework establishes Being as immutable and intelligible, distinguishing it from the deceptive appearances of the physical world and affirming the primacy of the abstract over the concrete in the pursuit of truth.

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 Socratic Method: Maieutics and Ethical Inquiry in Plato's Apology and Meno. Socrates' maieutic method, derived from the metaphor of intellectual midwifery, functions as a systematic process to elicit innate knowledge through dialectical questioning, thereby challenging the Sophists' relativistic rhetoric. In Plato's Apology, Socrates employs irony to dismantle complacent assumptions, asserting that "the unexamined life is not worth living" (38a), while in the Meno, the famous slave boy demonstration illustrates how questioning leads to recollection of eternal truths, underscoring the method's epistemological foundation in anamnesis. Unlike the Sophists, who prioritized persuasive rhetoric for political ends, Socrates' dialectic seeks objective moral knowledge, framing virtue as teachable through rational inquiry. This method, rooted in Socratic ignorance (e.g., "I know that I know nothing"), establishes a transformative ethical framework where self-knowledge becomes the prerequisite for virtuous action, thereby redefining philosophy as a practice of care for the soul rather than mere discursive skill. Its legacy lies in positioning dialectic as the cornerstone of Western philosophical pedagogy, emphasizing that truth emerges not from authoritative assertion but from collaborative, critical examination of presuppositions.