

الدرجة العظمى (٦٠)
الدرجة الصغرى (٣٠)
عدد الصفحات (٧)

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[٦١]
الدور الثانى
(نظام حديث)

I- Philosophy

Answer to question (1): (Obligatory)

(The student should answer four items of three marks each. $4 \times 3 = 12$)

A) The social evidence that Philosophers of Freedom depend on to support their position:

This evidence is represented by what is known as "the means of social control" prevalent in society, which implicitly acknowledges individual freedom and demands the individual to control and direct it to the public good. Customs and traditions are means of social control. The law is an official / state of social control. Each of these types sets certain penalties for acts which do not comply with the social system. Individuals are punished for the consequences of their misdeeds if they are harmful and they are rewarded for their good deeds. The idea of reward and punishment implies that man is free and this why he is responsible for his deeds, but if he has no choice, laws and punishments would not have existed.

B) Kant distinguishes between two types of rational orders in the moral sphere:

They are the conditional orders and the absolute orders. Conditional orders: are subjected to a certain condition, so a moral act is here a means to achieve other objectives and such orders are not valid for the establishment of morals that have to be sought for their own sake. Examples of these conditional orders:

- 1- If you want to go to heaven in the hereafter be good to the poor and do good deeds.
- 2- If you want to get the recognition of society, don't tell lies and always say the truth.

Absolute orders are the ones which are unconditioned sought for themselves and directly derived from reason. These are the only true moral acts. Examples: be good to the poor and do good deeds.

(Two marks for explanation and one mark for the example.)

(Any other reasonable and correct example is accepted.)

C) There are several critiques of Positivist Communitarians: Such as:

- 1- Overlooking the role of religion as divine revelation, claiming that ethics is just a social phenomenon.
- 2- An individual is not simply a chess piece controlled by society. Communitarians claimed that the individual conscience involves the collective conscience and that an ethical act is a reflection of a collective desire. However they overlook the fact that there are individuals who influenced societies and change their very nature, such as revolutionaries leaders and scientists who can shape the values of society.
- 3- Relativity of ethic and its changeability: the assertion that ethics is relative is not something to be proud of because it may lead to the disintegration of the moral system of all humanity and the destruction of all measures and ethics would vary

with different social situations making it difficult to tell what is good and what is bad.

- 4- Ethics is normative by definition: this has always been the case since the oldest civilizations, in the same manner as aesthetics and logic where there are norms or measures that a moral act has to observe regardless of what goes on in society. Humanity needs general principles and common values and unchangeable ethics to guide all humans regardless of time and place. This is the mission of ethics in its normative form and its reflective philosophical perspective and there is nothing wrong with that. Ethics is not an empirical science which studies existing moral phenomenon. To do so is simply to leave an enlightened place and go into the darkness.

(Other logical answers are acceptable)

D) Al- Farabi divides pleasure into two types:

Physical and psychological – immediate and delayed, so is pain. A man can control the desire to get immediate pleasure by imagining delayed pain. This makes it possible to avoid misdeeds. In the same manner, he will imagine delayed pleasure to go on with doing a good painful deed. Pleasures are sensory and these are physical pleasure. They are easy to get and short-lived and this is not an act of goodness. A psychological or mental pleasure has to do with reason, such as the pleasure of knowledge and this is hard to get. Man realizes virtue by moderation in satisfaction.

(Other logical answers are acceptable)

Answer to question (2):

(Four items, the student is to choose only three of them – $3 \times 3 = 9$ marks)

A) The three qualities of the moral sense in Shaftsbury's view:

1- Emotional and non-reflective:

Moral Sense is in-built in man. It is not physical but rather like what people called the sixth sense or the aesthetic sense.

2- Innate and universal:

It is not acquired. But rather natal. Consequently its moral judgement is general and absolute. It is peculiar to the human species.

3- Can be developed:

By good education and environment. Also, it can be destroyed by bad education and evil environment.

4- Spontaneous in distinguishing good from evil:

By intuition not by reasoning or justifying.

5- Autonomous:

It does not depend on other objectives, such as personal interest. Neither is it related to reason or the principles of logic. Because it is emotional and intuitive.

6- Self-rewarding:

It rewards itself. For, a personal to do a moral act is to respond to his own moral sense and achieve psychological satisfaction and peace of mind, and doing the opposite causes pain.

B) The critiques directed at Miskawayh's moral approach:

Miskawayh established an Islamic ethics, but several critiques were directed at it, such as:

1- He was much influenced by Plato's classification of the self and Aristotle's view of virtue which he had hardly changed.

2- He could have extracted a new approach from the Holy Quran entire and independent in ethics and morals. But he stopped at some simple social aspects in Islam overlooking a wealth of other ethical aspects.

3- He made moral virtues definite and fixed although the moral life is by nature lively and renewable.

C) Al-Ghazali argues that there are many types of graces in life:

1- Graces of the self-represented by the four virtues (wisdom, bravery, chastity and justice).

2- Graces of the body: These are health, strength, beauty and long-life.

3- External graces: these include money, family, status and good lineage.

4- Graces or God-given blessings, which include God's guidance, enlightenment and providence.

D) Revolt against despotism and the divine rights of kings were two reasons for Rousseau's call for freedom:

Europe was generally ruled by despotic monarchies depending on what was known as the divine right of kings, which meant that a king was the shade of god on earth, and that God relegated his authority to him. So all the king's orders were to be taken as Godly ordains that must not be contradicted. That also meant the negation of individual freedom.

Answer to question (3):

(Four items, the student is to choose only three of them – $3 \times 3 = 9$ marks)

(1 mark for the tick and two marks for giving reason)

A) To Hume, ideas based on the senses: (True)

The reason: Hume analysed the human knowledge and concluded that the abstract whole mental ideas that exists in the mind such as the concept of "human" are in fact extracted from partial materialistic things that we realized from the external world with our senses, for example John, Sam and Paul. Consequently, thought necessarily became a mental image for sensual realized things. This means that the sensual materialistic necessity controls the incorporeal thought in mind.

B) The beginning of the fall of the Western civilization is one reason for the rise of Sartre's Existentialism: (True)

The reason: The increasing of the maturity of the current western civilization bears the seeds of its inclination and the introductions of its gradual decay. That represents an inevitable end for each civilization runs out of all its potentials and began to fade out gradually. The current western civilization exhausted most of its possible mental potentials. So, it gave the opportunity to the invitation of implausibility to appear and the absurdity and carelessness to spread in many aspects of the western society.

Sartre's Existentialism appeared in these conditions to express those characteristics in a philosophical form, and to assure the human exist and to urge him to rebel the society dominating in an attempt of making him feel his own autonomous identity.

C) Egoism is a principle of human life according to Utilitarians: (True)

The reason: Man by nature seeks his own happiness and his own pleasure. He spontaneously avoids what causes pain and harm without other's guidance. That's because man by nature is egoistic and utilitarian. In fact, every good behaviour one sees in the society is disguised selfishness because of the society constraints, and because man is afraid of declaring the truth lest he should face apparent disapproval from others. Man's best moral hope is to achieve public good through achieving private benefits.

D) The function of the power of the intellect according to Al-Farabi is to store sensory images: ((False)

The reason: In Al-Farabi's view, man depends on his intellectual power to identify what helps him achieve his moral objectives i.e. what is truly good and avoid the evil that excessive power of the intellect might bring about. This is possible not only by the will power but by what Al-Farabi calls "nature" As a lion is by nature brave or the fox is by nature cunning, some people are by nature good or bad as a result of the excess of this power of the intellect.

II- Logic

Answer to question (4): (Obligatory):

(The student should answer four items of three marks each. (3 × 4 = 12 marks))

A) The definition of axiom traditionally and contemporary:

An axiom is an issue which is self-evident, i.e. in need of no proof. In modern times, it is an issue which doesn't belong to the discipline. We are dealing with but to another discipline which is more general than it.

B) The difference between perfect and imperfect induction:

Perfect induction: this is where all the elements of the subject under study are examined then judgements are made. If I want to know how many seats there are in this room I need to count all the seats in it one by one to give a number (e.g there are 12 seats.) If I want to know the number of people who voted in an election I do the same by examining the name lists or by counting the vote cards in the poll box. This is sometimes called statistical deduction of summative deduction. It is clear that this kind can be used only for the number of pupils in a school or a town but not with indefinite numbers such as the particles of objects such as metals and plants, etc. It would be useless.

Imperfect or scientific induction: This is where a researcher examines a sample of the phenomenon under study to come to a conclusion which he generalizes on the rest of the phenomenon. For example, a piece of iron or copper to say that a metal expands by heating, this is the method used in physical sciences.

(If the student gave another correct and logical answer, he would take the mark.)

C) Logic is one criterion of critical thinking:

This means that a critical thinker organizes his ideas and creates coherence to convey the intended meaning clearly or to come to a reasonable conclusion. The following questions can be used to detect this: does the discourse make sense? Do ideas follow each other logically coming to a clear conclusion? Are there contradictions among ideas or statements? Do the reasons given lead to the conclusions by necessity?

D) Some scholars argue that the humanities are a branch of physical sciences:

Those who support the statement can say the following: They are physical in the broad sense of the word, if it means everything that exists in reality and the subject of the humanities exists in reality and researchers can perceive it directly.

Those who reject the statement can say the following: The humanities are by definition different from the physical sciences, because their subject is man and man is not like other natural phenomenon. Man is a class by himself, a unique phenomenon in the real world. Therefore the humanities are not a branch of the physical sciences.

(Other logical answers are acceptable)

Answer to question (5):

(Four items, the student is to choose only three of them – (3 × 3 = 9 marks)

A) The steps of the modern scientific method:

- 1- The formal hypothesis.
- 2- Organizing the conclusion which proceed from the hypothesis by the use of mathematical deduction.
- 3- Verfyng the conclusions by observation and experimentation.

B) Every mathematical pattern has its own definitions:

Mathematical definitions are a set of concepts or assumptions of special significance to the mathematical pattern. This why mathematician are keen on defining them from the beginning so as to avoid all confusion or ambiguity. For example, some definitions which Euclides provided in his geometry: a dot is a thing that doesn't consist of parts, a line is what has length of no width, a surface has only length and width.

(Any other correct examples are acceptable).

C) Critical thinking is both analytical and skeptic:

Critical thinking is skeptic:

It is based on critical questions which search for reliable knowledge.

Critical thinking is analytical:

It approaches things and issues analytically and this evolves explication comparison, inference and continuous evaluation.

(Other logical answers are acceptable)

- D) 1-** The main issue of the text is: natural reserves are a national wealth – issuing laws to protect reserves – protecting natural reserves is a national duty.

(Any other main issue expressing the subject is acceptable)

- 2-** The logical argument of the text according to the deduction line:

P1: The world tends to issue special laws for natural reserves.

P2: Natural reserves are a scientific and monumental wealth.

P3: There have to be laws tp protect these areas to keep the scientific and monumental wealth.

C. The world is holding conferences to protect these reserves.

(The premises order or number are not a must)

Answer to question (6):

(Four items, the student is to choose only three of them – $3 \times 3 = 9$ marks)

A) Mathematics is the science of continuous and discontinuous quantity: (True)

The common definition of mathematics is that it is the science of quantity (continuous and discontinuous). Like any other science it has to have a subject, and its subject is quantity or the amount independent of matter. That is conceptual quantity, a mathematician is concerned with numbers not the things numbered. This quantity is divided into two categories: the continuous, such as surfaces and sizes, or discontinuous such as numbers. Some branches of mathematics study continuous quantity and these are geometry and mechanics. And other branches which study discontinuous quantity. And these are arthematics and algebra.

B) Fallacies of the stage are the mistakes that a person makes because of his human nature: (False)

Explanation, fallacies of the theatre are the mistakes that man makes as a result of being influenced by famous thinkers and philosophers, taken what they say uncritically as if his mind were a spectator in a theatre watching actors passively. Examples of abound in the history of science as scientist of the seventeenth century disbelieved Galileo because he set things that Aristotle didn't say and he was about to pay his life for that.

C) A scientific hypotheses is a temporary explanation of a phenomenon under investigation: (True)

It is a temporary explanation because it is not yet tested by reality, and consequently we don't know whether it is right or wrong. If it is proved by experiment it becomes a definitive explanation of the phenomenon that is a scientific law. In other words, a scientific hypothesis is the first step towards establishing a law.

D) Critical thinking aims at evaluating different points of view impartially: (True)

The purpose of critical thinking is to scrutinize and evaluate different views impartially and objectively to get to the best solution to the problems. And reason is the tool to do this as it puts all possibilities into consideration and follows its pros and cons deciding what can be accepted or rejected. The main concern being applicability not just the formal value of arguments or issues.

انتهى نموذج الإجابة