


المادة: الفلسفة والحضارات الشهادة: الثانوية العامة الفرع: آداب وإنسانيات نموذج رقم -2- المدة: ثلاث ساعات	الهيئة الأكاديمية المشتركة قسم: الفلسفة	 المركز التربوي للبحوث والإنماء
--	--	---

نموذج مسابقة (يراعي تعليق الدروس والتوصيف المعدل للعام الدراسي ٢٠١٦-٢٠١٧ وحتى صدور المناهج المطوّرة)

Choose One of the following subjects:

• **Subject One :**

The man who is subject to habit is like a sick person marching towards spiritual death.

- 1- Explain this judgment and identify the problem it raises. (9 points)
- 2- Discuss this judgment by relying on other theories. (7 points)
- 3- Do you think it is difficult, in our current lifestyle, to acquire habits? Justify your answer. (4 points)

• **Subject Two :**

Moral Conscience is acquired.

- 1- Explain this judgment and state the problematic it raises. (9 points)
- 2- Discuss this judgment in light of other theories. (7 points)
- 3- Do you believe - that we have to obey the imperatives of our moral conscience that are in conflict with the law? Justify your answer. (4 points)

• **Subject Three:**

As long as man lives in society, he is subject to its laws. He must adhere to its values and obey the imperatives where the community considers as "good", and forbid what society rejects as "evil". Otherwise, a moral sanction will be imposed; in this case, he could be isolated, shunned by his entourage, or harassed by merciless criticism.


It is not up to the individual to judge whether such conduct is acceptable or not. This moral system has always existed, and it is part of the collective consciousness. That's why everyone finds it good and clear, and there is no need to make a change, however small it may be.

In judging, we use collective "tools"; it is also the case of our emotions. A man out of the community (if he could survive) would have nothing human. So we need to adopt social values firmly and ensure that everyone does the same, or it would be absolute chaos.

Everything is conventional: from the alphabet to moral imperatives, to the aesthetic ideal; we have no right or power to ignore it.

S. Moscovici

- 1- Explain the main ideas of the text and identify the problem it raises. (9 points)
- 2- Discuss this theory by relying on other concepts. (7 points)
- 3- Do you think that we should start by changing the laws in order to change the mindset of the individual? Justify your answer (4 points)

المادة: الفلسفة والحضارات الشهادة: الثانوية العامة الفرع: آداب وإنسانيات نموذج رقم -2- المدة: ثلاث ساعات	الهيئة الأكاديمية المشتركة قسم: الفلسفة	 المركز التربوي للبحوث والإنماء
--	--	---

أسس التصحيح (تراعي تعليق الدروس والتوصيف المعدل للعام الدراسي ٢٠١٦-٢٠١٧ وحتى صدور المناهج المطورة)

SubjectOne:

First question: (9 points)

Introduction (2 points)

- Definition of habit:
- The origin of the term,
- The difference between habit and nervous tic, or reflex...

Problematic (2 points)

General (0.5 pt.):How do we judge habits?

Specific (1.5 pts.): Do they prevent free action?

- Are they at the service of man? Or, conversely, a danger and a barrier?

Thesis (5 points)

Preliminary idea (0.5 pt.):

- We have here a negative judgment: Man is "submitted" to habit. This dependency of man facing habit is humiliating. Men cannot resist, oppose, or let alone overcome it. (Alcohol, tobacco ...)

Explanation of the judgment (4 pts)

- Here is the paradox: he himself had made every effort to acquire the habits, to find himself subject to it. This "second nature" is tyrannical.
- There is danger of becoming slaves of our habits.
- There will not be any scope for thinking or creativity.
- We cannot learn new things.
- Our actions become mechanical.
- Habits interfere in our other activities.
- We feel highly disturbed when we have to make any adjustment or change in our routine like eating, sleeping, etc.
- There may be negative effects both physical and psychological.
- Man becomes incapable of creativity, especially in the intellectual sphere: The writer, artist, and scientist ... Affective habits lead to apathy. The heart, blind and hardened, no longer vibrates. At first, we suffer, we tend to rebel, but repetition gradually lessens the effect.

Creativity and coherence (0.5 pt.)

Second question: Discussion (7 points):

Transition (0.5 pt.):

- Habits help us for smooth functioning
- Habitual actions cost us little effort and less strain.

Internal review (1 pt.):

- Is there not a habit that makes it possible to succeed, to experience the joy of success?
- Is not the most experienced speaker also the most capable of improvising when necessary?

External review (3.5 pts.):

- Habits do not require our conscious attention.
- Habitual actions save our time.
- Habits make our movements simpler, quicker and more accurate.
- Our activities do not become tiresome. (no fatigue).
- Since the activities become automatic, we do not need our higher mental processes like thinking, reasoning, creativity, etc. for these activities and such abilities can be used for other better accomplishments.
- Good habits provide feelings of stableness and security.
- A mastery of the body and skill development foster creativity. The practice provides us with the "tools" of creativity.
- Habits are the fabric of life. Morality itself is only a tissue of habits. It is desirable to synthesize: the habit can be a tool as it can be the worst jail ...

Synthesis (1.5 pt.): It is desirable to synthesize: habit can be a tool as it can be the worst prison, but it still remains a necessity for man.

Creativity and coherence (0.5 pt.):

Third question: Personal opinion (4 points)

- **Explanation of the question (1 pt.):**

- **Justification (2.5 pts):**

- The candidate could answer this question affirmatively or negatively or dialectically, provided that he/she justifies his/her answer.

- The candidate can reply by:

- Yes. Our time is particularly unstable and changing. Our diet, our professional lives ... Everything changes.
- No. Habits help us to "keep root" when career, family, country ... seem threatened.

Creativity and coherence (0.5 pt.)

Subject Two:

First question: (9 points)

Introduction (2 points)

- You can start with the definition of the concept "moral conscience" (as distinct from psychological consciousness) and by observing that conscience can be relaxed in some people and demanding among others...

Problematic (2 pts.)

General (0.5 pt.): What is the origin of the moral conscience?

Specific (1.5 pts.): Is it innate? Or acquired?

- Does it presuppose existence to living it? Or it is a result of what is experienced?

Thesis (5 points)

Preliminary idea (0.5 pt.):

Empiricism seeks to explain all psychic life, including the moral life, by the mere combination of sensible experiences, without recourse to reason. For the empiricists, the moral conscience is acquired and it has its source in experience.

Explanation of the judgment (4 pts.)

- A broad philosophical movement asserts that the moral conscience is acquired:
- Freud: only the "Id" is innate, the superego (is the mark of socialization) it is the core of the moral conscience)
- Durkheim: "individual conscience" reflects the "collective consciousness" that is acquired. (Such as language)
- Marx: the superstructure (including moral values) is determined by the infrastructure, production relations, and social classes. So consciousness is acquired..
- All in all, out of social frame or in another social frame, or even in a different class ... the imperatives dictated by our conscience would seem absurd.

Creativity and coherence (0.5 pt.)

Second question: Discussion (7 points)

Transition (0.5 pt.):

On the other hand, individual consciousness is not always a mere reflection of the collective consciousness because it is incessantly enriched by the experience and the relations of the elite souls of the "heroes" as Bergson said.

Internal review (1pt.):

- It is difficult to support this thesis, it is refuted by many philosophers:
- Rousseau: man is good by nature....
- Bergson: morality is in us; when we learn, we feel it is obvious....
- Malebranche: There is in us a "divine breath", conscience is the proof...

External review (3.5 pts.):

Religious thought sees in the sense of moral obligation the consciousness we take of the divine law in our souls.

For Rousseau, moral consciousness is a divine instinct, absolutely infallible.

• Kant believes that the moral consciousness is an intuition of the will. Morality springs from the moral consciousness and is exercised in the world by the duties in which it is expressed in purely rational statements. By insisting on the universality of morality, Kant affirms that it is identical in the heart of every man.

Synthesis (1.5 pt.):

- In spite of their difference, these theories complement each other. Moral consciousness is neither inscribed in the very nature of the individual, nor is it created by society and education. If the faculties whose development gives rise to moral consciousness are innate, it is education that develops them.
- Moral conscience is constructed by coordinating its own freedom with the freedom of others.
- We can synthesize: Kant distinguishes "categorical imperative"; a simple value, which is innate.

Creativity and coherence (0.5pt.)

Third question: Personal opinion (4 points)

Explanation of the question (1 pt.)

Justification (2.5 pts):

- The candidate could answer this question affirmatively or negatively or dialectically, provided that he justifies his answer.
- The candidate can reply by:
 - Yes: it is our conscience that criticizes the dominant values and pushes to improve laws. We enjoy a critical spirit that makes us great.
 - No, we can point out that the laws should not be questionable. The foundations of our social life will be shaken.

Creativity and coherence (0.5 pt.)

Subject three: Text

First question: (9 points)

Introduction (2 points)

- You can launch the debate by emphasizing the exclusively human character of morality ...
- Or insisting on changes, even contradictions, which we observe in moral conceptions, in time and space...
- Or from the "case of conscience" that leave us indecisive, incapable of judging our actions, and / or those of others...

Problematic (2 points)

General (0.5 pt.): What is the origin of values?

Specific (1.5 pts.): What criteria can we adopt to judge our actions and those of others? What is "good"?

Thesis (5 points)

Preliminary idea (0.5 pt.)

- The text supports the sociological trend that says that society is the source of values, moral imperatives and forbidden (Durkheim).

Explanation of the text (4 pts.):

- The starting point is the recognition that man has always lived in society. This is evident: the primitive horde ... to the state, man has always belonged to a group. It is therefore right that the "I" is subject to "We."
- The text describes the "moral sanctions" that would be imposed on one who lacks these requirements: If the bullying and threats are not enough, the "evildoer" will be isolated, banished... (what was committed does not deserve criminal punishment, such as prison)
- Some communities are certainly more the "axes" than others, but it is impossible to ignore social morals.
- Following arguments:
 - Social morality exists before the individual, and is independent of his will.
 - You cannot judge otherwise. (The values of others seem absurd!) They are habits of thought.

- This concept draws its strength from the obvious: Out of a society (even if it is a mere supposition) there would be no need for morality. If "other" did not exist, no conduct would be reprehensible or admirable.
- The obvious conclusion: the Good is defined by the society.
- The moral conscience is acquired. One can develop this concept.

Creativity and coherence (0.5 pt.)

Second question: Discussion (7 points)

Transition (0.5 pt.): However, all the doctrines that identify value to an empirical element encounter a common difficulty which is that of bringing out a moral requirement of an element that starts from the fact alone.

Internal review (1pt.):

- The society is not infallible: the individual, who acquires critical thinking and freedom, has the right and duty to make any necessary changes.
- We are proud of the progress made: abolition of slavery, racism, and ... we do not admire the passive, lazy, the submissive.
- We venerate Mandela, Martin Luther King ... who dared to struggle to achieve a better world. ...

External review (3.5 pts.):

- We will expose later, other concepts:
 - Theological origin of values (Malebranche)
 - The Rational origin of values (Kant)
 - The socio – economic origin of values (Marx)
 - Moral conscience (Guyau, Spencer ...)

Synthesis (1.5 pt.):

The interaction of all these factors...

- And the predominance of a factor in some data ... (In a theocratic state, eg, the values depend on religion. This is not the case in a civil state).

Creativity and coherence (0.5 pt.)

Third question: Personal opinion (4 points)

Explanation of the question (1 pt.)

Justification (2.5 pts):

- The candidate could answer this question affirmatively or negatively or dialectically, provided that he justifies his answer.
- The candidate can reply by:
 - Yes, the progress in mentalities is too slow. It would even be urgent to impose then forge concepts. It prohibits violence, abuse, exploitation ...but not expecting everyone to be willing.
 - No. Laws must be passed. It would be fascism or repression to ignore the collective will. The law can translate the interests of an individual or a socialclass.

Creativity and coherence (0.5 pt.)