COMPARACIÓN ENTRE LA FILOSOFÍA DE PLATÓN Y ARISTÓTELES

	PLATÓN	ARISTÓTELES
ONTOLOGÍA	Divide la realidad en dos mundos, el mundo de las esencias o ideas y el mundo de los objetos sensibles. El primero supone la verdadera realidad y el otro es el mundo de la mera apariencia.	Funde los dos mundos platónicos en uno solo, el sensible, la naturaleza, llena de sustancias formadas por materia y forma. La forma equivaldría a las esencias o ideas platónicas. La materia es la potencia de la sustancia y la forma es el acto. Todo en la naturaleza tiende a la realización de sus potencias, a su perfección. (teleologismo).
GNOSEOLOGIA	RACIONALISTA. Considera que las ideas están impresas en el alma y el camino del conocimiento es el del recuerdo o reminiscencia. (Ideas innatas). Este camino es el de la ascensión dialéctica desde la imaginación y la creencia (mundo sensible) pasando por el estudio de las formas matemáticas (diancia) hasta llegar al de las ideas puras o conocimiento verdadero.	EMPIRISTA. Considera que todo lo que podemos conocer es a través de la observación, mediante los sentidos. El entendimiento es como una página en blanco en la que no hay nada escrito, por lo tanto no cree en las ideas innatas. Conseguimos el conocimiento mediante la abstracción de materia y forma a partir de lo observado o percibido por los sentidos.
ANTROPOLOGÍA	DUALISTA. Concibe al hombre como compuesto de cuerpo y alma. El alma tiene tres partes: racional (actividad intelectual), irascible (pasiones nobles) y concupiscible (pasiones innobles). El alma es inmortal = pitagorismo. Por lo tanto la unión de alma y cuerpo es accidental, su lugar natural es el mundo de las Ideas.	HILEMORFICA Concibe al hombre como compuesto de alma y cuerpo, pero el alma es principio de vida y es mortal e inseparable del cuerpo. La unión de alma y cuerpo es natural y necesaria, puesto que el alma es la forma del cuerpo, que es la materia. Entiende el alma de una manera biologista y como el alma es principio de vida todo ser vivo tiene un alma. Alma vegetativa la tienen todos los seres vivos, encargada de la supervivencia. Alma sensitiva, la tienen los animales y el ser humano y es la encargada de los deseos y apetitos y la locomoción. Y el alma racional exclusiva del ser humano cuya función es la actividad intelectiva y la voluntad.
ÉTICA	INTELECTUALISMO MORAL. El que llega al conocimiento de la idea de bien, el sabio, es el virtuoso, hará necesariamente acciones buenas. La virtud por excelencia es la justicia, que se alcanza con el dominio de las pasiones por la razón, así cada parte del alma debe conseguir su excelencia o virtud, la racional la sabiduría, la irascible la fortaleza y la concupiscible la templanza, si cada una de ellas se cumple el hombre alcanzará el equilibrio, será justo, y por lo tanto fetiz. Eudaimonismo.	TERMINO MEDIO, ETICA PRACTICA. El ser humano alcanza la felicidad mediante el ejercicio de las virtudes (aquello que le es propio), las virtudes intelectuales (dianoéticas). Pero como no solamente tiene alma intelectiva, debe además, realizar las virtudes éticas, ejercitar el control y la moderación, es decir, llevar a cabo el uso de la razón en sus acciones habitualmente, como costumbre, hallando el término medio entre dos vicios o dos extremos. Si se practica el uso de la razón (dianoéticas) y la moderación o aplicación de la razón a las acciones como costumbre (éticas) el hombre verá realizado su ser y será feliz. Eudaimonismo.
POLÍTICA	UTOPISMO POLÍTICO, IDEALISMO. Sociedad ideal en la que cada clase de ciudadanos debe cumplir su función propia, y de acuerdo con la parte del alma que predomine en su ser, su virtud propia. Los artesanos se encargarán de la producción de los bienes, y su virtud será la templanza, los guerreros se encargarán de la defensa y su virtud será la fortaleza, y los filósofos deberán gobernar y su virtud será la sabiduría o prudencia. Si cada uno cumple de manera virtuosa su función se dará el equilibrio o justicia social. En la República ideal da igualdad de derechos y deberes a hombres y mujeres.	REALISMO POLÍTICO. Analiza y observa los hechos políticos reales (Constituciones), y clasifica las formas de gobierno en virtud del fin al que tienden, según tiendan al bien común o al interés particular. Pero no le interesa una clasificación abstracta sino buscar la estabilidad en un régimen, la clase media actúa como factor estabilizador de la sociedad. El régimen ideal será una mezcla entre oligarquia y democracia en una sociedad donde la clase media sea la más abundante. Sin embargo, Aristóteles sólo considera ciudadanos a los hombres libres que no se dedican al trabajo manual, descontando también de entre éstos, esclavos y mujeres. Para Aristóteles el ser humano es esencialmente político, tiene un ser social, es decir, sólo puede realizar sus potencialidades en sociedad.

Comparacion Entre Platon Y Aristoteles 1

Wenbin Ji

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