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Selected Problems of Assessment in Teaching Philosophy

Introduction

Assessment is an essential element of the teaching process. "The theory and practice of contemporary education is constantly evolving and moving towards new approaches to learning and teaching".¹ Philosophical disciplines and subjects in the context of teaching at secondary school have their didactic specifics. These are also manifested in the assessment process, which is a rather complex issue. Philosophy has a specific status. The view that philosophy is a scientific discipline is a minor one (Marx, Husserl, etc.). Most philosophers believe it is a discipline that is not directly a science. It can be, among other things, a metatheory of science. Since, according to the mainstream view, philosophy is not a science, its assessment exhibits specificities that differentiate it from assessment in the special sciences.

¹ Ružena Žarnovičanová. Tímea Zafková, "Inovácie v pedagogicko-psychologickej dimenzii prípravy vysokoškolských učiteľov", in: *Pedagogická spôsobilosť učiteľov vysokých škôl* (Trenčín: Trenčianska Univerzita Alexandra Dubčeka, 2008), 152.

Clarification of the subject of philosophy and its subdisciplines

In order to clarify the particularities of assessment in philosophy, we need to address two important issues. The first issue is the existence of several parallel definitions of philosophy. The second issue is the considerable structuration of philosophical disciplines. The first issue is notorious. While Heidegger, after the turn, speaks of the end of philosophy and its replacement by thought, Aquinas sees philosophy as the doctrine of the final causes of things, Marx speaks of the passing of the stage of descriptive philosophy and its replacement by a philosophy that will change the world, and Comte sees philosophy as a generalizing unified knowledge of the highest degree of generality. Even Constantine the Missionary provided his understanding of philosophy. "Constantine understood philosophy in the sense of the second (knowledge of things Divine and human) and the fourth (becoming like God) meanings of earlier definitions, with the addition of the Christian sense of acting in accordance with the image of God".² It is, therefore, difficult to look for one definition of philosophy. Rather, one can work with several plausible definitions and move freely in the philosophical territory, from clarifying the meaning of sentences and correcting language to analytic metaphysics, whose paths were sketched by the recently deceased Kripke, to phenomenological and eidetic reduction, to postmodern perceptions of philosophy, to tackling the fundamental existential problems of man. This has been expressed rather freely by Maco, according to whom the function of philosophy should be seen in clarifying what is obscure, confused, or paradoxical and recommending new, modified rules in place of the old ones.³ He is even freer when he claims that philosophy is a meaningful intellectual activity "aimed primarily at solving theoretical problems that escape the control of special-science discourses".⁴ Such a working hypothesis can be used to address the themes of the didactics of philosophy. Despite a rather broad understanding of the nature of philosophy, it should be remembered that philosophy has an object which lies in the individual philosophical disciplines.

² Ján Zozuľák, "Philosophical, anthropological and axiological aspects of Constantine's definition of philosophy", *Ethics and Bioethics (in Central Europe)* 11 (1–2) (2021): 14.

³ Róbert Maco, "Čo je filozofia?", In *Metafilozofické skúmania* (KO&KA, 2015).

⁴ Marek Mikušiak, "Jazyk a metóda metafilozofie", *Filozofia* 72 (4) (2017): 312.

The second problem lies in the broad range of philosophical disciplines. The traditional understanding of philosophical disciplines includes among these disciplines those that exhibit considerable autonomist aspirations, logic, ethics, and aesthetics. Notwithstanding the broad context of debates about their nature and membership in philosophy, we will accept the historical perception that regards the above disciplines as philosophical for our didactic investigations. In doing so, we will include in the field of didactic reflection all the traditional philosophical disciplines, from logic to aesthetics. In addition, of course, we must recognize the history of philosophy, which has a specific place in acquiring the foundations of philosophy. The space of our reflection thus becomes highly structured. Ultimately, this has a significant impact on the issue of assessment.

The specificity of philosophical disciplines and their teaching

“Philosophy is not something that can be said to be done simply by occupying institutional space or a classroom subject, that is, the fact that one enters school and takes on a philosophy class load means, in a more formal sense, that one is the teaching of philosophy”.⁵ Its nature is manifold. We perceive that the field of our reflection is a conglomerate that is largely heterodox. It is indeed a field of various herbs. Thus, the approach to the pupil in terms of assessment must be specific already in terms of the differentiation between the various philosophical disciplines and the history of philosophy. In doing so, great specificities emerge, making assessment different from this didactic activity in most special sciences. As Šuch reminds us, we know open (with a broad and concise answer) and closed (dichotomous, assigning, ordering) tasks.⁶ We can demonstrate this with the example of chemistry. Any question aimed at specific knowledge can be answered in terms of only one answer in almost the absolute majority unless it happens to have two solutions. For example, the question of what forms of tartaric acid (2,3-hydroxybutyric acid) we know has exactly three answers. It is right- and left-handed tartaric acid and mesotartaric acid. Most assessment questions in the special sciences are focused just like this – on one or a few specific findings. A serious

⁵ Walter O. Kohan. “Challenges to think about... the teaching of Philosophy”, *Cuestiones de Filosofía* 11 (2009): 2.

⁶ Juraj Šuch, *Vybrané kapitoly z didaktiky filozofie* (Prešov: Prešovská Univerzita, 2022), 44.

deviation from the correct answer means an incorrect answer, which signifies that the student's specific real knowledge is absent. A similar approach can be taken to assessment in many exact science disciplines.

Of course, such factual questions cannot be excluded from the assessment process in philosophical disciplines. However, it is important to be aware of the distinct specificity that runs through the philosophical disciplines and the history of philosophy. The scope for various perspectives on a single problem or question is wider than most special sciences. It is a problem of hermeneutics interpretation, which need not be the only one. Certainly, issues with multiple interpretations occur in several special sciences (history, physics, etc.). This difference significantly impacts the area of teaching objectives, which also carries over into the area of assessment.

This also has implications for assessment. In this context, it is important to note that postulating a question is impossible in many cases, as in assessment in the special sciences. While in most problems, one can pose a question in the special sciences to which there is one expected meaningful answer, such an approach is often treacherous in the philosophical domain. The problem is particularly acute in the written assessment. In philosophy, relatively few questions can be formulated in terms of an unambiguous answer in writing, compared to the special sciences. The range becomes even narrower if we postulate closed questions in written form. While this is possible in principle, the questions must be formulated carefully so that they cannot be answered in multiple ways.

There are several examples to compare assessment in philosophy and selected disciplines. Sociology has relatively precise laws; it is an exact science. One can ask precise questions from the point of view of sociological methodology, for example: "What is the role of the theoretical analysis of a problem in a social project?". History can ask precise questions, such as "In what year did the Roman-German emperor grant the Bohemian king the Golden Bull of Sicily?". It is impossible to ask procedural questions about the methodology of philosophy in a clear sense. For example: "Which epistemological direction did René Descartes follow?". It is also impossible to ask unambiguous questions in a similar sense within most philosophical disciplines (with the exception of questions that are valid in one logical system of logic) because within disciplines there are many parallel theories. For example, we can introduce a problem: "How should the problem of euthanasia be approached?" It is best to entrust this problem as a task for creative writing, development through the prism of personalism (Wojtyła, Krąpiecz), ethics of

social consequences, predominant utilitarianism (Singer) and other anthropological and ethical concepts. This problem can also be solved by combining concepts. It sounds interesting to compare Spinoza and the ethics of social consequences.⁷ We can also answer the question “what is real?” through the metaphysical arguments of Buddhist philosophy.⁸

Assessment in the history of philosophy

The history of philosophy is not a systematic philosophy. Therefore, in this area, we evaluate the understanding of various doctrines, factual knowledge, and knowledge of the realities of certain philosophical schools, individual philosophers, and their works primarily. “The History of Philosophy is indeed the main tool in the teaching of Philosophy and, for Philosophy, source of permanent inspiration”.⁹ The influence of philosophers on their followers, the genesis of ideas, etc., is also a field of assessment. Here, we are not asking for our views or our vision of philosophical problems; the didactic goal is to gain knowledge of the history of philosophical thought, which we need to verify by assessment. The assessment of any history of philosophy of the great civilizations, e.g., Indian philosophy,¹⁰ has its specificities. There is one more problem here: the ambiguity of some interpretations. This is particularly the case with ancient philosophy. On the other hand, there is also some progress in ancient philosophy, especially in the grasp of the interpretations of the pre-Socratics (abandoning the peripatetic point of view) and in the field of Socratic studies, but also, for example, in the research on the small Socratic schools. “A therapeutic approach to reading Socratic literature of the 4th century BC is based on the assumption that Socrates depicted in the Socratic dialogues is not only a tireless investigator (as in early Plato) or a model of ethical conduct (as in Xenophon), but also a healer engaged in the cure of souls”.¹¹ While the view of early Plato, and even earlier Xenophon, was favoured, today, historians of philosophy con-

⁷ Michaela Petrufová Joppová, “Spinozian consequentialism of ethics of social consequences”, *Ethics and Bioethics (in Central Europe)* 8 (1–2) (2018).

⁸ Lajos L. Brons, “What is Real? ”, *Organon F* 30 (2) (2023).

⁹ Vladimir de Oliva Mota, “O ensino de filosofia”, *Revista Tempos e Espaços em Educação* 2 (3) (2009): 35.

¹⁰ David Varghese, “Courses on Indian philosophy: An evaluation”, *Journal of Dharma* 27 (4) (2002).

¹¹ Vladislav Suvák, “Socratic Therapie: Plato’s Charmides 153a-158d”, *Filozofia* 71 (5) (2016): 357.

sider the view of the small Socratic schools, especially the Cynics, to be more faithful. The opposition between philosophy and the history of philosophy is, in fact, false; the two poles of this relation are intertwined to the point that there is no point in denying it.¹² Vanzo believes that to simplify the understanding of philosophical positions, it is permissible to occasionally distort the historical-philosophical truth to make the problem easier to understand.¹³ We believe that this should only be resorted to by a philosophy teacher in the exceptional case and then point out that it is a simplification. We think oversimplified models at the expense of historical truth have no place in assessment.

Assessment in the disciplines of systematic philosophy – basic specifics

The situation is different in the field of disciplines traditionally considered philosophical. These are found in the various curricula of different schools, either as individual subjects or as parts of larger units, depending on the level and focus of study. These circumstances naturally determine the degree, scope and depth of assessment. Traditional disciplines exist in a normal range from logic, epistemology, metaphysics (ontology and theologia naturalis), philosophical anthropology, ethics, axiology, social philosophy and aesthetics. Of course, specialized study programs define philosophical disciplines even more narrowly. It is good to raise the problems of the philosophical disciplines in the strict form in which they have been presented and in the broadest possible contexts. "It is up to the philosophy teacher to work with philosophical content in a way that not only reconstitutes in the classroom the problems raised by the classical philosophers, but above all to appropriate them, to provoke and invite reflection".¹⁴ This approach also has evaluative implications, as we will show below. We can also rely on social media to gather information related to philosophical disciplines. Research shows students have

¹² Nicola Zippel, "A reflection on the historical and theoretical assumptions of teaching philosophy", *Comunicazione Filosofica* 49 (2022): 10.

¹³ Alberto Vanzo, "Introduction to Teaching Early Modern Philosophy", *Metaphilosophy* 46 (3) (2015).

¹⁴ Patricia del Nero Velasco, "Notas sobre o Ensino de Filosofia como Problema Filosófico", *Dialogia* 13 (2011): 33.

a positive relationship with them.¹⁵ On the other hand, it is also necessary to perceive the problematic aspects of social media, for example, concerning the contradiction of universality of thought, fragmentation of society and exacerbation of individual currents of opinion.¹⁶

Specifics of assessment in logic

Traditionally, logic stands behind the origin of philosophical disciplines. By this, we mean formal logic as defined by Husserl when distinguishing it from psychology, not logic in the Hegelian sense. According to the classical scheme of systematic philosophy, logic traditionally constitutes the first philosophical discipline, despite centrifugal tendencies. It is the doctrine of reasoning and inference, misrepresented earlier as the doctrine of right thinking. Thinking is a very complex process. Logic examines only a part of it, which we call inference.¹⁷ Logic exhibits all the characteristics of an exact science. By logic, we mean the total of all formal disciplines. In logic, we evaluate the level of mastery of the curriculum, which consists of understanding calculus, transformation rules and their use. Also subject to assessment is the knowledge of axioms of particular systems, the ability to prove and derive theorems from lower, already proven propositions, and mastery of logical calculus. In assessment, the focus is on the cognitive side, knowledge of logical terms, their use, and the ability to derive and prove. The assessment method in logic is fully identical to an assessment in formal sciences such as mathematics and computer science. Here, an oral assessment based on open-ended questions and a written assessment based on both open-ended and closed-ended questions is possible. Oral testing in logic can be carried out, e.g., at the blackboard with emphasis on speaking and commenting on the solution of a single logical, usually applied problem, explaining various logic concepts, defining logical connectives, etc. The possible proportion of closed questions is the highest within the philosophical disciplines due to the exact nature of the discipline. The differentiation

¹⁵ Hedviga Tkáčová et al., "Individual (Non) Resilience of University Students to Digital Media Manipulation after COVID-19 (Case Study of Slovak Initiatives)", *International Journal of Environmental Research and Public Health* 20 (2) (2023).

¹⁶ Jozef Polačko, "The Ethics of Social Networking", *Revue internationale des sciences humaines et naturelles* (1) (2020).

¹⁷ Karel Berka, Miroslav Mleziva, *Co je logika?* (Praha: NPL, 1962).

of assessment in formal disciplines can be oriented towards particular kinds of cognitive operations or according to particular parts of the curriculum (British model).¹⁸ As Burjan continues, the most basic structuring that occurs distinguishes between conceptual understanding – the level of grasping concepts, mastering actions (algorithms, operations, processes), problem-solving strategies, the level of argumentation. The ideal assessment in logics tests not only the factual side of the curriculum (students' memory) but also the higher cognitive processes. As an example for fact-checking, the question: Define equivalence within classical propositional logic or the name of the most famous Stoic exponent of classical propositional logic. As an example to test higher cognitive processes, we can choose the question: Negate a statement without using the phrase "it is a lie that" or its equivalent forms: All Eskimos have slant eyes; George has at most five friends; If the weather is nice, we will go for a walk. It should be noted that Venn diagrams, as a way of decidability in Aristotle's classical logic, have limitations,¹⁹ which should be kept in mind when constructing problems.

Assessment in epistemology

Another discipline within systematic philosophy is epistemology. "Together with ontology, it is often referred to as one of the two possible basic disciplines of philosophy".²⁰ Epistemology is a philosophical discipline not to be confused with cognitive science. It is a classical, well-established philosophical discipline whose origins in European philosophy can be found at least in Plato's dialogue *Menon* and scattered form in the fragments of the pre-Socratics and Sophists. Given that it is a classical philosophical discipline that (at least for the time being) does not exhibit significant centrifugal tendencies and appears to be a relatively independent philosophical discipline, we can express the view that what we will state about epistemology in terms of assessment will also be largely true of the vast majority of other philosophical disciplines (logic

¹⁸ Vladimír Burjan, "Evaluácia a hodnotenie vo vyučovaní matematiky, súčasné svetové trendy (1. časť)", *Pokroky matematiky, fyziky a astronomie* 37 (3) (1992): 229.

¹⁹ Jeremiah Joven Joaquin, Robert J. M. Boyles, "Teaching Syllogistic Logic via a Retooled Venn Diagrammatical Technique", *Teaching Philosophy* 40 (2) (2017).

²⁰ Josef Špür, *Úvod do systematické filosofie – gnoseologie* (Plzeň: Aleš Čeněk, 2002), 5.

excluded). We will therefore address it more broadly. Epistemology will thus serve as a model for almost all disciplines of systematic philosophy.

It can be said that there is no one universally accepted epistemology. Therefore, one cannot speak of one universal system of the theory of knowledge since epistemology is dependent on experience and reality. Logical systems are independent of reality; several of them exist in parallel, while they can be decidable and consistent – within the recognition of the consequences of Gödel's theorems. The plurality of different systems of epistemology exists differently from that of logical systems. Epistemology depends on reality, but there are several epistemological theories, and they cannot be falsified or verified in such a way as to favor one of them. There is no given single epistemological ruling theory; one cannot even speak of a valid epistemological paradigm. This fact also affects assessment within epistemology. It depends on the pedagogical goal, whether to build more parallel knowledge about different theories of knowledge or whether the goal is to ascertain the ability to acquire one's philosophical stance, to present a view that can be regarded as a theory of knowledge. The second goal, building critical and philosophical thinking, can be assessed through creative writing. In creative writing as a method of examining the state of a student's skills, especially in secondary education, we should prioritise the actual path of text production rather than strictly evaluating the text's final form. In creative writing, the special character of philosophical reasoning and argumentation should be beneficial in terms of lexical training, the consequence of which should be the accuracy of terminological expression. The area that creative writing tests are mainly the self-penetration of epistemology and the use of epistemology in argumentation. What is argumentation? "Argumentation: it is a form of reasoning that consists of defending one's ideas with plausible reasons before any audience, whether in written or oral dialogue".²¹ Here, we assess the extent to which the student has already penetrated the discipline and how well he or she can use relevant arguments within the epistemological framework. In the context of creative writing, we should focus our assessment on the following aspects: a) the internal logical and empirical consistency of the postulated positions of opinion; b) the degree of correspondence, possibly controversy, with special sciences (if the topic of the paper extends into an interdisciplinary field); c) the number of assumptions underlying a given argument, the critical valuation of the

²¹ Enver J. Torregroza, "Teaching philosophy: the how is that", *Cuestiones de Filosofía* 9 (2007): 174.

assumptions; d) the inherent correct use of specific realities from epistemology, their adequate knowledge, the way of using deep knowledge. Knowledge from a particular philosophical discipline, in this case, epistemology, is converged by creative writing from knowledge to the form of knowledge. This process is impossible without a reliable source of inspiration and confrontation of parallel knowledge. Creative writing can be used as an evaluative method in many philosophical disciplines. As an example of creative writing within epistemology, consider the following assignment: the paradoxes of Zeno of Elea in the light of current knowledge of mathematics and physics.

In the case of the presented assessment of creative writing, the assessment of real-world knowledge, while an important segment, is a partial slice of the whole. The reason for this can be found in the non-existence of a single accepted epistemological theory. On the other hand, such a way of assessment will eliminate the risk of building a mechanical knowledge system without the ability to use it in thinking and thus transform knowledge into knowledge. Therefore, in addition to the factual knowledge of epistemological theories, the assessment of creative writing tasks must also focus on the above segments. If we are to build a knowledge society, the final product of knowledge should be knowledge. For example, writing an analytical philosophical text is one of the expected results of teaching philosophy in Bulgarian secondary schools.²²

We can verify the degree of knowledge of particular epistemological concepts by oral or written questions in epistemology. This is also possible with closed questions, but the examiner must beware of incorrect wording. The question must be stated unambiguously if one or a few correct answers are expected. An example of the correct way of asking a closed question is, say, the question: "Who is the author of *On Certainty*, a seminal work within epistemology?" An example of an incorrect way of asking the question might be, "state who can be considered the founder of epistemology". In this example, we do not know which name is correct. If the respondent had named Descartes, he would be saying that the theory of knowledge did not exist before him, which is not true. On the other hand, the correct formulation of the question can be answered unambiguously. In this case, a multiple-choice answer signals that the question was not asked well.

In evaluating epistemology, and other philosophical disciplines, there is one more factor to consider when choosing and deciding on a particu-

²² Nikoleta Nikolova, "The relationship between learning goals and assessment in secondary school philosophy", *Filosofya – Philosophy* 28 (1) (2019).

lar philosophical theory. It is the irrational aspect of decision-making. "It is in the more rational cognition that our personality, and especially the emotional side, comes into play, working as a filter through which we strain reality. This is why even close people differ so much in their opinions".²³ This dimension of human decision-making was distorted ad absurdum by Carnap in his critique of metaphysics.

A similar assessment procedure is the assessment of the factual-knowledge side of knowledge in oral assessment and some kinds of the written assessment, as well as the verification of the transformation of knowledge into knowledge in terms of philosophical argumentation. A philosophically educated graduate should be able to use knowledge of philosophical concepts in practice and argue philosophically relevant with the help of it. One of the purposes of providing philosophical education is to strengthen the competence of philosophical explanation. Apart from logic, where argumentation is about selecting an appropriate logical system, in the absence of a governing theory, a philosopher can select from a portfolio according to their convictions. The assessing teacher must fully accept. As Torregroza points out, "there are no neutral philosophical positions and yet we must take sides".²⁴ In doing so, the philosophy teacher must not abandon the role of mediator and impose their vision of the problem on the students, thus abandoning the dialogue with philosophy.²⁵ However, the teacher should still, even within the framework of accepting an absolute plurality of opinion, help students to distinguish between relevant and irrelevant information and interpretations, which is an enormous problem today.²⁶

Vargas and Patarroyo draw attention to two models of the teaching of philosophy, the canonical-historical and the problematic.²⁷ The second model is compatible with a specific kind of assessment. The assessment of philosophical argumentation, which is excellently displayed in creative writing, requires tolerance on the part of the educator in the

²³ Stanislav Benčíč, "Afektívny filter a 'feedback' v procese výučby na vysokých školách", in: *Interakcia učiteľa a študenta v procese vysokoškolskej výučby* (Trnava: Univerzita sv. Cyrila a Metoda v Trnave, 2007), 36.

²⁴ Torregroza, "Teaching philosophy: the how is that", 172.

²⁵ Celso J. Carminati, "Training and didactic teaching of philosophy", *Comunicazione Filosofica* 39 (2017): 169

²⁶ Jozef Polačko, "Etika ako predmet na vysokej škole vo vzťahu k výzvam dnešnej post-faktickej doby", in: *Vysokoškolská edukácia pre digitálnu spoločnosť a v informačnej spoločnosti* (Košice: Technická univerzita v Košiciach, 2019), 58.

²⁷ Ivan D. C. Vargas, Lizeth X. C. Patarroyo, "Filosofía: una mirada a las tendencias emergentes en enseñanza y evaluación", *Cultura científica* 16 (2018): 95.

sense of accepting a selection of arguments from within any philosophical movement. While fully accepting the selection of a particular field (e.g., phenomenology) of philosophical arguments, it should be noted that in assessment, this principle should be maintained in all philosophical disciplines. While in the aforementioned epistemology, metaphysics, philosophy of science, and methodology of science, this is relatively undemanding; philosophical disciplines such as axiology, ethics, and social philosophy often touch on sensitive areas. It is interesting to compare metaphysical and postmetaphysical thinking from the standpoint of its relation to teaching.²⁸ Even in such a case, it is very necessary to keep a philosophical distance from the problem and to evaluate without regard to the philosophical convictions expressed by the respondent. Dupkala, a proponent of axiological pluralism, points this out.²⁹ The evaluative focus should be on how many axioms the respondent had to use, whether the argument contains logical fallacies (e.g., *circulus vitiosus*), whether the arguments contradict existing scientific knowledge, how coherent the arguments are, etc. “the explicit analysis and application of other philosophies and ethical theories to professional assessment could also further options for flexibility as well as aid the ability to be more explicit about the values that undergird the professional practice of assessment”.³⁰ The difference in the assessment of creative writing, e.g., in the philosophy of science, will also depend on whether it is the philosophy of science for philosophy students or students of other disciplines – cf.³¹

Assessment in ethics

Ethics as a philosophical discipline is divided into other subdisciplines. First of all, we need to talk about axiology as a theory of values, deontology as a theory of moral duty and the ethics of virtues (aretology). In principle, one can speak of basic and applied ethics. Basic ethics consid-

²⁸ Peter Kondrla et al., “Philosophy of Education in Postmetaphysical Thinking”, *Journal of Education Culture and Society* 13 (2) (2022).

²⁹ Rudolf Dupkala, *Pohľady do dejín etického myslenia*. (Prešov: Prešovská Univerzita, 2011).

³⁰ Gabel Taggart, Jen Zenor, “Evaluation as a moral practice: The case of virtue ethics”, *Evaluation and Program Planning* 94 (2022).

³¹ Henk W. De Regt, Edwin Koster, “The Hows and Whys of Philosophy of Science Teaching: A Comparative Analysis”, *European Journal for Philosophy of Science* 11 (4) (2021).

ers moral activity and morally significant phenomena at a general level. Applied ethics focuses on specific areas. A special ethical subdiscipline is metaethics.

The same applies to ethics and its subdisciplines within the framework of assessment as it does to epistemology. Not only is there no single universally recognized ethical system, but one can even speak of different metaethical approaches. There are several value systems in the axiological sense, for example, the ethics of social consequences values positive social consequences and human dignity,³² Nietzsche's axiologically oriented ethics are completely different, a different value system professes various modifications of Marxist ethics – cf.,³³ von Hildebrand has his own concept of value.³⁴ Compared with epistemology, we can talk about one fundamental difference, basic ethics is supported by metaethical postulates with sophisticated argumentation. There is not only no one universally recognized ethical system, but not even a single proven metaethical way of establishing ethics. There are several theories at the level of metaethics and basic ethics. It is impossible to give preference to one or the other. Like epistemology, closed-ended questions can be asked verbally or in writing in order to master specific ethical theories. For example, we may ask who is the author of the ethical position that the value of an act lies in its intention. We can also ask an open-ended question, for example, to describe Wittgenstein's approach to ethics in the *Tractatus*. Thus, we can test the knowledge of ethical, meta-ethical theory or the realities of applied ethics.

Otherwise, the presentation and argumentation are verified in the sense of solving an ethical problem and formulating an ethical opinion. As in epistemology, these philosophical postulates can be tested verbally as well as through creative writing. This is an overview of ethical reasoning through ethical and meta-ethical knowledge that the student will use in practice. When solving a basic ethical problem, especially in more advanced studies, we can also require a metaethical justification of the chosen positions within the framework of the creative writing, but also in the oral form. For example, it is possible to relate metaethics

³² Vasil Gluchman, "The place of humanity in the ethics of social consequences", *Filozofia* 60 (8) (2005).

³³ Miloslav Petrusek, "Stalin's Version of Marxism as Its 'Orthodox' Model. History of the AUCP(b) after Seventy-five Years: A Chapter from Historical Sociology", *Historická sociologie* 1 (2013).

³⁴ Martin Cajthaml, "Von Hildebrand's Concept of Value", *Quaestiones Disputatae* 10 (1) (2019).

to Aquinas' theory of natural law.³⁵ A possible hierarchization is that sometimes in reasoning one has to use facts from both basic ethics and metaethics. Assessment consists in assessing the relevance of the ethical explanation, which does not necessarily have to coincide with the opinion of the examining teacher. In basic ethics, as in applied ethics, sometimes we are talking about solving multidirectional problems, while we can postulate several parallel solutions.

Assessment in aesthetics

Aesthetics is one of the philosophical disciplines in which the expression of ideas in terms of systematic philosophy is among the most subjective and the most passionate. Within the philosophical disciplines in this aspect, aesthetics has primacy. In evaluating aesthetics, it is possible to proceed in two ways – to focus the assessment on the factual side (aesthetic theories, works devoted to aesthetics, etc.) and to evaluate creative thinking within the framework of systematic philosophy. In the second case, the evaluator should abstract from subjective intentionality in the assessment but evaluate only the elaboration's argumentative, coherence and technical aspects. For example, suppose you use easily manipulated young people to inject your tastes and preferences. In that case, you are confusing the teaching that is supposed to teach thinking for the teaching of opinions by the teacher, and you are killing the teaching of philosophy and philosophy itself.³⁶

Three forms of assessment in philosophy

Thus, three assessment forms can be noted, divided according to the focus on evaluating performance. The first form focuses on the procedure's correctness, the algorithm's choice, and the solution within a specific task. With exceptions, it is applied exclusively in the domain of formal logic. This assessment method is equally applied in the formal sciences (mathematics, computer science, etc.). The second form of assessment is fact-oriented. It focuses on correctly understanding the realities, in-

³⁵ Michal Chabada, "Human Nature and the Norm: A Metaethical View on the Theory of Natural Law according to Thomas Aquinas", *Studia Theologica* 24 (1) (2022).

³⁶ Torregroza, "Teaching philosophy: the how is that", 177.

terpretations, contexts, main ideological implications, etc. Here, we examine the facts (the memorial aspect of the curriculum) as well as the level and depth of understanding of philosophical theories.³⁷ This form of assessment is useful for the whole range of systematic philosophy and dominates the assessment of historical-philosophical disciplines. The third form of assessment is the orientation of the assessment to independent philosophical argumentation, to the ability of philosophical grasping of a problem and its explanation. It can also be conducted orally, but its written form in the form of creative writing is more effective. It is not recommended to use written closed questions – it is hardly possible to assess in such a way, for example, a pupil's attitude to the view of whether human identity links individual and collective experience in linguistic articulation,³⁸ or to verify attitudes to subtle problems of the phenomenology of mind.³⁹ In addition to knowledge and expertise, the role of teaching is also to develop various competences – cf.⁴⁰ In this context, current trends in education also emphasize, for example, the necessity of continuous development of creativity and constructive interaction of teaching staff with students.⁴¹ The role of philosophical disciplines of various kinds in the development of various competences in the sense of the above-mentioned aspects, which the assessment has in view, is very important, even crucial.

Conclusion

In the present paper, several issues related to the problem of assessment in the teaching of philosophy were addressed. The first issue addressed was what assessment approaches are used in the history of philosophy

³⁷ Rastislav Nemec, Andrea Blaščíková, "Two perspectives on the issue of prudence (prudencia): Thomas Aquinas and William of Ockham", *Konštantínove listy* 14 (2) (2021): 51.

³⁸ Magdaléna Bílá, Alena Kačmárová, Ingrida Vaňková, "What is behind the compiling of a dictionary for a bilingual user? ", in: *Evolving nature of the English language: studies in theoretical and applied linguistics* (Peter Lang, 2016).

³⁹ Pavol Sucharek, "Totálny obraz. Chvála myslenia", *Filozofia* 71 (6) (2016).

⁴⁰ Marián Hostovecký, Tímea Zaťková, "Supporting the development of digital competences of pupils and teachers", In: *ICETA 2011 : 9th IEEE International Conference on Emerging eLearning Technologies and Applications* (Óbuda: Óbuda University, 2011).

⁴¹ Iryna Trubavina et al., "Content substantiation of the regional advanced training educational program 'Kaizen Technology'", *SHS Web of Conferences* (104) (2021).

and philosophical disciplines. Given the specific nature of the philosophical disciplines, we sought to formulate an answer. In our search for a solution, we took as indicators that the history of philosophy is closely related to the philosophical disciplines and that there is no ruling philosophical view or paradigm. Another indicator is the considerable structuration of the philosophical disciplines. This results in three forms of assessment that differ in terms of the focus of the assessment. The first form is oriented towards the correctness of the solution, the procedure used, the calculus, the formulas, etc. It is used in logic or some subtopics of the methodology of science. The second form focuses on the factual as well as on the understanding of the context. It is mainly used in the history of philosophy, but also in various philosophical disciplines, it is universally usable. The third form is the verification of the ability to solve philosophical problems. It is used primarily in sub-disciplines of philosophy, where assessment aims to verify the ability of philosophical argumentation and reasoning. The second question was whether we consider a philosophically working teacher more competent in evaluating philosophical subjects or one who concentrates his or her creative energies exclusively on the teaching process. We believe that a teacher who encounters real philosophical problems frequently is forced to solve them, and thinks philosophically often about new challenges, has more chances for quality in-depth assessment. Moreover, we believe that it is, to a greater extent, the determiner who not only teaches philosophy but actively tries to address philosophical issues.

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Summary

The present paper discusses selected issues of evaluation in the teaching of philosophy. It deals with the issue under consideration on a general level since we do not differentiate between high school and college study performance assessment. Critical reflection focuses on the proper mode of evaluation in teaching the history of philosophy as and in the disciplines of systematic philosophy. In doing so, the close interrelation between the history of philosophy and its disciplines is considered. Three basic evaluative approaches are distinguished. These vary depending on whether the assessment is of the history of philosophy, logic, or other philosophical disciplines. The question of whether a philosopher or a philosophy teacher not directly involved in discussing philosophical issues is better as an evaluator is also investigated. Furthermore, the paper also articulates the reasons for preferring the first option.

Keywords: teaching of the philosophy, assessment, history of philosophy, systematic philosophy, epistemology