


<p>المادة: الفلسفة العامّة - لغة انكليزية الشهادة: الثانوية العامّة الفرع: الآداب والإنسانيات نموذج رقم: ٢ / ٢٠١٩ المدة: ثلاث ساعات</p>	<p>الهيئة الأكاديمية المشتركة قسم: الفلسفة</p>	
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Choose one of the following Subjects:

First subject:

Psychic acts frequently occur in healthy man as well as in the sick, thus, to be explained, they presuppose the existence of an unconscious psychic life.

- 1- Explain this judgment of "Freud" and state the problematic it raises. **(9 points)**
- 2- Discuss this judgment in the light of another point of view that emphasizes the primordial role of consciousness in psychic life. **(7 points)**
- 3- Do you think that a conscious will is enough to get rid of our bad habits? Justify your answer. **(4 points)**

Second subject:


The individual moral conscience is only the reflection of the collective moral conscience.

- 1- Explain this judgment of "Levi Brühl" and state the problematic it raises. **(9 points)**
- 2- Discuss this judgment in light of the conceptions that moral conscience is innate. **(7 points)**
- 3- Do you think that the use of violence is justified on the educational level? Justify your answer. **(4 points)**

Third subject: Text

Since every practical law represents a possible action as good and, on this account, for a subject who is practically determinable by reason, necessary, all imperatives are formulae determining an action which is necessary according to the principle of a will good in some respects. If now the action is good only as a means to something else, then the imperative is hypothetical; if it is conceived as good in itself and consequently as being necessarily the principle of a will which of itself conforms to reason, then it is categorical(...) There is an imperative which commands a certain conduct immediately, without having as its condition any other purpose to be attained by it. This imperative is categorical. It concerns not the matter of the action, or its intended result, but its form and the principle of which it is itself a result; and what is essentially good in it consists in the mental disposition, let the consequence be what it may. This imperative may be called that of morality.

- 1- Explain this text of Kant and state the problematic it raises. **(9 points)**
- 2- Discuss the thesis of the text by relying on other conceptions about the origin of the good and moral values. **(7 points)**
- 3- Do you think that the consecration of the individual to the service of his community brings him happiness? Justify your answer. **(4 points)**

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أسس التصحيح:

First subject:

First question: (9 pts.)

Introduction: (2 pts.)

- Thinkers draw our attention to mental acts that are considered "unconscious": certain hidden images, unwanted personal intentions, instincts that escape us, or ideas that are lost before being formulated.
- We even go as far as a certain "mix of ideas". In invention and inspiration, there is a stage where everything happens as if the ideas "develop" in this unconscious.

Problematic: (2 pts.)

General problem: (0.5) what controls our psychic life?

Specific problem: (1.5) is it true that the unconscious determines the psychic life? Or are all our actions subject to consciousness?

Thesis (5 pts.)

Preliminary idea (0.5 pt.): Indeed, this subject deals with the point of view of Freud who considers that the unconscious dominates the psychic life of man.

Explanation of the judgment (4 pts.):

- Some people give the impression that fate hunts them. This is indeed the case of the hysteric, the obsessed. Freud explains these manifestations by the formation of the unconscious.
- Freud studies human life from the moment of birth. The newborn is a set of needs, instincts, and desires that Freud calls "the id." Next comes directives concerning politeness, morals and values; this is how the "super-ego" is formed. However, man will not be torn between two equally opposite tendencies: precisely the conscious behavior, at the ego level, reconciles what opposes, in the way that best reflects the personality.
- Freud gives several proofs of the existence of the unconscious:
 - The slip: a verbal error that reveals what we would have liked to express.
 - The missed acts: the same error, this time is apparently insignificant at the level of behavior, action.
 - Forgetting is also embarrassing.

- Dreaming is by itself an unconscious message.

Creativity, coherence, language and consistency (0.5 pt.)

Second question: Discussion (7 pts.)

Transitional Idea: (0.5 pt.)

Despite the importance of the Freudian discovery, his thesis encountered several difficulties.

Internal criticism: (1pt.)

Freud asserts that everything that is repressed in the unconscious is always directly sexual, whereas according to Adler, repression is always related to inferiority, lack, or humiliation.

• Sartre contradicts Freud with a severe criticism. In his opinion, human creation is free. "I exist and I am free are two synonymous and equivalent propositions". The notion of the unconscious is a contradiction in terms.

External Criticism (3.5 pts.):

- Some philosophers reduce psychic life to consciousness.

- Hegel: "consciousness, without a question, is the relation of the " I "to an object, either inside or outside".

- Alain: "Consciousness is the knowledge of the self by the self, and the human person is the center who puts himself in the practice of deciding and judging.

- James: each state tends to integrate with a personal consciousness, a "me" which is the first datum of psychology. Consciousness is elective, it does not receive passively and equally all the solicitations: we do not keep all the memories, and we do not perceive all the details.

- Bergson judges that consciousness is an activity at the service of action. "Consciousness is the light immanent in the zone of possible actions or virtual activity that surrounds the action actually performed by the living being. It means hesitation or choice. "

Synthesis (1.5 pts.):

- The problem that our analysis of the subject aims at is a paradox. On the one hand, consciousness is a mode of being from which man derives all the benefits since he evaluates by means of this consciousness the possibilities of his action. On the other hand, the unconscious limits this consciousness and separates man from being the master in his own house. Finally, it is necessary to remember that consciousness and unconscious work together to ensure the balance of the personality.

Creativity, coherence, language and consistency (0.5 pt.)

Third question: (4 pts.)

Explanation of the question (1 pt.)

Justification (2.5 pts.):

- The candidate could answer this question affirmatively, negatively or dialectically, provided that the answer is justified.
- The candidate will judge freely:
 - Man, by his will and his determination, can do whatever he wants. If the acquisition of a habit is usually a conscious decision, its cessation requires an awareness and a will. (Stop smoking for example)....
 - Habit dominates us, even if we are aware of it, it controls us, and so it is necessary to resort to a treatment (addiction to electronic games).

Creativity, coherence, language and consistency (0.5 pt.)

Second subject:

First question: (9 pts.)

Introduction (2 pts.)

- The Human person has an attraction for the good and an aversion to evil.
- He / She experiences agreeable states, like the pride of having acted well and unpleasant states like the shame of having done wrong.
- All these acts reveal the existence of a moral conscience in each person, because it is from it that they are initiated.

Problematic (2 pts.)

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

Specific problem (1.5 pt.): Is the moral conscience acquired by education and the influence of society? Or is it of innate origin?

Thesis (5 pts.)

Preliminary idea (0.5 pt.): Indeed, this judgment follows from the principle according to which the moral conscience is acquired by education and the influence of society.

Explanation of the judgment (4 pts.):

- It is the collective moral conscience which explains in Durkheim and Levi Brühl the individual moral conscience.
- By observing the moral reality, Durkheim highlights two aspects:
 - The moral conscience that is in each individual, and outside of him/her
 - The set of customs that include obligations as well as notions of a certain ideal.
- He also notes the existence of collective moral judgments, such as the general outrage at some acts as well as the common admiration of others.
- What we call "moral conscience" is only the expression in our individual conscience, of the collective consciousness, of its ideal and of its imperatives.
- Give examples of everyday life...

Creativity, coherence, language and consistency (0.5 pt.)

Second question: Discussion (7 pts.)

Transitional idea (0.5 pt.): Despite the importance of the influence of society on the moral conscience, this theory raised many objections.

Internal criticism (1 pt.):

- The first objection may be directed against the collective conscience itself. Its notion seems unclear. Does Durkheim attribute to himself a knowledge of his own states as the notion of conscience requires? It's hard to accept that. The term conscience here seems to mean simply the "seat of psychic phenomena".
- Moreover, the moral conscience does not seem to be fully explained by the influence of society on the individual. In fact, the individual conscience sometimes opposes the social will, in the name of a "valid" ideal. In addition, individual factors often play a key role in the development of morality.

External criticism (3.5 pts.):

- The moral conscience is innate, those who admit that there is a faculty or an innate principle, through which we could attain good, are the theorists of moral innateness.
- It must be emphasized that religious thought sees in the sense of moral obligation that our conscience is of a divine law that is engraved in our souls.
- In his book "L'Emile", Jean-Jacques Rousseau considers the moral conscience a divine instinct, absolutely infallible, grasped by a sentimental instinct that people must illuminate using the lights that illuminate the heart.

As for Kant, he believes that the moral conscience is an intuition of the will. Morality springs from conscience and is exercised in the world by the duties in which it expresses itself purely in rational statements.

- In "The Two Sources of Morality and Religion," Bergson rallies to Rousseau with a particular emphasis on the "aspiration" produced by the insight which man is seized by the vital energy of constantly walking forward.
- Give examples of everyday life...

Synthesis (1.5 pt.):

- As a conclusion, we can propose the following philosophical principles:
 - Each society expresses the principle of respect for the person by laying down concrete practical rules. Knowing that they are not all of the same value, man must study these rules carefully
 - No act can be imposed as a general rule.
 - Each balanced moral judgment must ask the question about the meaning of each conduct.
 - Moral judgment must always take into consideration the social dimensions of behavior.

Creativity, coherence, language and consistency (0.5 pt.)

Third question: (4 pts.)

Explanation of the question (1 pt.)

Justification (2.5 pts.):

- The candidate could answer this question affirmatively, negatively or dialectically, provided that the answer is justified.
- The answer can be:
 - Affirmative: Education itself is a violent act in many ways. The practice of education implies that young people are forced to adopt behaviors, values and customs that go beyond their convictions, which is why the teacher has always resorted to verbal, physical or intellectual violence to impose his vision of education ...
 - Negative: The goal of education is to refine souls and bring them to love each other, to tolerance and other peaceful values that renounce violence in all its forms. Therefore, any recourse to violence is not justified in education. Education is not violent.

Creativity, coherence, language and consistency (0.5 pt.)

Third subject:

First question: (9 pts.)

Introduction (2 pts.)

- "The Good is what everyone has to do". It is the antithesis of evil, namely, "all that is an object of disapproval and against which man must struggle"
- The Good is the normative concept to which we return to define the positive or negative value of human conduct.
- This text raises the problem of the origin of the Good.

Problematic (2 pts.)

General problem (0.5 pt.): What is the origin and source of Good and moral values?

Specific problem (1.5 pt.): Is reason the main source of good and values? Or is it pleasure that is the true source of these values?

Thesis (5 pts.)

Preliminary idea (0.5 pt.): Indeed, this text belongs to "the moral duty" according to which normally it refers to the good intention of the will that leads man to act out of duty.

Explanation of the text (4 pts.):

- The purpose of the thesis of the text: Kant defines the imperative, expressed by the verb duty: Only the categorical imperative is moral and leads to Good.
- The text begins by indicating that we must distinguish the hypothetical and categorical imperatives. In the first case, the action is a means for a result. In the second, the action is good in itself.
- Only the categorical imperative expresses the law of morality.
- Moreover, for Kant, nothing is good without restriction, nothing is properly moral in this world except for good will. That is to say, a good intention, not by its results, but by its own inner will.
- Good will is the will to act out of duty and out of pure respect for the moral law.
- Good will finds its principle in practical reason, which is expressed by the categorical imperative, the only strictly moral imperative which commands unconditionally.

This is how the meaning of Kantian maxims is clarified.

(The learner will use his skills to explain and enrich the text)

Creativity, coherence, language and consistency (0.5 pt.)

Second question: Discussion (7 points)

Transitional idea (0.5 pt.): However, this theory of Kant encountered several difficulties:

Internal criticism (1 pt.):

Kant remains a prisoner of this primordial attitude when he reduces the moral law to a form of formal universality, and excludes from morality all that is not done out of respect for the law. In other words, all that is done by affectivity.

- Kant does not distinguish, for example, between a sensible feeling of possessive love and a devoted love that targets the beloved person in his/her autonomy, and hence in his spiritual aspect.

External criticism (3.5 pts.):

- For the hedonist, the fundamental norm of the goodness of an act, or in other words, the supreme good, is pleasure.

- An act that gives pleasure is good, while the act that causes pain is bad.

- The hedonist chooses between the most enduring pleasures and the most intense pleasures. He/she must decide whether it is desirable to refuse immediate pleasures for the sake of the general good, and whether intellectual pleasures are preferable to physical pleasures.

Aristippus of Cyrene defines the end of human existence in pleasure, towards which the nature of man tends. Sensibility is the only judge of good and evil.

- Epicurus developed a structured system of thought that made pleasure, especially intellectual pleasure, the supreme good.

Synthesis (1.5 pt.):

- The multiplicity of moral goodness and value theories reveals real divergences in fundamental conceptions about man.

- However, it is clearly remarkable that the various theories agree on the following conclusion: the human mind is characterized by a moral activity on the rise.

Creativity, coherence, language and consistency (0.5 pt.)

Third question: (4 pts.)

Explanation of the question (1 pt.)

Justification (2.5 pts.):

- The candidate could answer this question affirmatively, negatively or dialectically, provided that the answer is justified.

- The answer can be:

- Positive: True happiness is a high spiritual feeling and therefore cannot be achieved simply by obtaining physical pleasures and personal benefits. So many rich people are miserable, and so many poor people are happy. Many people find happiness by giving and not taking.

- Negative: Self-interest is the basis of happiness. It is egoism that controls man rather than altruism.

Creativity, coherence, language and consistency (0.5 pt.)