

**MATRICULATION EXAMINATION
L-EŻAMI TAL-MATRIKOLA**

**INTERMEDIATE LEVEL
IL-LIVELL INTERMEDJU**

MAY 2015

MEJJU 2015

SUBJECT:	SYSTEMS OF KNOWLEDGE
DATE:	24 th April 2015
TIME:	4.00 p.m. to 7.00 p.m.
IS-SUĠĠETT:	L-OQSMA TAL-GHERF
ID-DATA:	24 ta' April 2015
IL-HIN:	mill-4.00 p.m. sas-7.00 p.m.

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 with 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.

You are kindly asked to **write each answer on a different booklet. Indicate the section and question number clearly on each booklet.**

Wieġeb 4 mistoqsijiet, waħda 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.

Tweġibiet li jkunu barra mis-suġġett (ma jkunux relevanti għall-mistoqsija) ma jiġux ikkonsidrati.

Jekk jogħġbok ikteb kull tweġiba fuq skript differenti. Uri t-taqsima u n-numru tal-mistoqsija b'mod ċar fuq kull skript.

Section A/Taqsim A

1. “What is right is not always popular and what is popular is not always right.” (Albert Einstein)
Is this famous quotation in conflict with the democratic principle of majority rule? Are practices, policies or laws right, correct and just because they are popular or because they are drawn from a popular mandate? If not, what makes a practice, policy or law right, correct and just?

*“Dak li jkun tajjeb mhux dejjem ikun popolari u dak li jkun popolari mhux dejjem ikun tajjeb.”
(Albert Einstein)*

Din il-kwotazzjoni famuża tidhol f’konflitt mal-prinċipju demokratiku ta’ gvern b’maġġoranza? Il-prattiċi, il-policies, jew il-liġijiet huma tajbin, korretti u ġusti għax huma popolari jew għax jittieħdu minn mandat popolari? Jekk le, x’jagħmel Prattika, policy jew liġi tajba, korretta u ġusta?

Or/Jew

2. “Terrorist groups have lately realised that violence alone is not the best course towards gaining an overall victory for their cause. Sophisticated terrorist organisations like the Tehreek-e-Taliban Pakistan (TTP) and al-Qaeda realise that, in addition to violence, propaganda is needed for the successful orchestration of their activities. Whether it is television, radio or the internet, terrorist organisations understand that these instruments are valuable in instilling fear and panic and have devastating psychological effects on governments and citizens.”

(Daily Times, Pakistan, January 23, 2014)

Discuss what the role of the media in a democratic society should be. Should the media, including social media, be censored in some way to deny groups (like terror groups or extreme, undesired, political factions) an influential voice in the democratic debate?

“Xi gruppi terroristi dan l-aħħar intebħu li l-vjolenza waħedha mhijiex l-aħjar triq lejn il-kisba ta’ xi rebħa generali għall-kawża tagħhom. Organizzazzjonijiet terroristi sofistikati bħat-Tehreek-e-Taliban Pakistan (TTP) u l-al-Qaeda rrealizzaw li, mal-vjolenza, hemm bżonn tal-propaganda għall-orkestrizzjoni li tirnexxi tal-attivitajiet tagħhom. Kemm jekk ikun it-televixin, ir-radju, jew l-internet, l-organizzazzjonijiet terroristi jifhmu li dawn l-istrumenti huma prezzjużi biex inisslu biża’ u paniku u jkollhom effetti psikoloġiċi qerrieda fuq il-gvernijiet u ċ-ċittadini.”

(Daily Times, Pakistan, Jannar 23, 2014)

Iddiskuti x’shem għandha jkollha l-media f’soċjetà demokratika. Għandha l-media, inkluża l-media soċjali, tkun iċċensurata b’xi mod biex iċċaħħad lil xi gruppi (bħal gruppi terroristiċi jew gruppi politiċi estremi mhux mixtieqa) milli jkollhom vuċi ta’ influwenza f’dibattitu demokratiku?

Section B/Taqsim B

1. The Irish playwright and novelist, Oscar Wilde, once wrote: “All art is quite useless.” According to this view, artists should not be expected to use their artistic talents to instruct people how to become better citizens or transform society. Rather, artists produce objects of beauty that give us pleasure. A work of art is like a flower that we enjoy because of its beauty and not because of any useful purpose it serves.

Discuss, using examples of works of art from different historical periods.

Id-drammaturgu u rumanzier Irlandiż, Oscar Wilde, darba kiteb: “L-arti kollha hija bla siwi.” Skont din l-opinjoni, l-artisti m’għandhomx jiġu mistennija jużaw it-talenti artistiki tagħhom sabiex jgħallmu lin-nies kif isiru ċittadini aħjar jew kif ibiddlu s-soċjetà. Imma minflok, l-artisti jipproduċu oġġetti ta’ ġmiel li jagħtuna gost. Xogħol ta’ arti huwa bħal fjura li aħna nieħdu gost biha għax hija sabiħa u mhux għax isservi xi skop utli.

Iddiskuti, b’eżempji ta’ xogħlijiet tal-arti minn perjodi storiċi differenti.

Or/Jew

2. The American art historian, James Elkins, stated that art and religion were inseparable in the past and in many different cultures around the world. This was certainly the case in the West during the Middle Ages and during the Renaissance period, when so many artists felt that it was their duty to serve religious purposes through their paintings and sculptures. According to Elkins, however, this is definitely not the case in the modern and contemporary art world, when artists do not often deal with religious themes.
Discuss, referring to examples of paintings, sculptures or other works produced in different historical periods.

L-istudjuż Amerikan tal-istorja tal-arti, James Elkins, qal li l-arti u r-religjon kienu inseparabbli fl-imghoddi u f'bosta kulturi differenti madwar id-dinja. Din il-qagħda żgur li kienet teżisti fil-Punent matul il-Medju Evu u matul il-perjodu tar-Rinaxximent, meta tant artisti ħassew li kien id-dmir tagħhom li jaqdu skopijiet reliġjużi permezz tal-pitturi u l-iskulturi tagħhom. Skont Elkins, però, din il-qagħda żgur li mhijiex waħda li ssib fid-dinja tal-arti moderna u kontemporanja, meta l-artisti ma jittrattawx temi reliġjużi spiss. Iddiskuti billi tirreferi għal xi eżempji ta' pitturi, skulturi jew xogħlijiet oħra magħmulin f'perjodi storiċi differenti.

Section C/Taqsimat Ċ

1. “A few years ago, in...a long speech about health policy, President George W. Bush spoke of the challenge confronting a society increasingly empowered by science. ...‘The powers of science are morally neutral – as easily used for bad purposes as good ones. In the excitement of discovery, we must never forget that mankind is defined not by intelligence alone, but by conscience. Even the most noble ends do not justify every means.’ ...The notion that science is morally neutral is also widely held and advanced by scientists. ...presenting themselves as disinterested servants of truth who merely supply society with facts and tools. ... ‘Science can only ascertain what is, but not what should be,’ Albert Einstein said, ‘and outside of its domain value judgments of all kinds remain necessary.’”

(Yuval Levin, The Moral Challenge of Modern Science, *The New Atlantis*, Number 14, Fall 2006, pp. 32-46.)

Discuss.

“Xi snin ilu, f’...taħdita twila dwar il-policy tas-saħħa, il-President George W. Bush tkellem fuq l-isfida li qed tiffaċċja soċjetà li kulma tmur qed tingħata aktar setgħa mix-xjenza. ... ‘Is-setgħat tax-xjenza huma moralment newtrali – jintużaw faċilment għal skopijiet ħżiena daqs kemm jintużaw għal skopijiet tajbin. Fl-eċitament tal-iskoperti, ma rridu qatt ninsew li l-umanità ma titfissirx biss bl-intelligenza, imma bil-kuxjenza. Anki l-aktar għanijiet nobbli ma jiġġustifikawx kull mezz.’...Hafna xjentisti jemmu u javvanzaw l-idea li x-xjenza hija moralment newtrali...waqt li jippreżentaw ruħhom bħala qaddejja diżinteressati tal-verità li sempliċiment jissupplixxu lis-soċjetà bil-fatti u l-għodod. ...‘Ix-xjenza tista’ biss taċċerta dak li hu, imma mhux dak li għandu jkun,’ qal Albert Einstein, ‘u ’l barra mid-dominju tagħha l-opinjoni ta’ siwi ta’ kull xorta jibqgħu neċessarji.’”

(Yuval Levin, *The Moral Challenge of Modern Science, The New Atlantis, Numru 14, Harifa 2006, p. 32-46.*)

Iddiskuti.

Or/Jew

2. “Scientific objectivity is a characteristic of scientific claims, methods and results. It expresses the idea that the claims, methods and results of science are not, or should not be influenced by particular perspectives, value commitments, community bias or personal interests, to name a few relevant factors. Objectivity is often considered as an ideal for scientific inquiry, as a good reason for valuing scientific knowledge, and as the basis of the authority of science in society.”

(Scientific Objectivity, first published Monday August 25, 2014, Stanford Encyclopedia of Philosophy <http://plato.stanford.edu/entries/scientific-objectivity/>)

Discuss.

“L-oġġettività xjentifika hija karatteristika tal-pretensjonijiet, metodi u riżultati xjentifiċi. Tesprimi l-idea li l-pretensjonijiet, metodi u riżultati tax-xjenza mhumiex, jew m’għandhomx ikunu influwenzati minn perspettivi partikulari, impenji ta’ siwi, preġudizzji ta’ komunità jew interessi personali, biex insemmu xi fatturi rilevanti. L-oġġettività spiss titqies bħala ideal għal inkjesta xjentifika, bħala raġuni tajba biex napprezzaw l-għerf xjentifiku, u bħala l-bażi tal-awtorità tax-xjenza fis-soċjetà.”

(Scientific Objectivity, ippubblikat l-ewwel darba t-Tnejn, Awwissu 25, 2014, Stanford Encyclopedia of Philosophy <http://plato.stanford.edu/entries/scientific-objectivity/>)

Iddiskuti.

Section D/Taqsim D

1. Recently persons directly connected to Tourism stated that we should move to quality tourism (attracting persons who are well off and have several interests). These are usually more demanding.

Discuss **three** environmental aspects that should be improved and upgraded in order to serve these tourists.

Dan l-aħħar xi persuni marbutin direttament mat-Turiżmu qalu li aħna għandna nġaddu għal turizmu ta’ kwalità (niġbdu persuni li huma sinjuri u għandhom diversi interessi). Dawn normalment jitolbu aktar attenzjoni.

*Iddiskuti **tlit** aspetti ambjentali li jridu jitjiebu u jiġu upgraded sabiex jaqdu lil dawn it-turisti.*

Or/Jew

2. The threat to the public’s health as a result of pollution is still the subject of research and study by United Nations agencies and universities. Pollution threatens people’s health and a country’s economy.

Discuss.

It-theddida għas-saħħa pubblika minħabba t-tniġġis għadha sugġett ta’ riċerka u studju minn aġenziji tal-Ġnus Magħquda u tal-universitajiet. It-tniġġis jhedded is-saħħa tan-nies u l-ekonomija ta’ pajjiż.

Iddiskuti.