

MATRICULATION AND SECONDARY EDUCATION CERTIFICATE EXAMINATIONS BOARD
UNIVERSITY OF MALTA, MSIDA
MATRICULATION EXAMINATION
ADVANCED LEVEL
MAY 2016

SUBJECT: PHILOSOPHY
PAPER NUMBER: I
DATE: 28th April 2016
TIME: 4.00 p.m. to 7.05 p.m.

This examination paper has two Sections. Answer both Section A and Section B. Follow the instructions given in each Section.

Section A: LOGIC and REASONING (30 marks)

Answer any three questions from Section A. Each question carries 10 marks.

1. (a) Identify the logical fallacy in the following passage and explain briefly the error in reasoning involved in the passage.

‘Aliens must exist because nobody has proven that they do not exist.’ (4 marks)
- (b) Write down the logical structure of the fallacy. (2 marks)
- (c) In your own words, write down another fallacy of the same kind as (a). (4 marks)

2. (a) With the help of an example, explain what is meant by the term *virtual bi-location*. (2 marks)
- (b) Find out whether the following implications are valid.
i. $(a \supset b) \supset (c \supset (\neg c \supset b)) \supset \neg a$ (3 marks)
ii. $(a \sqcup b) \supset c \supset \neg((a \supset b) \supset c)$ (3 marks)
- (c) What is meant by saying that a proposition is tautological? (2 marks)

3. (a) With the help of an example, explain briefly what the subjunctive (a \supset b) is, and state the conditions under which it is false. (2 marks)
- (b) A and B are formulae (containing precisely x and y as primary formulae) such that A and A \supset B have the following truth-tables:

x	y	A	A \supset B
T	T	T	F
T	F	F	F
F	T	F	F
F	F	T	T

- B has then one of four truth-tables. Write down these four truth-tables. (4 marks)
- (c) Using truth tables, work out whether:
 - i. \supset is commutative. (2 marks)
 - ii. \supset is associative. (2 marks)

4. (a) The following three premises are known to be true:
- If John went to the cinema, then, if he did not pay at the box office, he had a complimentary ticket.
 - John entered the cinema.
 - He did not have a complimentary ticket.
- i. What proposition do you conclude when you apply Modus Ponens to the first two premises? (2 marks)
- ii. What proposition do you conclude when you apply Modus Tollens to the answer to (i) and the third premiss? (2 marks)
- (b) Translate the following:
- i. Mary likes roses and tulips. (1 mark)
 - ii. It is not the case that Mary likes roses but does not like tulips. (1 mark)
 - iii. Mary likes only one of roses and tulips. (1 mark)
 - iv. Mary likes tulips if she likes roses. (1 mark)
- (c) Using an example, explain what is meant by saying that:
- i. $<$ is reflexive (1 mark)
 - ii. $<$ is transitive (1 mark)

Section B: ETHICS AND SOCIETY (70 marks)

Answer Question 5 and any other question from this Section. Each question carries 35 marks.

5. *“Live your life as though your every act were to become a universal law for all other people.”*
Discuss Kant’s universal maxim in relation to two of the following:
- i. Virtue and Happiness
 - ii. Hypothetical and Categorical Imperatives
 - iii. The Universalizability Test
6. Comment on the concepts of (i) the will to power and (ii) the Overman (Übermensch) in Nietzsche’s philosophy.
7. What arguments would Socrates use to refute Protagoras’ claim that ‘Man is the measure of all things.’
8. Discuss the role of morality in establishing principles for acting responsibly in cyberspace.

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SUBJECT:	PHILOSOPHY
PAPER NUMBER:	II
DATE:	29 th April 2016
TIME:	4.00 p.m. to 7.05 p.m.

KEY QUESTIONS IN EUROPEAN THOUGHT

Directions to Candidates

The examination has two sections. Answer both Section A and Section B. Follow the instructions given in each Section.

Section A: Compulsory Question

Answer question 1. The question carries 30 marks.

1. “Every state is a community of some kind, and every community is established with a view to some good; for mankind always act in order to obtain that which they think good. But, if all communities aim at some good, the state or political community, which is the highest of all, and which embraces all the rest, aims at good in a greater degree than any other, and at the highest good. [...]

Hence it is evident that the state is a creation of nature, and that man is by nature a political animal. [...] Now, that man is more of a political animal than bees or any other gregarious animals is evident. Nature, as we often say, makes nothing in vain, and man is the only animal whom she has endowed with the gift of speech. And whereas mere voice is but an indication of pleasure or pain, and is therefore found in other animals (for their nature attains to the perception of pleasure and pain and the intimation of them to one another, and no further), the power of speech is intended to set forth the expedient and inexpedient, and therefore likewise the just and the unjust. And it is a characteristic of man that he alone has any sense of good and evil, of just and unjust, and the like, and the association of living beings who have this sense makes a family and a state.”

(Aristotle, *Politics*, book I)

- (a) What does Aristotle mean when he states that “man is by nature a political animal”?
(6 marks)
- (b) Elsewhere Aristotle also describes man as a “rational animal”. Give a very brief outline of his theory of knowledge.
(6 marks)
- (c) Aristotle’s claim that “mankind always act in order to obtain that which they think good” is based on his ethical view that man’s highest good is *eudaimonia*. How, according to him, can *eudaimonia* be achieved?
(6 marks)
- (d) Discuss at least one way in which Aristotle’s political thought differs from that of Plato.
(6 marks)
- (e) Aristotle holds that language (“speech”) distinguishes man from other animals. How can language serve to argue that non-human animals are not persons?
(6 marks)

Section B: Choose any two questions

Each question carries 35 marks.

2. How do you react to the claim that all our actions are determined rather than free? Discuss.
3. Give an account of how the medieval philosophers, Augustine and Thomas Aquinas, dealt with the problem of evil.
4. Outline the main differences between rationalism and empiricism in modern epistemology, with reference to at least one major philosopher belonging to each of these two traditions.
5. J.L. Austin holds that to *say* something is to *do* something. Write an essay on performative utterances and the relation between language and action.
6. How can we explain the relation between words and object, or between language and world?