



**L-Università
ta' Malta**

IL-BORD TAL-MATRIKOLA U
TAČ-ĊERTIFIKAT TAL-EDUKAZZJONI SEKONDARJA
MATRICULATION AND SECONDARY EDUCATION CERTIFICATE
EXAMINATIONS BOARD

**LIVELL TAČ-ĊERTIFIKAT TAL-EDUKAZZJONI SEKONDARJA
SECONDARY EDUCATION CERTIFICATE LEVEL
SESSJONI PRINCIPALI 2026/2026 MAIN SESSION**

SUBJECT:	Etika/Ethics
PAPER NUMBER:	I – Livell 1-2-3/I – Level 1-2-3
DATE:	24 ta' April 2026/24 th April 2026
DURATION:	Sagħtejn u 5 minuti/2 hours 5 minutes

**Wieġeb il-mistoqsijiet KOLLHA.
ALL questions are to be answered.**

1. a. Identifika t-tifsira ta' estremiżmu onlajn mill-paragrafu li ġej.
a. Identify the definition of online extremism from the paragraph below.

Liam ingħaqad fi grupp ta' diskussjoni onlajn li għall-ewwel deher innoċenti. Maż-żmien, il-membri bdew ixerrdu posts li jippromwovu l-mibegħda lejn ċerti komunitajiet, billi jsostnu li huma ta' periklu għas-soċjetà. Liam hegġeg lis-segwaċi biex ixerrdu ideat radikali fuq il-midja soċjali u biex ihegġu oħrajn li huma lesti li jingħaqdu mal-kawża tiegħu. Id-diskussjonijiet f'dan il-grupp bdew isiru dejjem aktar ostili, jattakkaw lin-nies abbażi tal-identità tagħhom u jinkoraġġixxu twemmin extremist onlajn.

Liam joined an online discussion group that appeared harmless at first. Over time, members began sharing posts that promote hatred toward certain communities, claiming they are a danger to society. Liam encouraged followers to spread radical ideas across social media and to recruit others willing to join his cause. The discussions within this group become increasingly hostile, attacking people based on identity and encouraging extremist beliefs online.

(4)

Jekk jogħġbok aqleb il-paġna./Please turn the page.

- | | | |
|------|--|--|
| i. | 'Role model' jinjora l-opinjonijiet ta' nies oħra u jirrifjuta li jisma'.
A role model ignores other people's opinions and refuses to listen. | |
| ii. | 'Role model' jirrispetta perspettivi varji u jinkoraġġixxi espressjoni miftuħa u rispettuża.
A role model respects different viewpoints and encourages open, respectful expression. | |
| iii. | 'Role Model' dejjem jaqbel ma' kulhadd biex jevita l-kunflitt.
A role model always agrees with everyone to avoid conflict. | |
| iv. | 'Role model' jaġixxi b'onestà, bi trasparenza u b'ġentilezza.
A role model acts with honesty, transparency and kindness. | |
| v. | 'Role model' moħħu biex jimpresjona lil haddieħor u jfittex l-attenzjoni.
A role model impresses others to seek attention. | |
| vi. | 'Role model' juri responsabbiltà u ġudizzju xieraq.
A role model demonstrates responsibility and good judgement. | |

c. Iddeskrivi l-valuri li jixxandru min 'role models' fuq il-midja soċjali.
c. Describe the values that are promoted by role models on social media.

[illegible]

- d. Iddiskuti għaliex għandna nagħżlu biss 'role models' pożittivi.
d. Discuss why only positive role models should be chosen.

(10)

(Total: 25 marka) (Total: 25 marks)

2. a. Aqra ż-**ŻEWĠ** testi li ġejjin. Mit-testi mogħtija, identifika t-tifsira ta' mġiba egoċentrika u egoistika.
- a. Read the **TWO** texts provided below. From the texts provided, identify the meaning of self-centred and egoistic behaviour.
- i. Daniel qed jaħdem f'proġett ma' grupp ta' studenti iżda qed jinjora kontinwament l-ideat ta' kulhadd. Huwa jinsisti li l-pjan tiegħu huwa l-uniku wieħed tajjeb u jrid jiehū l-mertu kollu waħdu. Huwa jiċhad l-ideat tal-oħrajn u jieħu għalih meta ma jfaħħruhx. Meta sħabu javviċinawh biex jaqsmu miegħu l-opinjoni tagħhom, huwa jirrifjuta li jismagħhom u jishaq li l-proġett finali li ħoloq hu, huwa l-aqwa proġett fost dawk kollha ppreżentati.
- i. Daniel is working in a student group on a school project but constantly ignores everyone's ideas. He insists his plan is the only correct one and demands full credit for shared work. He dismisses feedback and is very upset when others do not praise him. When his peers approach him to share their opinions, he refuses to listen to them and says that the final project he created is the best one out of all those presented.

(3)

- ii. Matthias jaħdem f'uffiċċju bħala 'senior' manager fejn hemm ħafna xogħol. Fuq il-post tax-xogħol, jirrifjuta kontinwament li jgħin lill-kollegi għax jgħid li l-irwol u l-ħin tiegħu huma aktar importanti minn tagħhom. Meta jintalab jaħdem f'tim, jgħid li jippreferi jaħdem waħdu. Waqt il-laqqgħat, jinterrompi kontinwament lil haddieħor.
- ii. Matthias works in a busy office as a senior manager. At his workplace, he constantly refuses to help his colleagues as he states that his role and time are more important than theirs. When asked to collaborate in a team, he says that he prefers working on his own. During meetings, he interrupts others constantly.

(3)

Il-mistoqsija tkompli fil-paġna ta' wara./Question continues on the next page.

b. Explain how living a self-centred life makes us blind to the difficulties of others.

[illegible]

c. Discuss how a society of self-centred people is an impoverished society.

[illegible]

(Total: 24 marka) (Total: 24 marks)

3. Aqra l-każ li ġej u wieġeb il-mistoqsijiet.

Read the case study below and answer the following questions.

Matthew, student ta' 16-il sena, ġej minn familja bi dħul baxx u spiss isibha diffiċli biex jaffordja l-affarijiet li għandu bżonn għall-iskola u għat-trasport. Matthew mhux sejjer tajjeb fl-iskola, u spiss jibqa' bil-guħ għax il-familja tiegħu qed issibha diffiċli finanzjarjament. Il-'councillor' tal-iskola beda jinduna b'dawn l-isfidi li qed jiffaċċja Matthew, u ħaseb li jirreferih għal programm komunitarju għaž-żgħażaġħ imfassal biex jgħin studenti vulnerabbli. Il-programm joffri tagħlim privat b'xejn wara l-iskola, terapija għall-familja, ikel bnin, u provvisti tal-iskola mogħtija b'xejn. Dan l-appoġġ bil-mod il-mod qed jgħin lil Matthew jerġa' jikseb il-kunfidenza fih innifsu, jitjeb akkademikament u jhossu aktar appoġġjat b'mod ġenerali. B'din il-gwida, Matthew sar aktar involut fl-iskola u beda jippjana l-futur tiegħu.

Adattat minn: BBC (www.bbc.com)

Matthew, a 16-year-old student, comes from a low-income household and often struggles to afford basic school materials and transportation to school. He performs poorly at school, and he frequently skips meals because his family is struggling financially. The school councillor was alerted to these challenges that Matthew is facing, and she decided to refer him to a community youth programme designed to support vulnerable students. The programme offers free after-school tutoring, family therapy, healthy meals, and donated school supplies. This support is slowly helping Matthew regain confidence in himself, improve academically and feel more supported in general. With such guidance, Matthew becomes more engaged in school and begins planning for his future.

Adapted from: BBC (www.bbc.com)

- a. Mit-test li qrajt, identifika **TLETT** miżuri u inizjattivi li jgħinu fit-titjib tal-kwalità tal-ħajja ta' persuni vulnerabbli.
- a. From the text provided, identify **THREE** measures and initiatives that help in improving the quality of life of vulnerable people.

i. _____

ii. _____

iii. _____

(3)

- b. Mit-test li qrajt, identifika r-relazzjonijiet ta' dipendenza.
- b. From the text provided, identify relations of dependence.

(4)

(7)

[illegible]

Adattat minn The Guardian (www.theguardian.com)

Adapted from The Guardian (www.theguardian.com)

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- (4)

- i. _____
- _____
- ii. _____
- _____

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- (3)

Page 7 of 8

- | | | |
|------|--|---|
| i. | Il-ħolqien ta' organiżmu ġenetikament identiku biex jgħin fir-riċerka medika.
Creating a genetically identical organism to assist in medical research. | Abbuż tal-ewġenika tal-konsumatur.
Abuse of consumer eugenics. |
| ii. | L-għażla ta' karatteristiċi bħall-kulur tal-għajnejn jew it-tul għal raġunijiet mhux mediċi.
Selecting traits such as eye colour or height for non-medical reasons. | Modifikazzjoni ġenetika għal titjib agrikolu.
Genetic modification for agricultural improvement. |
| iii. | L-użu tar-riċerka xjentifika biex itawwal il-ħajja umana u tkun aktar b'saħħitha.
Using scientific research to create longer and healthier human life. | L-inġinerija ġenetika umana.
Human genetic engineering. |
| iv. | Tibdil fid-DNA tal-ħxejjex biex titjieb ir-reżistenza għall-pesti.
Altering the DNA of crops to improve resistance to pests. | 'Cloning'.
Cloning. |
| v. | Il-libertà li l-ġenituri jkunu jistgħu jixtru embrijuni magħżula għal karatteristiċi fiżiċi jew intellettuali.
Allowing parents to buy embryos selected for enhanced physical or intellectual traits. | Xjenzi tal-longevità.
Longevity sciences. |
| vi. | L-editjar tal-ġeni biex jitneħħa mard ereditarju.
Editing genes to treat inherited diseases. | 'Designer babies'.
Designer babies. |

f. Iddiskuti d-differenzi etiċi bejn is-suwiċidju assistit u l-ewtanasja.

f. Discuss the ethical differences between assisted suicide and euthanasia.

[illegible]

Page 8 of 8



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DATE:	24 ta' April 2026/24 th April 2026
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**Wieġeb il-mistoqsijiet KOLLHA.
ALL questions are to be answered.**

**Taqsim A – Wieġeb il-mistoqsijiet KOLLHA.
Section A – Answer ALL questions.**

- Aghmel linja taħt it-twegiba t-tajba.
Underline the correct answer.
 - Is-solidarjetà tirreferi għall-mod kif (i) napprezzaw lil haddieħor (ii) ningħaqdu flimkien biex ngħinu lil haddieħor.
 - Solidarity refers to the way we (i) value others (ii) stand together to support others. (1)
 - Liema waħda minn dawn id-dikjarazzjonijiet hija karatteristika ta' komunità? Immarka t-twegiba t-tajba b'(√).
 - Which **ONE** of the following statements is a characteristic of a community. Mark the correct answer with (√).

i.	Il-membri tal-komunità jevitaw l-interazzjoni u l-komunikazzjoni. Community members avoid interaction and communication.	
ii.	Il-komunità tħaddan miri u valuri komuni. A community shares common goals and values.	
iii.	Il-komunità teskludi nies mingħajr raġuni. A community excludes people without reason.	

- Spjega modi negattivi kif 'role model' hażin jista' jinfluwenzali ħajti.
Explain the negative ways a bad role model can influence my life.

(5)

Jekk jogħġbok dawwar il-paġna/Please turn the page.

Tonqos milli tesprimi l-bżonnijiet tiegħek. Not expressing your needs.	Il-protezzjoni tal-benesseru tiegħek stess. Protecting your own wellbeing.	
Tohloq limiti personali ċari. Setting clear personal boundaries.	Taċċetta kritika kostantament. Allowing constant criticism.	
Taċċetta trattament ingust fis-skiet. Accepting unfair treatment silently.	Tiskuża ruġiek għal kollox bla bżonn. Apologizing for everything unnecessarily.	
Nuqqas ta' attenzjoni għal-limiti personali. Ignoring personal boundaries.	Tittratta lilek innifsek b'mod xieraq u ġentili. Treating yourself with kindness.	

(3)

[illegible]

(4

Taqsim B – Wieġeb il-mistoqsijiet KOLLHA.

Section B – Answer ALL questions.

7. Aqra l-każ li ġej u wieġeb il-mistoqsijiet.

Read the case study below and answer the following questions.

FI-2024, rapport ibbażat fuq riċerka, wissa li l-pubblikazzjoni ta' dettalji personali fuq il-midja soċjali bħal dati tat-twelid, indirizzi, u pjanijiet tal-ivvjaġġar, tista' żżid ir-riskju ta' serq tal-identità, frodi, u serq mid-djar. Hekk ġara fil-każ ta' Emma Lewis, professjonista ta' 26 sena li kienet tħobb turi l-ivvjaġġar tagħha onlajn. Matul vjaġġ ta' ġimgħa, Emma ppubblikat ritratti tal-vaganza fuq *Instagram* bit-'tags' tal-post fejn marret u d-data ta' meta se tirritorna. Il-kriminali użaw din l-informazzjoni sabiex jikkonfermaw li darha kienet vojta u aktar tard daħlu jisirqu. Serqu affarijiet elettroniki u dokumenti sensittivi. Peress li Emma kienet xerrdet isimha sħiħ u d-data tat-twelid tagħha f'posts fil-passat, il-ħallelin fetħu wkoll karta ta' kreditu frodulent. Hija qattgħet xhur tipprova tirkupra finanzjarjament u emozzjonalment, u rrealizzat kemm jista' jkun perikoluż li xxerred informazzjoni personali żejda onlajn.

Adattat minn <https://www.socjalna-akademia.si.com>

In 2024, a research-based report warned that posting personal details on social media such as birth dates, addresses, and travel plans, can increase the risk of identity theft, fraud, and burglary. This became clear in the case of Emma Lewis, a 26-year-old professional who loved sharing her travels online. During a week-long trip, Emma posted vacation photos on *Instagram* with location tags and her exact return date. Criminals used this information to confirm her home was empty and later broke in, stealing electronics and sensitive documents. Because Emma had shared her full name and birth date in older posts, thieves also opened a fraudulent credit card. She spent months recovering financially and emotionally, realizing how dangerous oversharing can be.

Adapted from <https://www.socjalna-akademia.si.com>

- a. Emma hija vittma ta' tixrid ta' informazzjoni żejda onlajn. Mill-każ li qrajt, identifika l-perikli ta' tixrid ta' informazzjoni żejda fuq il-midja soċjali.
- a. Emma is a victim of oversharing. From the case study, identify the dangers of oversharing on social media.

(3)

- b. Identifika d-definizzjoni ta' narcizmu billi tikteb jekk id-dikjarazzjonijiet li ġejjin humiex Veri (V) jew Foloż (F).
- b. Identify the definition of narcissism by indicating if the following statements are True (T) or False (F).

i.	In-narċiżmu huwa kkaratterizzat minn bżonn kostanti ta' ammirazzjoni. Narcissism is characterized by a constant need of admiration.	
ii.	In-narċiżmu huwa meta persuna ma tkunx tista' tesperjenza l-ebda emozzjoni. Narcissism is when a person cannot experience any emotions.	
iii.	In-narċisist juri nuqqas ta' empatija. A narcissist lacks empathy.	

(3)

Il-mistoqsija tkompli fil-paġna li jmiss/Question continues on the next page.

 (4)

(6)

[illegible]

- i. _____ (1)
- ii. _____ (1)
- iii. _____ (1)
- iv. _____ (1)

- b. Iddeskrivi d-duttrina tal-effett doppju.
b. Describe the doctrine of double effect.

(4)

- c. Semmi **ERBA'** sitwazzjonijiet li juru li wieħed jimpurtah minnu nnifsu.
c. List **FOUR** situations that show care for oneself.

- i. _____ (1)
ii. _____ (1)
iii. _____ (1)
iv. _____ (1)

- d. Spjega l-ħtieġa li jsiru liġijiet li jirregolaw l-azzjonijiet maħsuba biex itemmu l-ħajja umana.
d. Explain the need for laws to be made to regulate the actions intended to end human life.

(6)

- e. Spjega mod **WIEHED** kif tista' tagħti kontribut pożittiv fil-ħajja ta' l-oħrajn.
e. Explain **ONE** way how you can contribute positively to the life of others.

(3)

Il-mistoqsija tkompli fil-paġna li jmiss/Question continues on the next page.

- f. Spjega kif id-drittijiet umani għandhom jiżguraw ir-rispett lejn ħaddieħor minkejja d-differenzi.
- f. Explain how human rights should ensure respect for others irrespective of differences.

(5)

(Total: 26 marka) (Total: 26 marks)

9. a. Identifika d-definizzjonijiet ta' valur intrinsiku u valur strumentali billi tqabbel id-dikjarazzjonijiet fil-kolonna tax-xellug mad-definizzjonijiet korretti fil-kolonna tal-lemin.
- a. Identify the definitions of intrinsic value and instrumental value by matching the statements in the left column with the correct definitions in the right column.

i.	Foresta hija protetta għax tipprovdi l-injam. A forest is protected because it provides wood.	Valur intrinsiku għaliex il-valur tiegħu ġej mit-tifsira kulturali u storika inerenti tiegħu. Intrinsic value because its worth comes from its inherent cultural and historical meaning.
ii.	Il-flus huma ta' valur għax bihom nistgħu nixtru l-affarijiet. Money is valued because it can purchase goods.	Valur strumentali għaliex huwa meqjus importanti għar-riżorsi u l-benefiċċji li jipprovdi. Instrumental value because it is valued for the resources and benefits it supplies.
iii.	Monument storiku. A historic monument.	Valur intrinsiku hekk kif il-ħajja umana qed tiġi meqjusa għal dik li hi. Intrinsic value as human life is being valued for what it is.
iv.	Id-dinjità tal-bniedem hija rispettata għax hija importanti. Human dignity is respected because it is important.	Valur strumentali għaliex il-valur tiegħu jiddependi fuq l-affarijiet li jippermetti lin-nies jakkwistaw. Instrumental value because its value depends on the things it allows people to obtain.
v.	Karozza hija apprezzata għax hija mezz ta' trasport. A car is valued because it provides transportation.	Valur intrinsiku għax il-valur ġej mir-relazzjoni stess. Intrinsic value because worth comes from the relationship itself.
vi.	Il-ħbiberija hija apprezzata minħabba l-ferħ li ġġib magħha. A friendship is valued for the joy it brings.	Valur strumentali għaliex huwa meqjus bħala għodda biex wieħed jasal minn post għall-ieħor aktar milli minħabba fih innifsu. Instrumental value because it is valued as a tool to get from one place to another rather than for its own sake.

(6)

- From **each** scenario provided, identify **ONE** attitude or action that shows responsibility and respect towards the right to life.

Page 7 of 8

- i. Sid ta' razzett ittraskura l-annimali tiegħu b'mod regolari billi tagħhom ikel mhux bnin, nuqqas ta' kura medika u kenn mhux xieraq lill-annimali tiegħu. B'riżultat ta' dan, l-annimali mardu serjament minħabba kundizzjonijiet li setgħu ġew evitati.
- i. A farm owner routinely neglects his animals by not providing proper food, medical care, and shelter to his animals. As a result, the animals become severely ill due to conditions that could have been prevented.

(3)

- ii. Tekniku fl-laboratorju wettaq testijiet kożmetiċi bla bżonn fuq il-fniek, u rrifjuta li juża modi aktar siguri ta' ttestjar fuq l-annimali. B'riżultat ta' dan, l-annimali soffrew uġigħ ripetut mingħajr anesteżija u kellhom ġrieħi viżibbli.
- ii. A laboratory technician conducts unnecessary cosmetic tests on rabbits, refusing to use safer ways of testing on animals. As a result, the animals suffer repeated pain without anaesthesia and display visible injuries.

(3)

- d. Iddeskrivi t-trattament etiku tal-annimali.
- d. Describe the ethical treatment of animals.

(5)

- e. Iddeskrivi l-valur tal-annimali fis-soċjetà.
- e. Describe the value of animals in society.

(5)

(Total: 27 marka) (Total: 27 marks)



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PAPER NUMBER:	II – Livell 2-3/II – Level 2-3
DATE:	24 ta’ April 2026/24 th April 2026
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Wiegeb il-mistoqsijiet KOLLHA.
ALL questions are to be answered.

Taqsim A – Wieġeb il-mistoqsija KOLLHA.
Section A – Answer ALL questions.

1. Iddekrivi **ŻEWĠ** modi kif it-tolleranza f'komunità hija importanti.
Describe **TWO** ways in which tolerance in a community is important.

(6

2. Iddiskuti r-relazzjoni bejn il-libertà tal-għażla, ir-riflessjoni u r-responsabbiltà morali.
Discuss the relation between free will, reflection and moral responsibility.

(4

Jekk joġġbok dawwar il-paġna/Please turn the page.

3. Spjega modi negattivi kif 'role model' ħażin jista' jinfluwenzali ħajti.
Explain the negative ways a bad role model can influence my life.

(5)

4. Spjega xi tfisser li jkollok attitudni responsabbli lejn ħajtek u lejn ħajjet ħaddieħor.
Explain what taking a responsible attitude towards one's life and the life of others means.

(5)

5. Iddiskuti jekk l-animalli għandhomx ikollhom l-istess drittijiet bħall-bnedmin.
Discuss whether animals should have the same rights as humans.

(5)

(Total: 25 marka) (Total: 25 marks)

Taqsim B – Wieġeb il-mistoqsija KOLLHA.

Section B - Answer ALL questions.

6. Aqra dan il-każ li ġej u wieġeb il-mistoqsijiet.

Read the case study below and answer the following questions.

Matul perjodu diffiċli f'ħajti, ħassejtni waħdi u stressjat. Bdejt inweġġa' lili nnifsi billi naqta' idi. Dan ikkawża ħsara fiżika, uġiġħ, marki u anke riskju ta' infezzjoni. Ikkawża wkoll ħsara psikoloġika, għax ħassejtni nistħi, anzjuż u tlift il-kunfidenza. Dawn kienu konsegwenzi serji ta' self-harm għalija.

Fil-komunità tiegħi, xi nies iġibu ruħhom b'mod irresponsabbli billi jwettqu bullying fuq ħaddieħor, jagħmlu ħsara lill-proprjetà u jiksru r-regoli. Dawn l-imġibiet antisocjali huma moralment żbaljati għax iweġġgħu lin-nies u jfixklu lis-soċjetà. Ħafna drabi huma illegali għax jikkawżaw ħsara u biża'.

Soċjetà fejn in-nies jimpurtahom biss minnhom infushom issir waħda nieqsa mill-qalb tajba u l-fiduċja. Mingħajr responsabbiltà u kura lejn xulxin, kulhadd ibati.

During a difficult period in my life, I felt lonely and stressed. I began hurting myself by cutting my arm. This caused physical harm, such as pain, scars and risk of infection. It also caused psychological harm, as I felt ashamed, anxious and lost confidence. These were serious consequences of self-harm for me.

In my community, some people behave irresponsibly by bullying others, damaging property and breaking rules. These antisocial behaviours are morally wrong because they hurt people and disturb society. They are often illegal because they cause harm and fear.

A society where people only care about themselves becomes poor in kindness and trust. Without responsibility and care for others, everyone suffers.

- a. Agħmel distinzjoni bejn ħsara fiżika u ħsara psikoloġika.

- a. Distinguish between physical harm and psychological harm.

(7)

Il-mistoqsija tkompli fil-paġna li jmiss/Question continues on the next page.

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- b. Iddeskrivi konsegwenzi fuqi nnifsi minn atti ta' 'self-harm'.
b. Describe consequences to myself from acts of self-harm.

 (7)

- c. Iddiskuti x'inhuma imġibiet irresponsabbli u antisoċjali, u għaliex huma moralment żbaljati u ħafna drabi illegali.
- c. Discuss what irresponsible and antisocial behaviours are, and why they are morally wrong and often illegal.

(5

- d. Iddiskuti l-etika tar-rispett lejn ħaddieħor.
d. Discuss the ethics of respect towards others.

[illegible]

(Total: 27 marka) (Total: 27 marks)

7. Agra dan il-każ li qej u wieġeb il-mistogsijiet.

Read the case study below and answer the following questions.

Maria nnutat li l-ħabib tagħha Alex kien sar kwiet u magħluq fih innifsu. Hija tagħtu l-attenzjoni billi semgħetu, kellmitu b'għentilezza u offriet l-għajjnuna. L-attenzjoni tintwera meta nkunu mħassba dwar ħaddieħor u rriduhom iħossuhom siguri u apprezzati. Maria fehmet ukoll li l-kura personali mhix biss dwarha nfisha. Bis-saħħa ta' relazzjonijiet tajbin, talbet l-għajjnuna u qġenet lil ħaddieħor, hija ħassitha aktar b'saħħitha u ingas stressjata.

Alex kien qed ibati b'modi differenti. Kellu tbatija fizika għax spiss kien iħossu għajjen u kellu uġiħ ta' ras. Huwa esperjenza wkoll tbatija psikoloġika, għax kien iħossu mdejjaq, inkwetat u waħdu. Kien hemm ukoll tbatija soċjali, għax kien iħossu mwarrab minn għabu.

Maria ppruvat tnaqqas l-uġiġ tiegħu billi qattgħet ħin miegħu, inkoraġġietu biex ikellem lil xi qħalliem u fakkritu li ma kienx waħdu. Atti żgħar ta' qalb tajba qħenu biex titnaqqas t-tbatija tiegħu.

Maria noticed that her friend Alex had become quiet and withdrawn. She showed care by listening to him, speaking kindly and offering help. Care is shown when we are concerned about others and want them to feel safe and valued. Maria also understood that self-care is not only about herself. By having good relationships, asking for help and supporting others, she felt stronger and less stressed.

Alex was suffering in different ways. He had physical suffering because he often felt tired and had headaches. He also experienced psychological suffering, as he felt sad, worried and lonely. There was social suffering too, because he felt excluded from his friends.

Maria tried to lessen his pain by spending time with him, encouraging him to talk to a teacher and reminding him that he was not alone. Small acts of kindness helped reduce his suffering.

- a. Iddekrivi l-kura bħala sentiment pożittiv lejn ħaddieħor.
a. Describe care as a positive sentiment towards others.

(4)

- b. Iddiskuti kif il-kura personali tiegħi tinvolvi r-relazzjonijiet tiegħi ma' haddiehor.
b. Discuss how my self-care involves my relations with others.

(8)

Il-mistoqsija tkompli fil-paġna li jmiss/Question continues on the next page.

- c. Iddeskrivi **ŻEWĠ** tipi differenti ta' tbatija.
c. Describe **TWO** different kinds of suffering.

(6)

- d. Iddiskuti kif wieħed jista' jnaqqas l-uġiġh u t-tbatija ta' ħaddieħor.
d. Discuss how one can lessen the pain and suffering of others.

[illegible]

(9)

(Total: 27 marka) (Total: 27 marks)

8. Aqra dan il-każ li ġej u wieġeb il-mistoqsijiet.
Read the case study below and answer the following questions.

F'ħafna religjonijiet, il-ħajja hija meqjusa bħala rigal mingħand Alla u għandha valur kbir. Il-ħajja għandha tiġi protetta, u l-mewt ħafna drabi tinftiehem bħala passaġġ għal stadju ieħor tal-eżistenza. Minħabba dan, ħafna nies religjużi jemmnu li l-ħajja umana għandha tiġi kkurata u mhux mitmuma apposta.

Fi sptar, it-tobba iħabbtu wiċċhom ma' kwistjonijiet etiċi u legali meta jikkuraw pazjenti morda serjament. Xi azzjonijiet jgħinu biex joħolqu jew isalvaw il-ħajja, bħal trattament mediku. Filwaqt li azzjonijiet oħra, bħal dawk li jwasslu għal tmiem il-ħajja, ħafna drabi huma kontra l-liġi.

Mhux kulhadd dejjem jiġi trattat b'dinjità u rispett. Xi pazjenti jinstemgħu u jiġu kkurati, filwaqt li oħrain jiġu injorati jew mitkellma b'mod ħazin.

Persuni b'dizabilità għandhom id-dritt għar-rispett, trattament ugwali, edukazzjoni, kura tas-saħħa u aċċess għal postijiet pubbliċi, sabiex ikunu jistgħu jgħixu b'dinjità fis-soċjetà.

In many religions, life is seen as a gift from God and has great value. Life should be protected, and death is often understood as a passage to another stage of existence. Because of this, many religious people believe that human life should be cared for and not ended on purpose. In a hospital, doctors face ethical and legal issues when treating very sick patients. Some actions help create or save life, such as medical treatment, while other actions, like ending life, are often against the law.

Not everyone is always treated with dignity and respect. Some patients are listened to and cared for, while others are ignored or spoken to badly.

People with disability have the right to respect, equal treatment, education, healthcare and access to public places, so they can live with dignity in society.

- a. Spjega l-attitudnijiet reliġjużi lejn il-ħajja u l-mewt.
a. Explain religious attitudes towards life and death.

(5

- b. Iddiskuti każ **WIEHED** fejn xi ħadd ma jiġix trattat b'dinjità u rispett.
- b. Discuss **ONE** case when someone is not treated with dignity and respect.

[illegible]

Il-mistoqsija tkompli fil-paġna li jmiss/Question continues on the next page.

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- c. Analizza id-diskussjonijiet etiċi marbuta mal-protezzjoni tal- ħajja tal-bniedem anki meta tintilef il-kwalita' tal-ħajja.
- c. Analyse the ethical issues of conserving human life even in case of loss of quality of life.

(4)

- d. Iddiskuti d-drittijiet tal-persuni b'diżabilità.
- d. Discuss the rights of persons with disability.

(4)

(Total: 21 marka) (Total: 21 marks)