



Schola Europaea

Office of the Secretary-General  
Pedagogical Development Unit

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Orig.: EN

## **Philosophy Syllabus – 4 periods – S6-S7**

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**APPROVED BY THE JOINT TEACHING COMMITTEE AT ITS MEETING OF 12 AND 13 OCTOBER 2017 IN BRUSSELS**

**Entry into force**                      on 1 September 2018 for S6  
   on 1 September 2019 for S7  
   1<sup>st</sup> Baccalaureate session in June 2020

**Attainment descriptors:**

   on 1 September 2019 for S6  
   on 1 September 2020 for S7  
   1<sup>st</sup> Baccalaureate session in June 2021

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<sup>1</sup> Further to the decision of the BIS taken by Written Procedure PE 2020/16 on 15 May 2020, the approved written examination material for **Philosophy 4 Periods** for use with the new marking system in the European Baccalaureate was inserted in the syllabus.

## I. General Objectives of the European Schools

The secondary section of the European Schools has the two objectives of providing formal, subject-based education and of encouraging students' personal development in a wider social and cultural context. Formal education involves the acquisition of knowledge and understanding, concepts and skills within each subject area. Personal development takes place in a range of spiritual, moral, social and cultural contexts. It involves an awareness of appropriate behaviour, an understanding of the environment in which students work and live, and a development of their individual identity.

These two objectives, which are in practice inseparable, are nurtured in the context of an enhanced awareness of the richness of European culture. Awareness and experience of a shared European life should lead students towards a greater respect for the traditions of each individual country and region in Europe, while developing and preserving their own national identities.

The students of the European Schools are future citizens of Europe and the world. As such, they need a range of competences if they are to meet the challenges of a rapidly-changing world. In 2006 the European Council and European Parliament adopted a European Framework for Key Competences for Lifelong Learning. It identifies eight key competences which all individuals need for personal fulfillment and development, for active citizenship, for social inclusion and for employment:

1. communication in the mother tongue
2. communication in foreign languages
3. mathematical competence and basic competences in science and technology
4. digital competence
5. learning to learn
6. social and civic competences
7. sense of initiative and entrepreneurship
8. cultural awareness and expression

The European Schools' curriculum seeks to develop all of these key competences in the students.

The teaching of Philosophy is not only a discipline that transverses the eight key competences of the European Framework but it also has the specific capacity of allowing the student to study themselves in a uniquely integrated and coherent way.

The Four-Period Philosophy program responds directly to both the formal and personal ambitions of the European Schools and fits in naturally with all the key competences of the European framework. This is due to the fundamentally transverse and holistic nature of the subject.

This can be seen clearly through the competences that Philosophy enables the students to acquire.

Firstly, with respect to *knowledge*; this curriculum enriches the vocabulary of students by enabling them to acquire many key concepts in philosophy that have passed into everyday

language. Philosophy, with its great traditions of European thought, enables the student to understand the power of ideas that have been defined, defended and developed throughout the history of the subject.

Secondly, with respect to *skills*; the rigour that characterises philosophical reasoning, requires the students to develop cross-curricular competencies which are useful for both their personal and professional life. The students will develop their skills of listening, taking notes and actively discussing. Likewise, their reading skills will progress through the challenge of decoding the often complex original texts of the authors, and learning how to write formal, structured and personally informed philosophical essays in response.

Thirdly, in terms of *attitudes*; the students' encounter with philosophical methods and ideals both requires and extends certain key qualities. Most particularly: openness, understanding, humility, questioning, an ability to change perspective, critical thinking and tolerance.

The aim of the **European Framework of Key Competencies**, which seeks to make pupils capable of coping with societal changes, clearly corresponds to the general aim of philosophy as they are both concerned with human development in its fullness. The content, the learning objectives, and the didactic approach of Philosophy looks to advance their skills of communication, logical and scientific reasoning, and their ability to undertake technical and methodical work. Moreover, the subject advances their social and civic skills; such as initiative, sensitivity and cultural expression.

The *skill of communication* is critical, both in life and in Philosophy. The discipline of philosophy makes a significant demand on the student's ability to read and understand the ideas of a text and their ability to listen to a speaker in a discussion. In response, they must express themselves, either orally or in writing, by using the technical concepts acquired with a consistency of reasoning.

In epistemology, *logical and scientific skills* are particularly targeted through the interdisciplinary reflections on the domain of science and knowledge in general. In fact, throughout the course, these skills are developed as the students need to construct articulate responses in the arguments of their essays.

The use of *information and communication technology* (ICT) resources has become indispensable for a modern course in Philosophy. ICT offers the teacher a key, universal and practical tool for research, for writing and for sharing. Using ICT also offers an opportunity to reflect on their advantages and their dangers.

*Learning to learn* is another skill that the philosophical discipline advances. The exploration of the open questions of philosophy accustoms students to research, collaboration and develops a critical approach to information. This enables them to form a temperament that is resilient, autonomous, open and independent.

The whole program, through its methods, skills and specific contents, also contributes to the development of key *social and civic skills*. The art of free discussion, plays a fundamental role in all democratic societies. Developing the student's ability to articulate their thoughts in a

reflective way, both orally and in writing, prepares them to integrate into society, as citizens with intellectual and moral autonomy.

Philosophy places an emphasis on making links between ideas and the modern world, it also stresses the need for intercultural understanding. Central to this task is the call of Philosophy to be bold enough to move beyond one's ego, confront alien ideas, accept the plurality of views, and take an active part in public debate with a spirit of openness and trust.

The four domains which define the content of the course (epistemology, ethics, political philosophy and anthropology) all have a clearly social and civic value. This is because they promote, by their reflexive nature, the pupil's self-awareness as an agent who is becoming a lifelong learner. Philosophy invites them to assume their freedom and responsibility as a citizen and offers them a chance to nurture their own identity.

*The spirit of initiative and entrepreneurship* can be found in all the dimensions of the course. Indeed, the philosophy course teaches independence of mind and courage, creativity and problem solving, engagement and the ability to convince.

Finally, *sensitivity and cultural expression* are also reflected in the various aspects of the program. The final competence of the course explicitly stipulates that, in constructing a personal opinion, the student should involve all their academic and general knowledge, drawing on their own personal culture. This includes their private reading, awareness of films, media and culture, their social experiences, travel, and any other personal reflections.

The actual syllabus of philosophy is in line with the spirit, requirements and objectives of the *Déclaration de Paris (UNESCO, 1995, réf. 171EX/12)*.

## II. Didactic principles

The following didactic principles are in line with the Teaching Standards of the European Schools (2015-09-D40). They are the basis for teaching and learning in Philosophy 4 periods. They are not exhaustive.

Teaching and learning are organised in the following way.

- The teacher is a model of systematic and critical reflection, analysis, discourse.
- The teacher is a guide who takes care to offer a plurality of questions, arguments and responses.
- The teacher supports the students in their study of a long text, whilst also promoting texts in their original language for the students who can access them.
- All the competences of the course are developed through oral, writing and reading tasks. These tasks require the students to be receptive and to take initiatives as they produce their autonomous responses.
- The student's knowledge and cultural, social and personal experience are incorporated.
- The student strengthens his sense of initiative and creative thinking through written and oral projects in groups and individually.
- Account is taken of individual student needs.
- A variety of teaching aids, including IT and diverse texts in the linguistic sense of the term, i.e. extract of philosophical books, articles, images films, songs, and video games, etc. are utilized.
- Student's learning may occur both in and out of the classroom.
- The student is trained to organize his thoughts both orally and on paper, equitably.
- The student learns to understand, compare, to assess and to incorporate diverse arguments, perspectives, and cultures etc.
- The student is confronted systematically with philosophical problems which are existentially meaningful for him.
- The student is invited to recognize and create links across disciplines, and adopt a systematic global approach to philosophical problems.
- The student regularly analyses texts, from antiquity to today.
- The student is central as an active learner and agent in the learning process i.e. he is aware of his responsibility for his own learning experience.
- The students is included, consulted as far as possible in the process and assessment of the course.

### III. Learning Objectives

#### *Analytical competence*

The student is able to make links between his knowledge in philosophy, his culture and his personal experience. He will learn to:

- identify philosophical areas, linking them relevantly and with intellectual curiosity to the contemporary world
- link ideas, based on evidence, and diverse ways of knowing including the cross-cultural
- acknowledge the limits of human faculties and language
- dare to overcome egocentric, ethnocentric and stereotypical thinking
- acknowledge and understand ideas other than one's own
- critically appreciate the power of philosophical ideas, discourse, texts and other forms of human expression
- move from the concrete to the abstract, from the particular to the general, and vice versa
- develop an intellectual agility within discourse by freely using different registers, levels, voices and domains, etc.

#### *Evaluative competence*

Faced with a philosophical problem, the student will be able to build, develop and justify an independent point of view; he will learn to think methodically:

- define and rigorously use concepts and terminology of philosophy
- identify philosophical problems correctly
- explore, shape and sustain pertinent and sound responses to the problems
- recognise contradictions, dubious premises and invalid conclusions
- articulate a coherent and critical, sequential and progressive response which includes multi-perspectives
- exchange arguments and contra-arguments.

#### *Creative competence*

The student will become more autonomous, developing an attitude that values:

- thinking independently and crafting ideas
- overcoming limiting illusions
- courage and empathy
- critical reflection
- the value of doubt, ambiguity and uncertainty
- the habit of investigating the essence and complexity of the world
- engaging in a dialogue, debate, etc

#### IV. Contents

The domains are defined into basic concepts and sub-concepts and these represent the *compulsory* part of the course. By fixing these basic co-ordinates to the syllabus the evaluation between different sections can be harmonised. The accompanying questions (see Annex 2) are not obligatory; they are there simply to illustrate the sorts of issues that can arise from the consideration of these compulsory concepts.

To enrich his lessons a close study of the contents invites the teacher to approach all the doctrines, concepts, sub-concepts and questions with others that are not explicitly noted in the syllabus. He is *free* to explore, for example, Methaphysics, Religious Belief, and Eudaimonism, Kantianism, Mind Body problem etc.

The teacher is free to find his own approach to the elementary theories and concepts within a domain. He can contour his teaching according to his own philosophical priorities or questions and those of the class, and if he wishes, he can add further dimensions to the domains. The teacher will draw on a range of classical and contemporary philosophers.

The two years of teaching Philosophy can be subdivided into four domains included in this program. This division is aimed at making the teaching of philosophy courses more easily harmonised within each school. Here is a possible chronological order that schools might choose to adopt:

- 1<sup>st</sup> Semester of s6 : Epistemology
- 2<sup>nd</sup> Semester of s6 : Ethics
- 1<sup>st</sup> Semester of s7 : Political Philosophy
- 2<sup>nd</sup> Semester of s7 : Anthropology

This division was proposed to facilitate harmonisation between sections, without compromising the freedom to teach.

<b>DOMAIN: EPISTEMOLOGY</b>	
<b>Theories:</b>	<b>Concepts</b> Sub-concepts
<b>Empiricism, Rationalism, Scepticism</b>	<b>Knowledge</b> Opinion Experience Reason Certainty Doubt Intuition Emotion Representation  <b>Truth</b> Relativism Theory and Model Criterion Method Observation Experimentation Principle of Falsifiability  <b>Reality</b> Idea The limits of Knowledge Illusion
<b>DOMAIN: ETHICAL PHILOSOPHY</b>	
<b>Theories</b>	<b>Concepts</b> Sub-concepts
<b>Hedonism, Utilitarianism, Deontology</b>	<b>Liberty</b> Determinism Will Free will  <b>Happiness</b> Pleasure Duty Desire Passion Suffering  <b>Morality</b> Responsibility Autonomy Foundation Moral conscience

	<p>Good and Evil</p> <p><b>Values</b>  Relativism  Universalism  Justice  Moral Law</p>
<b>DOMAIN: POLITICAL PHILOSOPHY</b>	
<b>Theories</b>	<b>Concepts</b> Sub-concepts
<b>Social Contract Theory, Liberalism, Democracy</b>	<p><b>The State</b>  State of Nature  Political systems  Power and Violence  Society  Freedom and Equality</p> <p><b>Law and Justice</b>  The Social Contract  Legality and legitimacy  Human Rights  Inequality  The Right of Revolution</p> <p><b>Citizenship</b>  Rights and Duties  Alienation and Liberation  Cosmopolitanism</p>
<b>DOMAIN : Anthropology</b>	
<b>Theories</b>	<b>Concepts</b> Sous-concepts
<b>Essentialism, Existentialism</b>	<p><b>Language</b>  Communication  Thoughts  Sign  Media</p> <p><b>Technology</b>  Homo Faber  Homo Economicus  Ecology  Work</p> <p><b>Aesthetics</b></p>

	Representation Nature Creativity Beauty  <b>Identity</b> Meaning and Absurdity Personality Social identity Gender
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## **V. Assessment**

Assessment measures the student's level in relation to the learning objectives.

Formative assessment: by way of teacher observations, tests, written and oral work, and student self/peer assessment, the student will know his level and how he is progressing.

Summative assessment is made in line with the European Baccalaureate regulations. See also Annex 1

### **5.1. Attainment descriptors**

At the end of the Philosophy 4 course student competences will be assessed via a written exam (philosophical essay) or oral exam. These are the indicators:

- Identification of key philosophical problem(s)
- Construction and justification of autonomous view
- Rational use of academic knowledge
- Degree of philosophical reflection and analysis
- Linkages between ideas and examples within at least two philosophical domains
- Linkages between the theoretical/conceptual, and contemporary experience, culture, etc.
- Relevant use of philosophical terminology.

Mark	Denominator	Alphabetical mark	Descriptors
9-10	Excellent	A	<p>The student identifies key philosophical problem(s) accurately and clearly.</p> <p>The student constructs and justifies fully, in-depth and methodically his/her independent critical view.</p> <p>The response is characterised by purposeful rigour, intellectual flair and originality.</p> <p>The student demonstrates in-depth and detailed academic/philosophical knowledge and uses it at the right moment with precise reasoning.</p> <p>The student demonstrates a rigorous, subtle and complex degree of analytical reflection and grasp of ambiguities and contradictions (even if not flawless).</p> <p>The student makes detailed links between at least two philosophical domains, with real perception and articulate skill. Judicious examples are chosen.</p> <p>The student shows a precise and cogent capacity to link the abstract and conceptual with her/his own experience, contemporary culture, etc. Originality and plasticity of intellectual response is very apparent.</p> <p>The student uses philosophical terminology and concepts precisely, lucidly and relevantly.</p>
8–8.9	Very good	B	<p>The student identifies key philosophical problem(s) clearly.</p> <p>The student constructs and justifies his/her independent critical view in a methodical way avoiding assumptive reasoning. There may be moments of originality.</p> <p>The student demonstrates very good academic/philosophical knowledge and uses it with precise reasoning.</p> <p>The student demonstrates very good analytical reflection and a sound, usually consistent, grasp of ambiguities and contradictions.</p> <p>The student demonstrates a very sound grasp of at least two philosophical domains, showing a very solid grasp of linkages between them, as well as some understanding of their complexity.</p> <p>The student shows a confident and consistent capacity to link the abstract and conceptual with her/his own experience, contemporary culture, etc.</p> <p>The student nearly always uses relevant and appropriate philosophical terminology.</p>
7-7.9	Good	C	<p>The student identifies a key problem(s) well and clearly enough.</p> <p>The student constructs and justifies his/her independent critical view well.</p> <p>The student demonstrates sound academic/philosophical knowledge and reasoning.</p>

			<p>The student demonstrates analytical reflection and some grasp of ambiguities and contradictions well enough.</p> <p>The student demonstrates a good grasp of at least two philosophical domains, showing an awareness of their complexity and of links between them.</p> <p>The student makes links between the abstract and the concrete, and also with his/her experience, contemporary culture, etc.</p> <p>The student uses philosophical terminology relevantly and appropriately, generally speaking.</p>
6-6.9	Satisfactory	D	<p>The student identifies a key philosophical problem.</p> <p>The student constructs and justifies his/her independent critical view.</p> <p>The student demonstrates some academic knowledge and basic reasoning.</p> <p>Some valid argumentation.</p> <p>The student demonstrates a satisfactory grasp of at least two philosophical domains and attempts to demonstrate links between them. He/she shows some understanding and awareness of the complexity of the domains.</p> <p>The student makes some links between the abstract and his/her concrete experience and culture.</p> <p>The student attempts to use some philosophical terminology.</p>
5-5.9	Sufficient	E	<p>The student identifies a key problem partially only.</p> <p>The student makes an attempt to construct an independent, critical viewpoint.</p> <p>The student demonstrates a limited degree of academic knowledge and basic reasoning.</p> <p>Some valid argumentation.</p> <p>The student shows basic knowledge of one field and attempts to make links with another.</p> <p>An attempt is made to relate theory and contemporary experience.</p> <p>Limited use of philosophical terminology.</p>
3-4.9	Weak (Failed)	F	<p>The student does not identify at all convincingly any key philosophical problem(s) relevant to the question.</p> <p>A superficial response, with inadequate and limited reasoning/structure, palpable lack of purpose, poor conceptual and academic grasp, and overly narrow and/or overly broad generalisations. It may be highly subjective, demonstrating a very limited capacity to link the abstract with the concrete, cultural and experiential.</p>
0-2.9	Very weak. (Failed)	FX	<p>The student does not identify at all convincingly any philosophical problems relevant to the question.</p> <p>An extremely superficial response, with fragmented reasoning and structure, very poor conceptual and academic understanding, and little to no convincing demonstration of an understanding of complexity and/or cultural aspects.</p>



## **PHILOSOPHY 4 WRITTEN EXAMINATION**

**DATE:**

**LENGTH OF THE EXAMINATION: 240 minutes (4 hours)**

**PERMITTED EQUIPMENT: None**

**INSTRUCTION:**

You must respond to the compulsory question by constructing a coherent philosophical essay. You should express your point of view based on the philosophy that you have studied and on your personal, cultural experiences and academic knowledge.

You should establish links between the compulsory question and the text, and at least two of the four philosophical domains<sup>2</sup> that you have studied. You can also freely use the other documents and the guiding questions.

**Evaluation:**

An overall mark of 10 will be given on the following evaluation criteria:

- The identification of key philosophical problem(s)
- The construction and justification of autonomous view
- The rational use of academic knowledge
- The degree of philosophical reflection and analysis
- The links between ideas and examples within at least two philosophical domains
- The links between the theoretical/conceptual, and contemporary experience, culture, etc.
- The relevant use of philosophical terminology

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<sup>2</sup> epistemology, ethical philosophy, political philosophy, and anthropology

## Compulsory Question

How complete can our human understanding of the universe be?

### Compulsory supporting document

The value of philosophy is, in fact, to be sought largely in its very uncertainty. The man who has no tincture of philosophy goes through life imprisoned in the prejudices derived from common sense, from the habitual beliefs of his age or his nation, and from convictions which have grown up in his mind without the co-operation or consent of his deliberate reason. To such a man the world tends to become definite, finite, obvious; common objects rouse no questions, and unfamiliar possibilities are contemptuously rejected. As soon as we begin to philosophize, on the contrary, we find ... that even the most everyday things lead to problems to which only very incomplete answers can be given. Philosophy, though unable to tell us with certainty what is the true answer to the doubts which it raises, is able to suggest many possibilities which enlarge our thoughts and free them from the tyranny of custom. Thus, while diminishing our feeling of certainty as to what things are, it greatly increases our knowledge as to what they may be; it removes the somewhat arrogant dogmatism of those who have never travelled into the region of liberating doubt, and it keeps alive our sense of wonder by showing familiar things in an unfamiliar aspect.

(Bertrand Russell, "Problems of Philosophy", Chapter XV, 1912.)

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#### Guiding Questions:

- What obstructions face those who attempt to gain a full understanding of the universe?
- To what extent can scientific knowledge be complete?
- What moral or political dangers might arise from far reaching truth claims?

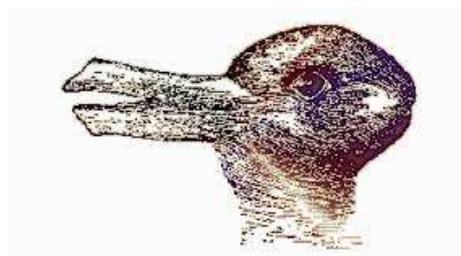
#### Other document:

"Ever since the dawn of civilization, people have not been content to see events as unconnected and inexplicable. They have craved an understanding of the underlying order in the world. Today we still yearn to know why we are here and where we came from. Humanity's deepest desire for knowledge is justification enough for our continuing quest. And our goal is nothing less than a complete description of the universe we live in."

(Stephen Hawking, Speech at the Para-Olympics opening ceremony, London 2012)

#### Other document:

Ludwig Wittgenstein, Duck-rabbit illusion,  
Philosophical Investigations, 1953.





## **PHILOSOPHY 4 ORAL EXAMINATION**

**DATE:**

**LENGTH OF THE EXAMINATION: 20'**

**PERMITTED EQUIPMENT: None**

**INSTRUCTION:**

You must respond to the question by constructing a coherent philosophical presentation. You should defend your point of view based on the philosophy that you have studied and on your personal, cultural experiences and academic knowledge.

You should establish links between the question and the text, and at least two of the four philosophical domains<sup>1</sup> that you have studied. You can also freely use the other documents.

During the oral, the examiners can intervene to ask questions and develop different lines of thinking, to enable you to complete your presentation.

**Evaluation:**

An overall mark of 10 will be given on the following evaluation criteria:

- The identification of key philosophical problem(s)
- The construction and justification of autonomous view
- The rational use of academic knowledge
- The degree of philosophical reflection and analysis
- The links between ideas and examples within at least two philosophical domains
- The links between the theoretical/conceptual, and contemporary experience, culture, etc.
- The relevant use of philosophical terminology

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<sup>1</sup> epistemology, ethical philosophy, political philosophy, and anthropology

## Compulsory Question

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(Bertrand Russell, "Problems of Philosophy", Chapter XV, 1912.)

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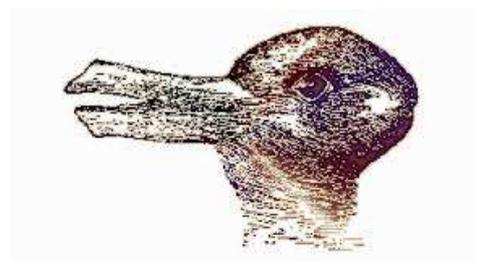
#### Other document:

"Ever since the dawn of civilization, people have not been content to see events as unconnected and inexplicable. They have craved an understanding of the underlying order in the world. Today we still yearn to know why we are here and where we came from. Humanity's deepest desire for knowledge is justification enough for our continuing quest. And our goal is nothing less than a complete description of the universe we live in."

(Stephen Hawking, Speech at the Para-Olympics opening ceremony, London 2012)

#### Other document:

Ludwig Wittgenstein, Duck-rabbit illusion,  
Philosophical Investigations, 1953.



# **Philosophy 4 Written Examination**

## **Examination Paper Specific Marking Scheme**

### **Proposed Solutions + Rubric**

#### **[Sample paper]**

The compulsory question being broad, a large range of answers can qualify as good answers.

Generally speaking, a good essay will be well structured, take a clear, identifiable position with regard to the compulsory question, and will use both academic knowledge and independent reasoning to defend the position taken.

One important presupposition for a very good performance is to demonstrate an awareness that this question is one of the key issues in philosophy in general and a question that has been at the heart of philosophic discussion throughout history.

As indicated by the guiding questions, the answer to this question might be focused around a discussion of any of the four subject domains, crossing over into at least one other subject domain as required by the task and the criteria.

The following areas of the syllabus could inform the student's independent discussion of the question:

#### Epistemology

- Knowledge
- Opinion
- Experience
- Reason
- Certainty
- Doubt
- Intuition
- Emotion
- Representation
- Truth
- Relativism
- Theory and Model
- Criterion
- Method
- Observation
- Experimentation
- Principle of Falsifiability
- Reality
- Idea
- The limits of Knowledge
- Illusion

### Ethical philosophy

- Liberty
- Happiness
- Morality
- Responsibility
- Autonomy
- Foundation
- Relativism
- Universalism

### Political philosophy

- Power and Violence
- Society
- Freedom and Equality

### Anthropology

- Essentialism
- Existentialism
- Meaning and Absurdity
- Creativity

			<b>Generic Matrix Philosophy P4*</b>			
<b>Tasks</b>	<b>Competences</b>	<b>Weight in %</b>	<b>Learning objectives</b>	<b>Question</b>	<b>Evaluation/ marking</b>	<b>Weight in points</b>
<b>Philosophical essay</b>	<p>Analytical competence: The competence to make links between knowledge in philosophy, personal culture and personal experience.</p> <p>Evaluative competence: The competence to (being faced with a</p>	<b>100%</b>	<ul style="list-style-type: none"> <li>- identify philosophical areas, linking them relevantly and with intellectual curiosity to the contemporary world</li> <li>- link ideas, based on evidence, and diverse ways of knowing including the cross-cultural</li> <li>- acknowledge the limits of human faculties and language</li> <li>- dare to overcome egocentric, ethnocentric and stereotypical thinking</li> <li>- acknowledge and understand ideas other than one's own</li> <li>- critically appreciate the power of philosophical ideas, discourse, texts and other forms of human expression</li> <li>- move from the concrete to the abstract, from the particular to the general, and vice versa</li> <li>- develop an intellectual agility within discourse by freely using different registers, levels, voices and domains, etc.</li>   <li>- define and rigorously use concepts and terminology of philosophy</li> <li>- identify philosophical problems correctly</li> </ul>		<p>Examination Paper specific marking scheme</p> <p>(Proposed answers and Rubric for the correction of the written examination)</p>	100

	<p>philosophical problem) build, develop and justify an independent point of view.</p> <p>Creative competence: The competence to think autonomously, with a philosophical attitude.</p>		<ul style="list-style-type: none"> <li>- explore, shape and sustain pertinent and sound responses to the problems</li> <li>- recognise contradictions, dubious premises and invalid conclusions</li> <li>- articulate a coherent and critical, sequential and progressive response which includes multi-perspectives</li> <li>- exchange arguments and contra-arguments.</li>   <li>- thinking independently and crafting ideas</li> <li>- overcoming limiting illusions</li> <li>- courage and empathy</li> <li>- critical reflection</li> <li>- the value of doubt, ambiguity and uncertainty</li> <li>- the habit of investigating the essence and complexity of the world</li> <li>- engaging in a dialogue, debate, etc</li> </ul>			
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<b>Paper-Specific Matrix Philosophy P4*</b>						
<b>Tasks</b>	<b>Competences</b>	<b>Weight in %</b>	<b>Learning objectives</b>	<b>Question</b>	<b>Evaluation/ marking</b>	<b>Weight in points</b>
<b>Philosophical essay</b>	<p>Analytical competence: The competence to make links between knowledge in philosophy, personal culture and personal experience.</p> <p>Evaluative competence: The competence to (being faced with a philosophical problem) build, develop and justify an independent point of view.</p> <p>Creative competence: The competence to think autonomously, with a philosophical attitude.</p>	<b>100%</b>	<p>Rational use of academic knowledge Make links between ideas and examples within at least two philosophical domains. Make links between the theoretical/conceptual, and contemporary experience, culture, etc.</p> <p>Construct and justify an autonomous view Apply philosophical reflection and analysis Use of relevant philosophical terminology</p> <p>Identify the key philosophical problem(s)</p>	<p>Instruction: You must respond to the compulsory question by constructing a coherent philosophical essay. You should express your point of view based on the philosophy that you have studied and on your personal, cultural experiences and academic knowledge.</p> <p>You should establish links between the compulsory question and the text, and at least two of the four philosophical domains that you have studied. You can also freely use the other documents and the guiding questions.</p>	Paper specific marking scheme (Proposed answers and Rubric for the Correction of Written Examinations)	100

\*Comment: It is essential that all competences be tested holistically

## PHILOSOPHY 4 PERIODS RUBRIC

General descriptor and mark /10	Mark /100	Descriptive assessment scale - Philosophy Baccalaureate exams (oral & written) - According to the attainment descriptors (see Chapter V, 5.1)
<b>A</b> <b>Excellent</b> <b>But not flawless performance</b>  <b>10-9.0</b>	<b>90.00-100</b>	<ul style="list-style-type: none"> <li>• The student identifies key philosophical problem(s) accurately and clearly.</li> <li>• The student constructs and justifies fully, in-depth and methodically his/her independent critical view.</li> <li>• The response is characterized by purposeful rigor, intellectual flair and originality.</li> <li>• The student demonstrates in-depth and detailed academic/philosophical knowledge and uses it at the right moment with precise reasoning.</li> <li>• The student demonstrates a rigorous, subtle and complex degree of analytical reflection and grasp of ambiguities and contradictions (even if not flawless).</li> <li>• The student makes detailed links between at least two philosophical domains, with real perception and articulate skill. Judicious examples are chosen.</li> <li>• The student shows a precise and cogent capacity to link the abstract and conceptual with her/his own experience, contemporary culture, etc. Originality and plasticity of intellectual response is very apparent.</li> <li>• The student uses philosophical terminology and concepts precisely, lucidly and relevantly.</li> </ul>
<b>B</b> <b>Very good Performance</b>  <b>8.9-8.0</b>	<b>80.00–89.99</b>	<ul style="list-style-type: none"> <li>• The student identifies key philosophical problem(s) clearly.</li> <li>• The student constructs and justifies his/her independent critical view in a methodical way avoiding assumptive reasoning. There may be moments of originality.</li> <li>• The student demonstrates very good academic/philosophical knowledge and uses it with precise reasoning.</li> <li>• The student demonstrates very good analytical reflection and a sound, usually consistent, grasp of ambiguities and contradictions.</li> <li>• The student demonstrates a very sound grasp of at least two philosophical domains, showing a very solid grasp of linkages between them, as well as some understanding of their complexity.</li> <li>• The student shows a confident and consistent capacity to link the abstract and conceptual with her/his own experience, contemporary culture, etc.</li> <li>• The student nearly always uses relevant and appropriate philosophical terminology.</li> </ul>

<b>C</b> <b>Good</b> <b>Performance</b>  <b>7.9-7.0</b>	<b>70.00-79.99</b>	<ul style="list-style-type: none"> <li>• The student identifies a key problem(s) well and clearly enough.</li> <li>• The student constructs and justifies his/her independent critical view well.</li> <li>• The student demonstrates sound academic/philosophical knowledge and reasoning.</li> <li>• The student demonstrates analytical reflection and some grasp of ambiguities and contradictions well enough.</li> <li>• The student demonstrates a good grasp of at least two philosophical domains, showing an awareness of their complexity and of links between them.</li> <li>• The student makes links between the abstract and the concrete, and also with his/her experience, contemporary culture, etc.</li> <li>• The student uses philosophical terminology relevantly and appropriately, generally speaking.</li> </ul>
<b>D</b> <b>Satisfactory</b> <b>performance</b>  <b>6.9-6.0</b>	<b>60.00-69.99</b>	<ul style="list-style-type: none"> <li>• The student identifies a key philosophical problem.</li> <li>• The student constructs and justifies his/her independent critical view.</li> <li>• The student demonstrates some academic knowledge and basic reasoning, some valid argumentation.</li> <li>• The student demonstrates a satisfactory grasp of at least two philosophical domains and attempts to demonstrate links between them. He/she shows some understanding and awareness of the complexity of the domains.</li> <li>• The student makes some links between the abstract and his/her concrete experience and culture.</li> <li>• The student attempts to use some philosophical terminology.</li> </ul>
<b>E</b> <b>Performance</b> <b>Corresponding</b> <b>to the</b> <b>minimum</b>  <b>5.9-5.0</b>	<b>50.00-59.99</b>	<ul style="list-style-type: none"> <li>• The student identifies a key problem partially only.</li> <li>• The student makes an attempt to construct an independent, critical viewpoint.</li> <li>• The student demonstrates a limited degree of academic knowledge and basic reasoning. Some valid argumentation.</li> <li>• The student shows basic knowledge of one field and attempts to make links with another.</li> <li>• An attempt is made to relate theory and contemporary experience.</li> <li>• Limited use of philosophical terminology.</li> </ul>
<b>F</b> <b>Weak</b> <b>performance</b> <b>almost</b> <b>entirely failing</b>	<b>30.00-49.99</b>	<ul style="list-style-type: none"> <li>• The student does not identify at all convincingly any key philosophical problem(s) relevant to the question.</li> <li>• A superficial response, with inadequate and limited reasoning/structure, palpable lack of purpose, poor conceptual and academic grasp, and overly narrow and/or overly broad generalisations. It may be highly subjective, demonstrating a very limited capacity to link the abstract with the concrete, cultural and experiential.</li> </ul>

4.9-3.0		
<b>FX*</b>  <b>Weak performance entirely failing</b>  <b>2.9-0</b>	0-29.99	<ul style="list-style-type: none"> <li>• The student does not identify at all convincingly any philosophical problems relevant to the question.</li> <li>• An extremely superficial response, with fragmented reasoning and structure, very poor conceptual and academic understanding, and little to no convincing demonstration of an understanding of complexity and/or cultural aspects.</li> </ul>

## Annex 2: Possible questions

<b>DOMAIN: EPISTEMOLOGY</b>		
<b>Theories:</b>	<b>Concepts</b> Sub-concepts	<b>Possible Questions</b>
<b>Empiricism, Rationalism, Scepticism</b>	<p><b>Knowledge</b></p> <p>Opinion Experience Reason Certainty Doubt Intuition Emotion Representation</p> <p><b>Truth</b></p> <p>Relativism Theory and Model Criterion Method Observation Experimentation Principle of Falsifiability</p> <p><b>Reality</b></p> <p>Idea The limits of Knowledge Illusion</p>	<p>How much should we trust opinions?</p> <p>Is experience the only source of knowledge?</p> <p>Is there such a thing as universal reason?</p> <p>What do I know? How do I know?</p> <p>How can I be sure not be mistaken?</p> <p>What are the conditions of knowledge?</p> <p>Is it possible to know without emotions?</p> <p>What is the relationship between subject and object?</p> <p>To each one his own truth?</p> <p>To what extent can we know things in science?</p> <p>What should the criteria for truth be?</p> <p>Can the principle of truth be avoided?</p> <p>What makes a theory scientific?</p> <p>To know, is it enough to observe?</p> <p>Is the value of an experiment measured by its effectiveness?</p> <p>What does it mean 'to prove' something?</p> <p>Is reality just a product of the mind?</p> <p>Does modern science enable us to know everything?</p> <p>What are the limits of human knowledge and understanding?</p>

<b>DOMAIN: ETHICAL PHILOSOPHY</b>		
<b>Theories</b>	<b>Concepts</b> Sub-concepts	<b>Possible Questions</b>
<b>Hedonism, Utilitarianism, Deontology</b>	<b>Liberty</b> Determinism Will Free will	Do the constraints of life determine our existence? Is free will absolute? Is free will compatible with determinism?
	<b>Happiness</b> Pleasure Duty Desire Passion Suffering	Is the pursuit of pleasure commensurate with the pursuit of happiness? Do we have a duty to be happy? Is wisdom the absence of desires? Is it a mistake to be passionate? Is happiness always connected to unhappiness?
	<b>Morality</b> Responsibility Autonomy Foundation Moral conscience Good and Evil	Are we responsible for our choices? Is a sense of duty necessarily opposed to freedom? Can we abandon the need for a universal moral code? Are we always free in our decision making? What deserves respect? Are good and evil relative?
	<b>Values</b> Relativism Universalism Justice Moral Law	Are there any real moral truths? How can a moral consensus be reached in a globalized world? How can we decide if an action is just or not? Are there universal moral laws which transcend positive laws?

<b>DOMAIN: POLITICAL PHILOSOPHY</b>		
<b>Theories</b>	<b>Concepts</b> Sub-concepts	<b>Possible Questions</b>
<b>Social Contract Theory, Liberalism, Democracy</b>	<p><b>The State</b> State of Nature Political systems Power and Violence Society Freedom and Equality</p> <p><b>Law and Justice</b> The Social Contract Legality and legitimacy Human Rights Inequality The Right of Revolution</p> <p><b>Citizenship</b> Rights and Duties Alienation and Liberation Cosmopolitanism</p>	<p>Is it possible to imagine a society without a State? Is democracy the worst form of government except for all those other forms that have been tried? Is violence against the State justifiable? Can man live outside of a society? Is a concern for freedom compatible with a concern for equality?</p> <p>Is there a social contract? Is what is legal necessarily just? Are the Rights of Man a useful fiction? Does justice entail treating everyone the same? Is the right to revolt a good thing?</p> <p>How much of society should depend on the State? Up to what point should the State be obeyed? How much of a citizen can we consider ourselves to be without engaging in society? Is it utopian to want to be a citizen of the world?</p>

<b>DOMAIN : Anthropology</b>		
<b>Theories</b>	<b>Concepts</b> Sous-concepts	<b>Possible Questions</b>
<b>Essentialism, Existentialism</b>	<p><b>Language</b> Communication Thoughts Sign Media</p> <p><b>Technology</b> Homo Faber Homo Economicus Ecology Work</p> <p><b>Aesthetics</b> Representation Nature Creativity Beauty</p> <p><b>Identity</b> Meaning and Absurdity Personality Social identity Gender</p>	<p>Why does Philosophy consider a reflection on language to be fundamental? What does it mean to think rationally? Do we talk to learn or to control? Is everything a sign? Is language necessarily explicit?</p> <p>Is man a technological animal? Infinite growth or unavoidable decay? Are Economics and Ecology compatible? Does work make us free?</p> <p>Is art necessarily a transgression? Is art opposed to nature? Why is artistic activity associated with the idea of creation? Does art have to be beautiful?</p> <p>Does life have any meaning? Must we consider our lives like a work of art? Should we stay the same in a world that is changing? What decides gender?</p>