

MATRICULATION EXAMINATION
L-EŻAMI TAL-MATRIKOLA

INTERMEDIATE LEVEL
IL-LIVELL INTERMEDJU
SEPTEMBER 2013
SETTEMBRU 2013

SUBJECT: SYSTEMS OF KNOWLEDGE
DATE: 2nd September 2013
TIME: 9.00 a.m. to 12.00 noon

IS-SUĠĠETT: L-OQSMA TAL-GHERF
ID-DATA: it-2 ta' Settembru 2013
IL-HIN: mid-9.00 ta' filghodu sa nofsinhar

Answer 4 questions, one from each section.

You may answer in either English or Maltese.

This paper carries 60% of the global mark.

Each question carries 25 marks.

Each question should be discussed and the arguments clearly made.

Make sure you discuss each question fully.

Answers that are out of point (not relevant to the question) will not be considered.

Wieġeb 4 mistoqsijiet, wahda minn kull taqsima.

Tista' twieġeb bl-Ingliż jew bil-Malti.

Il-marki ta' din il-karta jammontaw għal 60% tal-marka globali.

Kull mistoqsija fiha 25 marka.

Kull mistoqsija trid tiġi diskussa b'argumenti ċari.

Kun żgur li twieġeb kull mistoqsija b'mod sħiħ.

Twegibiet li ma jkunux relevanti għall-mistoqsija ma jiġux ikkonsidrati.

Section A/Taqsim A

Either/Jew

- 1** Plato compares the state to an elaborate and expensive ship. A ship, to accomplish a safe and successful journey, needs an expert navigator at the helm, a captain who knows the capacities of the vessel, geography, meteorology, water currents, navigational astronomy, supplies management, and other related matters. An ignorant and untrained person at the helm of a ship would endanger vessel, cargo, crew, and passengers alike. Similarly, Plato suggests, the ship of state needs expert governors at the helm, governors who are well informed about such things as law, economics, sociology, military strategy, history, and other relevant subjects. Ignorant and incompetent governors can be and have been disasters for citizens and states. Democratic self-government does not work, according to Plato, because ordinary people have not learned how to run the ship of state. They are not familiar enough with such things as economics, military strategy, conditions in other countries, or the confusing intricacies of law and ethics.

Plato. *The Failure of Democracy*. (<http://facultyfiles.frostburg.edu/phil/forum/PlatoRep.htm>)

Do you agree with Plato?

Platun iqabbel l-istat ma' bastiment elaborat u għali. Biex bastiment iwettaq vjaġġ b' wiċċ il-gid, jehtieg navigatur espert mat-tmun, kaptan li jaf x'hila għandu l-mirkeb, il-ġeografija, il-meteoroloġija, il-kurrenti tal-ilma, l-astronomija tan-navigazzjoni, l-immaniġġjar tal-provvisti, u hwejjeġ relatati oħra. Bniedem injorant u mhux imħarreg li jkun mat-tmun ta' bastiment jipperikola kemm il-mirkeb, il-merkanzija, l-ekwipaġġ, u l-passiġġieri. Bl-istess mod, Platun jissuġġerixxi li l-bastiment tal-istat jehtieg mexxejja esperti għal mat-tmun, mexxejja li huma mghallma sew dwar hwejjeġ bħal-liġi, l-ekonomija, is-soċjoloġija, l-istrateġija militari, l-istorja, u suġġetti oħra relevanti. Mexxejja injoranti u inkompetenti jistgħu jkunu u kienu diżastri għaċ-ċittadini u għall-istati. *Self-government* demokratiku ma jaħdimx, skont Platun, għax in-nies komuni ma tgħallmux kif imexxu l-bastiment tal-istat. Mhumiex familjari biżżejjed ma' hwejjeġ bħall-ekonomija, l-istrateġija militari, il-kondizzjonijiet f' pajjizi oħra, jew il-komplessitajiet tal-liġi u l-etika li jistgħu jhawduhom.

Platun. *Il-Falliment tad-Demokrazija*. (<http://facultyfiles.frostburg.edu/phil/forum/PlatoRep.htm>)

Taqbel ma' Platun?

Or/Jew

- 2** “The oppressed are allowed once every few years to decide which particular representatives of the oppressing class shall represent and repress them in parliament.” Lenin. *The State and Revolution* (1917).

This is the way Lenin portrays elections. Do you agree with his views?

“Il-maħkumin ikollhom ċans darba kull tant snin li jiddeċiedu liema rappreżentanti partikulari tal-klassi oppressiva jkunu se jirrapreżentawhom u jgħakksuhom fil-parlament.” Lenin. *L-Istat u r-Revoluzzjoni* (1917).

Lenin hekk jiddeskrivi l-elezzjonijiet. Taqbel mal-fehmiet tiegħu?

Section B/Taqsimta B

Either/Jew

- 1 “Every artist dips his brush in his own soul and paints his own nature into his pictures.” Henry Ward Beecher.

Discuss the validity of this statement in relation to the Arts from Classical to Modern times ensuring to refer to aspects of artists’ diversity and political propaganda in art in your discussion. Give examples to argue your points.

“Kull pittur ibill il-pinzell tiegħu f’ruħu u jpitter in-natura tiegħu nnifsu fil-pitturi tiegħu.” Henry Ward Beecher.

Iddiskuti l-validità ta’ din l-istqarrija f’dak li għandu x’jaqsam mal-Arti miż-żminijiet Klassiċi sal-Moderni u kun żgur li tirreferi għal aspetti ta’ diversità fl-artisti u propaganda politika fl-arti fid-diskussjoni tiegħek. Aġti eżempji biex targumenta l-ideat tiegħek.

Or/Jew

- 2 “Over the ages artists used exaggeration to enhance the experiences of their audiences and to heighten feelings.” Discuss this statement with reference to examples from the Arts.

“Matul iż-żminijiet l-artisti użaw l-esagerazzjoni biex itejbu l-esperjenzi tal-udjenzi tagħhom u jgħollu s-sentimenti.” Iddiskuti din l-istqarrija b’referenza għal eżempji mill-Arti.

Section C/Taqsimta Ċ

Either/Jew

- 1 “It seems to me that there is a good deal of ballyhoo about scientific method. I venture to think that the people who talk most about it are the people who do least about it. Scientific method is what working scientists do, not what other people or even they themselves may say about it... Scientific method is something talked about by people standing on the outside and wondering how the scientist manages to do it... In short, science is what scientists do, and there are as many scientific methods as there are individual scientists.” P.W. Bridgman (Nobel Prize in Physics 1946).

Comment.

“Naħseb li hawn haħna kjaħs dwar il-metodu xjentifiku. Nazzarda naħseb li n-nies li jittkellmu l-aktar dwaru huma dawk li jagħmlu l-inqas għalih. Il-metodu xjentifiku huwa dak li x-xjentisti jagħmlu, mhux dak li haħdieħor jew huma stess jgħidu fuqu... Il-metodu xjentifiku huwa xi haħa li jittkellmu fuqu dawk in-nies li joqogħdu fuq in-naħa ta’ barra u jiskantaw kif ix-xjentist jirnexxielu jagħmlu... Fil-qosor, ix-xjenza hija dak li jagħmlu x-xjentisti, u hemm metodi xjentifiċi daħs kemm hemm xjentisti individwali.” P.W. Bridgman (Premju Nobel fil-Fizika 1946).

Ikkummenta.

Or/Jew

- 2** “Dilbert: Evolution must be true because it is a logical conclusion of the scientific method.
 Dogbert: But science is based on the irrational belief that because we cannot perceive reality all at once, things called ‘time’ and ‘cause and effect’ exist.
 Dilbert: That’s what I was taught and that’s what I believe.
 Dogbert: Sounds cultish.”
 Scott Adams Dilbert comic strip (8th February 1992).

Does the danger really exist that we believe what we have been taught without question? Can the same be said for the scientist? Does science close the doors to questioning or does it open them?

- “Dilbert: L-evoluzzjoni bilfors li hi vera għax hija konklużjoni loġika tal-metodu xjentifiku.
 Dogbert: Imma x-xjenza hija bbażata fuq it-twemmin irrazzjonali li għax aħna ma nistgħux nipperċepixxu r-realtà kollha f’daqqa, affarijiet bħal ‘żmien’ u ‘kawża u effett’ jeżistu.
 Dilbert: Hekk kont mghallem u hekk nemmen.
 Dogbert: Tinstema’ qisha ta’ xi kult din.”
 Scott Adams Dilbert comic strip (8 ta’ Frar 1992).

Veru jeżisti dan il-periklu li aħna nemmnu dak li konna mghallma bla ma nistaqsu xejn? Nistgħu ngħidu l-istess haġa għax-xjentist? Ix-xjenza tagħlaq il-bibien għall-mistoqsijiet jew tiftaħhom?

Section D/Taqsim D

Either/Jew

- 1** One of the nine principles for sustainable living (number 6) states that we should change personal attitudes and practices. To adopt the ethic for living sustainably, people must re-examine their values and later their behaviour. Society must promote values that support the new ethic and discourage those that are incompatible with a sustainable way of life. Information must be disseminated through formal and informal educational systems so that the policies and actions needed for the survival and well-being of the world’s societies can be explained and understood.

To what extent was this principle applied during your primary and secondary education (5 to 16 years)? Explain the relevance and importance of that which you would add to your environmental education if you could “put the clock back.”

Wieħed mid-disa’ prinċipji għall-għajxien sostenibbli (in-numru 6) jgħid li għandna nbiddlu l-attitudnijiet u l-għemejjel personali. Biex jadottaw l-etika għal għajxien sostenibbli, in-nies iridu jeżaminaw mill-ġdid il-valuri tagħhom imbagħad l-imġiba tagħhom. Is-soċjetà trid tippromovi l-valuri li jissapportjaw l-etika l-ġdida u tiskuraġġixxi lil dawk li huma inkompatibbli mal-mod sostenibbli tal-ħajja. L-informazzjoni trid tixxerred permezz tas-sistemi edukattivi formali u informali sabiex il-policies u l-għemejjel meħtieġa għas-sopravivenza u l-ġid tas-soċjetajiet tad-dinja jkunu jistgħu jiftissru u jinftieħmu.

Sa kemm kien applikat dan il-prinċipju matul l-edukazzjoni primarja u sekondarja tiegħek (bejn il-5 snin u s-16-il sena)? Spjega r-relevanza u l-importanza ta’ dak li kieku int iżżid mal-edukazzjoni ambjentali tiegħek kieku kont tista’ “treġġa’ l-arloġġ lura”.

Or/Jew

- 2** For the Maltese, tourism is a major contributor to the ‘national wealth’. However, it puts a considerable pressure on our environment.

Have we managed to create a balance between the impacts of these two phenomena? If more needs to be done, what should this be?

Għall-Maltin, it-turiżmu huwa kontributur ewlieni għall-‘għid nazzjonali’. Imma dan jixhet pressjoni kbira fuq l-ambjent.

Irnexxielna noholqu bilanċ bejn l-impatti ta’ dawn iż-żewġ fenomeni? Jekk jeħtieġ isir aktar, xi jrid isir?