



The European Commission's  
anti-discrimination package



FOR DIVERSITY  
AGAINST DISCRIMINATION

[www.step-discrimination.info](http://www.step-discrimination.info)



This project is supported by the European Community Programme  
for Employment and Social Solidarity (2007 - 2013)  
managed by the Directorate General for Employment,  
social affairs and equal opportunities of the European Commission.  
PROGRESS (2007 - 2013)



ISBN Number: 978-99909-89-39-7

**the national  
minimum  
curriculum**  
an equality  
review report

analisi **tal-kurrikulu  
minimu nazzjonali**  
mill-perspettiva  
tal-ugwaljanza



**strengthening equality  
beyond legislation**

**insahhu  
l-ugwaljanza  
lil hinn**

**make equality happen  
nahdmu biex l-ugwaljanza  
ssir realtà**

**mil-legislazzjoni**

[www.equality.gov.mt](http://www.equality.gov.mt)

**the national  
minimum curriculum**  
- an equality review report

analisi  
**tal-kurrikulu  
minimu nazzjonali**  
mill-perspettiva tal-ugwaljanza

Compiled by: Equality Research Consortium

Konsorzju għar-Ricerka dwar l-Ugwaljanza

Key Expert: Ms Maria Pisani

Espert Ewlieni: Sra Maria Pisani

Researchers: Ms Christine M. Cassar,  
Dr Veronique Muscat

Ricerkaturi: Sra Christine M. Cassar,  
Dr Veronique Muscat

Contracted by:

Ikkuntrattat minn:

National Commission for the Promotion  
of Equality (NCPE) as part of the project

Il-Kummissjoni Nazzjonali għall-Promozzjoni  
ta' l-Ugwaljanza (NCPE) bħala parti mill-

VS/2009/0405 – Strengthening Equality Beyond  
Legislation

proġett VS/2009/0405 – Insaħħu l-Ugwaljanza  
lil hinn mil-Legislazzjoni

December 2010

Diċembru 2010



This publication is supported under the European Community Programme for Employment and Social Solidarity – PROGRESS (2007-2013).

This programme is managed by the Directorate-General for Employment, social affairs and equal opportunities of the European Commission. It was established to financially support the implementation of the objectives of the European Union in the employment and social affairs area, as set out in the Social Agenda, and thereby contribute to the achievement of the Lisbon Strategy goals in these fields.

The seven-year Programme targets all stakeholders who can help shape the development of appropriate and effective employment and social legislation and policies, across the EU-27, EFTA-EEA and EU candidate and pre-candidate countries.

Din il-pubblikazzjoni hi appoġġjata taħt il-Programm tal-Komunitá Ewropea għall-Impjigi u s-Solidarjetá Soċjali – PROGRESS (2007-2013).

Dan il-programm hu mmexxi mid-Direttorat Ġenerali għall-Impjigi, l-Affarijiet Soċjali u l-Opportunitajiet Indaq tal-Kummissjoni Ewropea. Ġie stabbilit biex jappoġġja b'mod finanzjarju l-implimentazzjoni tal-għanijiet tal-Unjoni Ewropea fil-qasam tal-impjigi u l-affarijiet soċjali, kif stabbilit fl-Aġenda Soċjali, u b'hekk jikkontribwixxi għall-kisba tal-miri tal-Istrategija ta' Liżbona f'dawn l-oqsma.

Il-Programm mifruq fuq seba' snin huwa mmirat lejn l-*stakeholders* kollha li jistgħu jgħinu jiffurmaw l-izvilupp ta' legistazzjoni u *policies* dwar l-impjeg u soċjali xierqa u effettivi, fost l-UE-27, l-EFTA-ŻEE u l-pajjiżi kandidati u pre-kandidati tal-UE.



PROGRESS mission is to strengthen the EU contribution in support of Member States' commitment. PROGRESS will be instrumented in:

- providing analysis and policy advice on PROGRESS policy areas;
- monitoring and reporting the implementation of EU legislation and policies in PROGRESS policy areas;
- promoting policy transfer, learning and support among Member States on EU objectives and priorities; and
- relaying the views of stakeholders and society at large.

For more information see:

[http://ec.europa.eu/employment\\_social/progress/index\\_en.html](http://ec.europa.eu/employment_social/progress/index_en.html).

The information contained in this publication does not necessarily reflect the position or opinion of the European Commission.

Il-missjoni ta' PROGRESS hi li jsaħħaħ il-kontribuzzjoni tal-UE b'apport tal-impenn tal-Istati Membri. PROGRESS se jkun strumentali biex:

- jipprovdi analiżi u pariri dwar politika fl-oqsma ta' politika ta' PROGRESS;
- jissorvelja u jirrapporta dwar l-implimentazzjoni tal-leġislazzjoni u l-policies tal-UE fl-oqsma ta' politika ta' PROGRESS;
- jippromwovi t-trasferiment, it-tagħlim u l-apport tal-politika fost l-Istati Membri dwar l-għanijiet u l-prijoritajiet tal-UE; u
- iwassal il-fehmiet tal-*stakeholders* u s-soċjetà in ġenerali.

Għal iżjed informazzjoni żur:

[http://ec.europa.eu/employment\\_social/progress/index\\_en.html](http://ec.europa.eu/employment_social/progress/index_en.html).

L-informazzjoni li tinsab f'din il-pubblikazzjoni ma tirriflettix neċessarjament il-pożizzjoni jew l-opinjoni tal-Kummissjoni Ewropea.

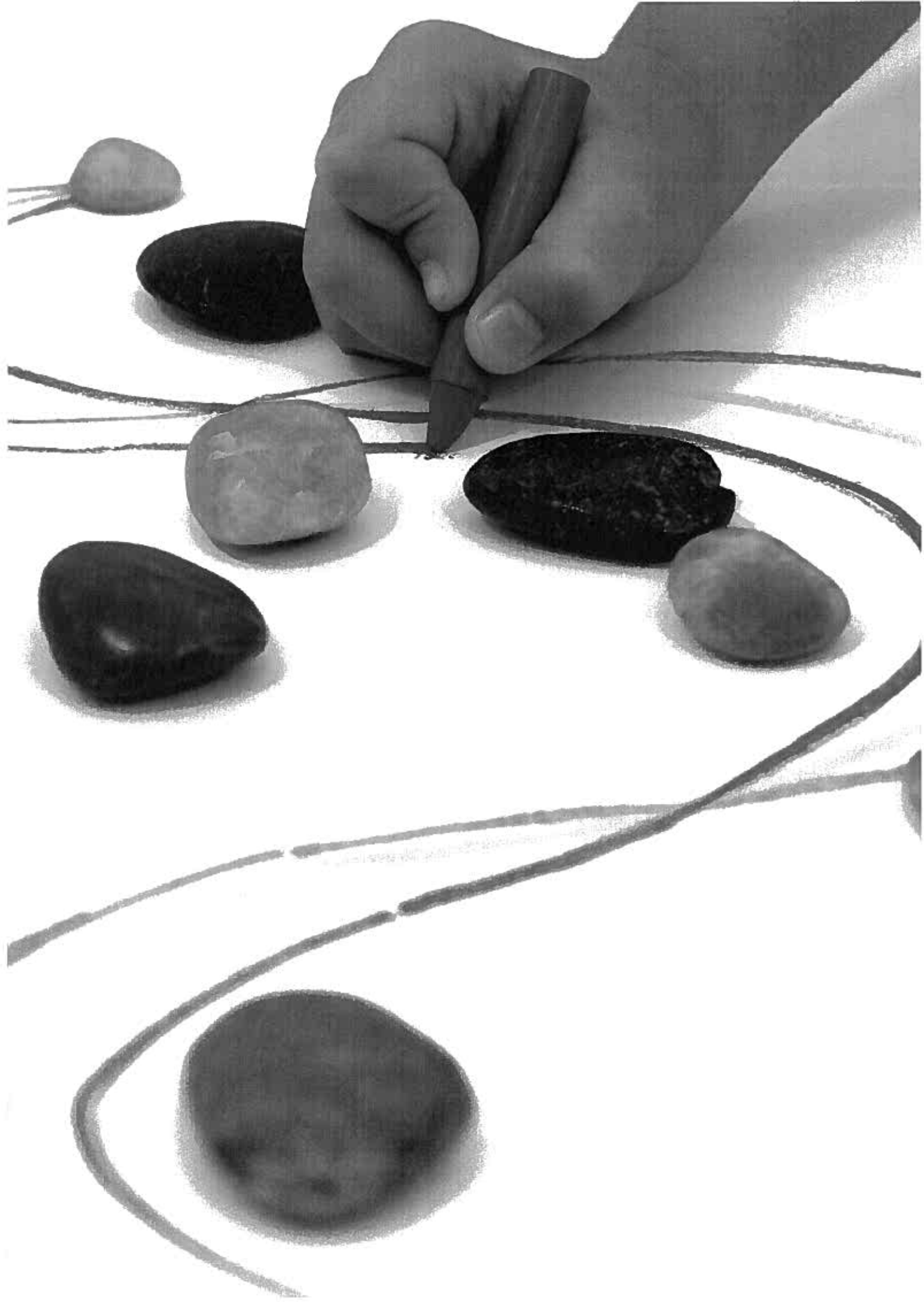
# contents

09	Foreword
13	1. Introduction
21	2. Research Design
27	3. Changing Context: Legal and Social
28	3.1 The Social Context
29	3.1.1 Arrival of New Ethnic and Religious Minorities
33	3.1.2 Greater visibility of LGBT
34	3.1.3 Greater Awareness of Discrimination
35	3.2 Legal Context - Developments in Anti-discrimination Legislation
37	3.2.1 Equal Opportunities (Persons with Disability) Act
39	3.2.2 Equality for Men and Women Act
40	3.2.3 Equal Treatment of Persons Order
41	3.2.4 Positive Action Measures
42	3.2.5 Overview
43	3.2.6 Other Relevant Legislation: Asylum Legislation
47	4 The National Minimum Curriculum
50	4.1 Equality and the Six Grounds of Discrimination in the NMC
55	4.1.1 Gender
66	4.1.2 Age
71	4.1.3 Sexual Orientations
78	4.1.4 Disability
81	4.1.5 Race and Ethnic Origin
85	4.1.6 Religion
99	5 Other Policies
100	5.1 Guidelines for the Implementation of the NMC on Inclusive Education
103	5.2 Inclusive Education – Policy Regarding Students with a Disability
105	5.3 School Attendance Improvement
108	5.4 Standard Operating Procedures
111	5.5 Unaccompanied Minors in Mainstream Schools
112	5.6 Healthy Eating Lifestyle Plan - HELP Document
117	6 Syllabi Reviewed
121	7 Final Recommendations
133	Conclusion
137	Bibliography
147	Appendix 1: Resources – Books
150	Appendix 2: Resources – Dissertations
152	Appendix 3: Resources – Websites
154	Appendix 4: Outline of the National Minimum Curriculum

# kontenut

09	Dahla
13	1. Introduzzjoni
21	2. Disinn tar-Ricerka
27	3. Kuntest li qed Jinbidel: Legali u Soċjali
28	3.1 Xenarju Soċjali
29	3.1.1 Il-Wasla ta' Minoritajiet Etniċi u Reliġjużi Ġodda
33	3.1.2 Vizibilità akbar ta' LGBT
34	3.1.3 Iżjed għarfien dwar id-diskriminazzjoni
35	3.2 Xenarju Legali - Żviluppi f'Legislazzjoni kontra d-Diskriminazzjoni
37	3.2.1 L-Att dwar it-Trattament Ugwalri (Persuni b'Diżabilità)
39	3.2.2 Att dwar l-Ugwaljanza għall-Irgiel u n-Nisa
40	3.2.3 Ordni dwar Trattament Indaqs ta' Persuni
41	3.2.4 Mizuri ta' Azzjoni Pozittiva
42	3.2.5 Harsa Ġenerali
43	3.2.6 Legislazzjoni Rilevanti Ohra: Legislazzjoni dwar l- Asil
48	4 Il-Kurrikulu Minimu Nazzjonali
50	4.1 Ugwaljanza u s-Sitt Oqsma tad-Diskriminazzjoni fl-NMC
55	4.1.1 Sess
66	4.1.2 Età
71	4.1.3 Orjentazzjonijiet Sesswali
78	4.1.4 Diżabilità
81	4.1.5 Razza u Origini Etnika
85	4.1.6 Religjon
99	5 <i>Policies</i> Ohra
100	5.1 Linji gwida għall-Implimentazzjoni tal-NMC dwar l-Edukazzjoni Inklussiva
103	5.2 Edukazzjoni Inkluziva – Politika dwar Studenti b'Diżabilità
105	5.3 Titjib tal-Attendenza fl-Iskola
108	5.4 Proċeduri Operattivi Standard
111	5.5 Minorenni mhux Akkumpanjati fi Skejjel Mainstream
112	5.6 Pjan ta' Stil ta' Harsa b' lkel Sustanzjuż - Dokument HELP
117	6 Revizjoni tas-Sillabi
121	7 Rakkomandazzjonijiet Finali
133	Konkluzjoni
137	Biblijografija
147	Anness 1: Rizzorsi – Kotba
150	Anness 2: Rizzorsi - Dissertazzjonijiet
152	Anness 3: Rizzorsi - Siti-elettronici
154	Anness 4: Deskrizzjoni qasira tal-Kurrikulu Minimu Nazzjonali





## foreword

As part of *Strengthening Equality beyond Legislation VS/2009/0405*, a project designed to reach out to specific target groups to sensitise and stimulate specific action by stakeholders as their contribution towards a *de facto* equal environment, a research was carried out to review the National Minimum Curriculum (NMC) 1999 from an equality perspective and put forward recommendations on how equality can be mainstreamed throughout the NMC. Furthermore, the research was aimed at identifying any possible causes of direct and indirect discrimination within the NMC, propose recommendations as to possible ways to ensure non-discrimination throughout the NMC, highlight proposals for specific actions promoting equality and diversity and present the findings and recommendations to all relevant stakeholders.

## daħla

Bħala parti mill-proġett *Insahhu l-Ugwaljanza* lil hinn mil-*Legislazzjoni VS/2009/0405*, proġett iddisinjat biex jilhaq gruppi ta' mira speċifiċi sabiex jissensibilizza u jistimula azzjoni speċifika mill-*stakeholders* bħala l-kontribuzzjoni tagħhom lejn ambjent ugwali *de facto*, twettqet riċerka biex jiġi rivedut il-Kurrikulu Minimu Nazzjonali (NMC) tal-1999 minn perspettiva ta' ugwaljanza u biex iressaq rakkomandazzjonijiet dwar kif l-ugwaljanza tista' tiġi integrata permezz tal-NMC. Barra minn hekk, ir-riċerka kienet immirata biex tidentifika kwalunkwe kawżi possibbli ta' diskriminazzjoni diretta u indiretta fi ħdan l-NMC, tipproponi rakkomandazzjonijiet dwar metodi possibbli ta' kif tiġi żgurata n-non-diskriminazzjoni fl-NMC, tindika proposti għal azzjonijiet speċifiċi li jippromwovu l-ugwaljanza u d-diversità u tippreżenta s-sejbiet u r-rakkomandazzjonijiet lill-*stakeholders* rilevanti kollha.

Through a previous project implemented by the National Commission for the Promotion Equality (NCPE) *Facilitating Equality Through Education*, the NMC was reviewed from a gender equality perspective. Consequently, the need was felt for an equality review of the NMC which would build on the previous one, while reviewing the NMC from all the six grounds of discrimination: age, disability, race and ethnicity, religion or belief and sexual orientation, while gender was being treated horizontally throughout.

Education is the basis of society. The importance of having a national minimum curriculum which not only, in itself, is non-discriminatory, but which also promotes equality, diversity and non-discrimination whilst ensuring that students are being educated in these issues, cannot be underestimated. It is to this end that NCPE has commissioned such a review to be undertaken. Working on the NMC from an equality perspective, NCPE aims at working towards a society free from discrimination for all.

Permezz ta' proġett preċedenti implimentat mill-Kummissjoni Nazzjonali għall-Promozzjoni ta' l-Ugwaljanza (NCPE) Niffaċilitaw l-Ugwaljanza Permezz ta' l-Edukazzjoni, l-NMC ġie rivedut minn perspettiva ta' ugwaljanza bejn is-sessi. B'konsegwenza ta' dan, inħass il-bżonn għal reviżjoni tal-ugwaljanza ta' l-NMC li tkun tibni fuq dik ta' qabilha, filwaqt li jiġi rivedut l-NMC mis-sitt oqsma tad-diskriminazzjoni: l-età, id-diżabilità, ir-razza u l-etnicità, ir-religjon jew it-twemmin u l-orjentazzjoni sesswali, filwaqt li s-sess kien qed jiġi trattat b'mod kontinwu.

L-edukazzjoni hija l-bażi tas-soċjetà. L-importanza li jkollna kurrikulu minimu nazzjonali li mhux biss, fih innifsu, ma jkunx diskriminatorju, iżda li jippromwovi wkoll l-ugwaljanza, id-diversità u n-non-diskriminazzjoni filwaqt li jiżgura li l-istudenti jkunu qed jiġu edukati f'dawn il-kwistjonijiet, għandha tinghata l-importanza tagħha. Għal dan il-għan, l-NCPE kkummissjonat it-twettiq ta' din ir-reviżjoni. B'ħidma fuq l-NMC minn perspettiva ta' ugwaljanza, l-NCPE għandha l-għan li taħdem lejn soċjetà ħielsa mid-diskriminazzjoni għal kulhadd.

A special thanks goes to the key expert and the researchers involved in this research, as well as the NCPE staff who worked on this project.

Dr Romina Bartolo LL.D., MJuris (EU Law)

Executive Director, NCPE

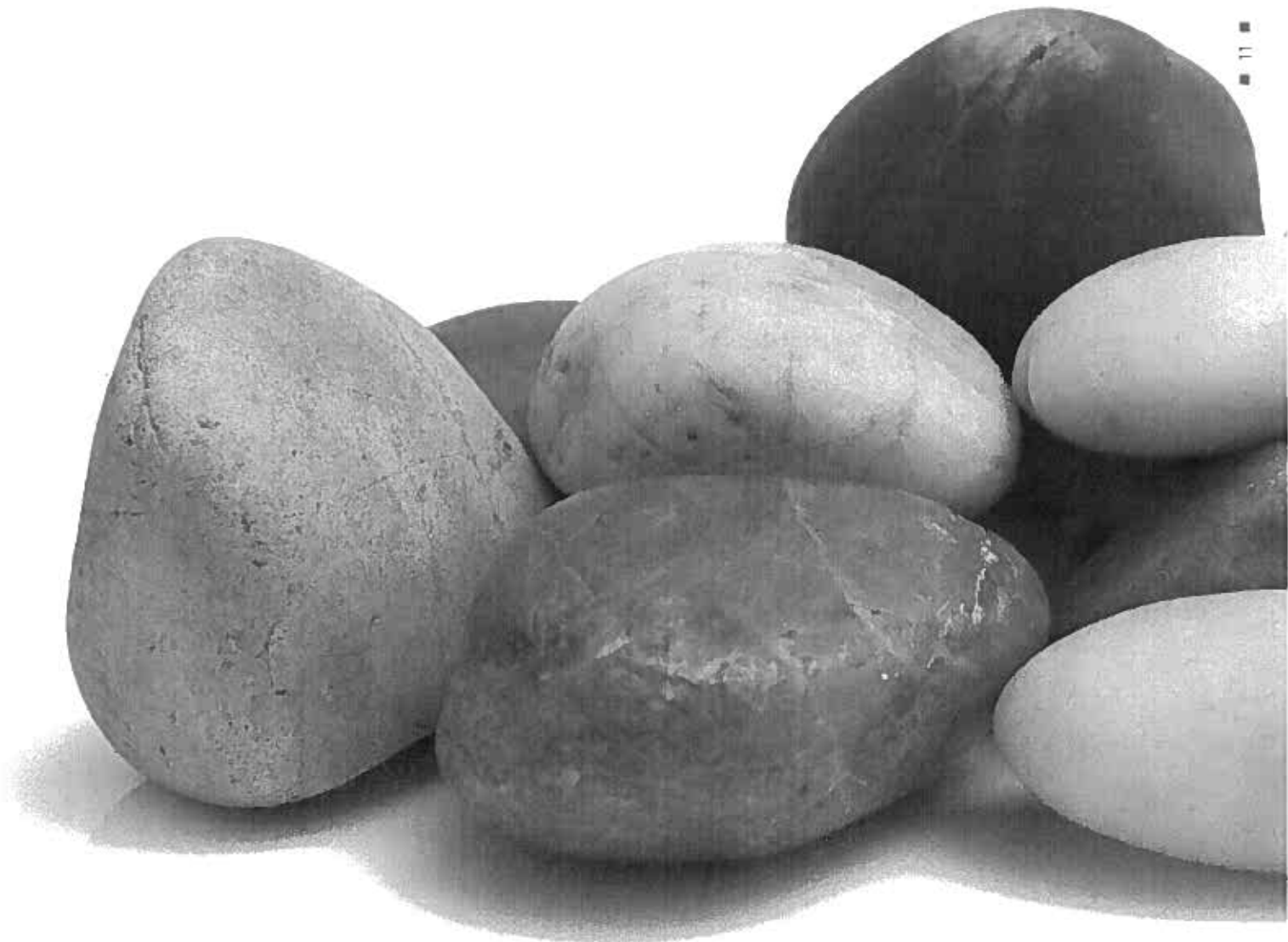
December 2010

Ringrazzjament speċjali jmur lill-espert ewlieni u r-riċerkaturi involuti f'din ir-riċerka, kif ukoll lill-impjegati tal-NCPE li ħadmu fuq dan il-proġett.

Dr Romina Bartolo LL.D., MJuris(EU Law)

Direttur Eżekuttiv, NCPE

Diċembru 2010







1 introduction  
introduzzjoni

The importance of mainstreaming equality issues into the national curriculum is a reflection of the importance of the national curriculum itself. The National Minimum Curriculum provides the backbone for the education system, which is a channel of intellectual and personal development of individuals to become capable and equipped to contribute fully to society.

As Malta develops into an increasingly diverse society, the importance of instilling a culture of and for equality is all the more pertinent. In a country where the perception and experience of discrimination<sup>1</sup> is high, the importance of an inclusive curriculum cannot be overstated.

'Inclusion is about the active presence, participation and achievement of all pupils in a meaningful and relevant set of learning experiences'.<sup>2</sup> These include both experiences from the curriculum itself, but also those hailing from a variety of other sources within and beyond the classroom.

This report analyses the National Minimum Curriculum (NMC) and syllabi as established by the Education Division within the Ministry

L-importanza tal-integrazzjoni tal-kwistjonijiet tal-ugwaljanza fil-kurrikulu nazzjonali hi riflessjoni tal-importanza tal-kurrikulu nazzjonali nnifsu. Il-Kurrikulu Minimu Nazzjonali jipprovdi l-qafas għas-sistema edukattiva, li hi l-istrument għat-twassil tal-iżvilupp intellettuali u personali tal-individwi biex isiru kapaci u mhejjija biex jikkontribwixxu b'mod sfiħ fis-soċjetà.

Hekk kif Malta tiżviluppa f'soċjetà dejjem iżjed diversa, l-importanza li titnissel kultura ta' ugwaljanza hi dejjem iżjed pertinenti. F'pajjiż fejn il-perċezzjoni u l-esperjenza tad-diskriminazzjoni<sup>1</sup> hi għolja, għandha tingħata importanza kbira għal kurrikulu inklussiv.

'L-inkluzjoni hi dwar il-preżenza, il-partecipazzjoni u r-rendiment attivi tal-istudenti kollha f'sett ta' esperjenzi tat-tagħlim sinifikanti u rilevanti'.<sup>2</sup> Dawn jinkludu kemm esperjenzi mill-kurrikulu nnifsu, iżda wkoll dawk li għejjin minn varjetà ta' sorsi oħra fi hdan u lil hinn mill-klassi.

Dan ir-rapport janalizza l-Kurrikulu Minimu Nazzjonali (NMC) u s-sillabi kif stabbiliti mid-Divizjoni tal-Edukazzjoni fi hdan il-Ministeru

<sup>1</sup> As reflected in the research carried out by Euro-barometer. See for instance European Commission Special Eurobarometer 317 Discrimination in the EU in 2009, available at [http://ec.europa.eu/public\\_opinion/archives/ebs/ebs\\_317\\_en.pdf](http://ec.europa.eu/public_opinion/archives/ebs/ebs_317_en.pdf); EU Fundamental Rights Agency (2009) EU MIDIS European Union Minorities and Discrimination Survey available at [http://fra.europa.eu/fraWebsite/attachments/eumidis\\_mainreport\\_conference\\_edition\\_en.pdf](http://fra.europa.eu/fraWebsite/attachments/eumidis_mainreport_conference_edition_en.pdf)

<sup>2</sup> Equalities, Diversity and Inclusion in UK National Minimum Curriculum. Available online at [http://curriculum.qcda.gov.uk/key\\_stages\\_3\\_and\\_4/About\\_the\\_secondary\\_curriculum/equalities\\_diversity\\_and\\_inclusion/index.aspx](http://curriculum.qcda.gov.uk/key_stages_3_and_4/About_the_secondary_curriculum/equalities_diversity_and_inclusion/index.aspx).

<sup>1</sup> Kif riflessat fir-riċerka li ssewja mill-Euro-barometer. Ara pereżempju: i) Ewrobarometru Speċjali tal-Kommissjoni Ewropea (2009) Diskriminazzjoni fl-EU 2009, jienet [http://ec.europa.eu/public\\_opinion/archives/ebs/ebs\\_317\\_en.pdf](http://ec.europa.eu/public_opinion/archives/ebs/ebs_317_en.pdf); ii) Agenzja tal-Ugħali Ewropea għall-Fundamentali tal-Għodda (2009) EU-MIDIS European Union Minorities and Discrimination Survey, jienet [http://fra.europa.eu/fraWebsite/attachments/eumidis\\_mainreport\\_conference\\_edition\\_en.pdf](http://fra.europa.eu/fraWebsite/attachments/eumidis_mainreport_conference_edition_en.pdf)

<sup>2</sup> Equalities, Diversity and Inclusion in UK National Minimum Curriculum. Disponibbli online fuq [http://curriculum.qcda.gov.uk/key\\_stages\\_3\\_and\\_4/About\\_the\\_secondary\\_curriculum/equalities\\_diversity\\_and\\_inclusion/index.aspx](http://curriculum.qcda.gov.uk/key_stages_3_and_4/About_the_secondary_curriculum/equalities_diversity_and_inclusion/index.aspx).

responsible for Education. The role of the NMC is not to be a document that establishes the be all and end all of the system, but is rather the starting point for colleges and schools to develop their own system within the guidelines of what is in the NMC.<sup>3</sup> Due to this, and because each child (as acknowledged in the NMC) has a different set of needs and requirements – educational, personal, psychological, emotional – different schools must also cater differently and with enhanced sensitivity to any minority groups or groups that are prone to discrimination in a timely and sensitive manner, which, whilst not prescribed in the NMC beyond the conceptual framework, would be a practical necessity.

It is important to recognise grounds of discrimination beyond those established in regulations. What the curriculum should promote is a principle of equality that cuts across the system, and not only be restricted to the individual grounds which have achieved recognition so far.

This, moreover, requires a shift from the traditional charity approach to minorities and those who have been discriminated against, into

responsabli għall-Edukazzjoni. Ir-rwol tal-NMC mhux li jkun dokument li jstabbilixxi l-element l-aktar importanti tas-sistema, iżda li jkun minflok il-punt tat-tluq għall-Kulleġġi u l-iskejjel biex jiżviluppaw is-sistema tagħhom fi ħdan il-linji gwida ta' x'hemm fl-NMC.<sup>3</sup> Minħabba dan, u minħabba li kull tife/tifla (kif rikonoxxut mill-NMC) għandu/għandha sett differenti ta' bżonnijiet u rekwiżiti – edukattivi, personali, psikoloġiċi, emozzjonali – l-iskejjel differenti għandhom jieħdu ħsieb b'mod differenti u b'ijjed sensitività kwalunkwe gruppi ta' minoranza jew gruppi li huma vulnerabli għad-diskriminazzjoni b'mod puntwali u sensitiv, li filwaqt li mhux preskritt fl-NMC lil hinn mill-kwadru kuncettwali, ikun ta' necessità Prattika.

Huwa importanti li jiġu rikonoxxuti l-oqsma tad-diskriminazzjoni lil hinn minn dawk stabbiliti fir-regolamenti. Il-kurrikulu għandu jipproponi principju ta' ugwaljanza li jkun preżenti fis-sistema kollha, u ma jkunx ristrett biss għall-oqsma individwali li kisbu rikonoxximent s'issa.

Barra minn hekk, dan jirrikjedi bidla mill-approċċ tradizzjonali ta' karità lill-minorantajiet u lil dawk li ġew diskriminati, lejn ambjent

<sup>3</sup> As highlighted by the then Minister for Education the NMC remained to be the beginning of a process which will lead to a more detailed syllabus, resources and methods guided and inspired by the National Minimum Curriculum. [This is an approach based less on specifying at national level the detailed content of teaching and more on specifying and emphasising outcomes]. (See Malta Ministry of Education, *Creating the Future Together – National Minimum Curriculum 1999*), 31.

<sup>4</sup> The report of the Ministry of Education, *Creating the Future Together*, 1999, the Ministry of Education, 31. The report of the Ministry of Education, *Creating the Future Together*, 1999, the Ministry of Education, 31. The report of the Ministry of Education, *Creating the Future Together*, 1999, the Ministry of Education, 31. The report of the Ministry of Education, *Creating the Future Together*, 1999, the Ministry of Education, 31.



the realm of real equality of opportunity and empowerment, where all children, parents and the educational community may engage in a healthy exchange of ideas and dialogue, leading to a more accepting and co-operative society.

Diversity is not a threat but an opportunity, and must be recognized as such<sup>4</sup>. No longer can we base notions of nationalism and identity on homogeneity, simply because we are all different.

The review of the National Minimum Curriculum and Syllabi is a comprehensive examination of the consideration and addressing of issues of equality as a general approach within the education system, and also within specific syllabi, taking into consideration relevant social and legal developments that have taken place in the Maltese islands since the 1999 NMC.

The aim of this research is to analyse the National Minimum Curriculum from an Equality perspective and to put forward suggestions on how equality can be mainstreamed throughout the National Minimum Curriculum. To this effect, the review:

- Analyses the NMC 1999 with regards to equality;
- Identifies any possible causes of direct and

ta' ugwaljanza reali ta' opportunità u l-ghoti tas-setgħa, fejn it-tfal, il-ġenituri u l-komunità edukattiva kollha jkunu jistgħu jinvolve ruhhom fi skambju tajjeb ta' ideat u djalogu, li jwassal għal soċjetà iżjed ospitanti u kooperattiva.

Id-diversità mhijiex theddida iżda opportunità, u għandha tiġi rikonoxxuta bħala tali<sup>4</sup>. Ma nistgħux nibqgħu nibbażaw l-ideat ta' nazzjonalizmu u identità fuq l-omoġeneità, sempliċiment għax ahna lkoll differenti.

Ir-reviżjoni tal-Kurrikulu Minimu Nazzjonali u s-Sillabi hi eżaminazzjoni komprensiva tal-kunsiderazzjoni u l-indirizzar tal-kwistjonijiet tal-ugwaljanza bħala approċċ ġenerali fi ħdan is-sistema edukattiva, u anke fi ħdan sillabi speċifiċi, filwaqt li jiġu kkunsidrati żviluppi soċjali u legali rilevanti li seħhew fil-Gżejjer Maltin mill-NMC tal-1999.

L-għan ta' din ir-riċerka hu li jiġi analizzat il-Kurrikulu Minimu Nazzjonali minn perspettiva ta' Ugwaljanza u li jressaq sugġerimenti dwar kif l-ugwaljanza tista' tiġi integrata fit-Kurrikulu Minimu Nazzjonali. Għal dan il-għan, ir-reviżjoni:

- Tanalizza l-NMC tal-1999 fir-rigward tal-ugwaljanza;
- Tidentifika kwalunkwe kawżi possibbli ta'

<sup>4</sup> See British Curriculum Cross-curriculum Dimensions - Community Participation. Available online at [http://curriculum.qcda.gov.uk/uploads/Dimensions\\_community\\_participation\\_tcm8-14466.pdf](http://curriculum.qcda.gov.uk/uploads/Dimensions_community_participation_tcm8-14466.pdf).

L-ara Bqgħi l-Kurrikulu Minimu Nazzjonali - Komunità u Partecipazzjoni. Disponibbli online fuq [http://curriculum.qcda.gov.uk/uploads/Dimensions\\_community\\_participation\\_tcm8-14466.pdf](http://curriculum.qcda.gov.uk/uploads/Dimensions_community_participation_tcm8-14466.pdf).



indirect discrimination within the NMC;

- Proposes recommendations as to possible ways to ensure non-discrimination throughout the NMC;
- Proposes recommendations as to possible ways equality can be mainstreamed in the NMC, in particular by highlighting proposals for specific actions promoting equality and diversity.

diskriminazzjoni diretta u indiretta fl-NMC;

- Tipproponi rakkomandazzjonijiet dwar metodi possibbli sabiex tiżgura n-non-diskriminazzjoni fl-NMC;
- Tipproponi rakkomandazzjonijiet dwar metodi possibbli ta' kif l-ugwaljanza tista' tiġi integrata fl-NMC, b'mod partikolari billi turi proposti għal azzjonijiet speċifiċi li jippromwovu l-ugwaljanza u d-diversità.

The structure of this review has been organised in such a way as to ensure that its specific sections may be pulled out to be utilized in the government's review of the National Minimum Curriculum core document, and specific subject syllabi.

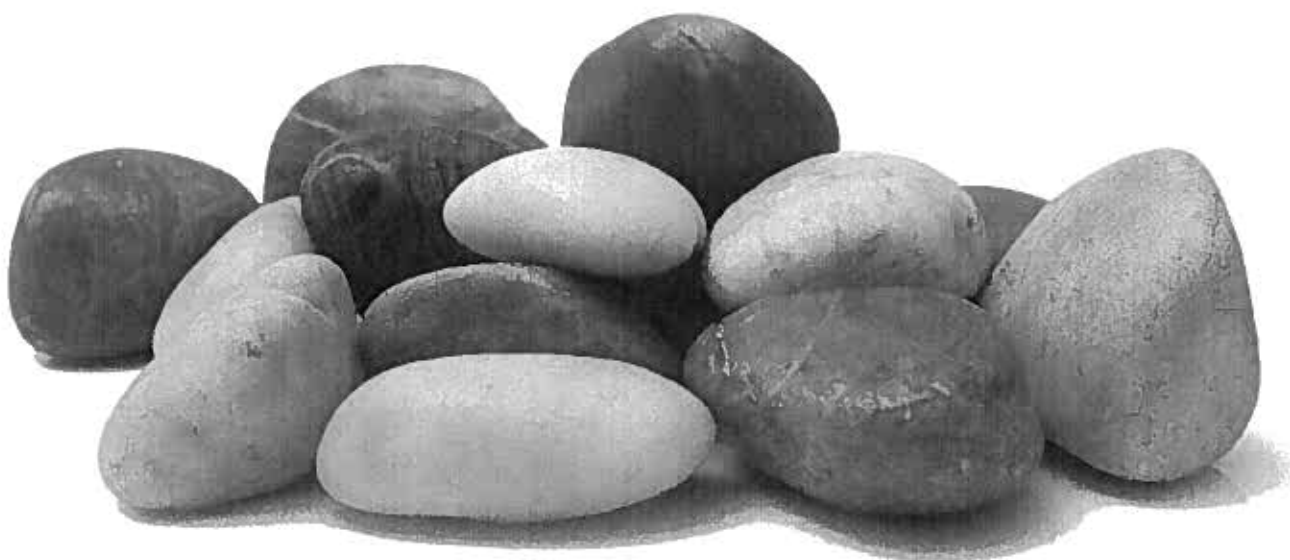
L-istruttura ta' din ir-reviżjoni giet organizzata b'tali mod li tiżgura li t-taqsimiet speċifiċi tagħhom jistgħu jinqraw waħedhom sabiex jintużaw fir-reviżjoni tal-gvern tad-dokument ewlieni tal-Kurrikulu Minimu Nazzjonali, u sillabi speċifiċi ta' suġġetti.

Recommendations are divided into two groups – specific sets of recommendations for each syllabus, and a general set of recommendations at the end of the Review that cut across subjects. The recommendations set forth by this review are aimed at ensuring adequate respect for equality and diversity in schools – within the taught curriculum as well as beyond.


Ir-rakkomandazzjonijiet huma maqsuma f'żewġ gruppi – settijiet speċifiċi ta' rakkomandazzjonijiet għal kull sillabu, u sett ġenerali ta' rakkomandazzjonijiet fl-aħħar tar-Revizjoni li tittratta s-suġġetti kollha. Ir-rakkomandazzjonijiet stabbiliti f'din ir-reviżjoni huma mmirati biex jiżguraw rispett xieraq għall-ugwaljanza u d-diversità fl-iskejjel – fi hdan il-kurrikulu mgħallem u kif ukoll lil hinn minnu.

aimed at ensuring  
adequate respect for  
equality and diversity  
in schools

huma mmirati biex  
jiżguraw rispettt xieraq  
għall-ugwaljanza u  
d-diversità fl-iskejjel







2 research design  
disinn tar-ricerka

The method adopted for the drafting of the present review included a combination of desk research and two focus group meetings with educators. This combination of methods was intended to ensure that different angles to the review were considered, through bringing together a diversity of views and backgrounds as well as varying degrees of practical involvement in the actual implementation of the curricula.

The desk research consisted of an analysis of the curriculum and syllabi. The review focused around the National Minimum Curriculum, the various syllabi and any relevant policies that supplement the curriculum.

In order to supplement and complement the findings of the desk research, two Focus Groups were organized in which participants (school teachers and persons working within school administration) were asked for their input into the review process, specifically on the practice of equality within their schools. The first focus group consisted of seven participants from a Church-run primary coeducational school, which included two members of the schools administration, two Learning Support Assistants and three teachers. The participants of the second focus

Il-metodu adottat għall-abbozzar tar-reviżjoni preżenti kienet tinkludi kombinazzjoni ta' riċerka mill-uffiċċju u żewġ *focus groups* ma' edukaturi. Din il-kombinazzjoni ta' metodi kienet intiza biex tiżgura li jiġu kkunsidrati angoli differenti għar-reviżjoni, billi jinġiebu flimkien diversità ta' fehmiet u sfondi kif ukoll livelli differenti ta' involviment prattiku fl-implimentazzjoni attwali tal-kurrikula.

Ir-riċerka mill-uffiċċju kienet tikkonsisti f'analizi tal-kurrikulu u s-sillabi. Ir-reviżjoni ffukat fuq il-Kurrikulu Minimu Nazzjonali, id-diversi sillabi u kwalunkwe politika rilevanti li tissupplimentaw l-kurrikulu.

Sabiex jissupplimentaw u jikkumplementaw is-sejbiet tar-riċerka mill-uffiċċju, ġew organizzati żewġ *focus groups* li fihom il-partecipanti (għalliema tal-iskola u persuni li jaħdmu fl-amministrazzjoni tal-iskola) intalbu jagħtu s-sehem tagħhom fil-proċess ta' reviżjoni, speċifikament fuq il-prattika tal-ugwaljanza fi ħdan l-iskejjel tagħhom. L-ewwel *focus group* kien jikkonsisti f'seba' partecipanti minn skola koedukattiva primarja mmexxija mill-Knisja, li kienet tinkludi żewġ membri tal-amministrazzjoni tal-iskola, żewġ *Learning Support Assistants* u tliet għalliema. Il-partecipanti tat-tieni *focus group* kienu sitt

group were six teachers from a government girl's secondary school.

Following a brief introduction to the project, the focus group coordinator outlined the aims and objectives of the review, giving an overview of the six grounds of discrimination. The main issues discussed and dealt with in the focus groups were the causes of direct and indirect discrimination within the National Minimum Curriculum, any recommendations that could be made within the review in order to address such discrimination, and finally the mainstreaming of specific measures in the promotion of equality and diversity within the education system.

The research presented no ethical challenges as the informants at focus groups were aware of the research aims and objectives. Moreover, they participated voluntarily, and did not form part of a vulnerable group<sup>5</sup>.

Other literature, most notably recommendations of various international organizations on the promotion of equality through education, and local research addressing equality in education in Malta, were

għalliema minn skola sekondarja governattiva tal-bniet.

Wara introduzzjoni qasira tal-proġett, il-kordinatur tal-*focus group* fisser fil-qasir il-miri u l-għanijiet tar-reviżjoni, filwaqt li ta deskrizzjoni ġenerali tas-sitt oqsma tad-diskriminazzjoni. Il-kwistjonijiet ewlenin diskussi u trattati fil-*focus groups* kienu l-kawża ta' diskriminazzjoni diretta u indiretta fil-Kurrikulu Minimu Nazzjonali, kwalunkwe rakkomandazzjonijiet li setgħu jsiru fir-reviżjoni sabiex tiġi indirizzata din id-diskriminazzjoni, u finalment l-integrazzjoni ta' miżuri speċifiċi fil-promozzjoni tal-ugwaljanza u d-diversità fi ħdan is-sistema edukattiva.

Ir-riċerka ma pprezentat l-ebda sfidi etici għax dawk li provdew l-informazzjoni fil-*focus groups* ġew mgħarrfa bil-miri u l-għanijiet tar-riċerka. Barra minn hekk, ipparteċipaw volontarjament, u ma kinux jiffurmaw parti minn grupp vulnerabli<sup>5</sup>.

Letteratura oħra, li-żjed notevoli rakkomandazzjonijiet ta' diversi organizzazzjonijiet internazzjonali dwar il-promozzjoni tal-ugwaljanza permezz tal-

<sup>5</sup> For this purpose the Council for International Organizations of Medical Sciences' definition of vulnerability is used, that is, "a substantial incapacity to protect one's own interests owing to such impediments as lack of capability to give informed consent... or being a junior or subordinate member of a hierarchical group." See CIOMS (2002), International Ethical Guidelines for Biomedical Research Involving Human Subjects, Geneva available at [www.who.int/training/publications/2002/04/](http://www.who.int/training/publications/2002/04/).

<sup>6</sup> The full text of the research report can be found in the attached report titled 'Organizzazzjonijiet Internazzjonali dwar il-Promozzjoni tal-Ugwaljanza u d-Diversità: Rakkomandazzjonijiet ta' Diversi Organizzazzjonijiet Internazzjonali dwar il-Promozzjoni tal-Ugwaljanza u d-Diversità' (2012) (MISD/CIOMS), International Ethical Guidelines for Biomedical Research Involving Human Subjects, Geneva available at [www.who.int/training/publications/2002/04/](http://www.who.int/training/publications/2002/04/).



read in order to inform the review, allowing the reviewers to take account of any possible indicators that might exist.

In addition to what the scope of the review is, the authors of this Review cannot but point out its own limitations. On a broad level, it is not the aim of the review to provide the broad philosophical background to equality in education, but rather to be concretely and directly aimed at what is currently found in the National Minimum Curriculum and syllabi.

On a more practical level, the education system entails a far broader set of policies, documents (letter circulars, reports, textbooks, materials and other resources used in the classroom) and individuals, and as such this review is partial insofar as it deals with the skeletal basis of education on the Maltese islands.

Having set out the limitations, the review does set out the importance of having established the first set of analysis in preparation for a wider review of the system in its entirety.

edukazzjoni, u riċerka lokali li tindirizza l-ugwaljanza fl-edukazzjoni f' Malta, inqat sabiex tinforma r-reviżjoni, biex b'hekk ir-reviżuri jkunu jistgħu jikkunsidraw kwalunkwe indikaturi possibbli li jistgħu jeżistu.

Flimkien ma' x' inhu l-ambitu tar-reviżjoni, l-awturi ta' din ir-Revizjoni ma jistgħux ma jindikawx il-limitazzjonijiet tagħha. Fuq livell ġenerali, mhuwiex it-tir tar-reviżjoni li tipprovdri l-isfond filosofiku ġenerali għall-ugwaljanza fl-edukazzjoni, iżda minflok li tkun b' mod konkret u dirett indirizzata lejn dak li preżentament jinsab fil-Kurrikulu Minimu Nazzjonali u s-sillabi.

Fuq livell iżjed prattiku, is-sistema edukattiva tirrikjedi sett ferm usa' ta' *policies*, dokumenti (ċirkolari ta' ittri, rapporti, kotba testwali, materjali u riżorsi oħra użati fil-klassi) u individwi, u għaldaqstant din ir-reviżjoni hi parzjali safejn hi tittratta ma' bażi skeletal tal-edukazzjoni fil-gżejjer Maltin.

Wara li ġew stabbiliti l-limitazzjonijiet, irid jingħad li r-reviżjoni tagħraf l-importanza li tistabbilixxi l-ewwel sett ta' analiżi bi preparazzjoni għal revizjoni usa' tas-sistema fit-totalità tagħha.







# 3 changing context: legal and social

kuntest li qed jinbidel:  
legali u soċjali

This review, as well as any equality review of the education system and community, is based on a set of social and legal contexts, changes and requirements that have emerged in recent years within the Maltese islands. The processes of globalisation, joining the EU, migration, change, diversity and its recognition, would merely be catchphrase had we to not recognize the psycho-social impact that such processes or their constituent parts have on all individuals<sup>6</sup>. To this end, the context which has led to concern with ensuring equality in education is briefly outlined hereunder.

### 3.1 THE SOCIAL CONTEXT

The past decade has also been marked with important social changes, which have left an impact on the way issues of diversity, non-discrimination and equality are perceived. These have included the arrival of persons of African origin, coming to Malta to seek asylum, greater visibility for particular groups including LGBT, as well as greater awareness of discrimination and remedies to combat it. All of these changes make the promotion of equality through the education system more important, as whilst the realities have changed, the education system plays a role in how these changes

Din ir-reviżjoni, kif ukoll kwalunkwe revizjoni dwar l-ugwaljanza tas-sistema u l-komunità edukattiva, hi bbażata fuq sett ta' kuntesti soċjali u legali, bidliet u rekwiżiti li żviluppaw fi snin riċenti fil-Gżejjer Maltin. Il-proċessi ta' globalizzazzjoni, id-dhul fl-UE, il-migrazzjoni, il-bidla, id-diversità u r-rikonoxximent tagħha, ikunu biss frażijiet użati spiss kieku ma kellniex nirrikonoxxu l-impatt psiko-soċjali li dawn il-proċessi jew il-partijiet kostitwenti tagħhom ikollhom fuq l-individwi kollha<sup>6</sup>. Għal dan il-għan, il-kuntest li wassal għal tħassib fl-iżgurar tal-ugwaljanza fl-edukazzjoni hu deskritt fil-qosor hawn taħt.

### 3.1 IL-KUNTEST SOĊJALI

L-aħħar deċenju esperjenza wkoll bidliet soċjali importanti, li hallew impatt fuq kif jiġu perċepiti kwistjonijiet ta' diversità, non-diskriminazzjoni u l-ugwaljanza. Dawn kienu jinkludu l-wasla ta' persuni ta' orijini Afrikana, li ġew Malta biex ifittxu l-asil, iżjed viżibiltà għal gruppi partikolari inklużi LGBT, kif ukoll iżjed kuxjenza dwar id-diskriminazzjoni u r-rimedji fil-glieda kontrieha. Dawn il-bidliet kollha jagħmlu l-promozzjoni tal-ugwaljanza permezz tas-sistema tal-edukazzjoni iżjed importanti, għax filwaqt li r-realtajiet inbidlu, is-sistema edukattiva tilgħab rwol fuq kif jintlaqgħu dawn il-bidliet. Tinsab f'pożizzjoni

<sup>6</sup> Borg, C and Mayo, P (2006). Learning and Social Difference. Challenges for Public Education and Critical Pedagogy. Boulder: Paradigm

<sup>6</sup> Borg, C and Mayo, P (2006). Learning and Social Difference. Challenges for Public Education and Critical Pedagogy. Boulder: Paradigm

are received. It is in a position to combat stereotypes and promote mind-sets open to a diverse society.

li tikkombatti l-isterjotipi u tippromwovi mentalitajiet miftuħa għal soċjetà diverssa.

### 3.1.1 ARRIVAL OF NEW ETHNIC AND RELIGIOUS MINORITIES

### 3.1.1 IL-WASLA TA' MINORITAJIET ETNIĊI U RELIĠJUŻI ĠODDA

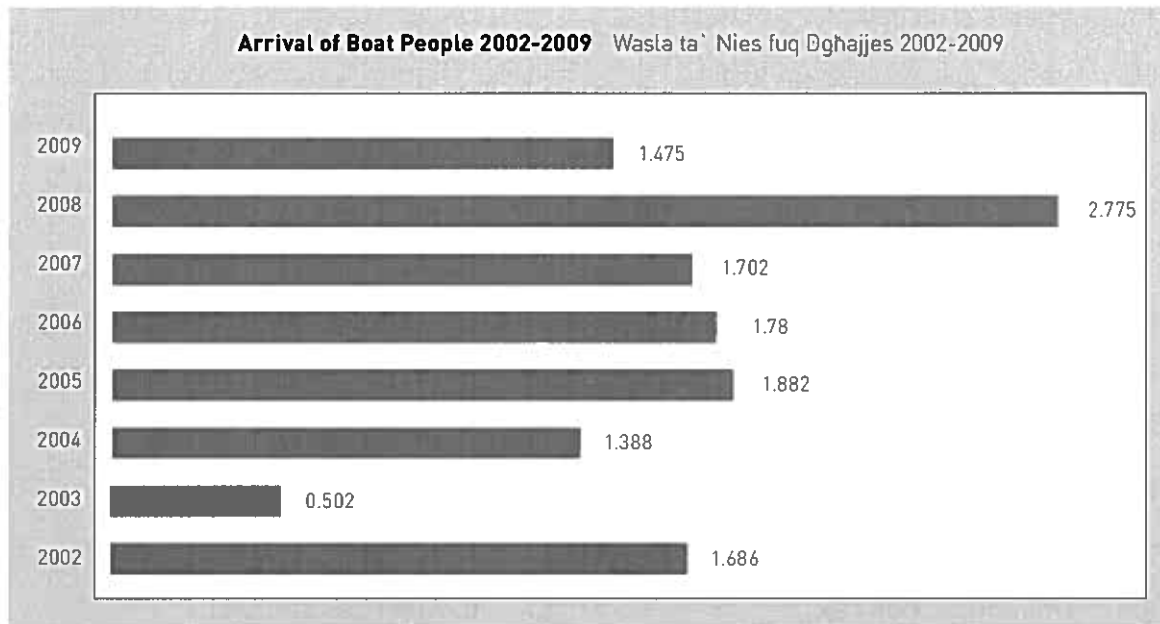


Figure 1: Arrival of Boat People 2002-2009

Figura 1: IL-Wasla ta' Nies fuq Dghajjes 2002-2009

Source: Ministry of Justice and Home Affairs<sup>7</sup>.

Sors: il-Ministeru tal-Ġustizzja u l-Intern<sup>7</sup>.

Migration has always been part of Malta's narrative, however the past decade has been marked by a shift from its being a country of emigration to a country of immigration, including an increasing number of irregular immigrants of sub-Saharan African origin arriving in Malta, whether by choice or through fortuitous events and seeking asylum in Malta<sup>8</sup>. The chart above illustrates the number of arrivals over the period between 2002 and 2009.

Il-migrazzjoni minn dejjem kienet parti min-narrattiva ta' Malta, madankollu l-aħħar deċenju kien immarkat b'bidla minn Malta li kienet pajjiż ta' emigrazzjoni għal Malta li saret pajjiż ta' immigrazzjoni, inkluż numru li qed jżdied ta' immigranti irregolari ta' origini Afrikana sub-Saħarjana li jasl Malta, sew jekk b'għażla jew permezz ta' avvenimenti fortuwiti u li jfittxu l-asil f'Malta<sup>8</sup>. Iċ-ċart t'hawn fuq turi n-numru ta' wasliet fuq il-perjodu bejn l-2002 u l-2009.

<sup>7</sup> Ministry of Justice and Home Affairs (2010) Statistical Administration published by the Office of the Refugee Commissioner in February 2010. Available online at <http://www.mjha.gov.mt/AboutCenter/PDF-33-Statistical%20Information.pdf>

<sup>8</sup> Calleja, S., and Lutterbeck, B. (2008). Managing the Challenges of Irregular Immigration in Malta: The Today Public Policy Institute. Valletta [http://www.tppi.org.mt/jmsr/reports/irregular\\_migrationreport.pdf](http://www.tppi.org.mt/jmsr/reports/irregular_migrationreport.pdf)

<sup>7</sup> Ministeru tal-Ġustizzja u l-Intern (2010) Minnazzjoni Statistika pubblika mill-Uffizju tal-Kommissarju għall-Immigrazzjoni u l-Asil ta' Malta, febrwarju 2010. Disponibbli online fuq <http://www.mjha.gov.mt/AboutCenter/PDF-33-Statistical%20Information.pdf>

<sup>8</sup> Calleja, S., and Lutterbeck, B. (2008). Managing the Challenges of Irregular Immigration in Malta: The Today Public Policy Institute. Valletta [http://www.tppi.org.mt/jmsr/reports/irregular\\_migrationreport.pdf](http://www.tppi.org.mt/jmsr/reports/irregular_migrationreport.pdf)

This went side by side with other migrants who come to Malta to work or study from both within and outside the European Union. The number of migrants as a % of the whole population went from 2.4% in 2001 to 4.4% in 2008.<sup>9</sup>

Whilst migration in Malta is commonly understood as referring exclusively to what has commonly come to be referred to as 'boat people' in both popular and political discourse, these do not form the majority of migrants in Malta. In this context the term boat people refers to mixed flows of migrants (refugees and irregular immigrants) arriving at Malta's shores, usually from Libya with a view to seeking asylum. Recent data indicates that 57% of newly arrived migrants in Malta are EU Nationals with the other 43% including both 'boat people' and other third country nationals who may have arrived in Malta through various channels and for a variety of reasons.<sup>10</sup>

Dan mexa id f'id ma' migranti ohra li gew Malta biex jahdmu jew jistudjaw kemm minn gewwa l-Unjoni Ewropea jew minn barra. In-numru ta' migranti bhala % tal-popolazzjoni kollha tela' minn 2.4% fl-2001 ghal 4.4% fl-2008.<sup>9</sup>

Filwaqt li l-migrazzjoni f'Malta hi spiss mifhuma li tirreferi esklussivament ghal dawk li spiss jissejhu 'dawk li gew bid-dghajjes' kemm fid-diskors popolari u dak politiku, dawn ma jiffurmawx il-maggoranza ta' migranti f'Malta. F'dan il-kuntest, it-term nies fuq dghajjes jirreferi ghal flussi mhallta ta' migranti (refugjati u immigranti irregolari) li jaslufix-xtut Maltin, normalment mil-Libja bl-ghan li jfittxu l-asil. *Data* ricenti tindika li 57% ta' migranti li jasluf godda f'Malta huma Cittadini tal-UE bit-43% l-ohra li jinkludu kemm 'nies fuq dghajjes' u cittadini ohra ta' pajjizi terzi li jista' jkun waslu Malta b'diversi metodi u ghal diversi ragunijiet.<sup>10</sup>

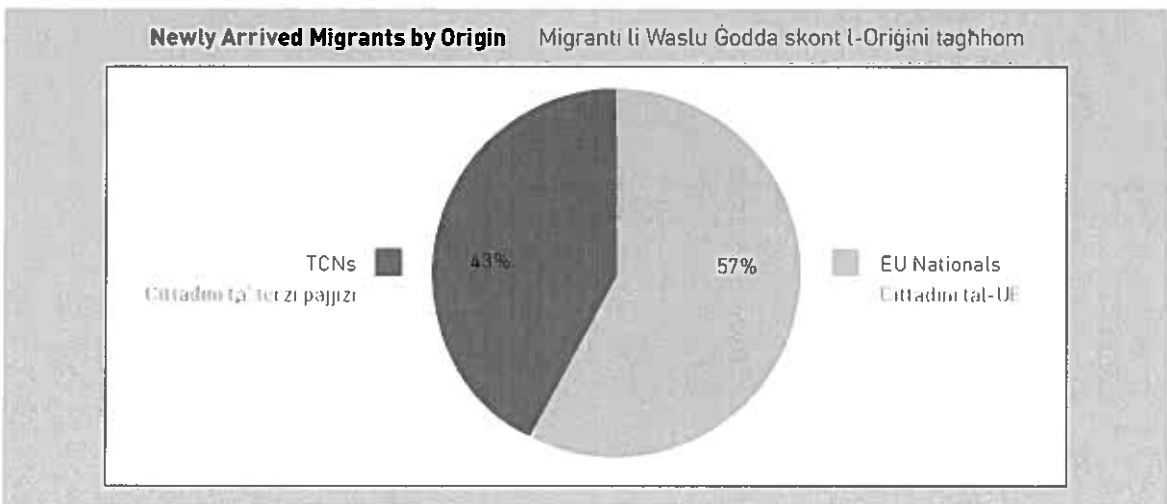


Figure 2: Newly Arrived Migrants by Origin, Compiled from the National Demographic Review 2009<sup>11</sup>.

Figura 1: Migranti li waslu godda skont l-Origini taghhom, Migbura mir-Revizjoni Demografika Nazzjonali 2009<sup>11</sup>.

<sup>9</sup> National Statistics Office (2010), Demographic Review 2009, NSO Valletta

<sup>10</sup> ibid

<sup>11</sup> National Statistics Office (2010) supra 1150-XXX

<sup>9</sup> Iż-żgħira, Iż-żgħira, Iż-żgħira (2010), Demografika f'www.nso.gov.mt

<sup>10</sup> ibid

<sup>11</sup> Iż-żgħira, Iż-żgħira, Iż-żgħira (2010) supra 1150-XXX



'boat people'  
...do not form the majority of  
migrants in Malta

'dawk li ġew bid-dgħajjes'  
...ma jiffurmawx il-maġġoranza  
ta' migranti f'Malta



These arrivals furthered Malta's move towards becoming a multicultural society and one where persons of different nationalities, ethnicities, colour and religions lived together. The arrivals of African migrants also increased the visibility of the 'black' community in Malta, one which until recently remained largely unnoticed within the Maltese context. This reception was unfortunately not always positive. Migration was often linked, on the media and through political and public discourse, to issues of security with the arrival of migrants being described in terms of 'invasions'<sup>12,13</sup>. This created a sense of apprehension amongst many Maltese and led to a backlash against the migrant community symbolised by the creation of a number of far-right political parties and organizations. In Eurobarometer 71 of Spring 2009<sup>14</sup> immigration was ranked as the highest concern expressed by Maltese respondents, with 58% of respondents stating that this was their biggest concern. Despite the increase in numbers, and the greater visibility of ethnic minorities in Malta, interaction with the locals remained limited. Indeed, a Eurobarometer study found that only 31% of Maltese respondents had a friend or acquaintance who was of a different ethnic origin<sup>15</sup>.

Dawn il-wasliet komplew il-mixja ta' Malta biex issir soċjetà multikulturali u waħda fejn persuni ta' nazzjonalitajiet, etnicitajiet, kultur u reliġjonijiet differenti jgħixu flimkien. Il-wasliet ta' migranti Afrikani żiedu wkoll il-*viżibilità* tal-komunità 'sewda' f' Malta, waħda li sa ftit taż-żmien ilu ma tantx kont taraha fil-kuntest Malti. Sfortunatament, dan mhux dejjem intlaqa' b' mod pożittiv. Il-migrazzjoni giet spiss konnessa, fuq il-mezzi ta' *media* u waqt diskors politiku u pubbliku, ma' kwistjonijiet ta' sigurtà bil-wasla tal-migranti tiġi deskritta f' termini ta' 'invażjonijiet'<sup>12,13</sup>. Dan holoq sens ta' biza' fost ħafna Maltin u wassal għal reazzjoni negattiva kontra l-komunità tal-migranti simbolizzata bil-*ħolqien* ta' numru ta' partiti politiċi u organizzazzjonijiet tal-lemin estrem. Fl-Eurobarometer 71 tar-Rebbiegħa 2009<sup>14</sup>, l-immigrazzjoni giet fl-ewwel post fl-affarijiet li huma ta' tħassib għar-rispondenti Maltin, bi 58% tar-rispondenti li qalu li dan kien l-akbar tħassib tagħhom. Minkejja ż-żieda fin-numri, u l-*viżibilità* akbar tal-minoritajiet etniċi f' Malta, l-interazzjoni man-nies tal-lokal baqgħet limitata. Fil-fatt, studju tal-Eurobarometer sab li 31% biss tar-rispondenti Maltin kellhom ħabib jew persuna li jafu li kienet ta' origini etnika differenti<sup>15</sup>.

12 Sammut C. (2007). *Media and Maltese Society*. Lexington Press, USA  
 13 See European Network Against Racism's Shadow Reports on Malta 2008 available at [www.enar.eu.org/malta](http://www.enar.eu.org/malta)  
 14 European Commission (2009) Standard Eurobarometer 71. Available online at [http://ec.europa.eu/public\\_opinion/archives/eb/eb71/eb71\\_en.htm](http://ec.europa.eu/public_opinion/archives/eb/eb71/eb71_en.htm)  
 15 European Commission (2008) Special Eurobarometer 296. Discrimination in the European Union: Perceptions, Experiences and Attitudes. Available online at [http://ec.europa.eu/public\\_opinion/archives/eb/s/eb296\\_en.pdf](http://ec.europa.eu/public_opinion/archives/eb/s/eb296_en.pdf)

12 Sammut C. (2007). *Media and Maltese Society*. Lexington Press, USA  
 13 See European Network Against Racism's Shadow Reports on Malta 2008 available at [www.enar.eu.org/malta](http://www.enar.eu.org/malta)  
 14 European Commission (2009) Standard Eurobarometer 71. Available online at [http://ec.europa.eu/public\\_opinion/archives/eb/eb71/eb71\\_en.htm](http://ec.europa.eu/public_opinion/archives/eb/eb71/eb71_en.htm)  
 15 European Commission (2008) Special Eurobarometer 296. Discrimination in the European Union: Perceptions, Experiences and Attitudes. Available online at [http://ec.europa.eu/public\\_opinion/archives/eb/s/eb296\\_en.pdf](http://ec.europa.eu/public_opinion/archives/eb/s/eb296_en.pdf)

### 3.1.2 GREATER VISIBILITY OF LGBT

Moreover, over the past decade, the local LGBT community has become more visible, with people feeling able to be more overt about their sexual orientation<sup>16</sup>. A number of gay bars emerged in a number of localities, whilst Malta's first LGBT organization (the Malta gay rights movement) was set up in June 2001 with other similar organizations following suit. A number of websites addressing members of the LGBT community were also set up over the period. During this period MGRM also developed their own resources in order to raise awareness on LGBT issues, and has made this literature available to teachers upon request. MGRM has also called for a clear strategy addressing homophobic and transphobic bullying in schools<sup>17</sup>.

Research about the reception of LGBT person in Malta often comes to differing conclusions. On the one hand, studies quoted by the EU Fundamental Rights Agency indicate that a majority of the population supports the Catholic Church in its speaking out against homosexuality. In contrast, a 2008 Eurobarometer<sup>18</sup> which asked, 'How would you personally feel about having a homosexual (gay

### 3.1.2 IŻJED VIŻIBILITÀ TA' LGBT

Barra minn hekk, matul dan l-aħħar deċenju, il-komunità lokali LGBT saret iżjed viżibbli, bin-nies iħossuhom iżjed kapaċi li jesprimu pubblikament l-orjentazzjoni sesswali tagħhom<sup>16</sup>. Fethu numru ta' bars għall-omosesswali f'numru ta' lokalitajiet, filwaqt li l-ewwel organizzazzjoni LGBT f'Malta (il-Malta gay rights movement) giet stabbilita f'Ġunju 2001 b'organizzazzjonijiet oħra simili li ġew wara. F'dan il-perjodu, twaqqfu wkoll numru ta' siti-elettronici li jindirizzaw il-membri tal-komunità LGBT. Waqt dan il-perjodu l-MGRM żviluppa wkoll ir-riżorsi proprji tiegħu sabiex iqajjem kuxjenza dwar kwistjonijiet LGBT, u għamel din il-letteratura disponibbli lill-għalliema meta tintalab. L-MGRM talab ukoll għal strategija ċara li tindirizza l-bullying omofobiku u transfobiku fl-iskejjel<sup>17</sup>.

Ir-riċerka dwar kif tintlaqa' persuna LGBT f'Malta spiss twassal għal konklużjonijiet differenti. Min-naħa waħda, l-istudji kkwotati mill-Aġenzija tal-Unjoni Ewropea għad-Drittijiet Fundamentali jindikaw li maġġoranza tal-popolazzjoni tappoġġja l-Knisja Kattolika meta titkellem kontra l-omosesswalità. B'kuntrast, Eurobarometer<sup>18</sup> tal-2008 li staqsa, 'Kif thossok personalment kieku kellek omosesswali |raġel

16 See in this regard Danish Institute of Human Rights/Fundamental Rights Agency (2009), The social situation concerning homophobia and discrimination on grounds of sexual orientation in Malta, available at [http://www.fra.europa.eu/fraWebsite/attachments/FRA\\_hdgso\\_part2\\_NR\\_M1.pdf](http://www.fra.europa.eu/fraWebsite/attachments/FRA_hdgso_part2_NR_M1.pdf)

17 Malta Gay Rights Movement (2008), LGBT Discrimination in Malta: A survey on sexual orientation and gender identity discrimination against lesbian, gay, bisexual and transgender persons in Malta, 2006-2008 (unpublished)

18 European Commission, Eurobarometer Discrimination in the European Union 2008 Results for Malta, available at [http://ec.europa.eu/public\\_opinion/archives/ebs/ebs\\_296\\_sheet\\_int.pdf](http://ec.europa.eu/public_opinion/archives/ebs/ebs_296_sheet_int.pdf)

16 See in this regard Danish Institute of Human Rights/Fundamental Rights Agency (2009), The social situation concerning homophobia and discrimination on grounds of sexual orientation in Malta, available at [http://www.fra.europa.eu/fraWebsite/attachments/FRA\\_hdgso\\_part2\\_NR\\_M1.pdf](http://www.fra.europa.eu/fraWebsite/attachments/FRA_hdgso_part2_NR_M1.pdf)

17 Malta Gay Rights Movement (2008), LGBT Discrimination in Malta: A survey on sexual orientation and gender identity discrimination against lesbian, gay, bisexual and transgender persons in Malta, 2006-2008 (unpublished)

18 Eurobarometer tal-Diskriminazzjoni u l-Drittijiet Fundamentali fl-Unjoni Ewropea 2008 Results for Malta, accessible at [http://ec.europa.eu/public\\_opinion/archives/ebs/ebs\\_296\\_sheet\\_int.pdf](http://ec.europa.eu/public_opinion/archives/ebs/ebs_296_sheet_int.pdf)

man or lesbian woman] as a neighbour?’ (1 meaning ‘very uncomfortable’ and 10 meaning ‘very comfortable’) found that the figure in Malta was 8.4 compared to the EU average of 7.9. Moreover, 32% of respondents to a 2009 Eurobarometer survey<sup>19</sup> stated that they had at least one friend or acquaintance who was homosexual. In surveys, about 40 per cent of LGBT respondents state having experienced harassment at their work place, whilst around the same number report having experienced discriminatory treatment from family members. Perhaps most worrying is the level of homophobic bullying in Maltese schools which MGRM has described as ‘rife’<sup>20</sup>.

### 3.1.3 GREATER AWARENESS OF DISCRIMINATION

Moreover, under the influence of the European Union, the past decade has also been marked by a series of awareness raising campaigns on discrimination issues which has led to increased awareness of discrimination amongst the Maltese public<sup>21</sup>. Managed mainly by the equality commissions, these campaigns have sought to increase the awareness of Maltese persons regarding their rights under

omosesswali jew mara lezbika] bhala l-gar/a tieghek?’ (1 ifisser ‘skomdu ħafna’ u 10 jfisser ‘komdu ħafna’) sab li l-figura f’Malta kienet 8.4 meta mqabbla mal-medja fl-UE ta’ 7.9. Barra minn hekk, 32% tar-rispondenti għal sondaġġ tal-*Eurobarometer* tal-2009<sup>19</sup> qalu li kellihom mill-inqas ħabib wieħed jew persuna li jafu li kienet omosesswali. Fis-sondaġġi, madwar 40 fil-mija tar-rispondenti LGBT jgħidu li esperjenzaw fastidju fuq il-post tax-xogħol tagħhom, filwaqt li kważi l-istess numru jirrapportaw li esperjenzaw trattament diskriminatorju minn membri tal-familja. Forsi l-iżjed inkwetanti huwa l-livell ta’ *bullying* omofobiku fl-iskejjel Maltin li l-MGRM iddeskriva bhala ‘abbundanti’<sup>20</sup>.

### 3.1.3 IŻJED GĦARFIEN DWAR ID-DISKRIMINAZZJONI

Barra minn hekk, taħt l-influwenza tal-Unjoni Ewropea, l-aħħar deċenju kien immarkat ukoll b’serje ta’ kampanji li jgħajmu għarfien dwar kwistjonijiet ta’ diskriminazzjoni li wasslu għal iżjed għarfien dwar id-diskriminazzjoni fost il-pubbliku Malti<sup>21</sup>. Immexxija primarjament mill-kummissjonijiet tal-ugwaljanza, dawn il-kampanji kellihom l-għan li jżidu l-għarfien tal-persuni Maltin dwar id-drittijiet tagħhom taħt

<sup>19</sup> European Commission Special Eurobarometer 317, supra S&B123.

<sup>20</sup> MGRM, 2008 supra MGRM, 16

<sup>21</sup> See for example the ‘Sahha Id-Diversita Campaign’ organised by KIPD in collaboration with the Jesuit Refugee Services available at: <http://www.knpd.org/pubs/pdf/sahhadiversita.pdf>.

<sup>19</sup> Eurobarometer Special Eurobarometer 317, supra S&B123.

<sup>20</sup> MGRM, 2008 supra MGRM, 16

<sup>21</sup> See for example the ‘Sahha Id-Diversita Campaign’ organised by KIPD in collaboration with the Jesuit Refugee Services available at: <http://www.knpd.org/pubs/pdf/sahhadiversita.pdf>.

the anti-discrimination legislation. This objective has been met to varying degrees by different groups and in different contexts. Over the past years, equality has also become a hot topic of discussion, often debated in fora and on television programmes. It is interesting to note that the Discrimination Euro-barometer<sup>22</sup> found that less than half of respondents knew what their rights are should they be discriminated against.

### **3.2 LEGAL CONTEXT – DEVELOPMENTS IN ANTI-DISCRIMINATION LEGISLATION**

An equality perspective review of the NMC is both timely and mandated by the developments in Malta's legal framework in the field of anti-discrimination. The last decade, since the adoption of the last NMC, has seen the enactment of equality legislation as well as other laws that will also have an impact on the way diversity is experienced within Malta's schools and the broader education system. This section of the review will provide an overview of some of these legal provisions in highlighting how equality within the education system is no longer a question of 'good practice' but also one of legal obligation arising under national law. Many of the legal

<sup>22</sup> Eurobarometer Survey 2008 Supra EB223.

il-leġislazzjoni ta' kontra d-diskriminazzjoni. Dan l-ghan intlaħaq sa livelli differenti minn gruppi differenti u f'kontesti differenti. Matul dawn l-aħħar snin, l-ugwaljanza saret ukoll suġġett ta' diskussjoni jaħraq, li spiss jiġi diskuss f'forums u fuq programmi televiżivi. Hu interessanti li jiġi osservat li l-Euro-barometer dwar id-Diskriminazzjoni<sup>22</sup> sab li inqas minn nofs ir-rispondenti kienu jafu x'inhuma d-drittijiet tagħhom jekk isofru xi diskriminazzjoni.

### **3.2 KUNTEST LEGALI – ŻVILUPPI FIL-LEĠISLAZZJONI KONTRA D-DISKRIMINAZZJONI**

Reviżjoni tal-NMC mill-perspettiva tal-ugwaljanza waslet fi żmienha u hi meħtieġa wkoll minhabba l-iżviluppi fil-qafas legali ta' Malta fil-qasam ta' kontra d-diskriminazzjoni. Fl-aħħar deċenju, sa mill-adozzjoni tal-aħħar NMC, ġiet imwaqqfa leġislazzjoni dwar l-ugwaljanza kif ukoll liġijiet oħra li wkoll se jkollhom impatt fuq il-mod ta' kif id-diversità hi esperjenzata fl-iskejjel Maltin u s-sistema edukattiva usa'. Din it-taqsima tar-reviżjoni se tipprovdi ħarsa ġenerali ta' wħud minn dawn id-dispożizzjonijiet legali billi turi kif l-ugwaljanza fi hdan is-sistema edukattiva m'għadhiex biss kwistjoni ta' 'prattika tajba' iżda wkoll wieħed mill-obbligi legali li joħorġu mill-igi nazzjonali. Ħafna mid-dispożizzjonijiet legali

<sup>22</sup> Sondaggjali Eurobarometer 2008 Supra EB223.

provisions take the form of transposition of relevant EU Directives most notably:

- 1 Council Directive 2000/78/EC of 27 November 2000 establishing a general framework for equal treatment in employment and occupation.<sup>23</sup>
- 2 Council Directive 2000/43/EC of 29 June 2000 implementing the principle of equal treatment between persons irrespective of racial or ethnic origin.<sup>24</sup>
- 3 Directive 2006/54/EC of the European Parliament and of the Council of 5 July 2006 on the implementation of the principle of equal opportunities and equal treatment of men and women in matters of employment and occupation (recast).

It is important to note that not all of the above directives address issues of discrimination in education. As the name suggests, Council Directive 76/207/EEC and Council Directive 2000/78/EC address solely discrimination in Employment.

The Maltese anti-discrimination legal framework is incorporated in a number of acts of parliament as well as a number of key legal notices. The most relevant are:

- 1 Equal Opportunities (Persons with Disability) Act<sup>25</sup>

jiehdu l-forma ta' traspożizzjoni ta' Direttivi tal-UE rilevanti l-iżjed notevoli:

- 1 Id-Direttiva tal-Kunsill 2000/78/KE tas-27 ta' Novembru 2000 li tistabbilixxi qafas ġenerali għall-ugwaljanza fit-trattament fl-impjieg u fix-xogħol<sup>23</sup>
- 2 Id-Direttiva tal-Kunsill 2000/43/KE tad-29 ta' Ġunju 2000 li timplimenta l-prinċipju tat-trattament ugwali bejn il-persuni irrISPettivament mill-origini tar-razza jew l-etnicità.<sup>24</sup>
- 3 Id-Direttiva 2006/54/KE tal-Parlament Ewropew u tal-Kunsill tal-5 ta' Lulju 2006 dwar l-implimentazzjoni tal-prinċipju ta' opportunitajiet indaqs u ta' trattament ugwali tal-irġiel u n-nisa fi kwistjonijiet ta' impjegi u xogħol (tfassil mill-ġdid).

Hu importanti li jiġi osservat li mhux id-direttivi msemmija kollha jindirizzaw kwistjonijiet ta' diskriminazzjoni fl-edukazzjoni. Kif jissuġġerixxi l-isem tagħhom, id-Direttiva tal-Kunsill 76/207/KEE u d-Direttiva tal-Kunsill 2000/78/KE jindirizzaw biss id-diskriminazzjoni fl-Impjegi.

Il-qafas legali Malti kontra d-diskriminazzjoni hu inkorporat f'numru ta' atti tal-parlament kif ukoll numru ta' awizi legali ewlenin. L-iżjed rilevanti huma:

- 1 l-Att dwar Opportunitajiet Indaqs (Persuni b'Diżabilità)<sup>25</sup>

<sup>23</sup> Official Journal L 303, 02/12/2000 P 0016 - 0022

<sup>24</sup> Official Journal L 180, 19/07/2000 P 0022 - 0026

<sup>25</sup> Chapter 413 of the Laws of Malta

<sup>23</sup> Official Journal L 303/12/2000 P 0016 - 0022

<sup>24</sup> Official Journal L 180/19/07/2000 P 0022 - 0026

<sup>25</sup> Chapter 413 of the Laws of Malta

- 2 Equality for Men and Women Act.<sup>26</sup>
- 3 Equal Treatment in Employment Regulations.<sup>27</sup>
- 4 Equal Treatment of Persons Order.<sup>28</sup>

The relevant provisions of these instruments will be considered hereunder.

### 3.2.1 EQUAL OPPORTUNITIES (PERSONS WITH DISABILITY) ACT

Title 2 of Part III of the Equal Opportunities (Persons with Disability) Act<sup>29</sup> deals specifically with discrimination in education. It prohibits such discrimination at every stage of the process. Article 11 provides:

- 11 (1) Save as provided for in sub-articles (2) and (3) of this article, it shall be unlawful for an educational authority or institution to discriminate against:
- (a) an applicant for admission as a student on the grounds of his disability or a disability of any of his family members -
    - (i) by refusing or failing to accept his application for such admission, or
    - (ii) in the terms or conditions on which such educational authority or institution is prepared to admit him as a student; and, or,

- 2 L-Att dwar l-Ugwaljanza għall-Irgjiel u n- Nisa<sup>26</sup>
- 3 Regolamenti dwar Trattament Ugwali fl- Impjieg<sup>27</sup>
- 4 Ordni dwar Trattament Indaqs ta' Persuni<sup>28</sup>

Id-dispożizzjonijiet rilevanti ta' dawn l-istrumenti se jiġu kkunsidrati hawn taft.

### 3.2.1 L-ATT DWAR OPPORTUNITAJIET INDAQS (PERSUNI B'DIŻABILITÀ)

It-Titolu 2 ta' Taqsima III tal-Att dwar Opportunitajiet Indaqs (Persuni b'Diżabilità)<sup>29</sup> jitratta specifikament id-diskriminazzjoni fl-edukazzjoni. Jipprojbixxi t-tali diskriminazzjoni f'kull stadju tal-proċess. L-Artikolu 11 jipprovdi:

- 11 (1) Salv kif provdut fis-subartikoli (2) u (3) ta' dan l-artikolu, awtorità jew istituzzjoni edukattiva ma tistax tiddiskrimina kontra:
- (a) min japplika biex jiddaħħal bħala student minhabba f'xi diżabilità tiegħu jew xi diżabilità ta' xi wiehed mill-membri tal-familja tiegħu -
    - (i) bilti tiċhadlu jew tonqos milli tilqa' l-applikazzjoni tiegħu għal dak id-dhul, jew
    - (ii) fil-patti jew kondizzjonijiet li bihom dik l-awtorità jew istituzzjoni edukattiva tkun lesta li ddaħhlu bħala student; u, jew,

<sup>26</sup> Chapter 456 of the Laws of Malta.

<sup>27</sup> Legal Notice 461 of 2004 as subsequently amended

<sup>28</sup> Legal Notice 85 of 2007 as subsequently amended

<sup>29</sup> Chapter 413 of the Laws of Malta.

Il-Konvenzjoni ta' Madrid ta' 1968

Il-Konvenzjoni ta' Berna ta' 1978

Il-Konvenzjoni ta' Pariġi ta' 1996

Il-Konvenzjoni ta' Strazburġ ta' 2008

(b) a student on the grounds of his disability or disability of any of his family members by-

(i) denying him access, or limiting his access, to any benefit provided by such educational authority or institution; or

(ii) expelling him from the educational institution he is attending.

The exceptions provided for these rules are when the institution is set up primarily for a student with a particular disability<sup>30</sup> and when admission of such disabled person would impose unjustifiable hardship on the institution.<sup>31</sup> The act defines the education institution broadly as including any kindergarten, school, college, university or other institution at which education or training is provided.<sup>32</sup> Disability, in turn, is taken to mean: a physical or mental impairment that substantially limits one or more of the major life activities of a person.<sup>33</sup> Discrimination in this context is defined broadly as including less favourable treatment linked to one's disability or requirements linked to one's disability<sup>34</sup> in circumstances which are the same or not materially different. In this context, the fact that different accommodation and, or, services may be

(b) student minħabba f' xi diżabilità tiegħu jew xi diżabilità ta' xi wiehed mill-membri tal-familja tiegħu billi -

(i) tiċhadtu l-jedd għal xi benefiċċju provdut minn dik l-awtorità jew istituzzjoni edukattiva jew tillimitalu l-jedd tiegħu għal dak il-benefiċċju; jew

(ii) tkeċċih mill-istituzzjoni edukattiva fejn huwa jkun qiegħed jattendi.

L-eċċezzjonijiet provduti f' dawn ir-regoli huma meta l-istituzzjoni tkun imwarrqfa primarjament għal studenti li jkollhom xi diżabilità partikolari<sup>30</sup> u meta l-ammissjoni ta' tali persuna b' diżabilità tkun timponi diffikultà mhux ġusitifkabbli fuq l-istituzzjoni.<sup>31</sup> L-att jiddefinixxi l-istituzzjoni edukattiva b' mod wiesa' u jinkludi *kindergarten*, skola, kulleġġ, università jew istituzzjoni oħra li fihom jiġu provduti edukazzjoni jew taħriġ.<sup>32</sup> Id-diżabilità, imbagħad, tiqies li tfisser nuqqas fiżiku jew mentali li jillimita b' mod sostanzjali xi attività vitali maġġuri waħda jew iktar minn waħda ta' dik il-persuna<sup>33</sup>. Id-diskriminazzjoni f' dan il-kuntest hi definita b' mod wiesa' li jinkludi trattament inqas favorevoli konness mad-diżabilità jew il-htigijiet ta' persuna konnessi mad-diżabilità tagħha<sup>34</sup> f' ċirkostanzi li huma l-istess jew mhux materjalment differenti. F' dan il-kuntest, il-fatt li persuna b' diżabilità tista' tkun teħtieġ

30 Article 11(2) *ibid.* provides: (2) Where an educational authority or institution has been wholly or primarily established for students who have a particular or a specific disability, such educational authority or institution may restrict admission to such an institution to persons who only have that particular or specific disability and refuse admission to other persons who do not have that particular or specific disability but another disability.

31 Article 11 (3) *ibid.* states that "Where the admission of a person with a disability as a student in an educational institution would necessitate the procurement of services or facilities that are not required by students who do not have a disability, the educational authority or institution concerned may refuse or fail to accept the admission as a student of such a person in that educational institution if such authority or institution proves that the admission of such person in such institution would require services or facilities the provision of which would impose unjustifiable hardship on the educational institution or authority concerned

32 Article 2 *ibid.*

33 *ibid.*

34 The term requirements refers to the need for auxiliary aids or other assistance.

30 Artikolu 11(2) *ibid.* jipprovdi: (2) Meta l-awtorità edukattiva jew l-istituzzjoni tkun imwarrqfa primarjament għal studenti li jkollhom xi diżabilità partikolari jew diżabilità speċifika, l-awtorità jew l-istituzzjoni tista' tlimita l-ammissjoni għal tali istituzzjoni għal persuni li jkollhom dik id-diżabilità u trefu l-ammissjoni għal persuni oħri li jkollhom di-

31 Artikolu 11 (3) *ibid.* jgħid li "Meta l-ammissjoni ta' persuna b' diżabilità bħala student f' istituzzjoni edukattiva tneċċessita l-akkwiziżjoni ta' servizzi jew ta' installazzjoni ta' għajnejn li ma jkollhomhomx studenti oħri li ma għadhom di-

32 Artikolu 2 *ibid.* jgħid li "L-istituzzjoni edukattiva tkun kull istituzzjoni, b' mod partikolari, li jinkludi l-

33 *ibid.* jgħid li "L-id-diżabilità, imbagħad, tiqies li tfisser nuqqas fiżiku jew mentali li jillimita b' mod sostanzjali xi attività vitali maġġuri waħda jew iktar minn waħda ta' dik il-persuna

34 Il-konnessjoni ta' servizzi u ta' għajnejn għal-persuni b' diżabilità jirreferi għall-akkwiziżjoni ta' servizzi jew ta' installazzjoni ta' għajnejn li ma jkollhomhomx studenti oħri li ma għadhom di-

required by the person with a disability shall in no case be deemed as constituting circumstances which are materially different. These provisions do not make direct reference to the quality of education given, nor do they specifically address the actual methodologies and tools adopted within the classroom, the implication being that once access has been negotiated discrimination is no longer an issue of concern<sup>35</sup>. This is in contrast with the specific reference to such content found in the Equality for Men and Women Act (discussed below).

### 3.2.2 EQUALITY FOR MEN AND WOMEN ACT

The provisions relating to education in the Equality for Men and Women Act are an improvement on the provisions outlined above in the sense that they not only regulate issues of formal access but also the content of the education provided. They therefore go further than the Disability Act. Article 8 provides that:

8. (1) It shall be unlawful for any educational establishment or for any other entity providing vocational training or guidance to discriminate against any person in -
- (a) the access to any course, vocational training or guidance; or
  - (b) the award of educational support for students or trainees; or
  - (c) in the selection and implementation of

akkomodazzjoni differenti u, jew, servizzi m'għandu fl-ebda każ jitqies li jk kostitwixxi ċirkostanzi li huma materjalment differenti. Dawn id-dispożizzjonijiet ma jagħmlux referenza diretta għall-kwalità tal-edukazzjoni mogħtija, u lanqas ma jindinzzaw b' mod speċifiku l-metodologiji u l-ghodod attwali adottati fil-klassi, bl-implikazzjoni tkun li ladarba l-access ikun għe negoziat, id-diskriminazzjoni ma tibqax iżjed kwistjoni ta' thassib<sup>35</sup>. Dan johlq kuntrast mar-referenza speċifika għal dan il-kontenut li jinsab fl-Att dwar l-Ugwaljanza għall-Irġiel u n-Nisa (diskuss hawn taft).

### 3.2.2 L-ATT DWAR L-UGWALJANZA GĦALL-IRĠIEL U N-NISA

Id-dispożizzjonijiet relatati mal-edukazzjoni fl-Att dwar l-Ugwaljanza għall-Irġiel u n-Nisa huma titjib fuq id-dispożizzjonijiet deskritti hawn fuq fis-sens li mhux biss jirregolaw kwistjonijiet ta' access formali iżda wkoll il-kontenut tal-edukazzjoni provduta. Għaldaqstant dawn imorru lil hinn mill-Att dwar id-Diżabilità. L-Artikolu 8 jipprovdi li:

8. (1) L-ebda stabbiliment edukattiv jew stabbiliment ieħor li jagħti taħrig jew gwida vokazzjonali ma jista' jiddiskrimina kontra xi hadd -
- (a) fl-attendenza għal xi kors, taħrig jew gwida vokazzjonali; jew
  - (b) fl-ghoti ta' appoġġ edukattiv għal studenti jew trainees; jew



the curricula; or  
d) in the assessment of the skills or  
knowledge of the students or trainees.

Furthermore, it shall be the duty of  
educational establishments and entities  
providing vocational training, within the  
limits of their competence to ensure that  
curricula and textbooks do not propagate  
discrimination.<sup>36</sup>

Discrimination in this context, is defined  
as discrimination based on sex or because  
of family responsibilities and includes the  
treatment of a person in a less favourable  
manner than other person is, has been or  
would be treated on the grounds of sex or  
because of family responsibilities.

### 3.2.3 EQUAL TREATMENT OF PERSONS ORDER

The Equal Treatment of Persons Order,  
which transposed into Maltese law the non-  
employment sections of the Race Directive,  
also prohibits discrimination in education, this  
time on the basis of race and ethnic origin.

Article 4 provides that:

4. (1) No person, establishment or entity,  
whether in the private or public sector and  
including public bodies, shall discriminate

(c) fl-għażla u fl-implimentazzjoni tal-  
kurrikuli; jew (d) fil-valutazzjoni ta' kult ħila jew  
konozzenza tal-istudenti jew trainees.

lkun id-dmir ta' stabbilimenti u entijiet  
edukattivi li jipprovdu taħriġ vokazzjonali, fil-  
parametri tal-kompetenza tagħhom li jiżguraw  
li l-kurrikula u l-kotba skola ma jkunux  
jippropagaw ebda diskriminazzjoni.<sup>36</sup>

F'dan il-kuntest, id-diskriminazzjoni hi definita  
bħala diskriminazzjoni abbażi tas-sess jew  
minħabba r-responsabbiltajiet li għib il-  
familja u tinkludi t-trattament ta' persuna  
b' mod anqas favorevoli mit-trattament  
mogħti jew li jista' jkun mogħti lil persuna  
ohra għal raġunijiet ta' sess jew minħabba  
responsabbiltajiet li għib il-familja.

### 3.2.3 ORDNI DWAR TRATTAMENT INDAQS TA' PERSUNI

L-Ordni dwar Trattament Indaqs ta' Persuni, li  
ttrasponiet fil-liġi Maltija t-taqsimiet mhux dwar  
l-impjeg tad-Direttiva dwar ir-Razza, tipprojbixxi wkoll  
id-diskriminazzjoni fl-edukazzjoni, din id-darba fuq il-  
bażi tar-razza u l-origini etnika. L-Artikolu 4 jipprovdi li:

4. (1) L-ebda persuna, stabbiliment jew entità, kemm  
jekk fis-settur pubbliku kemm f'dak privat  
inklużi korpi pubbliċi, m'għandha

against any other person in relation to, *inter alia*, education.

tiddiskrimina kontra xi persuna ohra dwar, inter alia, l-edukazzjoni.

Whilst no definition or elaboration is provided in this context, it is reasonable to interpret this provision as taking into account the same remit proposed by the Equality between men and women act most notably because of the references between the order and the Act whereby, for instance, the order extends the remit of the NCPE which is created through the Act.

Filwaqt li l-ebda definizzjoni jew elaborazzjoni mhix provduta f'dan il-kuntest, huwa raġonevoli li din id-dispożizzjoni tiġi interpretata li tikkunsidra l-istess mandat propost mill-Att dwar l-Ugwaljanza għall-Irġiel u n-Nisa, l-iżjed notevolment minħabba r-referenzi bejn l-Ordni u l-Att fejn, pereżempju, l-ordni testendi l-mandat tal-NCPE li jinholoq permezz tal-Att.

### 3.2.4 POSITIVE ACTION MEASURES

It is important at this stage to note that none of the anti-discrimination legislation prohibits the perusal of positive action measures aimed at ensuring effective equality in practice. Indeed, in order for the education system to equally address the needs and concerns of all students it is crucial that such measures are adopted in order to overcome the structural barriers faced by particular groups. For instance, extra language lessons may be required for newly arrived migrants whilst specific equipment may be required in the cases of students with a disability. Equal opportunities will not be achieved unless, for instance, language requirements are addressed. Such measures should therefore be promoted and encouraged within the Maltese education system.<sup>37</sup>

### 3.2.4 MIŻURI TA' AZZJONI POŻITTIVA

F'dan l-istadju, huwa importanti li jiġi osservat li l-ebda mil-legislazzjoni kontra d-diskriminazzjoni ma tipprojbixxi l-użu ta' miżuri ta' azzjoni pożittiva mmirati biex jiżguraw ugwaljanza effettiva fil-prattika. Fil-fatt, sabiex is-sistema edukattiva tindirizza b'mod ugwali l-bżonnijiet u t-tħassib tal-istudenti kollha, huwa kruċjali li dawn il-miżuri jiġu adottati sabiex jingħelbu l-barrieri strutturali li jiffaċċjaw gruppi partikolari. Pereżempju, lezzjonijiet żejda fil-lingwi jistgħu jkunu meħtieġa għal migranti li għadhom kemm waslu filwaqt li tagħmir speċifiku jista' jkun meħtieġ fil-każijiet ta' studenti b'diżabilità. L-opportunitajiet indaqs mhumiex se jinkisbu sakemm, pereżempju, il-htigijiet tal-lingwa ma jiġux indirizzati. Dawn il-miżuri għandhom għaldaqstant jiġu promossi u mħegga fi hdan is-sistema edukattiva Maltija.<sup>37</sup>

<sup>37</sup> European Union Fundamental Rights Agency, Thematic Discussion Paper on The Benefits of Positive Action 2008. Available at [http://fra.europa.eu/fra/website/attachment/FRA\\_thematicpaper\\_positiveaction\\_ICMPD\\_en.pdf](http://fra.europa.eu/fra/website/attachment/FRA_thematicpaper_positiveaction_ICMPD_en.pdf).

<sup>37</sup> European Union Fundamental Rights Agency, Thematic Discussion Paper on The Benefits of Positive Action 2008. Available at [http://fra.europa.eu/fra/website/attachment/FRA\\_thematicpaper\\_positiveaction\\_ICMPD\\_en.pdf](http://fra.europa.eu/fra/website/attachment/FRA_thematicpaper_positiveaction_ICMPD_en.pdf).

### 3.2.5 OVERVIEW

The legal framework therefore prohibits (to varying degrees) discrimination on the basis of disability, gender and race. In line with the limitations of EU law in the field of equality, no similar provisions exist with regards to the other grounds of discrimination (sexual orientation, religion and age). This is possibly one of the biggest weaknesses in the legal framework, in that it creates a hierarchy of grounds, prohibiting discrimination (in education<sup>38</sup>) for some grounds but not for others. The challenge, therefore, is in ensuring that any future changes to the NMC will ensure that the legal requirements emanating from the existing legal framework is interpreted in such a way as to ensure the highest degree of equality for all grounds.

Moreover, what these provisions mean in practice is that two institutions now have a competence to look into claims of discrimination within educational establishments and by the education system itself. In the case of disability, the relevant entity is the National Commission for Persons with Disability whilst in the case of gender and race, the relevant entity is the National Commission for the Promotion of Equality.

### 3.2.5 HARSA ĠENERALI

Il-qafas legali għaldaqstant jipprojbixxi (sa livelli differenti) d-diskriminazzjoni abbażi tad-diżabilità, is-sess u r-razza. B'konformità mal-limitazzjonijiet tal-liġi tal-UE fil-qasam tal-ugwaljanza, l-ebda dispożizzjonijiet simili fir-rigward tal-oqsma l-oħra tad-diskriminazzjoni (abbażi tal-orjentazzjoni sesswali, ir-religjon u l-età). Dan hu possibilmnt wieħed mill-ikbar difetti fil-qafas legali, fis-sens li johlqo ġerarkija tal-oqsma, billi jipprojbixxi d-diskriminazzjoni (fl-edukazzjoni<sup>38</sup>) għal xi oqsma iżda mhux għal oħrajn. L-isfida, għaldaqstant, hija li jiġi żgurat li kwalunkwe bidliet futuri fl-NMC għandhom jiżguraw li r-rekwiżiti legali li jirriżultaw mill-qafas legali eżistenti jiġu interpretati b'mod li jiżguraw l-oġġla livell ta' ugwaljanza għall-oqsma kollha.

Barra minn hekk, dawn id-dispożizzjonijiet ifissru fil-prattika li dawn iż-żewġ istituzzjonijiet issa għandhom kompetenza li jharsu lejn allegazzjonijiet ta' diskriminazzjoni fi hdan stabbilimenti edukattivi u mis-sistema edukattivi nnifisha. Fil-każ ta' diżabilità, l-entità rilevanti hi l-Kummissjoni Nazzjonali għal Persuni b'Diżabilità filwaqt li fil-każ tas-sess u r-razza, l-entità rilevanti hi l-Kummissjoni Nazzjonali għall-Promozzjoni ta' l-Ugwaljanza.

<sup>38</sup> No similar distinction is found in the case of discrimination within employment.

<sup>39</sup> L-entità rilevanti għal id-dispożizzjonijiet ta' diskriminazzjoni għall-ugwaljanza.

Whilst at the time of the drafting of the previous curriculum the promotion of equality was a matter of discretion because there was no formal legal obligation, there is now a legal obligation to prevent cases of, and protect people from, discrimination.

It is to be stated however, that the provisions as they currently stand, are limited to the prohibition of discrimination and do not go as far as to require the promotion of equality. Even so, the provisions, most notably those established under the equality between men and women, clearly require that the curriculum, including the textbooks and materials used are such as they do not propagate discrimination.

### **3.2.6 OTHER RELEVANT LEGISLATION: ASYLUM LEGISLATION**

Whilst asylum legislation does not in itself tackle the issue of discrimination, the provisions enshrined therein, which effectively formalise the right to education for minors who are going through or who have been through the asylum system provides the basis for more ethnically diverse classes in Malta. As such, these provisions are relevant for the present research. The Refugee Act provides that an

Filwaqt li fiż-żmien tal-abbozzar tal-kurrikulu li kien hemm qabel, il-promozzjoni tal-ugwaljanza kienet kwistjoni ta' diskrezzjoni għax ma kien hemm l-ebda obligazzjoni legali formali, issa hemm obligazzjoni legali li jiġu prekluzi każijiet ta', u li jiġu protetti n-nies mid-diskriminazzjoni.

Għandu jingħad madankollu, li d-dispożizzjonijiet attwali huma limitati għall-projbizzjoni tad-diskriminazzjoni u mhumiex daqstant avvanzati li jirrikjedu l-promozzjoni tal-ugwaljanza. Anke hekk, id-dispożizzjonijiet, li-ijjed notevoli huma dawk stabbiliti taħt l-Att dwar l-Ugwaljanza bejn l-Irgħiel u n-Nisa, jirrikjedu b'mod ċar li l-kurrikulu, inklużi l-kotba testwali u l-materjali użati huma tali li ma jxerrdux diskriminazzjoni.

### **3.2.6 LEĠISLAZZJONI RILEVANTI OĦRA: LEĠISLAZZJONI DWAR L-ASIL**

Filwaqt li l-leġislazzjoni dwar l-asil fiha nnifisha ma tinkludix il-kwistjoni tad-diskriminazzjoni, id-dispożizzjonijiet li hemm fihom, li effettivament jifformalizzaw id-dritt tal-edukazzjoni għal minuri li jkunu għaddejjin minn jew li għaddew mis-sistema tal-asil, jipprovdu l-bażi għal klassijiet etnikament diversi f'Malta. Bħala tali, dawn id-dispożizzjonijiet huma rilevanti għal din ir-riċerka. L-Att dwar ir-Refuġjati jipprovdi li applikant għall-asil għandu



Minor children of asylum seekers  
and asylum seekers who are  
minors shall have access to the  
education system

It-tfal minuri ta' persuni li jfittxu  
asil u persuni li jfittxu asil li huma  
minuri għandu jkollhom aċċess  
għas-sistema ta' edukazzjoni







4 the national  
minimum curriculum

il-kurrikulu minimu  
nazzjonali



The National Minimum Curriculum<sup>39</sup> is the basic document which lays out the core elements of primary and secondary education in Malta. The ethos behind the syllabus is based on a response to cultural, social and economic changes by building upon a number of themes, namely, 'Values and Socialization', 'Holistic development', 'Lifelong Education', 'Global Perspective' and 'The World of Work'. As then-Minister for Education Louis Galea notes in his forward, that elements within the national curriculum are also intended to counter certain problems such as *"intolerance, impracticality, economic irrelevance, sexism, gender based career limitations, the emargination of those with special needs, social and personal apathy, and ignorance."*<sup>40</sup>

The NMC aims to achieve this through a set of principles which frame the education system. Primarily, the curriculum aims to provide a student-focused, holistic, inclusive and quality education to all within a stable learning environment. The NMC aims to enhance students' analytical, critical and creative thinking skills while giving them an education which is relevant for life. Furthermore, it aims to foster respect for diversity and continue to promote a sense of gender equality.

<sup>39</sup> NMC, supra x, 2  
<sup>40</sup> NMC, supra x, 2.

Il-Kurrikulu Minimu Nazzjonali<sup>39</sup> hu d-dokument bażiku li jstabbli l-elementi ewlenin tal-edukazzjoni primarja u sekondarja f'Malta. L-*ethos* wara s-sillabu hu bbażat b'reazzjoni għal bidliet kulturali, soċjali u ekonomiċi billi jibni fuq numru ta' temi, jiġifieri, 'Valuri u Soċjalizzazzjoni', 'Żvilupp Olistiku', 'Edukazzjoni ta' matul il-Ħajja' u 'Id-Dinja tax-Xogħol'. Kif josserva Louis Galea, il-Ministru għall-Edukazzjoni f'dak iż-żmien, fid-daħla tiegħu, l-elementi fi ħdan il-kurrikulu nazzjonali huma intiżi wkoll biex jikkombattu ċerti problemi bħal *"intolleranza, l-imprattiċità, in-nuqqas ta' rilevanza tal-edukazzjoni għas-sistema ta' l-ekonomija, is-sessismu, il-limitazzjonijiet fil-karrieri għan-nisa, l-emarġinazzjoni ta' min għandu bżonnijiet speċjali, l-apatija soċjali u personali ta' xi żgħażaġh u xi adulti, u l-injoranza."*<sup>40</sup>

L-NMC għandu l-għan li jikseb dan permezz ta' sett ta' prinċipji li jfasslu s-sistema edukattiva. Primarjament, il-kurrikulu għandu l-għan li jipprovdi edukazzjoni ffukata fuq l-istudent, olistika, inklussiva u ta' kwalità lil kulhadd f'ambjent ta' tagħlim stabbli. L-NMC għandu l-għan li jtejjeb il-hiliet analitiċi, kritiċi u ta' f'siekb kreattiv tal-istudenti filwaqt li jagħtihom edukazzjoni li hi rilevanti għall-ħajja. Barra minn hekk, għandu l-għan li jrawwem rispettt għad-diversità u jkompli jippromwovi sens ta' ugwaljanza bejn is-sessi.

<sup>39</sup> NMC, supra x, 2  
<sup>40</sup> NMC, supra x, 2.

The NMC also recognises the importance of ensuring a positive physical environment which is accessible to all students. Furthermore, it recognises the importance of quality teaching resources and learning aids which are of good quality and socially representative. The NMC aims to increase enthusiasm in learning and democratic participation. The system is also aimed to be a continuous and inclusive process of development which is depended on participation by educators and students.<sup>41</sup>

The principles are backed by a number of overarching objectives. These are 'the self awareness and the development of a system of ethical and moral values', 'developing a sense of identity through creative expression', 'religious education', 'strengthening of gender equality', 'education on human sexuality', 'preparing educated consumers', 'media education', 'effective and productive participation in the world of work', 'education for leisure', 'wise choices in the field of health', 'greater awareness of the role of science and technology in everyday life', 'competence in communication' and 'preparation for change'.

The NMC also considers the different stages of childhood development in terms of

L-NMC jirrikonoxxi wkoll l-importanza li jiġi żgurat ambjent fiżiku pożittiv li hu accessibbli għall-istudenti kollha. Barra minn hekk, jirrikonoxxi l-importanza ta' riżorsi tat-tagħlim ta' kwalità u għajnuniet tat-tagħlim li huma ta' kwalità tajba u rappreżentattivi soċjalment. L-NMC għandu l-għan li jżid l-entużjażmu fit-tagħlim u fil-partecipazzjoni demokratika. Is-sistema hi mmirata wkoll biex tkun proċess kontinwu u inklussiv tal-iżvilupp li hu dipendenti fuq il-partecipazzjoni mill-educaturi u l-istudenti.<sup>41</sup>

Il-principji huma appoġġjati min-numru ta' għanijiet predominanti. Dawn huma 'il-konoxxenza proprja u l-iżvilupp ta' sistema ta' valuri etiċi u morali', 'l-iżvilupp ta' sens ta' identità permezz ta' espressjoni kreattiva', 'edukazzjoni reliġjuża', 'tisħiħ tal-ugwaljanza bejn is-sessi', 'edukazzjoni dwar is-sesswalità tal-bniedem', 'il-preparazzjoni ta' konsumaturi edukati', 'l-edukazzjoni tal-*media*', 'il-partecipazzjoni effettiva u produttiva fid-dinja tax-xogħol', 'l-edukazzjoni għall-pjaċir, għażżiet għaqlin fil-qasam tas-saħħa', 'iżjed għarfien tal-irwol tax-xjenza u t-teknoloġija fil-ħajja ta' kuljum', 'kompetenza fil-komunikazzjoni' u 'preparazzjoni għall-bidla'.

L-NMC iqis ukoll l-istadji differenti tal-iżvilupp tat-tfulija f' termini ta' żvilupp intellettuali,

<sup>41</sup> For the full list of principles see Appendix A.

<sup>41</sup> For the full list of principles see Appendix A.

intellectual, socio-emotional, physical and moral development as well as the development of a sense of aesthetics and creativity.

The particular aims are focused is on the development of skills, knowledge, bilingualism and language learning, personal and social education, and the teaching of religion.

Furthermore, there is a policy of support of diversity in classrooms and the strengthening of the role of parents in the curriculum.<sup>42</sup> The NMC also considers the forms of teaching and assessment.

#### **4.1 EQUALITY AND THE SIX GROUNDS OF DISCRIMINATION IN THE NATIONAL MINIMUM CURRICULUM**

Equality, whilst being a stable concept, must not be taught in the same way to children of all ages and levels. The NMC and subject syllabi themselves set out specific targets and aims for the different educational sectors and (based on children's age and maturity), taking into account the development of the child. The same should be taken into account in the case of equality – explanations and exploration of the meaning and practice of equality should be dealt with differently as children progress through the education system, having gained broader intellectual and cognitive exposure

soċjo-emozzjonali, fiżiku u morali kif ukoll l-iżvilupp ta' sens ta' estetika u kreattività. L-għanijiet partikolari huma ffukati fuq l-iżvilupp ta' hiliet, għarfien, bilingwiżmu u t-tagħlim tal-lingwi, l-edukazzjoni personali u soċjali, u t-tagħlim tar-religjon. Barra minn hekk, teżisti politika ta' appoġġ ta' diversità fil-klassijiet u t-tishih tar-rwol tal-ġenituri fil-kurrikulu.<sup>42</sup> L-NMC iqis ukoll il-forom tat-tagħlim u l-valutazzjoni.

#### **4.1 UGWALJANZA U S-SITT OQSMA TAD-DISKRIMINAZZJONI FIL-KURRIKULU MINIMU NAZZJONALI**

L-ugwaljanza, filwaqt li hi kunċett stabbli, m'għandhiex tiġi mgħallma bl-istess mod lit-tfal tal-etajiet u l-livelli kollha. L-NMC u s-sillabi tas-sugġetti nfushom jistabbilixxu miri speċifiċi għas-setturi edukattivi differenti u (bbażati fuq l-età u l-maturità tat-tfal), filwaqt li jikkunsidraw l-iżvilupp tat-tfal. L-istess għandu jiġi kkunsidrat fil-każ tal-ugwaljanza – spjegazzjonijiet u esplorazzjoni tas-sinifikat u l-prattika tal-ugwaljanza għandhom jiġu trattati b'mod differenti mat-mixja progressiva tat-tfal fis-sistema edukattiva, hekk kif dawn ikunu kisbu espożizzjoni u żvilupp intelletwali u konjittivi usa'. Is-simplifikazzjoni tal-ugwaljanza u non-diskriminazzjoni, madankollu,

<sup>42</sup> For the full and distinct list of primary school and secondary aims see Appendix 4

<sup>42</sup> Għall-lista sħiħa u distinkta ta' għanijiet ta' l-iskola primarja u sekondarja, ara l-Appendiċi 4.



and development. Simplification of equality and non-discrimination, however, should not be reduced to pigeonholing, and should not present absolutes, providing instead sets of both knowledge and skills that will serve as a foundation for later exploration.

Whereas much of the NMC discusses Maltese identity, we must recognize that identity is a multi-faceted part of people's individual and social interaction, and is therefore constructed as we discuss and act upon it. For this reason, we should not assume that identity is either static or definitively composed. Indeed, the significant changes that have taken place since the publication of the 1999 National Minimum Curriculum – not least accession in to the EU – are symptomatic of the continuously shifting nature of National Identity.

It is important to view identity not as a set of principles that are given to children, but rather as elements that all stakeholders in society – in this case most notably educators and children – discuss and develop over a period of time and on the basis of a constantly - developing context and environment.

Children are themselves the composers of their own identity, and as such of our social

m'għandhomx jiġu mnaqqa għal *pigeonholing*, u m'għandhomx jipprezentaw kuncetti assoluti, iżda minflok jipprovdu settijiet kemm ta' għarfien u ta' hliet li għandhom iservu bħala bażi għal esplorazzjoni iżjed 'il quddiem.

Filwaqt li ħafna mill-NMC jiddiskuti l-identità Maltija, irridu nirrikonoxxu li l-identità hija parti b'ħafna wcuħ tal-interazzjoni individwali u soċjali tan-nies, u hi għaldaqstant imsawra aħna u niddiskutuwha u naġixxu fuqha. Għal din ir-raġuni, m'għandniex nassumu li l-identità hi statika jew komposta b'mod definittiv.

Fil-fatt, il-bidliet sinifikanti li sehew mill-pubblikazzjoni tal-Kurrikulu Minimu Nazzjonali tal-1999 – żgur li mhux l-inqas fosthom id-dħul fl-UE – huma sintomatiċi tan-natura li dejjem qed tinbidel tal-Identità Nazzjonali.

Hu importanti li wieħed iħares lejn l-identità mhux bħala sett ta' prinċipji li jingħataw lit-tfal, iżda minflok bħala elementi li *l-stakeholders* kollha fis-soċjetà – f'dan il-każ l-iżjed notevolment l-edukaturi u t-tfal – jiddiskutu u jiżviluppaw fuq perjodu taż-żmien u fuq il-bażi ta' kuntest u ambjent li qegħdin dejjem jiżviluppaw. It-tfal stess huma l-kompożituri tal-identità tagħhom stess, u bħala tali tal-apprezzament soċjali tagħna u d-*data* li

understanding and the data we collect on our shared identity.<sup>43</sup> Having a shared identity, moreover, does not mean being homogenous, but rather recognition of equality and a level of fraternity. It is about acceptance and respect, debate and recognition<sup>44</sup>.

Equality should not be taught as a subject separate from all others,<sup>45</sup> although when it comes to identity formation and exploration and expression of personal and social characteristics, a critical approach towards notions of non-discrimination and equality specifically is encouraged.<sup>46</sup> Indeed, the National Minimum Curriculum mentions the possibility of developing projects on the basis of themes whereby teachers of different subjects could collaborate. The broad theme of equality as well as a number of sub-themes within the topic would be very well-suited to such an approach, since their mainstreaming into different subjects would ensure consistency and exposure whilst creating a holistic approach that would be ideal for the honing of positive skills and attitudes<sup>47</sup>.

Furthermore, a comment may be made about the Policy for Language Teaching which states that whereas Maltese and English should

niġbru fuq l-identità maqsuma tagħna.<sup>43</sup> Li jkollna identità maqsuma, barra minn hekk, ma tfissirx li nkunu omoġenji, iżda minflok ir-rikonoxximent tal-ugwaljanza u l-livell ta' fraternità. Hija dwar l-aċċettanza u r-rispett, id-dibattitu u r-rikonoxximent<sup>44</sup>.

L-ugwaljanza m'għandhiex tiġi mgħallma bħala suġġett separat mill-oħrajn kollha, <sup>45</sup> għalkemm meta niġu għall-formazzjoni tal-identità u l-esplorazzjoni tal-karatteristiċi personali u soċjali, approċċ kritiku lejn l-ideat tan-non-diskriminazzjoni u l-ugwaljanza b'mod speċifiku hu mhegġeġ.<sup>46</sup> Fil-fatt, il-Kurrikulu Minimu Nazzjonali jsemmi l-possibbiltà li jiġu żviluppati proġetti fuq il-bażi ta' temi fejn l-għalliema ta' suġġetti differenti jkunu jistgħu jikkollaboraw. It-tema wiesgħa tal-ugwaljanza kif ukoll numru ta' sotto-temi fi hdan is-suġġett ikunu adattati hafna għal dan l-approċċ, peress li l-integrazzjoni tagħhom f' suġġetti differenti tiżgura konsistenza u espożizzjoni filwaqt li tohloq approċċ olistiku li jkun ideali għat-trawwim ta' hieliet u attitudnijiet pożittivi<sup>47</sup>.

Barra minn hekk, jista' jsir kumment dwar il-Politika għat-Tagħlim tal-Lingwi li tgħid

43 See History Social Science Curriculum Framework and Criteria Committee (2005), History Social Science Framework for California Public Schools, California Department of Education available at <http://www.cde.ca.gov/c/i/t/i/documents/histsocsciframe.pdf>.

44 Giroux, H. A. (1992) Curriculum, multiculturalism, and the politics of identity, NASSP Bulletin, Vol. 76, No. 548, December 1992.

45 Heardon, B. (1995), Educating for Human Dignity: Learning About Rights and Responsibilities, University of Pennsylvania Press, Philadelphia.

46 Goodley, D. (2000), Self-advocacy in the Lives of People with Learning Difficulties: The Politics of Resilience, Buckingham: Open University Press.

47 See Aistear (undated) The Early Childhood Curriculum Framework: Identity and Belonging, 25 available online at [www.ncca.biz/Aistear/pdfs/Principles/themes\\_ENG/IDS/Belonging\\_ENG.pdf](http://www.ncca.biz/Aistear/pdfs/Principles/themes_ENG/IDS/Belonging_ENG.pdf).

43 Ara l-*History Social Science Curriculum Framework and Criteria Committee (2005), History Social Science Framework for California Public Schools*, California Department of Education available at <http://www.cde.ca.gov/c/i/t/i/documents/histsocsciframe.pdf>.

44 Giroux, H. A. (1992) Curriculum, multiculturalism, and the politics of identity, NASSP Bulletin, Vol. 76, No. 548, December 1992.

45 Heardon, B. (1995), *Educating for Human Dignity: Learning About Rights and Responsibilities*, University of Pennsylvania Press, Philadelphia.

46 Goodley, D. (2000), *Self-advocacy in the Lives of People with Learning Difficulties: The Politics of Resilience*, Buckingham: Open University Press.

47 Ara l-*Early Childhood Curriculum Framework: Identity and Belonging*, 25 available online at [www.ncca.biz/Aistear/pdfs/Principles/themes\\_ENG/IDS/Belonging\\_ENG.pdf](http://www.ncca.biz/Aistear/pdfs/Principles/themes_ENG/IDS/Belonging_ENG.pdf).

be taught in the language of the subject and that all languages should ideally be taught in their respective subject languages, all other subjects should be taught in English, yet social studies, history, religion and Personal and Social Development should be taught in Maltese. This provides a way in which children may further practice both Maltese and English within different subjects, with the added benefit of receiving additional tuition in both official languages should they not be sufficiently fluent.

Moreover, the NMC states that whereas many of the languages taught in schools are European, "the Education Division must ensure that the country can avail itself of a nucleus of people who have a mastery of languages deemed strategically important. These include Chinese, Japanese, Russian and Arabic"<sup>48</sup>. Indeed, looking beyond the immediate European region will prove invaluable specifically since the increasingly intercultural classroom hosts children from a range of regions – not merely Mediterranean or European<sup>49</sup>. As is also stated in a number of language syllabi, knowledge of a language (specifically if sufficiently enhanced with cultural knowledge) is a way for individuals

li filwaqt li l-Malti u l-Ingliż għandhom jiġu mgħallma fil-lingwa tas-suġġett u li l-lingwi l-oħra kollha għandhom idealment jiġu mgħallma fil-lingwa tas-suġġett rispettiv tagħhom, is-suġġetti l-oħra kollha għandhom jiġu mgħallma bl-Ingliż, iżda l-istudji soċjali, l-istorja, ir-religjon u l-Iżvilupp Personali u Soċjali għandhom jiġu mgħallma bil-Malti. Dan jipprova mod li bih it-tfal jistgħu jkimplu jipprattikaw kemm il-Malti u l-Ingliż f'suġġetti differenti, bil-benefiċċju miżjud li jirċievu taġħlim addizzjonali fiż-żewġ lingwi uffiċjali jekk ma jkunux fluwenti biżżejjed fihom.

Barra minn hekk, l-NMC jgħid li filwaqt li hafna mil-lingwi mgħallma fl-iskejjel huma Ewropej, "id-Diviżjoni tal-Edukazzjoni għandha tiżgura li l-pajjiż jista' jagħmel użu minn nukleu ta' nies li għandhom profiċjenza f'lingwi meqjusa li huma strateġikament importanti. Dawn jinkludu iċ-Ċiniż, il-Ġappuniż, ir-Russu u l-Gharbi"<sup>48</sup>. Fil-fatt, li nħarsu lil hinn mir-reġjun Ewropew immedjat se jkun ta' valur kbir speċifikament peress li l-klassi li qed issir dejjem iżjed interkulturali tospita tfal minn firxa ta' reġjuni - mhux biss Mediterranji jew Ewropej<sup>49</sup>. Kif inhu msemmi wkoll f'numru ta' sillabi tal-lingwi, l-għarfien ta' lingwa (speċifikament jekk tkun miżjuda b'mod suffiċjenti b'għarfien kulturali)

<sup>48</sup> NMC document, supra XXX, 62.

<sup>49</sup> The Australian National Curriculum, for instance, states the importance of Asia literacy as an element that should feature in children's education, due to Asia growing role in the world and Australia's role within the region. See Australian Curriculum, Assessment and Reporting Authority [2010] The Shape of the Australian Curriculum. Available online at [www.acara.edu.au/verve/resources/Shape\\_of\\_the\\_Australian\\_Curriculum.pdf](http://www.acara.edu.au/verve/resources/Shape_of_the_Australian_Curriculum.pdf)

<sup>48</sup> Dokument NMC, supra XXX, 62.

<sup>49</sup> Il-Kurrikulu Nazzjonali Australjan, jipprezentazzjoni jindika l-importanza tal-litertura ta' Asia bħala element ta' qiegħed oħer fl-edukazzjoni ta' tfal, minn abba l-ruol li qed jgħadd għall-pajjiż u l-rol ta' Australia f'qiegħed oħer fl-edukazzjoni ta' tfal. Ara Australian Curriculum, Assessment and Reporting Authority [2010] The Shape of the Australian Curriculum. Accessibbli online minn [www.acara.edu.au/verve/resources/Shape\\_of\\_the\\_Australian\\_Curriculum.pdf](http://www.acara.edu.au/verve/resources/Shape_of_the_Australian_Curriculum.pdf)





"You will be pleased to find here elements that needed to be specially emphasised because of what our own society has learnt, sometimes painfully, in our own past, and of what consequently requires change in the way we are and in the way we act. Those elements are a bit like medicine for our national illnesses, and vaccines to protect against clear and present dangers such as intolerance, impracticality, economic irrelevance, sexism, gender-based career limitations, the emargination of those with special needs, social and personal apathy, and ignorance."<sup>53</sup>

Indeed, one of the key values established by the NMC is that of equal access to the education system, without any discrimination on any grounds, including gender – going beyond the narrow school environment and instead establishing:

- a) Equal access to the education system.
- b) Acceptance and respect of all voices (irrespective of whose voices they are).
- c) Non-discrimination as a prerequisite and fundamental tenet of social justice and solidarity.
- d) The role of the education community in the wider context of overcoming discrimination and discriminatory attitudes.

ekonomikament. "Naħseb tapprezza li jinstabu hawn elementi li kien hemm b'zonn ta' min jiħaq fuqhom minħabba dak li s-soċjetà tagħna m'exxielha titgħallem, kultant b'għaraq tad-demm, u għathekk dak li issa jeħtieġilha tkun, u dak li issa jeħtieġilha tagħmel, b' mod differenti minn qabel. Dawn l-elementi huma bħal mediċini għal mard li nbatu bih, u wkoll injezzjoni ta' immunizzazzjoni kontra perikli ovgji li kultant iduru ma' saqajna, bħal m'huma l-intolleranza, l-impratticità, in-nuqqas ta' rilevanza tal-edukazzjoni għas-sistema ta' l-ekonomija, is-sessismu, il-limitazzjonijiet fil-karrieri għan-nisa, l-emarginazzjoni ta' min għandu b'zonnijiet speċjali, l-apatija soċjali u personali, u l-injoranza."<sup>53</sup>

Fil-fatt, wieħed mill-valuri ewlenin stabbiliti mill-NMC hu dak tal-aċċess ugwali għas-sistema edukattiva, mingħajr ebda diskriminazzjoni fi kwalunkwe qasam, inkluż abbażi tas-sess – li jmur lil hinn mill-ambjent strett tal-iskola u minflok jistabbilixxi:

- a) Aċċess ugwali għas-sistema edukattiva
- b) Aċċettanza u rispett tal-voċijiet kollha (irrispettivament ta' min huma dawn il-voċijiet)
- c) Non-diskriminazzjoni bħala prerekwizit u aspett fundamentali tal-ġustizzja soċjali u s-solidarjetà
- d) L-irwol tal-komunità edukattiva fil-kuntest usa' li tingħeleb id-diskriminazzjoni

<sup>53</sup> Forward to the National Minimum Curriculum – Minister of Education, NMC, supra X, 2.

53 Qiegħed fuq il-*Forward to the National Minimum Curriculum* – Minister of Education, NMC, supra X, 2.

To this end, the National Minimum Curriculum states the following:

*"In a democratic society, all voices are not only heard but also respected. The educational community must ensure equality of access to the educational system without discrimination on the grounds of ability, gender, religion, race or socio-cultural and economic background. The educational process should cultivate within students a sense of social justice and solidarity. The educational community should actively oppose all forms of discrimination by promoting the corresponding attitudes and readiness to act."<sup>54</sup>*

Having established the philosophical background to notions of discrimination on the basis of gender, Principle 11 of the National Minimum Curriculum deals specifically with gender equality – that is the recognition of gender as an identity and hence affirming equality (especially in opportunity) albeit with differences amongst genders.

On a more practical level, the Principle sets to the education community the challenge of ensuring that:

"Boys and girls:

u l-attitudnijiet diskriminatorji.

Għal dan il-ghan, il-Kurrikulu Minimu Nazzjonali jgħid dan li ġej:

*"Soċjetà demokratika għandha mhux biss tisma' lil kulhadd iżda wkoll tisma lil kulhadd indaqs. Il-komunità edukattiva, permezz tal-proċess edukattiv, għandha tara li s-sistema edukattiva tagħti l-istess aċċess lill-istudenti kollha indipendentement mill abbiltà, mis-sess, mir-religjon, mir-razza, jew mill-isfond soċjali, ekonomiku jew kulturali tagħhom. Il-proċess edukattiv għandu jrawwem sens ta' ġustizzja u solidarjetà soċjali fl-istudenti. Il-komunità edukattiva għandha wkoll attivament topponi kull forma ta' attitudni jew azzjoni diskriminatorja."<sup>54</sup>*

Wara li jistabbilixxi l-isfond filosofiku għal kuncetti ta' diskriminazzjoni abbażi tas-sess, il-Prinċipju 11 tal-Kurrikulu Minimu Nazzjonali jittratta speċifikament l-ugwaljanza bejn is-sessi - jiġifieri r-rikonossiment tas-sess bħala identità u għaldaqstant jafferma l-ugwaljanza (b' mod speċjali fl-opportunità) għalkemm b'differenzi bejn is-sessi.

Fuq livell iżjed prattiku, il-Prinċipju jpoġġi fuq il-komunità edukattiva l-isfida li tiżgura li:

<sup>54</sup> Values and Socialization in NMC, supra X, 19.

<sup>54</sup> Minimum Curriculum (2017) Art. 11, 14.

- follow the same curriculum;
- are catered for in a manner that ensures equal access to the same work opportunities;
- are exposed to the same educational experiences”<sup>55</sup>

Hence, the content and academic experiences presented to students should not be different based on their gender, and that should there be any discrepancies or preconditions, measures must be implemented in order to redress this point and ensure equal access.

The NMC subsequently goes further to highlight the fact that in making academic decisions, it is not gender that should condition the choice of children, but rather, having been presented with equal opportunities to excel at all subjects, such decisions should be based on ability and career goals.

In the case of subjects and careers that are stereotypically linked to a specific gender, the NMC establishes the need for all children to be well aware of both the actual contents of such subjects, as well as the fact that such stereotypes are not based on factual potential levels of attainment of students in these subjects on the basis of their gender.

“Is-subjien u l-bniet:

- isegwu l-istess kurrikulu;
- jiġu indirizzati b'mod li jkollhom aċċess għall-istess possibbiltajiet ta' xogħol;
- jgħorġu mis-sistema skolastika wara li jkunu għaddew mill-istess esperjenzi edukattivi”<sup>55</sup>

Għaldaqstant, il-kontenut u l-esperjenzi akkademiċi preżentati lill-istudenti m'għandhomx ikunu differenti bbażati fuq is-sess, u jekk ikun hemm kwalunkwe diskrepanzi jew prekondizzjonijiet, għandhom jiġu implimentati miżuri sabiex jindirizzaw dan il-punt u jiżguraw aċċess ugwali.

L-NMC ikompli jindika l-fatt li fl-għażla tad-deċiżjonijiet akkademiċi, m'għandux ikun is-sess li għandu jikkondizzjona l-għażla tat-tfal, iżda minflok, wara li jkunu ġew preżentati b'opportunitajiet indaqs biex imorru tajjeb fis-suġġetti kollha, dawn id-deċiżjonijiet għandhom ikunu bbażati fuq l-abbiltà u l-miri tal-karriera.

Fil-każ ta' suġġetti u karrieri li huma sterjotipikament konnessi ma' sess speċifiku, l-NMC jistabbilixxi l-bżonn li t-tfal kollha jkunu konxji biżżejjed kemm tal-kontenut attwali ta' dawn is-suġġetti, kif ukoll għall-fatt li dawn l-isterjotipi mhumiex bbażati fuq livelli potenzjali fattwali ta' riżultati tal-istudenti

<sup>55</sup> Principle 11 [Gender Equality], NMC ibid., 31.

<sup>55</sup> Principle 11 [Ugwáljanza ta' Sess], NMC ibid., 31.

The NMC states that children:

- need to know what various subjects entail, especially those subjects that are stereotypically associated with one gender or another;
- need to understand that both boys and girls can learn these subjects”.<sup>56</sup>

Yet the NMC does not assume that such stereotypes are based merely on what is explicitly said about them, but also that the “attitude, choice of language and guidance”<sup>57</sup> of educators have a strong impact on children’s subject and career choice, and that therefore there must be special attention given to the delivery of ideas – official and unofficial, explicit and implied.

Beyond the strict academic realm, as well as beyond specific subjects (both their syllabi and supporting texts used), the NMC provides for a holistic approach to gender equality, stating that this “*should be an interdisciplinary theme which teachers can develop within the context of their particular subject, confronting prejudice and promoting more gender inclusive alternatives*”.<sup>58</sup>

It is the recognition of educators as communicators with students using a variety of means (lessons, supporting texts, advice,

f’ dawn is-suġġetti fuq il-baži tas-sess tagħhom.

L-NMC jgħid li t-tfal:

- iridu jkunu jafu x’jinvolvu s-suġġetti varji, speċjalment dawk li huma sterjotipikament assoċjati ma’ sess jew ieħor;
- jifhmu li kemm il-bniet kif ukoll is-subjien jistgħu jitgħallmuhom”<sup>56</sup>

Minkejja dan, l-NMC ma jassumix li dawn l-isterjotipi huma bbažati biss fuq dak li jingħad bi mod esplicitu dwarhom, iżda wkoll “l-atteġġjament, il-lingwa, u l-gwida”<sup>57</sup> tal- edukaturi għandhom impatt b’saħħtu fuq l-għażla tas-suġġetti u l-karrieri tat-tfal, u li għaldaqstant għandha tingħata attenzjoni speċjali dwar kif jitwasslu l-ideat – uffiċjali u mhux uffiċjali, espliciti u implikati.

Lil hinn mill-ambitu akkademiku strett, kif ukoll lil hinn minn suġġetti speċifiċi (kemm is-sillabi tagħhom u kif ukoll it-testi ta’ appoġġ użati), l-NMC jipprovdi għal approċċ olistiku għall-ugwaljanza bejn is-sessi, u jgħid li din “*għandha titqies bħala tema interdixiplinarja, li l-għalliema kollha jistgħu jittrattawha mill-perspettiva tas-suġġett tagħhom u jikkumbattu l-preġudizzji kif ukoll joffru mudelli ġodda*”.<sup>58</sup>

Ir-rikonoxximent tal-edukaturi bħala

etc) that is the key to horizontally dealing with, and eliminating, gender inequality.

Whereas there has been concern over the use of resources that are not gender-sensitive (that is, that do not portray men and women as being equal), the NMC does not recommend the elimination of such texts, and instead suggests that they should be utilized specifically in order to sensitize children to the issues by proposing critical discussion of such resources.

"Rather than discarding books and other teaching resources that do not reveal any sensitivity to issues concerning equity, schools should use these in discussions centring around such topics as gender discrimination, sexual abuse, and the creation of stereotypes."<sup>59</sup>

Whilst a critical evaluation of text is to be encouraged, it would seem somewhat unreasonable however to impose on educators the dual task of, whilst teaching content, consistently being required to battle against inappropriately-written texts. Whilst it would not be necessary to eliminate all texts that present typical stereotypes, all such books should be reviewed and a decision taken on their value as historical and literary texts in

komunikaturi mal-istudenti bl-użu ta' varjetà ta' mezzi (lezzjonijiet, testi ta' appoġġ, pariri, eċċ.) huwa kruċjali sabiex tiġi indirizzata, u eliminata, l-inugwaljanza bejn is-sessi.

Filwaqt li kien hemm tħassib dwar l-użu ta' riżorsi li mhumiex sensitivi għas-sess (jiġifieri li ma jurux lill-irġiel u n-nisa bħala ugwali), l-NMC ma jirrakkomandax l-eliminazzjoni ta' dawn it-testi, u minflok jissuġġerixxi li għandhom jintużaw speċifikament sabiex it-tfal isiru sensitivi għall-kwistjonijiet billi tiġi proposta diskussjoni kritika ta' dawn ir-riżorsi.

"Riżorsi bħal kotba u materjal ieħor tat-tagħlim li mhumiex sensitivi għall-prinċipju ta' l-ekwiwità m'għandhomx ikunu skartati. Għall-kuntrarju, dawn ir-riżorsi għandhom jintużaw waqt diskussjonijiet u attivitajiet edukattivi oħra li jitttrattaw temi bħalma huma d-diskriminazzjoni sesswali, il-formazzjoni ta' l-isterjotipi, u l-abbuż sesswali."<sup>59</sup>

Filwaqt li għandha tiġi m'hegġa evalwazzjoni kritika tat-test, ma jkunx raġonevoli madankollu li jiġi impost fuq l-educaturi l-kompitu doppju li, waqt li jgħallmu l-kontenut, ikunu b'mod konsistenti rikjesti li jikkombattu kontra testi miktubin b'mod li mhux xieraq. Filwaqt li ma jkunx neċessarju li jiġu skartati

conjunction with what they may portray in the way of stereotypes.

The National Minimum Curriculum also asks of educators that they should consider the broader institutional and social control exerted over students of different genders, and that structurally there should be consistent improvement and development in the training of educators as well as their pedagogical delivery<sup>60</sup>.

The classroom itself, specifically in co-ed schools, is in fact a site of practice and reproduction of gender roles. Educators will find themselves to not only be teaching about the issues but to critically assess their own actions and dealing with children, whilst mediating any gender conflict that may arise. Educators also administer and negotiate the physical, mental and participatory space in the classroom, and the National Minimum Curriculum specifically highlights the educators' role in ensuring fair and equitable interaction, in children's group activities, in the assigning of responsibilities, as well as in educators' division of attention amongst students of different genders.

t-testi kollha li jipprezentaw sterjotipi tipici, dawn il-kotba kollha għandhom jiġu riveduti u tittiehed deċiżjoni dwar il-valur tagħhom bħala testi storiċi u letterarji b'rabta ma' dak li juru li għandhom x'jaqsam mal-isterjotipi.

Il-Kurrikulu Minimu Nazzjonali jitolb ukoll lill edukaturi li għandhom jikkunsidraw il-kontroll istituzzjonali u soċjali usa' li għandhom fuq l-istudenti ta' sessi differenti, u li strutturalment għandu jkun hemm titjib u żvilupp konsistenti fit-taħriġ tal-edukaturi kif ukoll fl-approċċ pedagogiku tagħhom<sup>60</sup>.

Il-klassi stess, speċifikament fi skejjel imħallta, hija fit-fatt post ta' Prattika u riproduzzjoni tal-irwoli tas-sessi. L-edukaturi se jsibu ruħhom li mhux biss ikunu qed jgħallmu dwar il-kwistjonijiet iżda wkoll li b'mod kritiku jevalwaw l-azzjonijiet tagħhom u jitrattaw mat-tfal, filwaqt li jagħmluha ta' medjaturi fi kwalunkwe kunflitt bejn is-sessi li jista' jinqala'. L-edukaturi jamministraw u jinnegożjaw ukoll l-ispazju fiżiku, mentali u parteċipatorju fil-klassi, u l-Kurrikulu Minimu Nazzjonali speċifikament juri l-irwol tal-edukaturi sabiex tiġi żgurata interazzjoni ġusta u ekwitabbli, f'attivitajiet ta' grupp tat-tfal, fit-tqassim tar-responsabbiltajiet, kif ukoll

Yet whilst the classroom is a venue which may be regulated, children enter the classroom already having been exposed and having had experience of, stereotypes.<sup>61</sup> The National Minimum Curriculum acknowledges the importance of interacting with the children's parents and guardians who "should be informed of the different aspects of the concept of equity and, at the same time, be afforded the opportunity to reflect on their thoughts, attitudes and behaviour in this regard."<sup>62</sup>

Educators also teach by example, as stated in Principle 12 of the NMC, in which whilst educators work in order to foster "a sense of democracy<sup>63</sup> and social justice",<sup>64</sup> they do this on the basis of their pedagogical practice, when they themselves do not discriminate or treat differently, students who may be different.<sup>65</sup>

The first Educational Objective – a cornerstone of the NMC, establishes the equal treatment of all persons, on the basis of a number of criteria including gender.

Objective 5 of the National Minimum Curriculum, entitled 'Strengthening of Gender

fit-tqassim tal-attenzjoni tal-edukaturi fost l-istudenti ta' sessi differenti.

Madankollu filwaqt li l-klassi tibqa' post li jista' jiġi rregolat, it-tfal jidhlu fil-klassi wara li jkun diġà ġew esposti u jkollhom esperjenzi ta' sterjotipi.<sup>61</sup> Il-Kurrikulu Minimu Nazzjonali jirrikonoxxi l-importanza tal-interazzjoni mal-ġenituri u dawk li jieħdu hsieb it-tfal li "għandhom ikunu mgħarrfa dwar l-aspetti differenti tal-kuncett ta' l-ugwaljanza bejn is-sessi u, fl-istess hin, jingħataw l-opportunità biex jeżaminaw il-hsibijiet, l-attitudnijiet u l-imġiba tagħhom f'dan il-qasam partikulari tar-relazzjonijiet soċjali."<sup>62</sup>

L-edukaturi jgħallmu wkoll permezz tal-eżempju tagħhom, kif hu msemmi fil-Principju 12 tal-NMC, fis-sens li filwaqt li l-edukaturi jaħdmu biex irawmu "sens ta' demokrazija<sup>63</sup> u ġustizzja soċjali"<sup>64</sup>, jagħmlu dan fuq il-bażi tal-prattika pedagoġika tagħhom, meta huma stess ma jiddiskriminawx jew jittrattaw b'mod differenti, studenti li jistgħu jkunu differenti.<sup>65</sup>

L-ewwel Għan Edukattiv – wiehed mill-pedamenti tal-NMC, jistabbilixxi t-trattament ugwali tal-persuni kollha, fuq il-bażi ta' numru ta' kriterji inkluż is-sess.

61 See Bruner, J.A. (1996). *The culture of education*. Cambridge, Mass, Harvard University Press.

62 Principle 11, NMC supra X.

63 See also the European Commission's Key Competences for Lifelong Learning, which establish the importance of democratic participation within specifically skills of negotiation, participation at all levels and an attitude of collaboration, assertiveness and integrity, specifically in Objective 6 – Social and Civil Competences (Available online at [http://ec.europa.eu/dgs/education\\_culture/publ/pdf/11\\_Learning/Keycomp\\_en.pdf](http://ec.europa.eu/dgs/education_culture/publ/pdf/11_Learning/Keycomp_en.pdf))

64 See Growell, E. (2009) *Teaching Hope: Stories from the Freedom Writer Teachers*. Broadway Books, New York

65 Principle 12 NMC supra XXX 32

61 See Bruner, J.A. (1996). *The culture of education*. Cambridge, Mass, Harvard University Press.

62 Principle 11, NMC supra X.

63 See also the European Commission's Key Competences for Lifelong Learning, which establish the importance of democratic participation within specifically skills of negotiation, participation at all levels and an attitude of collaboration, assertiveness and integrity, specifically in Objective 6 – Social and Civil Competences (Available online at [http://ec.europa.eu/dgs/education\\_culture/publ/pdf/11\\_Learning/Keycomp\\_en.pdf](http://ec.europa.eu/dgs/education_culture/publ/pdf/11_Learning/Keycomp_en.pdf))

64 See Growell, E. (2009) *Teaching Hope: Stories from the Freedom Writer Teachers*. Broadway Books, New York

65 Principle 12 NMC supra XXX 32

Equality' is, as are all objectives, divided into three sections – Knowledge / Information, Skills and Attitudes. The division of Objectives into these categories is vital, as equality is itself only partly based on knowledge (and basic principles) and more significantly based on skills and attitudes.

Once again, this objective sets out the horizontal approach to the acquisition of knowledge on gender equality, that is, knowledge of the legal framework with regards to rights and responsibilities within the family and world of work, Maltese obligations under international law [the Council of Europe's European Convention on Human Rights and the United Nations' Convention on the Elimination of Discrimination Against Women (CEDAW)]. This Objective, however, does not stop at knowledge of the legal framework, but establishes that children should be made aware of the "effect of the hidden curriculum".<sup>66</sup>

Within the set of Skills of Objective 5, which are meant to be practiced through the curricular experience, there seems to be the resistance and criticism of discriminatory practice, the recognition of dignity (one's own and others') and

L-Għan 5 tal-Kurrikulu Minimu Nazzjonali, intitolat 'It-Tiŝiħ tal-Ugwaljanza bejn is-Sessi' hu, b'hal l-għanijiet kollha, maqsum fi tliet partijiet - Għarfien / Informazzjoni, Ħiliet u Attitudnijiet. Il-qasma tal-Għanijiet f'dawn il-kategoriji hi essenzjali, għax l-ugwaljanza nnifisha hi biss parzjalment ibbażata fuq l-għarfien (u prinċipji bażiċi) u b'mod iżjed sinifikanti hi bbażata fuq ħiliet u attitudnijiet.

Għal darb'ohra, dan l-għan jistabbilixxi l-approċċ orizzontali għall-kisba tal-għarfien dwar l-ugwaljanza bejn is-sessi, jiġifieri, l-għarfien dwar il-qafas legali fir-rigward tad-drittijiet u r-responsabbiltajiet fi ħdan il-familja u d-dinja tax-xogħol, l-obbligi ta' Malta taht il-liġi internazzjonali [il-Konvenzjoni Ewropea dwar id-Drittijiet tal-Bniedem tal-Kunsill tal-Ewropa u l-Konvenzjoni tal-Ġnus Magħquda dwar l-Eliminazzjoni ta' Kull Forma ta' Diskriminazzjoni kontra n-Nisa (CEDAW)]. Dan l-Għan, madankollu, ma jiqafx fl-għarfien dwar il-qafas legali, iżda jistabbilixxi li t-tfal għandhom jingħataw kuxjenza dwar l-"effett tal-kurrikulu moħbi".<sup>66</sup>

Fi ħdan is-sett ta' Ħiliet tal-Għan 5, li huma intiżi biex jiġu prattikati permezz ta' esperjenza kurrikulari, jidher li hemm ir-reżistenza u l-kritika tal-prattika diskriminatorja, ir-

<sup>66</sup> Objective 5, NMC, *Supra* xxx, 42

<sup>66</sup> Għan 5, NMC, *Supra* xxx, 42



an acceptance and appreciation of gender difference as a positive contribution to society.

The National Minimum Curriculum also gives all stakeholders a window of opportunity to be the change they would like to see in the system, by stating that one of the skills learnt is that of “proposing and carrying out according to one’s circumstances the changes necessary for the country to move in the direction of genuine and effective equality between men and women” (Objective 5).<sup>67</sup> In this way, not only are students recipients of the knowledge given to them, but they are also in a position to change – by proposing and acting – what may be inequitable practices.

In the final section of this Objective, that on Attitudes, the National Minimum Curriculum establishes the value of difference, a belief in the abolishment of negative discrimination, a belief in equality as a principle of social justice, and an eagerness to alter negative attitudes.

Whereas gender is dealt with as an identity throughout the entire National Minimum Curriculum, Objective 6 (Education on

rikonoxximent tad-dinjità (‘tat-persuna tagħhom u ta’ haddieħor’) u accettazione u apprezzament tad-differenza bejn is-sessi bħala kontribuzzjoni pożittiva għas-soċjetà.

Il-Kurrikulu Minimu Nazzjonali jagħti wkoll lill-*stakeholders* kollha l-opportunità li jkunu l-bidla li jixtiequ li jaraw fis-sistema, billi jgħid li waħda mill-ħiliet li tiġi mgħallma hi dik li “jipproponu u jwettqu (fiċ-ċirkostanzi tagħhom) t-tibdil meħtieġ biex il-pajjiż jersaq lejn ugwaljanza vera u effettiva bejn in-nisa u l-irġiel.” (Għan 5).<sup>67</sup> B’dan il-mod, l-istudenti mhux biss ikunu r-riċipjenti tal-għarfien imwassal lilhom, iżda jkunu wkoll f’pożizzjoni li jibdlu - billi jipproponu u jaġixxu - dawk li jistgħu jkunu prattici inekwitabbli.

Fit-taqsimha finali ta’ dan l-Għan, dik dwar l-Attitudnijiet, il-Kurrikulu Minimu Nazzjonali jistabbilixxi l-valur tad-differenza, twemmin fit-tneħħija ta’ diskriminazzjoni negattiva, twemmin fl-ugwaljanza bħala prinċipju tal-gustizzja soċjali, u heġġa biex jinbidlu l-attitudnijiet negattivi.

Waqf li s-sess hu trattat bħala identità fil-Kurrikulu Minimu Nazzjonali kollu, l-Għan 6 (Edukazzjoni dwar is-Sesswalità Umana)

Human Sexuality) highlights the importance of the interrelation between sexuality and gender politics, whilst recognizing the link between the physicality of the human body and the socio-cultural understanding of, and respect for, different bodies.

The starting point of the National Minimum Curriculum is clear – men and women (and girls and boys) are equal, and should be respected both on the basis of deserving to be heard equally and to achieve equally high academic and career results, as well as due to legislation and legal obligations.

Since discrimination may be, and often is, manifested in a number of different, albeit interrelated ways, the education system must abolish all of these. This includes ensuring that educators and the education community are aware of stereotypes and avoid directly or indirectly reproducing them; whilst ensuring that positive roles are presented and that children do not feel that their gender identity in any way impedes them from achieving their full potential – academic and professional, or indeed in any other aspect of their life choices.

juri l-importanza tal-inter-relazzjoni bejn is-sesswalità u l-politika dwar is-sessi, filwaqt li jirrikonoxxi l-konnessjoni bejn il-fiżikalità tal-ġisem uman u l-apprezzament soċjo-kulturali ta', u r-rispett għal, iġsma differenti.

Il-punt tat-tluq tal-Kurrikulu Minimu Nazzjonali hu ċar – l-irġiel u n-nisa (u bniet u subien) huma ugwali, u għandhom jiġu rispettati kemm fuq il-bażi li jixirqilhom li jinstemgħu b'mod ugwali u li jiksbu riżultati akkademiċi u ta' karriera ugwalment tajba, kif ukoll minħabba obbligi legali.

Peress li d-diskriminazzjoni tista' tkun, u spiss hi, manifestata f'numru ta' modi differenti, għalkemm relatati, is-sistema edukattiva għandha tħassar dawn kollha. Dan jinkludi li jiġi żgurat li l-edukaturi u l-komunità edukattiva jkunu konxji tal-isterjotipi u jevitaw li jirriproduċuhom b'mod dirett jew indirett; filwaqt li jiżguraw li l-irwoli pożittivi jiġu preżentati u li t-tfal ma jhossux li l-identità tas-sess tagħhom b'xi mod tfixkilhom milli jilhq u l-potenzjal sħiħ tagħhom – akkademiku u professjonali, jew fi kwalunkwe aspett ieħor tal-għażliet tal-ħajja tagħhom.

#### 4.1.2 AGE

In Malta, different educational opportunities are available to persons of all ages. The National Minimum Curriculum is based on the Education Act, which establishes that compulsory school age is “any age from five years to fifteen years, both inclusive, and accordingly a person shall be deemed to be of compulsory school age if he has attained the age of five years and has not attained the age of sixteen years”.<sup>68</sup>

Different groups may be affected by age discrimination; however, literature has tended to focus on two particular groups, namely the young and the old.<sup>69</sup> The young can be further divided into children and young people, groups that tend to be discriminated against for the same reason – a perceived lack of ability (based on understandings of cognitive development and maturity), and in the case of the latter, often with some element of moral depravity, to contribute to society. This stereotype, however, has been challenged as children and young people have taken on increasingly important positions in society, and have given very valid contributions. The National Youth Policy points out the need to develop strategies that promote and

#### 4.1.2 ETÀ

F'Malta, opportunitajiet edukattivi differenti huma disponibbli għal persuni tal-etajiet kollha. Il-Kurrikulu Minimu Nazzjonali hu bbażat fuq l-Att dwar l-Edukazzjoni li jistabbilixxi li l-età obbligatorja għall-iskola tfisser “kull età bejn il-ħames snin u l-ħmistax-il sena, it-tnejn inklużi, u għalhekk persuna titqies li hi ta' l-età obbligatorja għall-iskola jekk għalqet l-età ta' ħames snin u ma għalqitx l-età ta' sittax-il sena”.<sup>68</sup>

Gruppi differenti jistgħu jiġu milquta minn diskriminazzjoni abbażi tal-età; madankollu, il-letteratura tipikament tiffoka fuq żewġ gruppi partikolari, jiġifieri ż-żgħar u l-anzjani.<sup>69</sup> Iż-żgħar jistgħu mbagħad jiġu maqsuma fi tfal u żgħażaġh, gruppi li teżisti tendenza li jiġu diskriminati għall-istess raġuni – perċezzjoni ta' nuqqas ta' abiltà (libbażata fuq l-apprezzament ta' żvilupp konjittiv u maturità), u fil-każ ta' din tal-aħħar, spiss ma' xi element ta' depravità morali, li jikkontribwixxu għas-socjetà. Dan l-isterjotip, madankollu, ġie kkontestat għax it-tfal u ż-żgħażaġh qed jieħdu pożizzjonijiet dejjem iżjed importanti fis-socjetà, u taw kontribuzzjonijiet validi ħafna. Il-Politika Nazzjonali dwar iż-Żgħażaġh tindika l-bżonn li jiġu żviluppati strateġiji li jippromwovu u

<sup>68</sup> Article 2 Education Act, Chapter 327 of the Laws of Malta

<sup>69</sup> With regards to employment, for instance the middle aged may also be considered at risk of discrimination as a result of employment practices and mandatory retirement (See Sargeant, M. [2008] The Law on Age Discrimination in the EU; Kluwer Law)

<sup>68</sup> L-Artikolu 2 tal-Att dwar l-Edukazzjoni, Kapitolu 327 tal-Liġijiet ta' Malta

<sup>69</sup> Fir-rigward tal-impjieg, per eżempju l-oġġetti tal-età ta' mezzja età jistgħu jkunu konsiderati b'riskju ta' diskriminazzjoni b'korssequenza tal-prattiki tal-impjieg u l-ritirar obbligatorju (Kara Sargeant, M. [2008] The Law on Age Discrimination in the EU; Kluwer Law)

encourage "the involvement of young people in the process of establishing, evaluating and reviewing educational curricula."<sup>70</sup>

Beyond the statement of children being the leaders of tomorrow, there is a need to recognize that children and young people can, and often are, also the leaders of the present. Documents such as the UN Convention on the Rights of the Child<sup>71</sup>, the World Program of Action on Youth for the Year 2000 and Beyond<sup>72</sup>, Supporting young people in Europe: principles, policy and practice,<sup>73</sup> and many others attest this.

Moreover, August 2010 to August 2011 is the United Nations' International Year of Youth: Dialogue and Mutual Understanding, in the establishment of which the United Nations General Assembly stated that it was "Convinced that young people should be encouraged to devote their energy, enthusiasm and creativity to economic, social and cultural development and the promotion of mutual understanding".<sup>74</sup> The international community and Malta (through various policies and reports) have recognized the contribution of children and young people.

jinkoraġixxu "l-involwiment taż-żgħażaġh fil-proċess tat-twaqqif, l-evalwazzjoni u r-reviżjoni tal-kurrikula edukattivi."<sup>70</sup>

Lil hin mid-dikjarazzjoni li t-tfal huma l-mexxejja ta' għada, hemm bżonn li jiġi rikonoxxut li t-tfal u ż-żgħażaġh jistgħu, u spiss huma wkoll, il-mexxejja tal-preżent. Dokumenti bħal Konvenzjoni tan-Nazzjonijiet Uniti dwar id-Drittijiet tat-Tfal<sup>71</sup>, il-Programm Dinji ta' Azzjoni dwar iż-Żgħażaġh għas-Sena 2000 u Lil hinn<sup>72</sup>, Nappoġġjaw liż-żgħażaġh fl-Ewropa: prinċipji, politika u prattika,<sup>73</sup> u hafna oħrajn jikkonfermaw dan.

Barra minn hekk, minn Awwissu 2010 sa Awwissu 2011 hija s-Sena Internazzjonali tan-Nazzjonijiet Uniti dwar iż-Żgħażaġh: Djalogu u Ftehim Reċiproku, li fit-twaqqif tagħha l-Assemblea Ġenerali tan-Nazzjonijiet Uniti qalet li kienet "Konvinta li ż-żgħażaġh għandhom ikunu mfeġġa biex jiddedikaw l-enerġija, l-entużjażmu u l-kreattività tagħhom għal żvilupp ekonomiku, soċjali u kulturali u l-promozzjoni tal-ftehim reċipriku".<sup>74</sup> Il-komunità internazzjonali u Malta (permezz ta' diversi *policies* u rapporti) irrikonoxxew il-kontribuzzjoni tat-tfal u ż-żgħażaġh.

70 Section 3.1.2.4, Malta's National Youth Policy 2010.

71 UNGA RES/44/25 of 20th November 1989 Entered into Force 2nd September 1990

72 United Nations Economic and Social Council, RES 1995/64, 2nd November 1995.

73 Williams, H., The Council of Europe International Reviews of National Youth Policy 1997-2001, October 2002

74 United Nations General Assembly Resolution A/RES/64/134

70 Tassew, T. "L-Assemblea Internazzjonali ta' Żgħażaġh, Malta (2010)

71 UNGA RES 44/25 of 20th November 1989 Entered into Force 2nd September 1990

72 UNGA RES 1995/64 of 2nd November 1995 Entered into Force 2nd November 1995

73 Williams, H., The Council of Europe International Reviews of National Youth Policy 1997-2001, October 2002

74 UNGA RES 64/134 of 18th December 2009 Entered into Force 18th December 2009

The National Minimum Curriculum does not address specific issues related to age in curricular content, save for within Objective 11 entitled Wise Choices in the Field of Health. In this case, the knowledge that children should acquire within their curricular experience include knowledge of the human body, nutrition, hygiene and the health system, whilst knowing more about accessing services, being sensitive to individuals with health issues, and the role of technology in health. The type of knowledge that children are expected to acquire could therefore be divided into two specific sections – one being knowledge on health, the other is a set of facts that children may use in order to navigate the world of health (specifically services).

One of the skills that children are expected to develop throughout their years in the education system is that to “nurture and develop an altruistic spirit for the benefit of persons who are sick or elderly, persons with a disability, and others who may be at risk or involved in an accident”.<sup>75</sup> Whereas there is no arguing the fact that altruism is a valuable skill, this does not detract from the fact that the definition of ‘elderly’ is taken to be tantamount of frailty and dependence<sup>76</sup>. It is

<sup>75</sup> Objective 11, NMC, Supra xxx, 48.

<sup>76</sup> Whilst there is no common definition of the word ‘elderly’, this is generally partly defined in terms of age (that is, the beginning of receipt of a pension), and partly in a declining state of health that does not enable individuals to give a full contribution to society. See World Health Organization ‘Ageing and life course’ [www.who.int/ageing/en/](http://www.who.int/ageing/en/)

Il-Kurrikulu Minimu Nazzjonali ma jindirizzax kwistjonijiet specifici relatati mal-età fil-kontenut kurrikulari, għajr fi ħdan l-Għan 11 intitolat Għażliet Għaqlija fil-Qasam tas-Saħħa. F’ dan it-każ, l-għarfien li t-tfal għandhom jiksibu fi ħdan l-esperjenza kurrikulari tagħhom jinkludi għarfien dwar il-ġisem uman, in-nutrizzjoni, l-iġjene u s-sistema tas-saħħa, filwaqt li jsiru jafu iżjed dwar servizzi ta’ access, li jkunu sensitivi għal individwi bi problemi ta’ saħħa, u l-irwol tat-teknoloġija fis-saħħa. It-tip ta’ għarfien li t-tfal huma mistennija li jiksibu jista’ għaldaqstant jiġi maqsum f’żewġ taqsimiet specifici - waħda li hi għarfien dwar is-saħħa, l-oħra sett ta’ fatt li t-tfal jistgħu jużaw biex isibu triqithom fid-dinja tas-saħħa (speċifikament is-servizzi).

Waħda mill-filiet li t-tfal huma mistennija li jiżvituppaw fis-snin tagħhom fis-sistema edukattiva hi dik li “irawmu spirtu altruwistiku favur il-morda, l-anzjani, persuni b’diżabbiltà, u oħrajn li jistgħu jkunu f’xi incident jew fit-periklu”.<sup>75</sup> Filwaqt li wiehed ma jistax jargumenta l-fatt li l-altruizmu hu hila prezzjuża, dan ma jnaqqasx mill-fatt li d-definizzjoni ta’ ‘anzjani’ titqies bħala waħda ta’ fragilità u dipendenza<sup>76</sup>. Hu importanti li jirawmu, fis-sistema edukattiva, il-

<sup>75</sup> Objective 11, NMC, Supra xxx, 48.

<sup>76</sup> Whilst there is no common definition of the word ‘elderly’, this is generally partly defined in terms of age (that is, the beginning of receipt of a pension), and partly in a declining state of health that does not enable individuals to give a full contribution to society. See World Health Organization ‘Ageing and life course’ [www.who.int/ageing/en/](http://www.who.int/ageing/en/)

important to hone, in the educational system, intergenerational cooperation and respect for the elderly as members of society who have much to contribute.<sup>77</sup>

As stated in the Vienna International Action Plan on Ageing,<sup>78</sup> "A longer life provides humans with an opportunity to examine their lives in retrospect, to correct some of their mistakes, to get closer to the truth and to achieve a different understanding of the sense and value of their actions. This may well be the more important contribution of older people to the human community. Especially at this time, after the unprecedented changes that have affected humankind in their lifetime, the reinterpretation of life-stories by the aged should help us all to achieve the urgently needed reorientation of history."<sup>79</sup>

The elderly hence have a valuable contribution to make to the social sphere, and as such the category of 'elderly' should not be equated with weakness. This is crucial from the perspective of equality, since the role that the elderly have to play in society is becoming all the more crucial as the world faces an ageing population<sup>80</sup>. This in itself will result in

kooperazzjoni bejn ġenerazzjonijiet u r-rispett għall-anzjani bħala membri tas-soċjetà li għandhom ħafna x'jikkontribwixxu.<sup>77</sup>

Kif jingħad fil-Pjan ta' Azzjoni ta' Vjenna dwar ix-Xjuħija,<sup>78</sup> "Ħajja itwal tipprovdi lin-nies bl-opportunità li jeżaminaw ħajjithom b'lura, biex jikkoreġu uħud mill-iżbalji tagħhom, biex jersqu eqreb lejn il-verità u biex jiksbu apprezzament differenti tas-sens u l-valuri tal-azzjonijiet tagħhom. Dan jaf ikun l-iżjed kontribuzzjoni importanti tal-anzjani għall-komunità umana. B'mod speċjali f'dan iż-żmien, wara l-bidliet li qatt ma kien hawn bħalhom li affetwaw l-umanità tul il-ħajja tagħhom, ir-reinterpretazzjoni tal-istess tal-ħajja mill-anzjani għandha tkun ta' għajnuna għalina lkoll biex niksbu r-reorientazzjoni tal-istorja li tant hi meħtieġa."<sup>79</sup>

L-anzjani għaldaqstant għandhom kontribuzzjoni prezzjuża x'jagħtu lill-isfera soċjali, u għaldaqstant il-kategorija ta' 'anzjani' m'għandhiex tkun meqjusa l-istess bħal dgħufija. Dan hu kruċjali mill-perspettiva tal-ugwaljanza, għax l-irwol li l-anzjani għandhom fis-soċjetà qiegħed dejjem iżjed isir kruċjali iżjed ma' d-dinja tiffaccja tixjif demografiku<sup>80</sup>. Fih innifsu, dan għandu jirriżulta

77 See further Lichtenstein, M. J., Pruski, L. A., Marshal, C. E., Blalock, C. L., Murphy, D. L., & Plaetke, R. (2001). The Positively Aging teaching materials improved middle schools students' images of older people. *The Gerontologist*, 41(3), 322-332.

78 World Assembly on Ageing, Vienna Austria, 26th July - 6th August 1982. See [www.un.org/documents/ga/res/36/a36r030.htm](http://www.un.org/documents/ga/res/36/a36r030.htm)

79 Ibid, 12.

80 See generally The United Nations, World Populations Prospects (2008 Revision) available at <http://esa.un.org/unpd/wpp2008/index.htm>.

77. See further Lichtenstein, M. J., Pruski, L. A., Marshal, C. E., Blalock, C. L., Murphy, D. L., & Plaetke, R. (2001). The Positively Aging teaching materials improved middle schools students' images of older people. *The Gerontologist*, 41(3), 322-332.

78 World Assembly on Ageing, Vienna Austria, 26th July - 6th August 1982. See [www.un.org/documents/ga/res/36/a36r030.htm](http://www.un.org/documents/ga/res/36/a36r030.htm)

79 Ibid, 12.

80 See generally The United Nations, World Populations Prospects (2008 Revision) available at <http://esa.un.org/unpd/wpp2008/index.htm>.

a greater interdependence between different generations in future<sup>81</sup>, and hence a need for enhanced intergenerational communication and intergenerational relations. One factor that may be taken into account is the vital and ever-increasing role that the globalized media plays in the development of culture and identity. The elements to which younger generations are exposed may result in a notable cultural gap between generations.<sup>82</sup> To this end, discussion and sensitization to such issues would be conducive to the fostering of respect for and understanding of older generations.

Finally, whilst the National Minimum Curriculum forms the backbone of compulsory education that is undertaken by children within the formal education system, one of its aims is to prepare students for lifelong learning.<sup>83</sup> In this respect, the curriculum aims to hone the skills necessary to make students aware of their educational needs, help them to evaluate learning outcomes and develop their research skills, in order “to continue to learn and live effectively and productively in a world which, though exciting, is unpredictable”<sup>84</sup>. It also seeks to raise awareness of the importance of lifelong learning to future work.<sup>85</sup> This will help students to counter discrimination which they may experience as they grow older by equipping them with the tools and attitude to contribute to society throughout their lives.

f’iżjed interdipendenza bejn ġenerazzjonijiet differenti fil-futur<sup>81</sup>, u għaldaqstant bżonn għal komunikazzjoni mtejjba bejn il-ġenerazzjonijiet u relazzjonijiet bejn il-ġenerazzjonijiet. Fattur wiehed li jista’ jiġi kkunsidrat hu l-irwol essenzjali u li qiegħed dejjem jizjed li l-*media* globalizzata tilgħab fl-iżvilupp tal-kultura u l-identità. L-elementi li għalihom huma esposti l-ġenerazzjonijiet iżgħar jistgħu jirriżultaw f’qabża kulturali notevoli bejn il-ġenerazzjonijiet.<sup>82</sup> Għal dan il-għan, id-diskussjoni u l-ġenerazzjoni ta’ kuxjenza dwar dawn il-kwistjonijiet jgħinu għat-trawwim ta’ rispett lejn u biex jiġu mifhuma l-ġenerazzjonijiet anzjani.

Finalment, filwaqt li l-Kurrikulu Minimu Nazzjonali jifforma l-bażi tal-edukazzjoni obligatorja li tittiehed mit-tfal fi f’dan is-sistema edukattiva formali, waħda mit-tiri tiegħu hu li jipprepara lill-istudenti għal edukazzjoni ta’ matul il-ħajja.<sup>83</sup> F’dan ir-rigward, il-kurrikulu għandu l-għan li jrawwem il-ħiliet meħtieġa biex jagħmel l-istudenti konxji mill-bżonnijiet edukattivi tagħhom, jgħin视角 jevalwaw riżultati tat-tagħlim u jiżviluppaw il-ħiliet tar-riċerka tagħhom, sabiex “ikomplu jitgħallmu u jgħixu b’mod effettiv u produttiv f’dinja li daqskemm hi eċċitanti tista’ tkun incerta”<sup>84</sup>. Għandu wkoll l-għan li jqajjem kuxjenza dwar l-importanza tal-edukazzjoni ta’ matul il-ħajja għax-xogħol fil-futur.<sup>85</sup> Dan għandu jgħin lill-istudenti biex jikkombattu d-diskriminazzjoni li jistgħu jesperjenzaw meta jikbru billi jkunu mgħammra bl-għodod u l-attitudni li jikkontribwixxu lejn is-soċjetà tul-ħajjithom.

81 See UN World Youth Report *supra* WYR XXX

82 See United Nations World Youth Report (2003), 75 available at [www.un.org/esa/socdev/unyouth/documents/wyrb2003.pdf](http://www.un.org/esa/socdev/unyouth/documents/wyrb2003.pdf)

83 NMC *supra* NMC123, 18

84 *ibid.* 20-21

85 *ibid.*

81 See UN World Youth Report *supra* WYR XXX

82 See United Nations World Youth Report (2003), 75 available at [www.un.org/esa/socdev/unyouth/documents/wyrb2003.pdf](http://www.un.org/esa/socdev/unyouth/documents/wyrb2003.pdf)

83 NMC *supra* NMC123, 18

84 *ibid.* 20-21

85 *ibid.*

### 4.1.3 SEXUAL ORIENTATION

Sexual Orientation is mentioned a number of times in the National Minimum Curriculum, starting from the first Educational Objective, whereby within the section on Knowledge, recognition and respect for all people without discrimination is established. It states that children should acquire knowledge and information of:

*“the inalienable right of all persons to be regarded and treated equally and without any discrimination, irrespective of race, country of origin, political views, colour, religious beliefs, gender, age and physical or mental ability”.*<sup>86</sup>

Whereas the fact that sexual orientation is not specifically mentioned as one of the grounds may not in itself prove to be discriminatory or exclusionary, the fact that other grounds are indeed mentioned and sexual orientation is not is an objectionable omission.

Objective 5, however, that is entitled Strengthening of Gender Equality, establishes as one of the key attitudes to be acquired, that of having a “readiness to change negative attitudes; for example, prejudices regarding gender equality and

### 4.1.3 ORJENTAZZJONI SESSWALI

L-Orjentazzjoni Sesswali tissemma diversi drabi fil-Kurrikutu Minimu Nazzjonali, inkluż fl-ewwel Għan Edukattiv, fejn tinsab fit-taqsimu dwar l-Għarfien, ir-rikonoxximent u r-rispett għan-nies kollha mingħajr diskriminazzjoni. Jgħid li t-tfal għandhom jiksbu għarfien u informazzjoni dwar:

*“l-inaljenabilità tad-dritt tal-bnedmin kollha li jkunu meqjusa u ltrattati ndaqs u bla ebda diskriminazzjoni tkun xi tkun ir-razza, il-post ta' origini, il-fehmiet politiċi, il-kulur, it-twemmin, is-sess, l-età u l-abbiltà fiżika jew mentali”.*<sup>86</sup>

Fitwaqt li l-fatt li l-orjentazzjoni sesswali mhijiex speċifikament imsemmija bħala waħda mill-oqsma fih innifsu ma jistax jittqies li hu diskriminatorju jew li jagħmel esklużjoni, il-fatt li l-oqsma l-oħra huma fil-fatt imsemmija u l-orjentazzjoni sesswali mhijiex hi nuqqas oġġezzjonabbli.

L-Għan 5, madankollu, li hu intitolat It-Tishiġ tal-Ugwaljanza bejn is-Sessi, jistabbilixxi bħala waħda mill-attitudnijiet ewlenin li għandhom jinkisbu, “dik li ikunu lesti jibdlu attitudnijiet negattivi; ngħidu aħna, preġudizzji dwar l-ugwaljanza bejn in-nisa u l-irġiel,

<sup>86</sup> Objective 1, NMC supra xxx, 37-38.

<sup>86</sup> Objective 1, NMC supra xxx, 37-38.



equality between people of different sexual identities".<sup>87</sup> Whilst there is recognition of the link between sexuality and identity, it is unclear whether the identity referred to here is that related to sexual characteristics (that is sexual identity that is closely linked to gender identity) or sexual orientation. Indeed, it would seem that since this Objective focuses on gender, it would be the former meaning of sexuality that is being indicated.

Objective 6 of the National Minimum Curriculum is entitled Education on Human Sexuality and follows the same structure as all other objectives, setting out three sets of learning targets for children, under Knowledge / Information, Skills, and Attitudes.

The Knowledge that children are expected to acquire is related partly to the interrelation between sexuality and other areas of society – the law, censorship, religion and politics. This is important as sexuality is expressed within a social context, and knowledge about sexuality would allow children and young people to know what is and what is not acceptable. Two of the points of information are particularly pertinent:

- stereotypes regarding sexuality;
- the range of sexual identities;

u nies ta' sesswalità differenti".<sup>87</sup> Filwaqt li hemm rikonoxximent tal-konnessjoni bejn is-sesswalità u l-identità, mhuwiex ċar jekk l-identità msemmija hawn hijiex dik relatata mal-karatteristiċi sesswali (l-identità sesswali li hi konnessa mill-qrib mal-identità tas-sess) jew l-orjentazzjoni sesswali. Fil-fatt, jidher li billi dan l-Għan jiffoka fuq is-sess, aktarx li hija l-ewwel tifsira ta' sesswalità li qiegħda tiġi indikata.

L-Għan 6 tal-Kurrikulu Minimu Nazzjonali hu intitolat Edukazzjoni dwar is-Sesswalità Umana u jsegwi l-istess struttura bħall-għanijiet l-oħra kollha, u jistabbilixxi tliet settijiet ta' miri tat-tagħlim għat-tfal, taht Għarfien / Informazzjoni, Fihiet, u Attitudnijiet.

L-Għarfien li t-tfal huma mistennija li jiksbu hu parzjalment relatat mal-inter-relazzjoni bejn is-sesswalità u oqsma oħra tas-soċjetà – il-liġi, iċ-ċensura, ir-religjon u l-politika. Dan hu importanti għax is-sesswalità hi espressa f'kontest soċjali, u l-għarfien dwar is-sesswalità tippermetti lit-tfal u ż-żgħażaġh li jkunu jafu x'inhom u x' mhuwiex aċċettabbli. Tnejn mill-punti ta' informazzjoni huma partikolarment pertinenti:

- sterjotipi dwar is-sesswalità;
- l-identità ta' identitajiet sesswali;

<sup>87</sup> Objective 6, NMC ibid., 42

L-Għan 6, Kurrikulu Minimu



the inalienable right of all persons  
to be regarded and treated equally  
and without any discrimination,

l-inaljenabilità tad-dritt tal-  
bnedmin kollha li jkunu meqjusa  
u ttrattati ndaqs u bla ebda  
diskriminazzjoni

Whereas what the points are referring to (whether it is sexual orientation or sexual identity in the gendered sense) is once again vague, it is nonetheless important to acknowledge the fact that stereotyping in terms of sexuality is acknowledged as a vice and an issue with which the curriculum should deal. Moreover, the reference to the 'range of sexual identities' is a positive step towards not addressing sexual identity as a bipolar set of possibilities.

Objective 6 also presents a number of skills relating mainly to one's sexual activity. Two specific points that are of relevance to sexual identity are the development of the following skills:

- Empathy with persons experiencing difficulties related to sexuality or their sexual activity;
- How to avoid talk and action that discriminate against or hurt people of different sexual orientation;<sup>88</sup>

Both are vital in order for students to treat others as equal as well as to understand diversity within the context of sexuality and sexual orientation. However, it would seem that this set of skills addresses members of

Filwaqt li dak li l-punti qed jirreferu għalih (jekk hijrex orjentazzjoni sesswali jew identità sesswali fis-sens tas-sess) huwa għal darb'ohra vag, huwa xorta waħda importanti li nagħrfu l-fatt li l-isterjotipar f'termini ta' sesswalità huwa rikonoxxut bħala vizzju u kwistjoni li għandha tiġi trattata mill-kurrikulu. Barra minn hekk, ir-referenza għall- 'firxa ta' identitajiet sesswali' hi pass pożittiv biex l-identità sesswali ma tiġix indirizzata bħala sett ta' possibiltajiet bipolari.

L-Għan 6 jippreżenta wkoll numru ta' ħiliet relatati l-iżjed mal-attività sesswali ta' persuna. Żewġ punti speċifiċi li huma ta' rilevanza għall-identità sesswali huma l-iżvilupp tal-ħiliet li ġejjin:

- Kompassjoni ma' persuni li jesperjenzaw diffikultajiet relatati mas-sesswalità jew l-attività sesswali tagħhom;
- Kif jiġu evitati diskors u azzjoni li jiddiskriminaw kontra jew li jwegġgħu nies ta' orjentazzjoni sesswali differenti;<sup>89</sup>

It-tnejn huma essenzjali sabiex l-istudenti jittrattaw lil xulxin bħala ugwali kif ukoll li jifhmu d-diversità fi ħdan il-kuntest tas-sesswalità u l-orjentazzjoni sesswali. Madankollu, jidher li dan is-sett ta' ħiliet

<sup>88</sup> NMC Objective 6, NMC supra xxx, 42-43.

<sup>89</sup> NMC Objective 6, NMC supra xxx, 42-43.

sexual orientation minorities as 'others' with whom children will interact, rather than being identities that the children will be exploring and discovered about themselves throughout the course of their experience within the education system.

Children must be made aware not only of the prospect and likelihood of not being discriminative towards individuals of a different sexual orientation, but rather of they themselves potentially being from a sexual orientation minority, and hence understanding their own identity.

The Attitudes that should be developed within this objective relate back to the knowledge and skills mentioned above – that is, openness about sexuality responsible behaviour, and respect of persons with a different sexual identity. Once again, there is a missing element of understanding of one's own sexual orientation.

Finally, this Objective gives a word of guidance to the educators involved, stating that "when dealing with this topic, the teachers must keep in mind the context of moral and religious values of the students and their parents".<sup>89</sup> There is much to be said about this

jindirizza lill-membri ta' minoritajiet ta' orjentazzjoni sesswali bhata 'ohrajn' li magħhom it-tfal ikollhom interazzjoni, iżjed milli identitajiet li t-tfal se jkunu qed jespjoraw u jiskopru dwarhom infushom tul il-kors tal-esperjenza tagħhom fis-sistema edukattiva.

It-tfal għandhom jiġu mgħarrfa mhux biss dwar il-prospett u l-probabbiltà li ma jkunux diskriminattivi lejn individwi ta' orjentazzjoni sesswali differenti, iżda wkoll li huma stess jistgħu potenzjalment ikunu minn minorità ta' orjentazzjoni sesswali, u għaldaqstant sabiex jifhemu l-identità tagħhom.

L-Attitudnijiet li għandhom jiġu żviluppati fi hdan dan l-għan huma relatati mal-għarfien u l-ħiliet imsemmija hawn fuq - jiġifieri, diskors ċar dwar l-imġieba responsabbli sesswalment, u rispett lejn persuni b'identità sesswali differenti. Għal darb'ohra, hemm element nieqes li wieħed jifhem l-orjentazzjoni sesswali tiegħu stess.

Finalment, dan l-Għan jagħti parir till-educaturi involuti, u jgħid li "l-għalliema għandhom jagħtu kas tal-kuntest tal-valuri morali u reliġjużi ta' l-istudenti u tal-ġenituri tagħhom".<sup>89</sup> Hemm ħafna x'jingħad dwar din id-dikjarazzjoni. Edukatur spiss ikun affrontat

statement. An educator is often faced with a number of children within a given class. As has been discussed, the classroom is seldom homogenous – children would hail from different socio-economic, religious and cultural backgrounds, and hence their parents may have different opinions about what would be appropriate to be taught to their children. The National Minimum Curriculum, however, is based on the standardization of children's education – it is based on equal opportunity of learning and achievement for all children, and because of this, it is indeed all children who should be taught the same notions relating to sexual identity and orientation, whilst being provided with the space to explore notions relating to sexual identity and orientation within a non-judgmental and safe environment.

Since this review's aim is not that of discussing sexual education in general but to focus on sexual orientation, the following should be noted:

- a. An educator is not in a position to make assumptions about the parents' and family's religious and moral beliefs and codes, especially (but not restricted to) intercultural classrooms. Parents may not wish to discuss such beliefs, and had they to do so, there is a case to be made for the standardization of what is taught to all children on the Maltese islands.

b'numru ta' tfal fi klassi. Kif gie diskuss, il-klassi rari tkun omoġenja - it-tfal ikunu ġejjin minn sfondi soċjo-ekonomiċi, reliġjużi u kulturali differenti, u għaldaqstant il-ġenituri tagħhom jista' jkollhom opinjonijiet differenti dwar xi jkun xieraq li jiġi mgħallem lit-tfal tagħhom. Il-Kurrikulu Minimu Nazzjonali, madankollu, hu bbażat fuq l-istandardizzazzjoni tal-edukazzjoni tat-tfal – hu bbażat fuq opportunità ndaq ta' taġħlim u suċċess għat-tfal kollha, u minhabba dan, huma fil-fatt it-tfal kollha li għandhom jiġu mgħallma l-istess kuncetti relatati mal-identità u l-orjentazzjoni sesswali, filwaqt li jiġu provduti bl-ispazju li jiġu esplorati kuncetti relatati mal-identità u l-orjentazzjoni sesswali f'ambjent li ma jiġġudikax u li hu sikur.

Peress li l-għan tar-reviżjoni mhuwiex dak li tiġi diskussa l-edukazzjoni sesswali in ġenerali iżda li tiffoka fuq l-orjentazzjoni sesswali, għandu jiġi osservat dan li ġej:

- a. Edukaturi ma jkunux f'pożizzjoni li jagħmlu preżunzjonijiet dwar it-twemmin u l-kodicijiet reliġjużi u morali tal-ġenituri u l-familja, b'mod speċjali (iżda mingħajr restrizzjoni għal) klassijiet interkulturali. Jista' jkun li l-ġenituri ma jkunux jixtiequ li jiddiskutu dan it-twemmin, u kieku kellhom jagħmlu hekk, jista' jkun lok li ssir standardizzazzjoni ta' x'għandu jiġi mgħallem lit-tfal kollha fil-Gżejjer Maltin.

b. Whereas it may be the case that parents and children themselves belong to social groups that may not be accepting of sexual orientation minorities, this does not mean that what is taught in schools should support this position, as it would be both illegal and unfair to do so. It is indeed the teacher's responsibility to counter any discriminatory attitudes that the children may acquire within other spheres of interaction.

c. Last but not least, it is the educator's responsibility to keep in mind the best interest of the child – both as an individual as well as within the context of social contact and relations with other children and society at large. The curriculum is built around the tenets of improving children's life chances, and a child's understanding of one's own sexual orientation as well as that of others is an important part of his or her interaction with others if this curriculum is to be truly holistic.

Finally, sexual orientation must not only be seen as an identity but also a lifestyle. The National Minimum Curriculum states that "One of the important aims of education should be the preparation and sound formation for marriage and family life".<sup>90</sup> However, it must be

<sup>90</sup> NMC, *supra* note 18.

b. Filwaqt li jista' jagħti l-każ li l-ġenituri u t-tfal stess ikunu jappartjenu għal gruppi soċjali li ma jkunux jaccettaw minoritajiet ta' orjentazzjoni sesswali, dan ma jfissirx li dak li jiġi mgħallem fl-iskejjel għandu jappoġġja din il-pożizzjoni, għax ikun kemm illegali u inġust li jsir dan. Hija fil-fatt responsabbiltà tal-għalliem li jikkombatti kwalunkwe attitudnijiet diskriminatorji li t-tfal jistgħu jiksbu fi sferi oħra tal-interazzjoni.

c. Fl-aħħar iżda mhux l-inqas, hija r-responsabbiltà tal-edukaturi li jżommu f'moħħhom l-aħjar interess tat-tfal - kemm bħala individwu kif ukoll fit-kuntest tal-kuntatt soċjali u r-relazzjonijiet ma' tfal oħra u s-soċjetà in ġenerali. Il-kurrikulu hu mibni fuq il-prinċipji bażiċi tat-titjib tal-opportunitajiet tal-ħajja tat-tfal u li t-tfal jifhmu li l-orjentazzjoni sesswali tagħhom kif ukoll ta' oħrajn hija parti importanti tal-interazzjoni tagħhom ma' oħrajn biex dan il-kurrikulu jkun verament olistiku.

Finalment, l-orjentazzjoni sesswali m'għandhiex biss titqies bħala identità iżda wkoll bħala stil ta' ħajja. Il-Kurrikulu Minimu Nazzjonali jgħid li "Mira importanti ta' l-edukazzjoni għandha tkun it-tnejjija u l-formazzjoni tajba għall-familja u ż-żwieġ".<sup>90</sup>

<sup>90</sup> NMC, *supra* note 18.

noted that not all individuals are in a position to enter into marriage in Malta, on the basis of sexual orientation. This is problematic insofar as the 'family' is legally constructed as one composed of two adults of opposite genders. This means that the fulfilment of such an educational aim would only be possible for heterosexual children. Homosexual children (as well as homosexual educators and other members of the education system) would be conceived of as incapable of fulfilling an educational objective in this regard.

#### 4.1.4 DISABILITY

The National Minimum Curriculum is not the only policy document of the Ministry of Education dealing with Disability and merely provides a general and basic set of principles and notions to be followed within mainstream education, that are expanded upon within a number of reports on inclusion as well as the New Policy on Inclusion of Students with a Disability (discussed briefly in this review).<sup>91</sup>

Principle 12 of the National Minimum Curriculum establishes a basic principle for the treatment of students by educators, who are democratic and just when they "treat students on an equal basis, irrespective of

Maðankollu, għandu jiġi osservat li mhux l-individwi kollha huma f'pożizzjoni li jiżżewġu f'Malta, fuq il-bażi tal-orjentazzjoni sesswali. Dan hu problematiku safejn il-'familja' hi legalment meqjusa bħala waħda komposta minn żewġ adulti ta' sessi opposti. Dan ifisser li dan l-għan ikun jista' jintlaħaq biss minn tfal eterosesswali. Tfal omosesswali (kif ukoll edukaturi omosesswali u membri oħra tas-sistema edukattiva) jiġu meqjusa bħala mhux kapaċi li jilħqu dan l-għan edukattiv f'dan ir-rigward.

#### 4.1.4 DIŻABILITÀ

Il-Kurrikulu Minimu Nazzjonali mhuwiex l-uniku dokument ta' politika tal-Ministeru tal-Edukazzjoni li jittratta d-Diżabilità u jipprovdi biss sett ġenerali u bażiku ta' prinċipji u kunċetti li għandhom jiġu segwiti fl-edukazzjoni integrali, li huma spjegati f'ijjed dettall f'numru ta' rapporti dwar l-inklużjoni kif ukoll il-Politika Ġdida dwar l-Inklużjoni tal-Istudenti b'Diżabilità (diskussa fil-qosor f'din ir-reviżjoni).<sup>91</sup>

Il-Prinċipju 12 tal-Kurrikulu Minimu Nazzjonali jistabbilixxi prinċipju bażiku għat-trattament tal-istudenti mill-edukaturi, li jkunu demokratiċi u ġusti meta "jittrattaw lill-istudenti bħala individwi

<sup>91</sup> Ministerial Committee on Inclusive Education (MCIE), Inclusive Education Policy regarding students with a disability, 15th July 2000, see infra Section XXX, Inclusive Education - Policy Regarding Students with a Disability.

<sup>91</sup> Kumitat Ministerjali għall-Edukazzjoni Inklusiva (MCIE), Politika għall-Edukazzjoni Inklusiva għall-istudenti b'Diżabilità, 15 ta' Lulju 2000, ara infra Paragrafu XXX, Edukazzjoni Inklusiva - Politika Rigward l-Istudenti b'Diżabilità.

social background, gender, religious affiliation and ability or disability”.<sup>92</sup>

The National Minimum Curriculum is a wide-ranging document, yet one can find within it key themes that run through many of the values, principles and objectives. One of these is the use of the media and information technology as tools, an element that is further elaborated upon and mainstreamed as Objective 8 – Media Education. One of the expectations of this Objective is the development of skills that would “render information technology accessible to everyone, including children with disabilities or different abilities”.<sup>93</sup> This principle of inclusiveness is important as it establishes the importance of mainstreaming technology (which is a vital social and economic tool) for the use of all.

Since one of the National Minimum Curriculum’s aims is that of ensuring that children are well equipped and prepared for the world of work, Objective 9 (Effective and Productive Participation in the World of Work) addresses the need for students to be knowledgeable about the employment system, and to therefore be aware of what rights and means of support are available for individuals with a disability.

ndaqs, irrispettivament mill-isfond soċjali, mis-sess, mir-religjon, u/jew mill-bżonnijiet speċjali tagħhom”.<sup>94</sup>

Il-Kurrikulu Minimu Nazzjonali hu dokument vast, iżda wiehed jista’ jsib fih temi ewlenin li jsemmu hafna mill-valuri, prinċipji u għanijiet. Wiehed minn dawn hu l-użu tal-*media* u t-teknoloġija tal-informatika bħala għodod, element li hu elaborat f’iżjed dettall u integrat bħala parti mill-Għan 8 - Edukazzjoni dwar il-*Media*. Waħda mill-aspettattivi ta’ dan l-Għan hu l-iżvilupp ta’ hiliet li jaħdmu biex “it-teknoloġija ta’ l-informatika tkun aċċessibbli għal kulhadd, inklużi tfal b’diżabilitajiet differenti”.<sup>95</sup> Dan il-prinċipju tal-inklussività hu importanti għax jistabbilixxi l-importanza tal-integrazzjoni tat-teknoloġija (li hi għodda soċjali u ekonomika essenzjali) għall-użu minn kulhadd.

Peress li wiehed mill-għanijiet tal-Kurrikulu Minimu Nazzjonali hu dak li jiżgura li t-tfal ikunu mħarrġa sew u ppreparati għad-dinja tax-xogħol, l-Għan 9 (Parteċipazzjoni Effettiva u Produttiva fid-Dinja tax-Xogħol) jindirizza l-bżonn li l-istudenti jkunu mgħarrfa dwar is-sistema tal-impjieg, u li għaldaqstant ikunu konxji dwar liema drittijiet u mezzi ta’ appoġġ huma disponibbli għal individwi b’diżabilità.

<sup>92</sup> Objective 12, NMC supra X, 49 – 50.

<sup>93</sup> Objective 8, NMC supra xxx, 44 – 46.

<sup>94</sup> Objective 12, NMC supra X, 49 – 50.

<sup>95</sup> Objective 8, NMC supra xxx, 44 – 46.



Objective 11 of the National Minimum Curriculum (Wise Choices in the Field of Health) highlights the need for students to be sensitized to the needs of individuals whose health may be weaker, including individuals who have a disability:

“- nurture and develop an altruistic spirit for the benefit of persons who are sick or elderly, persons with a disability, and others who may be at risk or involved in an accident”.<sup>94</sup>

Whilst it is certainly a positive that children should be willing to help those who may need such help, individuals who have a disability must not be presented as a homogenous category of people who need help, and must recognize their potential and agency as individuals.

The National Minimum Curriculum also contains sections specific to the different ages and sectors of the education system in which children are. Within this context, two very important statements are made for children of primary school level:

- a Including pupils with a disability (as a continuous process, following their inclusion at kindergarten level).
- b Strengthening mixed ability teaching (which, whilst not related specifically to

L-Għan 11 tal-Kurrikulu Minimu Nazzjonali (Għażliet Għaqlin fil-Qasam tas-Saħħa) juri l-bżonn li l-istudenti jiġu mgħarrfa dwar il-bżonnijiet tal-individwi li s-saħħa tagħhom tista' tkun iżjed dgħajfa, inklużi individwi b'diżabilità: “-irawmu spirtu altruwistiku favur il-morda, l-anzjani, persuni b'diżabbiltà, u oħrajn li jistgħu jkunu f'xi inċident jew fil-periklu”.<sup>94</sup>

Filwaqt li huwa ċertament pożittiv li t-tfal għandhom ikunu lesti li jgħinu lil dawk li jista' jkollhom bżonn din l-għajjnuna, individwi li għandhom diżabilità m'għandhomx jiġu preżentati bħala kategorija omoġenja ta' nies li għandhom bżonn l-għajjnuna, u għandhom jirrikonoxxu l-potenzjal tagħhom bħala individwi.

Il-Kurrikulu Minimu Nazzjonali fih ukoll partijiet speċifiċi għall-etajiet u s-setturi differenti tas-sistema edukattiva li fiha jinsabu t-tfal. F'dan il-kuntest, isiru żewġ dikjarazzjonijiet importanti għal tfal fil-livell tal-iskola primarja:

- a Li jiġu inklużi l-istudenti b'diżabilità (bħala proċess kontinwu, wara l-inklużjoni tagħhom fil-livell kindergarten)
- b It-tiżiħ tat-tagħlim b'abbiltà differenti (li, filwaqt li mhux relatat speċifikament ma'

<sup>94</sup> Objective 11, NMC supra xxx 48-49

<sup>94</sup> Għan 11, HMC supra xxx 48-49

disabled students, is certainly relevant to their academic development).

These factors hence points towards a process that is inclusive, proactive, and that engages all stakeholders including parents (that is, individuals who are outside of the formal education system).

#### 4.1.5 RACE AND ETHNIC ORIGIN

The concepts and categories of 'race' and 'ethnicity'<sup>95</sup> are amongst the most hotly debated and contested socially and politically<sup>96</sup>. Moreover, the intersection of race, ethnicity, culture, language, nationality and religion create a complex mesh of ideas, notions and responses.

Education in Malta is accessible to all irrespective of "ability, gender, religion, race or socio-cultural and economic background".<sup>97</sup> Whereas this does not specifically tackle ethnicity, the fact that both race and socio-cultural background are specifically mentioned is in fact a confirmation of the broader appreciation of individuals' complex formation of identity. Objective 1 of the National Minimum Curriculum establishes the philosophical basis for this practical policy: the inalienable right of

studenti b' diżabilità, hu ċertament rilevanti għall-iżvilupp akkademiku]

Dawn il-fatturi għaldaqstant jindikaw proċess li hu inklussiv, proattiv, u li jinvolvi l-*stakeholders* kollha inklużi l-ġenituri (l-*ijġifieri*, individwi li jaqgħu lil hinn mis-sistema edukattiva formali).

#### 4.1.5 RAZZA U ORIĠINI ETNIKA

Il-kunċetti u l-kategoriji ta' 'razza' u 'etnicità'<sup>95</sup> huma fost l-iżjed kontroversjalment diskussi u kkontestati soċjalment u politikament<sup>96</sup>. Barra minn hekk, l-intersezzjoni tar-razza, l-etnicità, il-kultura, il-lingwa, in-nazzjonalità u r-religjon joħolqu xibka kumplessa ta' ideat, kunċetti u risponsi.

L-edukazzjoni f' Malta hi aċċessibbli għal kulhadd indipendentement mill- "abbiltà, mis-sess, mir-religjon, mir-razza, jew mill-isfond soċjali, ekonomiku jew kulturali tagħhom".<sup>97</sup> Filwaqt li dan ma jsemmix b'mod speċifiku l-etnicità, il-fatt li jissemmew speċifikament kemm ir-razza u kif ukoll l-isfond soċjo-kulturali hu fil-fatt konferma tal-apprezzament usa' tal-formazzjoni tal-identità kumplessa tal-individwi. L-Għan 1 tal-Kurrikulu Minimu Nazzjonali jistabbilixxi l-bażi filosofika għal din il-politika Prattika: l-inalienabilità

<sup>95</sup> See People for Change Foundation (2010) Note on Race and Ethnicity. Available online at [www.pfcmalta.org/esos/note/race.pdf](http://www.pfcmalta.org/esos/note/race.pdf).

<sup>96</sup> Beck, L & Solomos, J (2000) *Theories of Race and Racism*. Routledge, London.

<sup>97</sup> NMC, *supra* xxx, 19.

<sup>95</sup> See People for Change Foundation (2010) Note on Race and Ethnicity. Accessed online from [www.pfcmalta.org/esos/note/race.pdf](http://www.pfcmalta.org/esos/note/race.pdf).

<sup>96</sup> Beck, L & Solomos, J (2000) *Theories of Race and Racism*. Routledge, London.

<sup>97</sup> NMC, *supra* xxx, 19.

all persons to be regarded and treated equally and without any discrimination, irrespective of race, country of origin, political views, colour, religious beliefs, gender, age and physical or mental ability.

The National Minimum Curriculum document starts out with a discussion of some of the key challenges facing the Maltese islands today, including those posed by globalization. It states that one of our needs is "for our country to move forward with an identity in a global scenario where the concepts of nation and national identity are constantly called into question through the process of globalisation and the emergence of multi-ethnic, multi-cultural and pluralist societies". It would seem, based on this statement, that there is a set of dichotomized movements at play – the first is Maltese national identity, the second the threat of its disruption by external forces.

This theme marks most of the statements made in the National Minimum curriculum in the field of culture and ethnicity. The NMC moreover states that there is a "need to provide satisfactory political responses to the tension arising from the confluence of two contemporary cultural trends: the trend of inclusion and the erosion of social barriers;

taċ-ċitt tal-bnedmin kollha li jkunu meqjusa u ttrattati ndaqs u bla ebda diskriminazzjoni tkun xi tkun ir-razza, il-post ta' oriġini, il-fehmiet politiċi, il-kulur, it-twemmin, is-sess, l-età u l-abbiltà fiżika jew mentali.

Id-dokument tal-Kurrikulu Minimu Nazzjonali jibda b'diskussjoni dwar uħud mill-isfidi ewlenin li qed jafrontaw il-gżejjer Maltin illum, inklużi dawk imposti mill-globalizzazzjoni. Jgħid li wieħed mill-bżonnijiet tagħna hu "il-bżonn li pajjiżna jibqa' miexi 'l quddiem b'identità f'dinja fejn il-kunċett ta' nazzjon u identità nazzjonali jinsabu taħt pressjoni ta' globalizzazzjoni u ta' soċjetajiet multi-kulturali, multi-etniċi u pluralistiċi.". Fuq il-bażi ta' din id-dikjarazzjoni, jidher li hemm sett ta' movimenti dikotomizzati involuti – l-ewwel l-identità nazzjonali Maltija, it-tieni t-theddida tat-tħarbit tagħha b'forzi esterni.

Din it-tema tinfluwenza ħafna mid-dikjarazzjonijiet magħmula fil-Kurrikulu Minimu Nazzjonali fil-qasam tal-kultura u l-etniċità. L-NMC barra minn hekk jgħid li hemm "l-bżonn li jinstabu tweġibiet politiċi sodisfaċenti għat-tensjoni li tirriżulta mit-tlaqqiġ ta' żewġ kurrenti kulturali ta' żminijietna: il-kurrent ta' l-inklużjoni u tat-tmermir tal-fruntieri soċjali u

and the strong emphasis on the affirmation of identity and difference”.<sup>98</sup>

Whereas diversity may indeed be a challenge, whilst being an opportunity, it would seem that there is emphasis on its apparent damage to national identity. Having stated this, one of the established key values of the NMC is that “In a society that is increasingly becoming multi-cultural, the educational system should enable students to develop a sense of respect, co-operation, and solidarity among cultures”. In 1999, Maltese society was indeed becoming multicultural, yet as has been demonstrated in the section on the social and legal context, Malta forms part of a globalized world that is increasingly multicultural.

However, it must not be assumed that multiculturalism is a specific ‘brand’ – it is rather a definition based on a concept of diversity, the contents of which may, and often do, change over time and on the basis of different elements. Objective 2 (The Development of Citizens and a Democratic Environment), in fact, states as one of the important experiences within a democratic school and classroom, the development of an attitude of “respect for our country’s cultural differences and diversity”.<sup>99</sup> Educators, in fact,

l-kurrent ta’ l-affermazzjoni ta’ l-identita’ u tad-differenza”.<sup>98</sup>

Filwaqt li d-diversità tista’ fil-fatt tkun sfida, waqt li tkun opportunità, jidher li hemm enfasi fuq il-ħsara li tidher li tista’ tagħmel lill-identità nazzjonali. Ma’ dan jissemma wkoll li wieħed mill-valuri ewlenin stabbiliti tal-NMC hu li “F’soċjetà li kull ma tmur qed issir aktar multi-kulturali, is-sistema edukattiva għandha tħarreg lill-istudenti fl-arti tar-rispett, il-kooperazzjoni, u s-solidarjeta’ bejn il-kulturi”. Fl-1999, is-soċjetà Maltija kienet fil-fatt qed issir multikulturali, iżda kif intwera fil-parti dwar il-kuntest soċjali u legali, Malta tiffirma parti minn dinja globalizzata li qed issir dejjem iżjed multikulturali.

Madankollu, m’għandhiex issir preżunzjoni li l-multikulturaliżmu hi ‘marka’ speċifika - hija pjuttost definizzjoni bbażata fuq kunċett ta’ diversità, li l-kontenut tagħha jista’, u spiss ikun, bidla tul iż-żmien u fuq il-bażi ta’ elementi differenti. L-Għan 2 (Żvilupp ta’ Ċittadini u Ambjent Demokratiku), fil-fatt, jgħid li waħda mill-iżjed esperjenzi importanti fi ħdan skola u klassi demokratiċi, hija l-iżvilupp ta’ attitudni ta’ “rispett lejn id-differenzi u d-diversità kulturali ta’ pajjiżna”.<sup>99</sup> L-edukaturi, fil-fatt, għandhom

<sup>98</sup> NMC, *Supra xxx*, 19

<sup>99</sup> Objective 2, NMC, *Supra xxx*, 39

<sup>98</sup> NMC, *Supra xxx*, 19

<sup>99</sup> Għan 2, NMC, *Supra xxx*, 39

should be aware of the evolving processes of multiculturalism and diversity.

Students are moreover expected to understand democratic principles within a wider context than that of ballots and counting of numbers – that is in the appreciation of different voices, by “appreciating the importance of a democratic environment” and “the defence of democracy within the country”.<sup>100</sup> Moreover, Objective 3 (Developing a Sense of Identity through Creative Expression) states that children should develop, as key attitudes:

- “ - an evaluation of cultural diversity as a desirable social phenomenon;
- an evaluation of xenophobia and racism as undesirable social phenomena;
- an appreciation of our affinities with other cultures and of our own distinctive traits”.<sup>101</sup>

This is related to an active production of culture, which feeds into ethnic identity. Since ethnicity relates to both race and socio-cultural elements, it is interesting to note that another key value stated in the NMC document relates to aesthetic experience gained by children, whereby “the school should expose students to the local, regional, continental and world cultural traditions and experiences”.<sup>102</sup>

<sup>100</sup> Ibid., 38.

<sup>101</sup> Objective 3, NMC supra xxx, 40.

<sup>102</sup> NMC supra xxx, 19.

ikunu konxji mill-processi li qed jevolvu ta' multikulturalizmu u diversità.

L-istudenti huma barra minn hekk mistennija li jifhmu l-principji demokratiċi fi f'dan kuntest usa' minn dak ta' dokumenti tal-voti u l-għadd tan-numri – jiġifieri fl-apprezzament ta' vucijiet differenti billi “jemmnu fl-importanza ta' ambjent demokratiku” u “d-difiża tad-demokrazija fil-pajjiż”.<sup>100</sup> Barra minn hekk, l-Għan 3 (Żvilupp ta' Sens ta' Identità Marbut mal-Espressjoni Kreattiva) jgħid li t-tfal għandhom jiżviluppaw, bħala attitudnijiet ewlenin:

- “ - li jqisu d-diversità kulturali bħala fenomenu soċjali pożittiv;
- li jqisu l-ksenofobija u r-razziżmu bħala fenomeni soċjali negattiv;
- apprezzament tal-affinitajiet tagħna kemm ma' kulturi oħra kif ukoll ma' dak li jiddistingwina”<sup>101</sup>

Dan hu relatat mal-produzzjoni attiva tal-kultura, li tiffirma l-identità etnika. Peress li l-etnicità hi marbuta kemm mar-razza u anke mal-elementi soċjo-kulturali, hu interessanti li jiġi osservat li valur ewlieni ieħor imsemmi fid-dokument NMC hu marbut mal-esperjenza estetika miksuba mit-tfal, fejn “l-iskola għandha tlaqqa' lill-istudenti mat-tradizzjonijiet u l-esperjenzi kulturali lokali, reġjonali, kontinentali u dinjija”<sup>102</sup>

<sup>100</sup> Ibid., 38.

<sup>101</sup> Objective 3, NMC supra xxx, 40.

<sup>102</sup> NMC supra xxx, 19.

Acceptance of differences in race and ethnic origin must also be taken into account within the broader context of identity formation and lifestyle. One of the values of the NMC states that "the educational system should encourage students to express themselves creatively in different situations and contexts. It should inspire students and show them how human beings, individually and collectively, develop their environment, society and culture."<sup>103</sup>

Children are agents within society, and their racial and ethnic background plays into their actions and interaction, both when perceiving the world as well as when they are perceived by others. Race and ethnicity should not be barriers to children's social development, and as stated within the National Minimum Curriculum it is democratic principles and notions of equal citizenship that should form the basis for equality and equity.

#### 4.1.6 RELIGION

The case of religion is somewhat different than that of other grounds discussed in this document, as Religion is taught as a specific subject in schools, a number of schools are faith-based or run by faith-based organizations, and religious teachings underpin

L-accettanza tad-differenzi fir-razza u l-origini etnika għandha tiġi kkunsidrata wkoll fi hdan il-kuntest usa' tal-formazzjoni tal-identità u l-istil tal-ħajja. Wieħed mill-valuri tal-NMC jgħid li "is-sistema edukattiva għandha tteġġeġ lill-istudenti li jesprimu ruħhom b'mod kreattiv f'sitwazzjonijiet u kuntesti differenti. Għandha tispira lill-istudenti u turiehom kif in-nies, individwalment u kollettivament, jiżviluppaw l-ambjent, is-soċjetà u l-kultura tagħhom."<sup>103</sup>

It-tfal huma aġenti fis-soċjetà, u l-isfond razzjali u etniku tagħhom jaffettwa l-azzjonijiet u l-interazzjoni tagħhom, kemm fil-perċezzjoni tad-dinja kif ukoll fuq kif jiġu perċepiti minn haddiehor. Ir-razza u l-etnicità m'għandhomx ikunu ostakli għall-iżvilupp soċjali tat-tfal, u kif jgħid il-Kurrikulu Minimu Nazzjonali, huma l-principji demokratiċi u l-kunċetti taċ-ċittadinanza ugwali li għandhom jiffurmaw il-bażi għall-ugwaljanza u l-ekwità.

#### 4.1.6 RELIĠJON

Il-każ tar-religjon hu pjuttost differenti minn dak tal-oqsma l-oħra diskussi f'dan id-dokument, għax ir-Religjon jiġi mgħallem bħala suġġett speċifiku fl-iskejjel, numru ta' skejjel huma bbażati fuq il-fidi jew immexxija minn organizzazzjonijiet ibbażati fuq il-fidi, u

a great number of other teachings relating to social life. To this end, religion features in a number of values, Principles and Objectives in the National Minimum Curriculum, as well there being an Objective specifically dedicated to the teaching of religion.

The National Minimum Curriculum reiterates the notion of equal access to education, including regardless of religion, stating that “the educational community must ensure equality of access to the educational system without discrimination on the grounds of ability, gender, religion, race or socio-cultural and economic background.”<sup>104</sup>

All schools in the Maltese islands have the same curriculum, irrespective of their religious standing, as the Education Act gives the Minister responsible the task of building a curriculum “without prejudice to the specific religious nature of any school”.<sup>105</sup>

The Education Act moreover establishes the following:

“It is the Minister’s duty to provide for the teaching of the Catholic Religion in the State schools and to establish a curriculum for

t-tagħlim reliġjuż huwa l-bażi ta’ iżjed tagħlim relatat mal-hajja soċjali. Għal dan il-għan, ir-reliġjon jidhol f’numru ta’ valuri, Principji u Għanijiet fil-Kurrikulu Minimu Nazzjonali, u hemm ukoll Għan speċifikament dedikat lit-tagħlim tar-reliġjon.

Il-Kurrikulu Minimu Nazzjonali jtenni l-kunċett ta’ access ugwali għall-edukazzjoni, irrispettivament mir-reliġjon, li jgħid li “il-komunità edukattiva, permezz tal-proċess edukattiv, għandha tara li s-sistema edukattiva tagħti l-istess access lill-istudenti kollha indipendentement mill-abbiltà, mis-sess, mir-reliġjon, mir-razza, jew mill-isfond soċjali, ekonomiku jew kulturali tagħhom.”<sup>104</sup>

L-iskejjel fil-gżejjer Maltin għandhom l-istess kurrikulu, irrispettivament mill-pożizzjoni reliġjuża tagħhom, għax l-Att dwar l-Edukazzjoni jagħti lill-Ministru responsabbli l-kompitu li jibni kurrikulu “bla ħsara għan-natura reliġjuża speċifika ta’ kwalunkwe skola”.<sup>105</sup>

L-Att dwar l-Edukazzjoni barra minn hekk jistabilixxi dan li ġej:

“Huwa l-kompitu tal-Ministru li jipprovdi għat-tagħlim tar-Reliġjon Kattoliku fl-iskejjel tal-Istat u li jistabilixxi kurrikulu għat-tagħlim

<sup>104</sup> NMC, *supra* xxx 19.  
<sup>105</sup> Article 67.

<sup>104</sup> NMC, *supra* xxx 19.  
<sup>105</sup> Article 67.

the teaching of this religion in these schools, according to the wishes of the Bishops of these islands in this regard.”<sup>106</sup>

Having stated this, the Act recognizes that not all students are themselves Catholic, and not all parents would want their children to be brought up within this faith. To this end, a provision is made for such students:

“The parents of minors have the right to decide that the minors are not exposed to any teaching in the Catholic Religion”.<sup>107</sup>

This is in line with the Convention on the Rights of the Child, which states the following in Article 14:

- 1 States Parties shall respect the right of the child to freedom of thought, conscience and religion.
- 2 States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child. Moreover, the fact that the Catholic religion must be taught by virtue of the

ta’ dan ir-religjon f’dawn l-iskejjel, skont ix-xewqat tal-Isqfijiet ta’ dawn il-gżejjer f’dan ir-rigward.”<sup>106</sup>

Ma’ dan irid jinghad ukoll li, l-Att jirrikonoxxi li mhux l-istudenti kollha huma Kattoliċi, u mhux il-ġenituri kollha jkunu jridu li t-tfal tagħhom jitrabaw f’din il-fidi. Għal dan il-għan, għandha ssir dispożizzjoni għal dawn l-istudenti:

“Il-ġenituri tat-tfal minuri għandhom id-dritt li jiddeċiedu li l-minuri ma jiġux esposti għal kwalunkwe tagħlim fir-Religjon Kattolika”.<sup>107</sup>

Dan hu konformi mal-Konvenzjoni dwar id-Drittijiet tat-Tfal, li jgħid dan li ġej fl-Artikolu 14:

- 1 Stati Partijiet għandhom jirrispettaw id-dritt tat-tfal għal liberta’ ta’ hsieb, kuxjenza u religjon.
- 2 Stati Partijiet għandhom jirrispettaw id-drittijiet u d-dmirijiet tal-ġenituri u, skont il-każ, tal-kuraturi, li juru lit-tfal kif għandhom jeżerċitaw dritt tagħhom b’mod li jaqbel mal-iżvilupp tal-kapaċitajiet tat-tfal. Barra minn hekk, il-fatt li r-religjon Kattolika trid tiġi mgħallma minħabba l-qafas legali Malti, ma jfissirx li għandha

<sup>106</sup> Article 20(2).  
<sup>107</sup> Article 20(4).

<sup>106</sup> Article 20(2).  
<sup>107</sup> Article 20(4).



Maltese legal framework does not, mean that it should be the only religion taught. Indeed, what seems to have been equated here is the teaching of the Roman Catholic Religion and religious knowledge itself.

The National Minimum Curriculum reiterates what is found in the Agreement between the Holy See and Malta in 1989, which is that “the Republic of Malta guarantees the teaching and education in the Catholic Religion in all state schools, of all types and levels, except those at tertiary level, in the context of the school’s aims and as an integral part of its work. Nobody, however, can be compelled to receive teaching and education in the Catholic Religion”.<sup>108</sup>

The NMC document breaks down the teaching of religion into different sectors as it does with other sets of general principles – into kindergarten, primary and secondary levels. At kindergarten level, children are taught within a context that is highly creative and experiential, in order to provide a basis for later learning of facts, skills and attitudes. Teaching focuses on the beauty of creation, the joy of one’s relationship with God, participating in religious ritual and celebration, and an awareness of the mundane

tkun l-unika reliġjon mgħallma. Fil-fatt, jidher li t-tagħlim tar-Reliġjon Kattolika Rumana u t-tagħlim tal-għarfien reliġjuż innifsu kienu qed jiġu meqjusa bhala l-istess haġa.

Il-Kurrikulu Minimu Nazzjonali jtenni dak li hemm fil-Ftehim bejn is-Santa Sede u Malta fl-1989, li “ir-Repubblika ta’ Malta tiggarrantixxi t-tagħlim u l-edukazzjoni fir-reliġjon Kattolika fl-iskejjel kollha statali ta’ kull tip u ta’ kull grad, li mhumiex ta’ livell terzjarju, fl-isfond ta’ l-għanijiet ta’ l-iskola u bhala parti integranti tal-hidma tagħha. Hadd, iżda, ma għandu jkun imġiegħel jirċievi t-tagħlim u l-edukazzjoni fir-reliġjon Kattolika”.<sup>108</sup>

L-NMC jaqsam it-tagħlim tar-reliġjon f’setturi differenti bhal ma jagħmel f’settijiet oħra ta’ prinċipji ġenerali - f’livelli ta’ kindergarten, fuq livell primarju u sekondarju. Fuq livell ta’ kindergarten, it-tfal jiġu mgħallma f’kuntast li hu kreattiv u esperjenzjali hafna, sabiex jipprovdi bażi għal tagħlim ta’ fatti, hiliet u attitudnijiet aktar ‘il quddiem. It-tagħlim jiffoka fuq is-sbuħija tal-ħolqien, il-ferħ tar-relazzjoni m’Alla, il-parteciċipazzjoni fir-rit u ċ-ċelebrazzjoni reliġjużi, u l-għarfien tal-elementi ta’ kuljum li huma simboli ewlenin tal-Kristjaneżmu. Il-

<sup>108</sup> NMC, *supra*, 60.

<sup>109</sup> NMC, *supra*, 60.

elements that are key symbols of Christianity. The Primary and Secondary levels are covered with specific syllabi, which are discussed later on in this report. What is found in the National Minimum Curriculum is skeletal, yet provides some interesting thoughts specifically in the case of the teaching of religion at secondary level. Here, the document states that “Those children whose parents object to their receiving teaching and education in the Catholic Religion should be given a formation in those universal moral values which provide the foundation for civil conviviality”.<sup>109</sup>

Whereas it would therefore seem that the principles of conviviality may be taught in a way that is separate from the teaching of religion (or indeed a specific religion), one of the Values established by the NMC, the following statement is that:

- “This National Minimum Curriculum recognises that knowledge of Religion is in itself essential for the moral and spiritual development of a society around values that lie at the heart of social conviviality and understanding.”<sup>110</sup>

It is indeed worrying that whilst the document seems to categorically state freedom of religion – generally as well as within the education structure, including a belief in

livelli tal-edukazzjoni Primarja u Sekondarja huma koperti b’sillabi speċifiki, li huma diskussi iżjed fil-quddiem f’dan ir-rapport. Dak li hemm fil-Kurrikulu Minimu Nazzjonali hu l-qafas, iżda jipprovdi xi ħsibijiet interessanti speċifikament fil-każ tat-tagħlim tar-religjon fil-livell sekondarju. Hawnhekk, id-dokument jgħid li “ulied ġenituri li ma jixtqihomx jircievu t-tagħlim u l-edukazzjoni fir-religjon Kattolika, għandhom jinghataw formazzjoni fil-valuri etiċi u morali universali li fuqhom hija mibnija l-konvivenza ċivili.”<sup>109</sup>

Filwaqt li jidher għaldaqstant li l-prinċipji tal-konvivenza jistgħu jiġu mgħallma b’mod li hu separat mit-tagħlim tar-religjon (jew fil-fatt religjon speċifika), wieħed mill-Valuri stabbiliti mill-NMC, kif tgħid din id-dikjarazzjoni, hu: “Dan il-Kurrikulu Minimu Nazzjonali jagħraf li l-għarfien tar-Religjon hu minnu nnifsu essenzjali fil-formazzjoni ta’ soċjetà mibnija fuq valuri li huma s-sisien tal-konvivenza ċivili u l-ftehim.”<sup>110</sup>

Hu fil-fatt inkwetanti li filwaqt li d-dokument jidher li kategorikament jiddikjara l-libertà tar-religjon – b’mod ġenerali kif ukoll fi hdan l-istruttura edukattiva, inkluż twemmin f’sistema different kif ukoll nuqqas ta’ twemmin, fl-istess hin jistabbilixxi s-superjorità

<sup>109</sup> NMC, *supra* xxx, 60  
<sup>110</sup> NMC, *supra* xxx, 19

<sup>109</sup> NMC, *supra* xxx, 60  
<sup>110</sup> NMC, *supra* xxx, 19

different system as well as a non-belief, it simultaneously establishes the superiority of religion. Objective 1 of the National Minimum Curriculum also establishes that children should acquire “the ability to recognise the key contribution of every area of knowledge (religion, literature, philosophy etc.) to the person’s holistic development”,<sup>111</sup> which once again assigns religion to a central role within a child’s development.

The case is not being made for the complete elimination of the teaching of the Roman Catholic religion from the education system (although some changes to the syllabus are proposed later on in this document, and the centrality of religion should be reconsidered within the multicultural classroom). It would indeed be important for children who are Roman Catholic to learn more about their religion in class. Rather, if one were to assume that conviviality may only be achieved through the teaching of religion, or that absence of faith or religious beliefs in a child or person is a significant loss, then we would be creating a negative stereotyped image and labelling the non-Catholic or non-religious person.

The section on Values and Socialization within the National Minimum Curriculum gives due weight to notions of democracy, discussion,

tar-religjon. L-Għan 1 tal-Kurrikulu Minimu Nazzjonali jistabbilixxi wkoll li t-tfal għandhom jiksbu “l-abbiltà li jagħrfu t-kontribut fundamentali li kull qasam tat-tagħlim (ir-religjon, il-letteratura, il-filosofija u l-bqija) jagħti lill-iżvilupp sħiħ tal-persuna”,<sup>111</sup> li għal darbohra jagħti lir-religjon rwol ċentrali fi hdan l-iżvilupp tat-tfal.

Mhuwix qed isir argument għall-eliminazzjoni totali tat-tagħlim tar-religjon Rumana Kattolika mis-sistema edukattiva (għalkemm qegħdin jiġu proposti xi bidliet għas-sillabu iżjed ‘l isfel f’dan id-dokument, u ċ-ċentralità tar-religjon għandha tiġi kkunsidrata mill-ġdid fi hdan il-klassi multikulturali). Ikun fil-fatt importanti għat-tfal li huma Kattoliċi Rumani li jitgħallmu iżjed dwar ir-religjon tagħhom fil-klassi. Minflok, kieku wiehed kellu jassumi li l-konvivenza tista’ tinkiseb biss permezz tat-tagħlim tar-religjon, jew li n-nuqqas tal-fidi jew it-twemmin religjuż fit-tfal jew f’persuni hija telfa sinifikanti, allura nkunu qed noħolqu immaġni sterjotipifikata negattiva nagħtu tikketta lil persuna mhux Kattolika jew persuna mhux religjuża.

Il-parti dwar il-Valuri u s-Socjalizzazzjoni fi hdan il-Kurrikulu Minimu Nazzjonali tagħti l-importanza dovuta lill-kunċetti tad-demokrazija, id-diskussjoni, li persuna tesprimi ruhha u d-diversità, u b’mod kategoriku tgħid li “il-libertà intellettwali hija kundizzjoni importanti

<sup>111</sup> NMC, *supra* xxx, 37

<sup>112</sup> NMC, *supra* xxx, 37

self-expression and diversity, categorically stating that “intellectual freedom is an important feature of a healthy democracy”. It is somewhat contradictory, however, in stating that “in a democratic society, all voices are not only heard but also respected”, and yet “this does not imply that all voices should be celebrated uncritically”, finally resting on the premise that “intellectual freedom is fostered in a context governed by specific values”.

This set of statements seems to not be clear as to what such values are, and it should therefore be ensured that they should be those of diversity and equality rather than the values set out by particular religious and/or moral systems and institutions. Keeping within the theme of democratic debate, the NMC concludes its observations on democracy as a value by stating that “Political, ethical, social and religious discussions between students and teachers should reflect this particular feature of democratic life”.<sup>112</sup> Moreover, students should be trained in order to “actively oppose all forms of discrimination by promoting the corresponding attitudes and readiness to act”.<sup>113</sup> Students are hence not merely taught about democratic principles, but should be in a position to actively participate had there to be any injustices taking place.

f’demokrazija soda.” Hu xi fuit kontradittorju, madankollu, li jinghad li “soċjetà demokratika ghandha mhux biss tisma’ lil kulhadd iżda wkoll tisma lil kulhadd indaqs”, u minkejja dan jinghad ukoll li “dan ma jfissirx li l-imkejjen edukattivi fejn qed jiżvolġu dawn id-diskussjonijiet għandhom jaċċettaw kull pożizzjoni jew fehma”, u finalment jinghad li “il-libertà intellettuali ghandha tifsira f’kuntest edukattiv li jirrappreżenta valuri speċifiċi”.

Dan is-sett ta’ dikjarazzjonijiet ma jidherx li hu ċar dwar x’inhuma dawn il-valuri, u għaldaqstant għandu jiġi żgurat li dawn għandhom ikunu daww ta’ diversità u l-ugwaljanza iżjed milli l-valuri stabbiliti minn religjonijiet partikolari u/jew sistemi u istituzzjonijiet morali. B’konformità mat-tema tad-dibattitu demokratiku, l-NMC jikkonkludi l-osservazzjonijiet tiegħu dwar id-demokrazija bħala valur billi jgħid li “Id-diskussjoni politika, soċjali, etika u religjuża bejn l-istudenti u l-għalliema għandha tkun imnebbħa minn din il-kundizzjoni”.<sup>112</sup> Barra minn hekk, l-istudenti għandhom jiġu mħarrġa sabiex “attivament jopponi kull forma ta’ attitudni jew azzjoni diskriminatorja billi jippromwovu attitudnijiet korrispondenti u l-prontezza li jaġixxu”.<sup>113</sup> L-istudenti għaldaqstant ma jiġux mgħallma biss dwar prinċipji demokratiċi, iżda għandhom ikunu f’pożizzjoni li jippartecipaw b’mod attiv jekk ikunu qed isiru xi ingustizzji. L-edukaturi huma f’dati kemm biex irawmu hilit

<sup>112</sup> NMC, *supra* xxx, 19  
<sup>113</sup> *ibid.*

<sup>112</sup> NMC, *supra* xxx, 19  
<sup>113</sup> *ibid.*

Educators are entrusted with both honing skills and attitudes conducive to democratic participation in their students, whilst themselves practicing such principles in their actions. The National Minimum Curriculum insists that educators foster 'a sense of democracy and social justice', whilst being democratic and just in their pedagogical practice by treating all students equally on the basis of all grounds including religious affiliation, a notion that is further expanded in Objective 1 of the document, which establishes the right of students to be treated equally. In this way, it is clearly a case of the educators and students interacting in order to create a holistic and democratic environment in which all participants are safe and accepted.

Objective 3 of the National Minimum Curriculum is of particular interest to the ground of religion, as it deals with the construction of 'Identity through Creative Expression'. Amongst the knowledge and information that children should acquire through the education system is that of:

- "- the religion of the Maltese people;
- the culture, history and different religions of the Mediterranean and Malta's history viewed within this regional context;
- the culture, history and different religions of Europe and the manner in which European

u attitudnijiet li jwasslu għall-partecipazzjoni demokratika fl-istudenti tagħhom, filwaqt li huma stess jipprattikaw dawn il-prinċipji fl-azzjonijiet tagħhom. Il-Kurrikulu Minimu Nazzjonali jinsisti li l-edukaturi jrawmu 'sens ta' demokrazija u ġustizzja soċjali', filwaqt li jkunu demokratiċi u ġusti fil-prattika pedagoġika tagħhom billi jittrattaw l-istudenti kollha ndaqs fuq il-bażi tal-oqsma kollha inklużi l-affiljazzjoni reliġjuża, idea li qed tkompli titwessa' fl-Għan 1 tad-dokument, li jistabbilixxi d-dritt tal-istudenti li jiġu trattati b'mod ugwali. B'dan il-mod, dan hu ċarament każ fejn l-edukaturi u l-istudenti jkollhom interazzjoni ma' xulxin sabiex joħolqu ambjent olistiku u demokratiku li fiha il-partecipanti kollha jkunu sikuri u aċċettati.

L-Għan 3 tal-Kurrikulu Minimu Nazzjonali hu ta' interess partikolari għall-qafas tar-reliġjon, għax jittratta l-iżvilupp ta' 'Identità marbuta mal-Espressjoni Kreattiva'. Fost l-għarfien u l-informazzjoni li t-tfal għandhom jiksibu permezz tas-sistema edukattiva hemm dak ta':

- "- ir-reliġjon tal-poplu Malti;
- il-kultura, l-istorja u r-reliġjonijiet differenti fir-reġjun tal-Mediterran u l-istorja ta' Malta bħala parti minn dan ir-reġjun;
- il-kultura, l-istorja u r-reliġjonijiet differenti fil-Kontinent Ewropew u kif l-identità Ewropea qiegħda tissawwar permezz ta' l-istituzzjonijiet

institutions are developing a European identity”.<sup>114</sup>

It is indeed laudable that children should be taught, experience and understand identity formation and corresponding self-expression. Moreover, it is important to learn about the history, culture and religions of the island and the regional context – both Mediterranean and European. Yet what is interesting within this formulation of targets is that there would seem to be a singular Maltese religion (presumably the Roman Catholic religion), and multiple ‘foreign’ religions. This notion is certainly not conducive to children’s understanding of diversity as a feature present within Maltese society, and is reminiscent of a division between ‘us’ and ‘them’ that both creates a division between Maltese persons of different religions (by only establishing one type of religion as being ‘local’ and pertaining to the national identity) and a division between Maltese students and those who are not (by creating an imaginary homogenous Maltese society as opposed to ‘other’ societies).

Objective 4 of the National Minimum Curriculum deals specifically with Religious Education. It would be rather futile to summarize what the Objective stipulates here, yet what is useful to note is that the notion

Ewropej”.

Hija xi haġa verament tajba li t-tfal jiġu mgħallma, jesperjenzaw u jifhmu l-formazzjoni tal-identità u l-mod korrispondenti ta’ kif jesprimu ruħhom. Barra minn hekk, hu importanti li jitgħallmu dwar l-istorja, il-kultura u r-religjonijiet tal-gżira u l-kuntest reliġjuż – kemm dak Mediterranju u dak Ewropew. Però, dak li hu interessat fi fhdan din il-formulazzjoni tal-miri huwa li dan jagħti l-impressjoni li hemm religjon waħda Maltija (preżubiment ir-religjon Kattolika Rumana), u hafna religjonijiet ‘barranin’. Din l-idea ċertament mhijiex ideali biex it-tfal jifhmu d-diversità bħala karatteristika preżenti fi fhdan is-soċjetà Maltija, u tqanqal fil-memorja d-diviżjoni bejn ‘aħna’ u ‘huma’ li tohloq kemm diviżjoni bejn persuni Maltin ta’ religjonijiet differenti (billi jiġi stabbilit tip wieħed ta’ religjon bħala ‘lokali’ u li jappartjeni għall-identità nazzjonali) u diviżjoni bejn l-istudenti Maltin u dawk li mhumiex (billi tinħoloq soċjetà Maltija omogenja immaġinarja meta mqabbla ma’ soċjetajiet ‘ohra’).

L-Għan 4 tal-Kurrikulu Minimu Nazzjonali jittratta speċifikament l-Edukazzjoni Reliġjuża. Ikun pjuttost inutli li jiġi mqassar dak li l-Għan jistipula hawn, iżda dak li hu importanti li jiġi osservat hu li l-kunċett ta’ ‘Edukazzjoni

114 Objective 3, NMC supra xxx, 39–40.

93

of 'Religious Education' refers specifically to the Roman Catholic religion. Once again, the assumption is that since this religion must be taught due to our international legislative agreements, it should be the only religion taught (and that other religions would only be taught within a comparative context, taking Roman Catholicism as the grounding point. There is one Attitude and one Skill that deal with religious diversity. These are:

Attitude:

"- accepting, understanding, and making dialogue with those who profess a different faith or adopt a different lifestyle"<sup>115</sup>

Skill:

"- respect towards people who profess a different religion or choose not to profess any"<sup>116</sup>

Both deal with different religious beliefs (or lack thereof) as an external factor to the students involved, and whilst this may be logically the case as students who are not Roman Catholic are unlikely to be present during such classes, the attitudes and skills highlighted here nonetheless do not do justice to knowledge of different religions and cooperation amongst religion.

Sexuality is a topic that is linked to religion

<sup>115</sup> Objective 4, NMC supra xxx, 41  
<sup>116</sup> *ibid.*

Reliġjuża' tirreferi specificament għar-religjon Kattolika Rumana. Għal darb'ohra, hemm il-preżunzjoni li peress li din ir-religjon għandha tiġi mgħallma minħabba l-ftehim legiżlattiv internazzjonali, għandha tkun l-unika religjon mgħallma (u li religjonijiet oħra jiġu mgħallma biss fi hdan kuntest komparattiv, bil-Kattoliċiżmu Rumani bħala l-*grounding point*. Hemm Attitudni waħda u Hila waħda li jittrattaw id-diversità reliġjuża. Dawn huma:

Attitudni:

"- diskussjoni, djalogu, komprensjoni u tolleranza ma' min iħaddan twemmin jew imġiba differenti"<sup>115</sup>

Hila:

"- rispettu lejn min iħaddan twemmin ta' religjonijiet oħra jew lejn min għażel li ma jhaddan l-ebda religjon"<sup>116</sup>

It-tnejn jittrattaw it-twemmin reliġjuż differenti (jew in-nuqqas tiegħu) bħala fattur estern lill-istudenti involuti, u filwaqt li dan jista' loġikament ikun il-każ peress li l-istudenti li mhumiex Kattoliċi Rumani aktarx li ma jkunux preżenti waqt dawn il-klassijiet, l-attitudnijiet u l-ħiliet indikati hawn xorta waħda ma jagħmlux ġustizzja mal-għarfien ta' religjonijiet differenti u kooperazzjoni fost ir-religjonijiet.

Is-sesswalità huwa suġġett li hu konness mar-

<sup>115</sup> *ibid.* supra xxx, 41  
<sup>116</sup> *ibid.*

in the National Minimum Curriculum, both in terms of students' knowledge as well as their attitude(s). Whereas the NMC establishes that students should acquire knowledge on "sexuality and religion" (Objective 6 – Human Sexuality), it is unclear what this statement means, specifically since it seems to assume religions knowledge of a specific kind (that is, of a specific religion since it is not all religions that hold the same sets of principles on sexuality). Moreover, when coupled with the statement "When dealing with this topic, the teachers must keep in mind the context of moral and religious values of the students and their parents."<sup>117</sup> Once again, it is assumed that the students in class are homogenous in moral and religious values, as any concept of heterogeneity would require not a focus on the parents' and students' beliefs, but rather on what is prescribed within the curriculum as being appropriate to the children's cognitive development in terms of knowledge and exposure to issues of sexuality.

What is particularly interesting is the inclusion of religion within the National Minimum Curriculum's Objective 13, which deals with Competence in Communication. The section on Knowledge states that :

"By means of psycho-linguistic development,

<sup>117</sup> Objective 6, NMC supra xxx, 43.

religjon fil-Kurrikulu Minimu Nazzjonali, kemm f'termini ta' għarfien tal-istudenti kif ukoll fl-attitudnijiet tagħhom. Filwaqt li l-NMC jistabilixxi li l-istudenti għandhom jiksbu l-għarfien dwar "is-sesswalità u r-religjon" (Għan 6 - Sesswalità Umana), mhux iċar xi tfigħer din id-dikjarazzjoni, speċifikament għax tidher li tippreżumi għarfien tar-religjonijiet ta' xorta speċifika (jigifieri, ta' religjon speċifika peress li mhumiex ir-religjonijiet kollha li għandhom l-istess settijiet ta' prinċipji dwar is-sesswalità). Barra minn hekk, dan irid jittiehed b'konnessjoni mad-dikjarazzjoni "Fil-Kors tat-tagħlim tagħhom dwar dan is-suġġett, l-għalliema għandhom jagħtu każ tal-kuntest tal-valuri morali u religjużi ta' l-istudenti u tal-ġenituri tagħhom."<sup>117</sup> Għal darb'ohra, issir preżunzjoni li l-istudenti fil-klassi huma omogenji fil-valuri morali u religjonijiet, għax kull kuncett ta' eterogeneità jirrikjedi mhux biss attenzjoni fuq it-twemmin tal-ġenituri u l-istudenti, iżda iżjed dwar dak li hu preskritt fi hdan il-kurrikulu li hu xieraq għall-iżvilupp konjittiv tat-tfal f'termini ta' għarfien u espożizzjoni għal kwistjonijiet ta' sesswalità.

Dak li hu partikolarment interessanti hu l-inklużjoni tar-religjon fi hdan l-Għan 13 tal-Kurrikulu Minimu Nazzjonali, li jitratta l-Kompetenza Komunikattiva. Il-parti dwar l-Għarfien tghid li :

"Permezz tal-iżvilupp psikolingwistiku u

<sup>117</sup> Ibid supra NMC supra xxx, 43.



socio-linguistic experiences, and formal and non-formal teaching, students understand and learn about:

the diversity of human expression in the social, political, and religious spheres and others, used by people with different needs.”<sup>118</sup>

This raises awareness about the role of religion (amongst other areas) as a type of communication and discourse – moreover it sets out the importance of understanding the religious and context of communication, which can itself lead to a broader understanding of others whose beliefs may be different within one’s own social group and outside it.

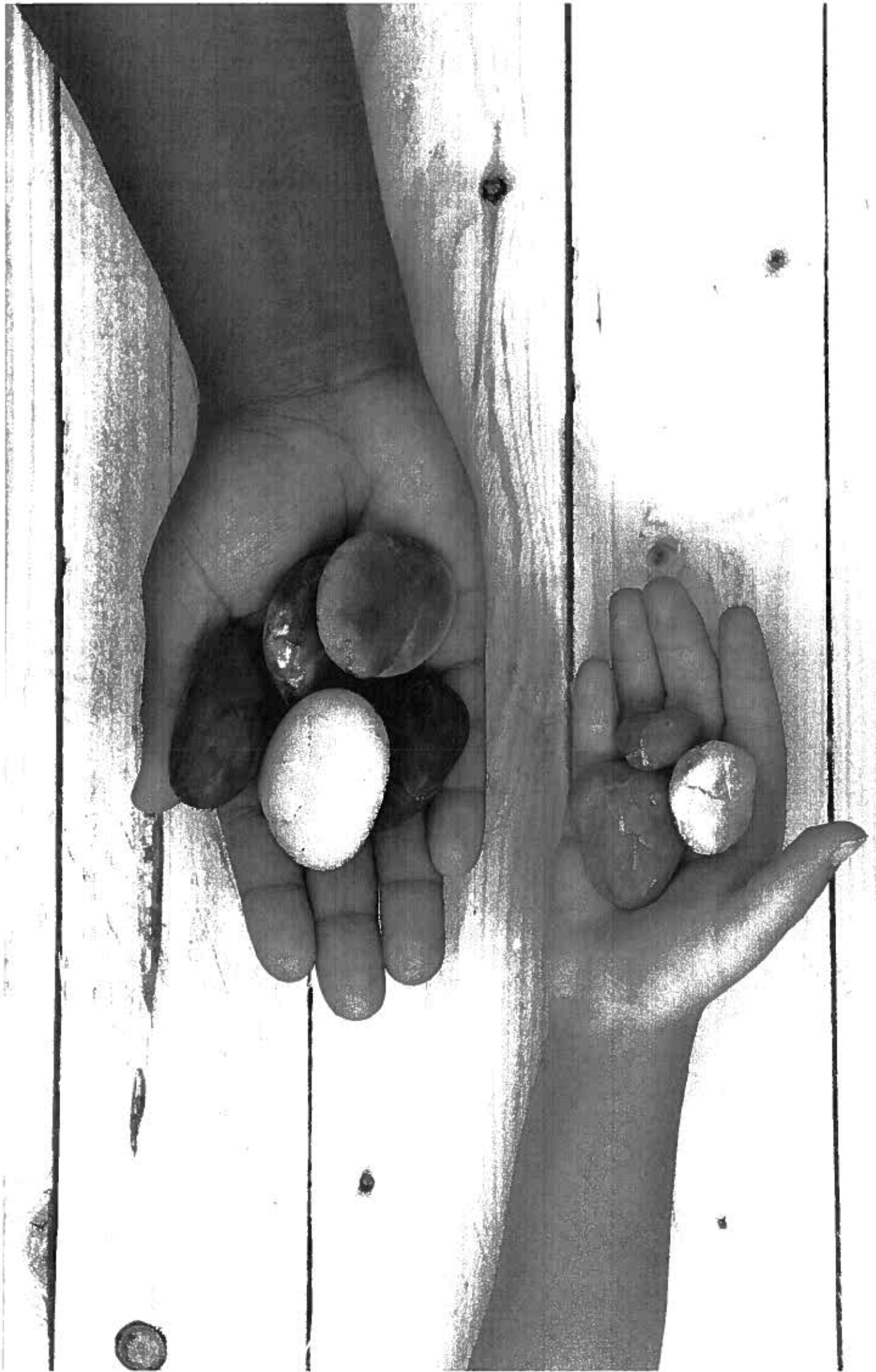
L-esperjenzi soċjolingwistiċi, kif ukoll tagħlim formali u non-formali, l-istudenti jagħrfu u jittgħallmu dwar:

id-diversità ta’ l-espressjoni fl-isferi soċjali, politiċi, reliġjużi, mħaddma min-nies bi bżonnijiet differenti.”<sup>118</sup>

Dan iqajjem kuxjenza dwar l-irwol tar-religjon (fost oqsma oħra) bħala tip ta’ komunikazzjoni u diskors – barra minn hekk jistabbilixxi l-importanza tal-apprezzament tar-religjon u l-kuntest tal-komunikazzjoni, li jista’ fih innifsu jwassal għal apprezzament usa’ tal-oħrajn li t-twemmin tagħhom jista’ jkun differenti fi hdan grupp soċjali jew barra minnu.

<sup>118</sup> Objective 13, NMC supra xxx, 51

<sup>118</sup> Hija l-13 ta’ NMC supra xxx, 51.







5 other policies  
*policies oħra*

The NMC document is not a framework that exists in isolation. As has already been highlighted it is to be seen in the context of other resources and materials which supplement it and through which it is implemented. However, for the purpose of this project, it was felt that some pertinent policies which give a broader understanding of the practical application of the NMC are being given. This section is not intended to be an exhaustive analysis of all policies and supporting documents, but aims to give a basic understanding of how different policies which touch upon aspects of equality complement the NMC document. The policies analysed in this section are the "Guidelines for the Implementation of the National Minimum Curriculum", "Inclusive Education – Policy Regarding Students with a Disability", "School Attendance Improvement", "Standard Operating Procedures", "HELP – Healthy Eating Lifestyle Plan".

### **5.1 GUIDELINES FOR THE IMPLEMENTATION OF THE NATIONAL CURRICULUM POLICY ON INCLUSIVE EDUCATION**

September 2002

This document goes beyond the others that are being reviewed as it also addresses diversity

Id-dokument tal-NMC mhux iex qafas li jeżisti waħdu. Kif diġà ntweru, għandu jiġi analizzat fil-kuntest ta' riżorsi u materjali oħra li jissupplimentawh u li permezz tagħhom jiġi implimentat. Madankollu, għall-finijiet ta' dan il-proġett, inħass li għandhom jingħataw xi *policies* pertinenti li jwasslu għal apprezzament usa' tal-applikazzjoni prattika tal-NMC. Din il-parti mhijiex intiża biex tkun analiżi eżawrjenti tal-*policies* kollha u tad-dokumenti tal-appoġġ kollha, iżda għandha l-għan li tagħti apprezzament bażiku ta' kif il-*policies* differenti li jolqtu l-aspetti tal-ugwaljanza jikkomplimentaw id-dokument NMC. Il-*policies* analizzati f'din il-parti huma l-"Linji Gwida għall-Implimentazzjoni tal-Kurrikulu Minimu Nazzjonali", l-"Edukazzjoni Inklussiva – Politika dwar l-Istudenti b'Diżabilità", "Titjib fl-Attendanza fl-Iskola", "Proċeduri Operattivi Standard", "HELP –Pjan ta' Stil ta' Hajja b'ikel Sustanzjuż".

### **5.1 LINJI GWIDA GĦALL-IMPLIMENTAZZJONI TAL-POLITIKA TAL-KURRIKULU NAZZJONALI DWAR L-EDUKAZZJONI INKLUSSIVA**

Settembru 2002

Dan id-dokument imur lil hinn mill-oħrajn li qegħdin jiġu riveduti għax jindirizza wkoll id-diversità u

and inclusiveness of recruitment and staffing of schools, which is a vital and much required aspect of diversity within the education system as a whole.

Whilst, as stated in the document, the process is indeed never-ending, the Guidelines do not identify any specific measures that the school should take, aside from the setting up of a group that should decide on such measures. Instead, the document is based on extracting sections of the National Minimum Curriculum that deal with inclusiveness and equality, and then jumps straight to the assumption that some measures are taken and that the school is in a position to assess their effectiveness.

This is problematic insofar as there is merely a suggestion to liaise with the Working Group itself. Whilst it may be of great benefit that any measures of inclusion should be implemented by individual schools in order to be specifically tailored to sets of circumstances, the organizational challenge of not having minimum guidelines yet encouraging *ad hoc* measures may prove to be too great to adequately cater for all Colleges and schools. There seems to be no specific complaints mechanism for inclusiveness in schools, that is, the Working Group is linked to the schools but would not see it within its competence to

l-inklussività tar-reklutaġġ u l-impjegati fl-iskejjel, li hu aspekt essenzjali u tant bżonnjuż għad-diversità fi hdan is-sistema edukattiva in ġenerali.

Filwaqt, li kif jgħid id-dokument, il-proċess hu fit-fatt wiehed li ma jintemm qatt, il-Linji gwida ma jidentifikaw l-ebda miżuri speċifiċi li l-iskola għandha tiehu, minbarra t-twaqqif ta' grupp li għandu jiddeciedi dwar tali miżuri. Minflok, id-dokument hu bbażat fuq l-estrazzjoni ta' partijiet mill-Kurrikulu Minimu Nazzjonali li jitrattaw l-inklussività u l-ugwaljanza, u mbagħad imur dritt għall-preżunzjoni li whud mill-miżuri huma meħuda u li l-iskola tinsab f'pożizzjoni li tevalwa l-effettività tagħhom.

Dan hu problematiku peress li hu sempliċment sugġeriment biex jimxi id f'id mal-Grupp ta' Hídma nnifsu. Filwaqt li jista' jkun ta' benefiċċju kbir li kwalunkwe mill-miżuri ta' inkluzjoni għandhom jiġu implimentati mill-iskejjel individwali sabiex jiġu mfasla speċifikament għal settijiet ta' ċirkostanzi, l-isfida organizzattiva li għad m'hemmx linji gwida minimi thegġeġ miżuri ad hoc li taf tkun wisq kbira biex tipprovdi b'mod xieraq għall-Kulleġġi u l-iskejjel kollha. Jidher li m'hemm l-ebda mekkaniżmu speċifiku għall-ilmenti għall-inklussività fl-iskejjel, jiġifieri, il-Grupp ta' Hídma hu konness mal-iskejjel iżda ma jqisx li hi kompetenza tiegħu li jirċievi rispons minn barra l-ġerarkija.

receive feedback from outside the hierarchy. Our key concerns stem out of the response mechanism and the reporting system of this index:

- a There is no rule as to the compulsory use of the index, meaning it is a suggested framework rather than one that must be put into place in order to ensure the review of inclusiveness measures
- b It would seem that it is the school that would be responding to the questions set in the index. The suggestion would be that data should be collected from a number of stakeholders - heads of schools, administrative staff, teachers, parents and children themselves. In this way, the data collection would itself be inclusive.
- c It is also unclear what would be done with the data had it to transpire that the school is not sufficiently inclusive, whether the data is reviewed by the Working Group, or the school-based committee.

Moreover, the setting up of a mechanism of sharing of best practice methods of inclusiveness amongst schools is being suggested, not as an end in itself but rather as a means of ensuring that schools that are struggling to implement measures of inclusion due to a lack of resources (to, for instance,

It-tħassib ewlieni tagħna jirriżulta mill-mekkaniżmu ta' rispons u s-sistema ta' rappurtaġġ ta' dan l-Indiċi:

- a M'hemm l-ebda regola dwar l-użu obbligatorju tal-Indiċi, li jfisser li dan hu qafas suġġerit iżjed milli wiehed li għandu jiddaħħal sabiex tiġi żgurata r-reviżjoni tal-miżuri tal-inklussività.
- b Jidher li tkun l-iskola li tkun qed tirrispondi għad-domandi stabbiliti fl-Indiċi. Is-suġġeriment ikun li d-*data* għandha tingabar minn numru ta' *stakeholders* - kapijiet ta' skejjel, impjegati amministrattivi, għalliema, ġenituri u t-tfal infushom. B'dan il-mod, il-ġbir tad-*data* jkun fih innifsu inklussiv.
- c Lanqas ma hu ċar x'għandu jsir mid-*data* kieku kellu jirriżulta li l-iskola ma tkunx inklussiva biżżejjed, jekk id-*data* tiġix riveduta mill-Grupp ta' Hidma, jew il-kumitat ibbażat fuq l-iskola.

Barra minn hekk, qed jiġi suġġerit it-twaqqif ta' mekkaniżmu ta' qsim ta' metodi tal-aħjar prattiċi tal-inklussività fost l-iskejjel, mhux bħala tir fih innifsu iżda iżjed bħala mezz li jiġi żgurat li l-iskejjel li qegħdin ibatu biex jimplementaw miżuri ta' inkluzjoni minħabba nuqqas ta' riżorsi (għal, pereżempju, miżuri xierqa ta' riċerka) għandhom ikunu kapaci

research adequate measures) should be able to engage with other schools and adopt (given sufficient similarities amongst cases, and with all necessary adaptations) measures that have worked elsewhere.

## 5.2 INCLUSIVE EDUCATION – POLICY REGARDING STUDENTS WITH A DISABILITY

This Policy is a key tool for the provision of services to students with disabilities in schools, and provides an excellent framework for analysis and implementation of measures to assist such students.

Whilst it is partial in terms of the grounds covered (as disability is one out of the six grounds), it sets out a number of important concepts, to which some recommendations are attached:

- a The acknowledgement of different needs of students who have different types of disabilities

Within the wider context, recognition of a 'diversity within diversity' is vital as it acknowledges the heterogeneity of diversity, yet moreover it contends to deal with such diversity using ways and means that are adequate and appropriate to the needs of the

jaħdmu ma' skejjel oħra u jadottaw (minhabba similaritajiet biżżejjed bejn il-każijiet, u bl-adattamenti kollha neċessarji) miżuri li ħadmu band' oħra.

## 5.2 EDUKAZZJONI INKLUSSIVA – POLITIKA DWAR L-ISTUDENTI B'DIŻABILITÀ

Din il-Politika hi strument essenzjali għall-provvista ta' servizzi lill-istudenti b'diżabilitajiet f'iskejjel, u tipprovdi qafas eċċellenti għall-analiżi u l-implimentazzjoni ta' miżuri biex jassistu lil dawn l-istudenti.

Filwaqt li hu parzjali f'termini tal-oqasma koperti (peress li d-diżabilità hi waħda mis-sitt oqasma), tistabbilixxi numru ta' kunċetti importanti, li magħhom huma marbuta xi rakkomandazzjonijiet:

- a Ir-rikonoxximent ta' bżonnijiet differenti ta' studenti li għandhom tipi differenti ta' diżabilitajiet

Fi ħdan it-kuntest usa', ir-rikonoxximent ta' 'diversità fi ħdan id-diversità' hu essenzjali għax jirrikonoxxi l-eterogeneità tad-diversità, iżda barra minn hekk għandu l-għan li jittratta din id-diversità bl-użu ta' metodi u mezzi li huma xierqa u adattati għall-bżonnijiet tal-istudenti kkonċernati.



students concerned.

- b The preparation and implementation of a programme assessing the students' key strengths and weaknesses, and hence educational needs – an Individualized Education Program (IEP).

Whereas it is all students whose individual academic achievement should be ensured, those who are at risk of falling behind using mainstream methods (both because of disadvantages brought on by factors such as disability or a lack of structural and systemic adaptability of the school, or more loosely due to social insecurities brought on by their diversity) should indeed be granted special attention that ensures their educational and holistic well-being. In the case of students from different national backgrounds, for instance, additional language tutoring or practice may be necessary<sup>119</sup>.

- c The coherence of any system developed, in which the roles of key stakeholders are known and understood, and where the relationship amongst one another is clear to all concerned.
- d A system whereby the needs of the student are assessed and the correct level of handling of the issue is decided, following which the case is referred to the relevant body.

- b Il-preparazzjoni u l-implimentazzjoni ta' programm li jevalwa l-qawwiet u d-dgħjufijiet, u għaldaqstant il-bżonnijiet edukattivi – Programm Edukattiv Individwalizzat (IEP)

Filwaqt li għandu jiġi żgurat is-suċċess akkademiku individwali tal-istudenti kollha, dawk li jinsabu f'riskju li jaqgħu lura bl-użu ta' metodi *mainstream* (kemm minħabba żvantaġġi kkawżati minn fatturi bħal diżabilità jew nuqqas ta' adattabbiltà strutturali u sistematika tal-iskola, jew b'mod iżjed ġenerali minħabba insigurtajiet soċjali kkawżati mid-diversità tagħhom) għandhom fil-fatt jingħataw attenzjoni speċjali li tiżgura l-*welfare* edukattiva u olistika tagħhom. Fil-każ ta' studenti minn sfondi nazzjonali differenti, pereżempju, jista' jkun hemm bżonn ta' taħriġ jew prattika addizzjonali fil-lingwi<sup>119</sup>.

- c Il-koerenza ta' kwalunkwe sistema żviluppata, li fiha l-irwoli tal-*stakeholders* interessati kollha jkunu magħrufa u mifhuma, u fejn ir-relazzjoni bejniethom huma ċari għal dawk kollha kkonċernati.
- d Sistema fejn il-bżonnijiet tal-istudent jiġu evalwati u jiġi deciz il-livell korrett ta' kif tiġi trattata l-kwistjoni, u wara dan il-każ jiġi riferut lill-korp rilevanti.

<sup>119</sup> For instance, Calleja et al (2010) suggest, as an example of best practice, the provision of a complementary teacher to support foreign students with learning English both inside and outside the classroom.

The European Commission (2010) suggests that the provision of a complementary teacher to support foreign students with learning English both inside and outside the classroom.

The case of disability may be somewhat different from that of other criteria on the basis of which students may face exclusion. The Individualized Education Program, for instance, does not cater for awareness-raising amongst other students or educators.

This document, whilst being instrumental to the educational development of students with disability, deals only with one ground of discrimination. We would therefore suggest that similar policies and strategies be drawn up to cover other grounds, in which case the measures taken would be to protect students from any adverse effects of their difference (for instance dealing proactively with a lack of knowledge of the language of instruction, or providing support in cases of bullying on the basis of ), as well as ensuring provision of services to mitigate the psychological effect of any discrimination to ensure that it should not result in a weak educational and psychosocial outcome.

### 5.3 SCHOOL ATTENDANCE IMPROVEMENT

Comments on the 2005 Report

Whereas the School Attendance Improvement report does not feed into a direct policy, the fact that attendance has a direct impact on the eventual success or failure of the student in

It-każ ta' diżabilità jista' jkun xi ftit differenti minn dak ta' kriterji oħra li fuq il-bażi tagħhom l-istudenti jistgħu jiffaċilitaw l-esklużjoni. Il-Programm tal-Edukazzjoni Individwalizzat, pereżempju, ma jipprovdi għal generazzjoni ta' kuxjenza fost studenti jew edukaturi oħra.

Dan id-dokument, filwaqt li huwa strumentali għall-iżvilupp edukattiv tal-istudenti b'diżabilità, jittratta biss qasam wieħed tad-diskriminazzjoni. Għaldaqstant nissuġġerixxu li *policies* u strateġji simili jiġu żviluppati biex ikopru oqsma oħra, f'liema każ għandhom jittiehdu l-miżuri biex jipproteġu l-istudenti minn kwalunkwe effetti negattivi minħabba d-differenza tagħhom (pereżempju li jittrattaw proattivament in-nuqqas ta' għarfien tal-linwga tal-istruzzjoni, jew billi jingħata appoġġ f'każijiet ta' *bullying* fuq il-bażi ta' diżabilità ), kif ukoll li jiżguraw il-provvista ta' servizzi għal tnaqqis tal-effett psikologiku ta' kwalunkwe diskriminazzjoni sabiex ikun żgurat li m'għandhiex twassal f'riżultat edukattiv u psikosoċjali dgħajef.

### 5.3 TITJIB FL-ATTENDENZA FL-ISKOLA

Kummenti dwar ir-Rapport tat-2005

Filwaqt li r-rapport tat-Titjib fl-Attendanza fl-Iskola ma jwassalx għal politika diretta, il-fatt li l-attendanza għandha impatt dirett fuq

question makes it of relevance to the current purpose of this report.

Whereas the report starts out with a number of literature-based observations and reasons for absenteeism that include culture and cultural expectations, ethnic/race conflict and disability, the report does not address these categories. The data presented is divided according to a number of well-established factors, including type of school, sector and gender, yet gives no further information as to other factors which were previously highlighted within sections on reasons for absenteeism found in international literature.

On a methodological note, knowing more about the causes of absenteeism and understanding whether children from specific minority groups are more likely to miss school is made difficult due to the fact that the data is not segregated beyond gender. Whereas the reasons for which Heads of Schools believe absenteeism occurs are computed quantitatively, the reasons given by the students themselves are given in focus groups and are based on three focus groups, that is, 12 girls and 13 boys who are regular absentees. It would seem that there needs to be a wider inclusion of children within the research process.

is- success jew falliment eventwali tal-istudent inkwistjoni jagħmilha rilevanti għall-iskop attwali ta' dan ir-rapport.

Filwaqt li r-rapport jibda b'numru ta' osservazzjonijiet ibbażati fuq il-letteratura u raġunijiet għala t-tfal ifallu l-iskola li jinkludu l-kultura u l-aspettattivi kulturali, il-kunflitt etniku/razzjali u d-diżabilità, ir-rapport ma jindirizzax dawn il-kategoriji. Id-*data* preżentata hi maqsuma skont numru ta' fatturi stabbiliti sew, inklużi t-tip ta' skola, is-settur u s-sess, iżda ma jagħtix aktar informazzjoni dwar fatturi oħra li ġew indikati qabel fil-partijiet dwar ir-raġunijiet għala t-tfal ifallu l-iskola kif misjuba fil-letteratura internazzjonali.

Fuq nota metodoloġika, li wieħed ikun jaf iżjed dwar ir-raġunijiet għala t-tfal ifallu l-iskola u apprezzament dwar jekk it-tfal li huma ġejjin minn gruppi ta' minoranza speċifiċi aktarx li jfallu iżjed l-iskola, isir diffiċli minhabba l-fatt li d-*data* mhijiex maqsuma iżjed hlief skont is-sess. Filwaqt li r-raġunijiet għala l-Kapijiet tal-Iskejjel jemmnu li t-tfal ifallu l-iskola jiġu kkomputati b'mod kwantitattiv, ir-raġunijiet mogħtija mill-istudenti nfushom huma mogħtija f'*focus groups* u huma bbażati fuq tliet *focus groups*, jiġifieri 12-il tifla u 13-il tifel li regolarment ifallu l-iskola. Jidher li hemm bżonn ta' inklużjoni usa' tat-tfal fi

It is suggested that absenteeism be studied in more detail, that data (collected in accordance with ethical guidelines and Data Protection laws) be segregated by race and/or ethnic group, sexual orientation, disability (in addition to gender, which is already taken into account in current data), and that strategies be set up on the basis of each factor that results, from the data, to be a reason for absenteeism, in order to deal with each in a concerted and targeted fashion.

Having stated this, a number of considerations will need to be made:

- a For factors such as minority group status, the population under consideration may be significantly smaller than that of other groups and therefore appropriate measures must be taken to ensure accuracy of research results.
- b Results indicating that members of specific groups are more or less likely to be absent from school does not necessarily make that factor the actual reason for absenteeism.

This in itself marks the necessity and importance of carrying out research whose method and analysis lead to the development of an understanding of causal links, creating

ħdan il-proċess ta' riċerka.

Huwa suġġerit li l-fatt li t-tfal ifallu l-iskola għandu jiġi studjat f'izjed dettall, li d-*data* (miġbura skont il-linji gwida etici u l-liġijiet tal-Protezzjoni tad-*Data*) tiġi maqsuma skont ir-razza u/jew il-grupp etniku, l-orjentazzjoni sesswali, id-dizabilità (flimkien mas-sess, li hu diġà kkunsidrat fid-*data* attwali), u li jiġu stabbiliti strateġiji fuq il-bażi ta' kull fattur li jinriżulta, mid-*data*, li huwa raġuni għala t-tfal ifallu l-iskola, sabiex kull raġuni tkun tista' tiġi trattata b'mod konċertat u b'mira speċifika.

Ma' dan irid jingħad ukoll li hemm bżonn li jsiru numru ta' kunsiderazzjonijiet:

- a Għal fatturi bħall-istat tal-grupp ta' minoranza, il-popolazzjoni li tkun qed tiġi kkunsidrata tista' tkun sinifikament iżgħar minn dik ta' gruppi oħrajn u għaldaqstant għandhom jittiehdu miżuri xierqa biex tiġi żgurata l-preċiżjoni tar-riżultati tar-riċerka
- b Ir-riżultati li jindikaw li l-fatt li membri tal-gruppi speċifiċi huma ftit jew wisq aktarx li jfallu l-iskola ma jfissirx neċessarjament li dak il-fattur huwa fil-fatt ir-raġuni għala t-tfal ifallu l-iskola.

Fih innifsu dan jindika n-neċessità u l-importanza tat-tweqqif ta' riċerka li l-metodu u l-analiżi tagħha twassal għall-

an intersection amongst the six grounds of discrimination as well as other factors such as poverty.

It would seem from the research presented in this report that one of the key reasons for absenteeism is in fact a lack of recognition of the value of education itself, that is, the apparent irrelevance of education. This in itself would entail community-based projects and added assistance, which in many cases would entail a level of understanding of the specific socio-cultural system of each child.

#### **5.4 STANDARD OPERATING PROCEDURES DES-HRDD001-09**

[March 2010]

The Standard Operating Procedures manual is intended to standardize and regulate the policies and procedures within the education system and community. Whereas they do not form part of the National Minimum Curriculum, some important issues are raised within this document. The first two mentioned here are related to employees of the state, the third is related to the teaching of religion, and the final point to the role of the Inclusion Officer.

iżvilupp tal-apprezzament ta' konnessjonijiet każwali, li joħolqu intersezzjoni fost is-sitt oqsma tad-diskriminazzjoni kif ukoll fatturi oħra bħall-faqar.

Mir-riċerka preżentata f'dan ir-rapport, jidher li waħda mir-raġunijiet ewlenin għala t-tfal ifallu l-iskola hija fil-fatt nuqqas ta' rikonoxximent tal-valur tal-edukazzjoni nnifisha, jiġifieri, li l-edukazzjoni tkun tidher bħala irrilevanti. Dan fih innifsu jirrikjedi proġetti bbażati fuq il-komunità u assistenza miżjuda, li f'ħafna każijiet tkun tirrikjedi livell ta' apprezzament tas-sistema soċjo-kulturali specifika ta' kull tifel u tifla.

#### **5.4 PROCEDURE OPERATTIVI STANDARD DES-HRDD001-09**

[Marzu 2010]

Il-manwal tal-Proċeduri Operattivi Standard hu intiż li jistandardizza u jirregolarizza l-policies u l-proċeduri fi ħdan is-sistema edukattiva u l-komunità. Filwaqt li dawn ma jiffurmawx parti mill-Kurrikulu Minimu Nazzjonali, hemm xi kwistjonijiet importanti li huma mqajma f'dan id-dokument. L-ewwel tnejn imsemmija hawn huma marbuta mal-impjegati tal-istat, u t-tielet wieħed hu marbut mat-tagħlim tar-reliġjon, u l-punt finali mal-irwol tal-Uffiċjal tal-Inklużjoni.

- a Non-discrimination – it is the duty of all public officers, including those working in schools, to not “harass or discriminate in work practices on the ground of sex, marital status, pregnancy, age, race, colour, nationality, physical or intellectual impairment, sexual preference or religious, political or other convictions / allegiances when dealing with their colleagues and members of the public.”
- a Non-diskriminazzjoni – huwa d-dmir tal-uffiċjali pubbliċi kollha, inklużi dawk li jaħdmu fl-iskejjel, li ma jagħtux “fastidju jew jiddiskriminaw fil-prattiċi tax-xogħol fuq il-bażi ta’ sess, stat maritali, tqala, età, razza, kulur, nazzjonalità, difetti fiżiċi jew intellettuali, preferenza sesswali jew twemmin / alleanzi reliġjużi, politiċi jew oħrajn meta jitrattaw il-kollegi tagħhom u l-membri tal-pubbliku.”
- b Moreover, data pertaining to specific issues including many potential grounds of discrimination (“race or ethnic origin, political opinions, religious or philosophical beliefs, membership of a trade union, health, or sex life”) is considered to be of a sensitive nature and should only be shared with bodies requesting such data and given appropriate measures of protection to the individual. Moreover they should only be collected when it is of particular relevance to the purpose at hand.
- b Barra minn hekk, id-*data* li tappartjeni għal kwistjonijiet speċifiċi inklużi ħafna oqsma ta’ diskriminazzjoni potenzjali (“ir-razza jew l-origini etnika, l-opinjoni politiki, it-twemmin reliġjuż jew filosofiku, is-sħubija fi trejtdjunjin, is-saħħa, jew il-hajja sesswali”) hi meqjusa li hi ta’ natura sensitiva u għandha tinqasam biss ma’ korpi li jitolbu din id-*data* u għandhom jingħataw miżuri xierqa ta’ protezzjoni lill-individwi. Barra minn hekk, għandha tingabar biss meta tkun ta’ rilevanza partikolari għall-iskop inkwistjoni.
- c The document also establishes that the selection of religion textbooks (an issue which is dealt with in more detail in the analysis of the National Minimum Curriculum as well as in the specific
- c Id-dokument jistabbilixxi wkoll li l-għażla ta’ kotba testwali tar-reliġjon (kwistjoni li hi trattata f’iżjed dettall fl-analiżi tal-Kurrikulu Minimu Nazzjonali kif ukoll fit-parti dwar is-sillabi

syllabi section), is to be made by the Episcopal Conference, and that no other religion books “should find a place in the school curriculum”. This factor ties in with the teaching of religion on the basis of the 1989 agreement between the Holy See and the Republic of Malta.

- d The Procedures also set out the role of the Inclusive Education Coordinator (INCO), who, amongst others, is responsible for ensuring coherence within the system of addressing students’ individual educational needs by liaising with all stakeholders concerned, developing the College-wide Special Educational Needs Policy, the development of a program for students with Individual Educational Needs and ensuring its achievement.

Whereas the Standard Operating Procedures are not an intrinsic part of the curriculum, the fact that they establish the working methods of much of the educational community, specifically within the school itself as well as the relations amongst different actors within the system, makes them an important part of the goings on in schools. The four points highlighted above were deemed to be

specifiċi), għandha ssir mill-Konferenza Episkopali, u li l-ebda kotba oħra tar-reliġjon “m’għandhom isibu post fil-kurrikulu tal-iskola”. Dan il-fattur jorbot mat-tagħlim tar-reliġjon fuq il-bażi tal-ftehim tal-1989 bejn is-Santa Sede u r-Repubblika ta’ Malta.

- d Il-Proċeduri jstabbilixxu wkoll l-irwol tal-Koordinatur tal-Edukazzjoni Inklussiva (INCO) li, fost affarijiet oħra, hu responsabbli biex jiżgura l-koerenza fi ħdan is-sistema tal-indirizzar tal-bżonnijiet edukattivi individwali tal-istudenti billi jaħdem id f’id mal-*stakeholders* kollha kkonċernati, billi jiżviluppa l-Politika ta’ Bżonnijiet Edukattivi Speċjali fit-Kulleġġi, l-iżvilupp ta’ programm għall-istudenti bi Bżonnijiet Edukattivi Individwali u jiżgura t-twettiq tiegħu.

Fitwaqt li l-Proċeduri Operattivi Standard mhumiex parti intrinsika tal-kurrikulu, il-fatt li jstabbilixxu l-metodi ta’ hidma tal-biċċa l-kbira tal-komunità edukattiva, speċifikament fi ħdan l-iskola nnifisha kif ukoll ir-relazzjonijiet fost atturi differenti fi ħdan is-sistema, jagħmluhom parti importanti ta’ dak li jkun qed jiġri fl-iskejjel. L-erba’ punti indikati hawn fuq ġew meqjusa li huma

particularly relevant to the context of equality and non-discrimination.

### **5.5 UNACCOMPANIED MINORS IN MAIN STREAM SCHOOLS**

*A Project of the Ministry of Education  
2009 - 2010*

*"During the scholastic year 2009 – 2010, unaccompanied minors residing in a residential home, were slowly introduced to the Main Stream Secondary School. There were 4 girls and 9 boys who participated in the programme."*

The arrival of asylum seeking children, whether accompanied or otherwise has resulted in a need for the Maltese education system to develop mechanisms to address their needs and allow for their reception within mainstream education. Over the course of 2009-2010, a programme was implemented which aimed at promoting their integration within the school environment.

The programme included pre-preparation, staggered entrance into the school system and then finally the actual regular attendance at the school. The programme benefited 11 students. The approach taken included elements of positive action measures

partikolarment rilevanti għall-kuntest tal-ugwaljanza u non-diskriminazzjoni.

### **5.5 MINURI MHUX AKKOMPANJATI FL-ISKEJJEL MAIN STREAM**

*Proġett tal-Ministeru tal- Edukazzjoni  
2009 - 2010*

*"Tul is-sena skolastika 2009 - 2010, il-minuri mhux akkompanjati li jghixu f'dar residenzjali, ġew bil-mod il-mod introdotti fl-Iskola Sekondarja Main Stream. Kien hemm 4 bniet u 9 subjien li pparteċipaw fil-programm."*

Il-wasla ta' tfal li jfittxu l-asil, kemm jekk akkompanjati jew mod ieħor wassal għal bżonn fis-sistema edukattiva Maltija biex tiżviluppa mekkaniżmi sabiex jindirizzaw il-bżonnijiet tagħhom u jippermettu li dawn jiddaħħlu fl-edukazzjoni *mainstream*. Tul l-2009-2010, ġie implimentat programm li kellu l-għan li jippromwovi l-integrazzjoni tagħhom fi hdan l-ambjent ta' skola.

Il-programm kien jinkludi preparazzjoni minn qabel, dħul gradwali fis-sistema ta' skola u mbagħad finalment l-attendenza regolari attwali fl-iskola. 11-il student għamlu użu mill-programm. L-approċċ meħud kien jinkludi elementi ta' miżuri ta' azzjoni pożittiva



(including pre-preparation and extra language tuition throughout) and as such should be commended.

This project addressed unaccompanied minors who were living within the assigned open centre. It did not cater for children who were in Malta with their parents and were therefore living in other centres or within the community. This project appears to have been intended as a pilot initiative and as such these concerns, mostly relating to scope, should be taken into account so as to avoid excluding students who might require the help that the programme sought to provide.

In the future, it would be ideal for the project to be extended to migrant children irrespective of whether they are within the asylum system. If broadened on this scale, these projects would be best implemented within the School and College context, which would facilitate and enhance the participants' integration into the school community.

## **5.6 HEALTHY EATING LIFESTYLE PLAN – HELP DOCUMENT**

The Healthy Eating Lifestyle Plan does not engage with issues of diversity, as it addresses

(inklużi preparazzjoni minn qabel u taħriġ żejjed fil-lingwa matulu) u għaldaqstant jisthoqqlu tifhir.

Dan il-proġett indirizza l-minuri mhux akkompanjati li kienu qed jgħixu ġewwa ċ-ċentru miftuħ. Ma kienx jipprovdi għal tfal li kienu f'Malta mal-ġenituri tagħhom u li għaldaqstant kienu qed jgħixu f'centri oħra jew fil-komunità. Dan il-proġett jidher li kien intenzjonalment inizzjattiva pilota u għaldaqstant dan it-tħassib, relatat l-iżjed mal-ambitu, għandu jiġi kkunsidrat biex jiġi evitat li jiġu esklużi studenti li jista' jkollhom bżonn l-għajnuna li l-programm għandu t-għan li jipprovdi.

Fil-futur, ikun ideali li l-proġett jiġi estiż għal tfal migranti irrispettivament minn jekk ikunux fis-sistema tal-asil. Kieku kellhom jespandu fuq din l-iskala, dawn il-proġetti jkunu implimentati bl-aħjar mod fil-kontest tal-iskola u l-Kulleġġ, li jiffaċilita u jtejjeb l-integrazzjoni tal-partecipanti fil-komunità tal-iskola.

## **5.6 PJAN TA' STIL TA' ĦAJJA TA' IKEL SUSTANZJUŻ – DOKUMENT HELP**

Il-Pjan ta' Stil ta' Ħajja ta' Ikel Sustanzjuż mhux involut ma' kwistjonijiet ta' diversità,

the nutritional value of foods. However, in encouraging the development of a school and classroom open to diversity, the topic of 'healthy eating' may be discussed within a wider context that includes the cultural elements of food. For example:

- a The type of food consumed, that is guided by culture as well as by religion – for instances in cultures and religions where meat is not consumed, or where the consumption of certain types of meat (such as pork and beef) are prohibited.
- b Food preparation methods, which hence guide what should and should not be consumed, including, for instance, the killing of livestock for consumption, as well as other preparation methods (halal and kosher, for instance).
- c Order of food consumption, for instance the cultural and/or religious organization of foods into categories, the consumption of which is regulated (in the order of consumption as well as with set time gaps between categories).
- d Times of the day as well as seasonal differences based on cultural or religious belief, when food in general as well as certain types of food are consumed– for instance during Ramadan or other similar festivals.
- e The way of consuming food is itself a

għax jindirizza l-valur nutrittiv tal-ikel.

Madankollu, fit-thegħġig tal-iżvilupp ta' skola u klassi miftuħa għad-diversità, is-suġġett tal-'ikel sustanzjuż' jista' jiġi diskuss fi hdan kuntest usa' li jinkludi l-elementi kulturali tal-ikel. Pereżempju:

- a It-tip ta' ikel ikkunsmat, li hu gwidat mill-kultura kif ukoll mir-religoin – pereżempju f'kulturi u religjonijiet fejn il-laħam ma jiġix ikkunsmat, jew fejn il-konsum ta' ċerti tipi ta' laħam (bħal majjal u ċanga) huma projbiti
- b Metodi ta' preparazzjoni tal-ikel, li għaldaqstant jipprovdu gwida għal dak li għandu jiġi kkonsumat u dak li m'għandux, inklużi, pereżempju, il-qtil tal-annimali għall-konsum, kif ukoll metodi ta' preparazzjoni oħra (pereżempju *halal* u *kosher*)
- c L-ordni tal-konsum tal-ikel, pereżempju l-organizzazzjoni kulturali u/jew reliġjuża tal-ikel f'kategoriji, li l-konsum tagħhom hu regolat (fl-ordni tal-konsum kif ukoll bi spazji tal-hin stabbiliti bejn il-kategoriji)
- d Il-hinijiet tal-ġurnata kif ukoll differenzi stagjonali bbażati fuq twemmin kulturali jew reliġjuż, meta l-ikel in generali kif ukoll ċerti tipi ta' ikel jiġu kkonsumati – pereżempju waqt ir-Ramadan jew festivals simili oħra

product of socialization and cultural practice, and within the intercultural classroom it is important to acknowledge the fact that children will come from backgrounds in which food is consumed in different ways (for instance using chopsticks, or one's hands).

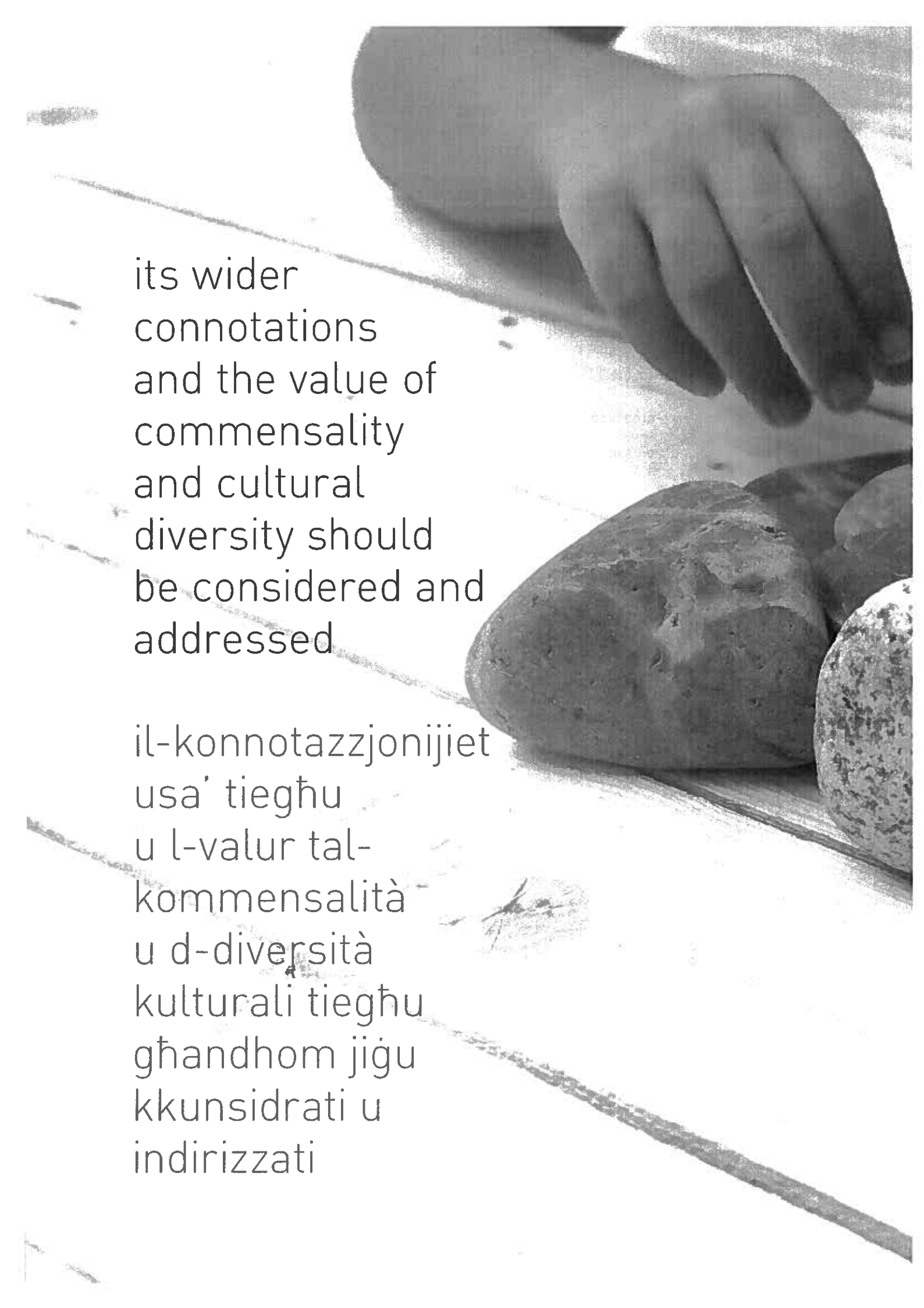
Food is not merely a product to be ingested and from which nutrients are extracted – it is very much a cultural and social practice both in production, preparation and consumption. Specifically within a context where children are being taught about food, its wider connotations and the value of commensality and cultural diversity should be considered and addressed<sup>120</sup>.

e il-mod tat-ikkunsmar tal-ikel hu fih innifsu prodott ta' soċjalizzazzjoni u prattika kulturali, u fi hdan il-klassi interkulturali hu importanti li jiġi rrikonoxxut li t-tfal ikunu ġejjin minn sfondi differenti li fihom l-ikel jiġi kkunsmat b'mod differenti pereżempju bl-użu ta' *chopsticks* jew bl-idejn).

L-ikel mhux biss prodott li għandu jittiekel u li minnu jiġu estratti n-nutrijenti – huwa wkoll prattika kulturali u soċjali fil-produzzjoni, il-preparazzjoni u l-konsum tiegħu. Speċifikament fi hdan kuntest fejn it-tfal jiġu mgħallma dwar l-ikel, il-konnotazzjonijiet usa' tiegħu u l-valur tal-kommensalità u d-diversità kulturali tiegħu għandhom jiġu kkunsidrati u indirizzati<sup>120</sup>.

<sup>120</sup> See *Cooking with Kids* [www.cookingwithkids.net](http://www.cookingwithkids.net).

<sup>120</sup> *See Cooking with Kids* ([www.cookingwithkids.net](http://www.cookingwithkids.net)).

A black and white photograph showing a close-up of a hand resting on a wooden surface. In the foreground, there are several round loaves of bread, some with a textured crust. The background is a plain, light-colored surface.

its wider  
connotations  
and the value of  
commensality  
and cultural  
diversity should  
be considered and  
addressed

il-konnotazzjonijiet  
usa' tiegħu  
u l-valur tal-  
kommensalità  
u d-diversità  
kulturali tiegħu  
għandhom jiġu  
kkunsidrati u  
indirizzati



6 syllabi review

revizjoni tas-sillabi

In addition to an equality based review of the National Minimum Curriculum, a number of specific syllabi of Primary and Secondary School subjects were also reviewed:

Minbarra reviżjoni bbażata fuq l-ugwaljanza tal-Kurrikulu Minimu Nazzjonali, numru ta' sillabi speċifiċi ta' suġġetti tal-Iskola Primarja u Sekondarja ġew riveduti wkoll:

PRIMARY LEVEL

Art	Music
Drama	Physical Education
English	PSD
ICT	Religion
Maltese	Science
Mathematics	Social Studies

LIVELL PRIMARJU

Arti	Muzika
Drama	Edukazzjoni Fizika
Ingliz	PSD
ICT	Reliġjon
Malta	Xjenza
Matematika	Studji Soċjali

SECONDARY LEVEL

Arabic	History
Art	Home Economics
Biology	ICT
Business Studies	Integrated Science
Chemistry	Italian
Computer Studies	Maltese
Cultural Accretion	Mathematics
Design and Technology	Music
Drama	Music Appreciation
English Language	Physical Education
English Literature	Physics
European Studies	PSD
French	Religion
Geography	Social Studies
German	Spanish
Graphical Communication	Textile Studies

LIVELL SEKONDARJU

Għarbi	Storja
Arti	Home Economics
Bijoloġija	ICT
Business Studies	Xjenza Integrata
Kimika	Taljan
Studji tal-Kompjuter	Malta
Cultural Accretion	Matematika
Id-Disinn u t-Teknologija	Muzika
Drama	Apprezzament tal-Muzika
Lingwa Ingliża	Edukazzjoni Fizika
Letteratura Ingliża	Fizika
Studji Ewropej	PSD
Franċiż	Reliġjon
Geografija	Studji Soċjali
Ġermaniż	Spanjol
Komunikazzjoni Grafika	Textile Studies

The full review of each syllabus is available online at [www.equality.gov.mt](http://www.equality.gov.mt)

Ir-reviżjoni sfiha ta' kull sillabu hi aċċessibbli *online* minn [www.equality.gov.mt](http://www.equality.gov.mt)









7 final  
recommendations  
rakkomandazzjoniet  
finali

These recommendations are based on the National Minimum Curriculum analysis, as well as the analysis of specific subjects. We start from the premise that classrooms may provide space for healthy dialogue that is both theoretically and practically inclusive, and that children should be encouraged to participate in sharing different views and opinions. The emphasis here is on discovery rather than indoctrination, that is, an exploration of issues and understanding of the importance of diversity rather than imposing a set of beliefs, inclusion rather than exclusion, and above all, equality.

The process of both creating a National Minimum Curriculum as well as the practical implementation of such a curriculum within the classroom setting, however, is a collaborative effort. As such, it is the responsibility of all stakeholders to engage in the process of discussion and consultation with the Ministry responsible for Education, in order to formulate a Curriculum that is both ambitious and realistic.

We hence make recommendations in four specific areas, namely Research, Policy and Institutional Framework, Monitoring and Review, and Awareness Raising and Tool Development.

Dawn ir-rakkomandazzjonijiet huma bbażati fuq l-analiżi tal-Kurrikulu Minimu Nazzjonali, kif ukoll l-analiżi ta' suġġetti specifici. Nibdew mill-punt tat-tluq li l-klassijiet jistgħu jipprovdu spazju għal dijalogu b'saħħtu li hu kemm teoretikament u kif ukoll prattikament inklussiv, u li t-tfal għandhom jroġu mheġġa biex jippartecipaw fil-qsim ta' fehmiet u opinjonijiet differenti. L-enfasi hawnhekk hija fuq l-iskoperta iżjed milli fuq l-indottrinazzjoni, jiġifieri, l-iskoperta ta' kwistjonijiet u l-apprezzament tal-importanza tad-diversità iżjed milli li jiġi impost sett ta' twemmin, inkluzjoni iżjed milli esklużjoni, u fuq kollox, ugwaljanza.

Il-proċess li jinholq Kurrikulu Minimu Nazzjonali u kif ukoll l-implimentazzjoni prattika ta' tali kurrikulu fi f'dan l-ambjent tal-klassi, madankollu, hu sforz kollaborattiv. Bħala tali, hija r-responsabbiltà tal-*stakeholders* kollha li jinvolvu ruħhom fil-proċess ta' diskussjoni u konsultazzjoni mal-Ministeru responsabbli għall-Edukazzjoni, sabiex jifformulaw Kurrikulu li hu kemm ambizzjuż u kif ukoll realistiku.

Aħna għaldaqstant nagħmlu rakkomandazzjonijiet f'erba' oqsma specifici, jiġifieri, ir-Riċerka, il-Qafas ta' Politika u Istituzzjonali, is-Sorveljanza u r-Revizjoni, u l-Ġenerazzjoni tal-Għarfien u l-Iżvilupp tal-Għodod.

## 7.1 RESEARCH

- Collection of relevant data relating to academic welfare, focused on qualitative as well as quantitative indicators of accomplishment, segregated by group (with a special focus to the educational accomplishment of social minorities and marginalized groups), in order to identify groups who are particularly vulnerable within the education system. On the basis of this, a system for the investigation and mitigation of causal factors should be developed.
- Researching the educational experience of students who are members of minority groups, with the aim of grasping the manifest and latent impacts of the curriculum and hidden curriculum on such groups, and hence mitigating any negative effects.
- Compiling research on knowledge, perception, understanding and approaches to diversity within the educational structure and setting (that is, from teachers and students).

## 7.1 RIĊERKA

- Ġbir ta' *data* rilevanti relatata mal-ġid akkademiku, iffukata fuq indikaturi ta' kisba kwalitattivi kif ukoll kwantitattivi, maqsuma skont il-grupp tagħhom (b'attenzjoni speċjali lill-kisba edukattiva ta' minoritajiet soċjali u gruppi marginalizzati), sabiex jiġu identifikati gruppi li huma partikolarment vulnerabbli fi ħdan is-sistema edukattiva. Fuq din il-bażi, għandha tiġi żviluppata sistema għall-investigazzjoni u t-tnaqqis ta' fatturi każwali.
- Ir-riċerka dwar l-esperjenza edukattiva ta' studenti li huma membri tal-gruppi ta' minorenza, bl-għan li jiġu mifhuma l-impatti li jidhru u daww moħbija tal-kurrikulu u l-kurrikulu moħbi ta' dawn il-gruppi, u b'hekk jitnaqqsu kwalunkwe effetti negattivi.
- Il-kompilazzjoni ta' riċerka dwar l-għarfien, il-perċezzjoni, -apprezzament u l-approċċi għad-diversità fi ħdan l-istruttura u l-ambjent edukattivi (jiġifieri mill-għalliema u l-istudenti).

## 7.2 POLICY AND INSTITUTIONAL FRAMEWORK

- Extending the prohibition of discrimination in education, as found in the Equal Treatment of Persons Order, the Equal Opportunities (Persons with Disability) Act, and the Equality Between Men and Women Act, to all six grounds of discrimination.
- Ensuring that every College and School adopts and upholds an equality policy that addresses both issues that may be faced by educators as well as students. Moreover, ensuring that the development of such a policy should be a collaborative effort undertaken by all the stakeholders including administration, teachers, students and parents.
- Setting up and promoting positive action measures to assist those who might face difficulties or exclusion (such as due to a language barrier), in order to ensure the achievement of equality of opportunity.
- Mainstreaming the teaching of equality, human rights and citizenship in a horizontal manner into the National Minimum Curriculum.
- Declaring a National Decade of Equality through Education that would allow for research, development, implementation

## 7.2 QAFAS TA' POLITIKA U ISTITUZZJONALI

- L-estensjoni ta'-projbizzjoni tad-diskriminazzjoni fl-edukazzjoni, kif jgħidu l-Ordni dwar il-Trattament Indaqs ta' Persuni, l-Att dwar l-Opportunitajiet Ugwali (Persuni b'Diżabilità), u l-Att dwar l-Ugwaljanza bejn l-Irgjiet u n-Nisa, għas-sitt oqsma ta' diskriminazzjoni.
- L-iżgurar li kull Kulteġġ u Skola jadottaw u jżommu politika ta' ugwaljanza li tindirizza ż-żewġ kwistjonijiet li jistgħu jiffaċċjaw l-edukaturi u kif ukoll l-istudenti. Barra minn hekk, l-iżgurar li l-iżvilupp ta' tali politika għandha tkun sforz kollaborattiv meħud mill-*stakeholders* kollha inklużi l-amministrazzjoni, l-għalliema, l-istudenti u l-ġenituri.
- It-twaqqif u l-promozzjoni ta' miżuri ta' azzjoni pożittiva biex jassistu dawk li jistgħu jiffaċċjaw diffikultajiet jew esklużjoni (pereżempju minħabba ostaklu fil-lingwa), sabiex jiżguraw il-kisba tal-ugwaljanza tal-opportunità.
- L-integrazzjoni tat-tagħlim tal-ugwaljanza, id-drittijiet tal-bniedem u ċ-ċittadinanza b'mod orizzontali fil-Kurrikulu Minimu Nazzjonali.
- Id-dikjarazzjoni ta' Deċenju Nazzjonali

and evaluation of multiple layers of policy, projects, and that would feed into the next review of the National Minimum Curriculum. Similar initiatives have been undertaken by organizations such as the United Nations in the Decade of Education for Sustainable Development, the United Nations Decade for Human Rights Education and the International decade for the Culture of Peace.

- Developing a Guide to Equality in Education, in booklet format to be distributed in schools as well as online to be distributed in schools, that would provide a set of guidelines for school administrators and educators to better understand their responsibilities as well as to be aware of relevant bodies that are in a position to provide advice on issues of discrimination. Such information would include, for instance, key legislation and policy relevant to schools, and a set of Frequently Asked Questions that would be informed by a consultation process leading to the writing of the Guide, advice for different parties (administration and educators). The online version would also contain a link for direct contact with the person and/ or body responsible for the overseeing of the Guide and related policy.

tal-Ugwaljanza permezz tal-Edukazzjoni li tippermetti r-riċerka, l-iżvilupp, l-implimentazzjoni u l-evalwazzjoni ta' diversi saffi ta' politika, proġetti, u li jipprovdu għarfien għar-reviżjoni li jmiss tal-Kurrikulu Minimu Nazzjonali. Inizjattivi simili twettqu minn organizzazzjonijiet bħan-Nazzjonijiet Uniti fid-Decenju tal-Edukazzjoni għall-Iżvilupp Sostenibbli, id-Decenju tan-Nazzjonijiet Uniti għall-Edukazzjoni dwar id-Drittijiet tal-Bniedem u d-deċenju Internazzjonali għall-Kultura tal-Paci.

- L-iżvilupp ta' Gwida għall-Ugwaljanza fl-Edukazzjoni, f'forma ta' fuljett li għandu jitqassam fl-iskejjel kif ukoll *online* li għandu jitqassam fl-iskejjel, li jipprovdi sett ta' linji gwida għall-amministraturi tal-iskola u l-edukaturi biex jifhmu aħjar ir-responsabbiltajiet tagħhom kif ukoll li jkunu konxji dwar korpi rilevanti li huma f'pożizzjoni li jipprovdu pariri dwar kwistjonijiet ta' diskriminazzjoni. Din l-informazzjoni tkun tinkludi, pereżempju, leġislazzjoni u politika ewlenin rilevanti għall-iskejjel, u sett ta' Domandi li Jsiru Spiss li jiġi fformulat wara proċess ta' konsultazzjoni għall-kitba ta' Gwida, pariri għal partijiet differenti (amministraturi u edukaturi). Il-verżjoni *online* ikollha wkoll konnessjoni għal kuntatt dirett mal-persuna u/jew korp responsabbli għall-

- Appointing an Equality Officer within the Ministry responsible for Education as well as a network of Equality Officers (one in each school and/or College) who would oversee the implementation of the school equality policy, advise colleagues on equality issues (following being given adequate training on relevant social and legal aspects by the National Commission for the Promotion of Equality and/or other competent bodies) and be charged with taking appropriate steps in cases of alleged discriminatory treatment.
  - Assessing the representation of minority groups within the educational decision-making chain, and should there be a strong under-representation of minority groups especially at the higher levels of decision-making, introducing measures that specifically address this deficit (either through the establishment of a strong consultation processes with such groups where and when this is relevant to the discussion at hand, or through the introduction of a mechanism by which there is more equality in such governance or decision-making structures).
- monitoraġġ tal-Gwida u l-politika relatata.
- Il-ħatra ta' Uffiċjal tal-Ugwaljanza fi ħdan il-Ministeru responsabbli għall-Edukazzjoni kif ukoll netwerk ta' Uffiċjali tal-Ugwaljanza (wieħed f'kull skola u/jew Kullegġ) li jissorvelja l-implimentazzjoni tal-politika tal-ugwaljanza fl-iskejjel, jaġħti pariri lill-kollegi dwar kwistjonijiet ta' ugwaljanza (wara li jingħata taħriġ xieraq dwar l-aspetti soċjali u legali rilevanti mill-Kummissjoni Nazzjonali għall-Promozzjoni ta' l-Ugwaljanza u/jew korpi kompetenti oħra) u jkun inkarigat li jieħu l-passi meħtieġa f'każijiet ta' allegat trattament diskriminatorju .
  - L-evalwazzjoni tar-rappreżentanza ta' gruppi tal-minoranza fi ħdan il-katina tat-tehid ta' deċiżjonijiet edukattivi, u jekk ikun hemm nuqqas ta' rappreżentanza qawwija ta' gruppi ta' minorità speċjalment fil-livelli oġhla tat-tehid tad-deċiżjonijiet, li-introduzzjoni ta' miżuri li speċifikament jindirizzaw dan in-nuqqas (jew permezz tat-twaqqif ta' proċessi ta' konsultazzjoni sodi ma' dawn il-gruppi fejn u meta dan ikun rilevanti għad-diskussjoni inkwistjoni, jew permezz tal-introduzzjoni ta' mekkaniżmu li bih ikun hemm iżjed ugwaljanza f'dawn l-istrutturi ta' governanza jew tehid ta' deċiżjonijiet).

### 7.3 MONITORING AND REVIEW

- Ensuring the collection and representation of views and needs of all stakeholders in Maltese society, including the National Commission for the Promotion of Equality, non-governmental organizations, and minority groups, within the development of the National Minimum Curriculum as well as in the running of the education system, through an active consultative framework.
- Providing a regular structure for groups (non-governmental organizations, government agencies, etc) to raise awareness of equality issues within the school environment, through direct engagement in classrooms as well as through wider periodic awareness raising projects and programmes.
- Holding an Annual Meeting on Equality in Education, at which all Heads of Colleges and Schools would be invited to discuss updates to equality legislation, specific cases, and other issues relevant to fostering an equality-conscious and discrimination-free system and school environment.

### 7.3 SORVELJANZA U REVIŻJONI

- L-iżgurar tal-gbir u r-rappreżentanza tal-fehmiet u l-bżonnijiet tal-*istakeholders* kollha fis-soċjetà Maltija, inklużi l-Kummissjoni Nazzjonali għall-Promozzjoni ta' l-Ugwaljanza, organizzazzjonijiet mhux governattivi, u gruppi ta' minorità, fi hdan l-iżvilupp tal-Kurrikulu Minimu Nazzjonali kif ukoll fit-tmexxija tas-sistema edukattiva, permezz ta' qafas konsultattiv attiv.
- Prowista ta' struttura regolari għal gruppi (organizzazzjonijiet mhux governattivi, aġenziji tal-gvern, eċċ.) għall-ġenerazzjoni ta' għarfien ta' kwistjonijiet tal-ugwaljanza fi hdan l-ambjent ta' skola, permezz tal-involviment dirett fil-klassijiet kif ukoll permezz ta' proġetti u programmi perjodiċi għall-ġenerazzjoni tal-għarfien.
- It-tmexxija ta' Laqgħa Annwali dwar l-Ugwaljanza fl-Edukazzjoni, li fiha l-Kapijiet tal-Kulleġġi u l-Iskejjel kollha jiġu mistiedna biex jiddiskutu aġġornamenti għal-leġislazzjoni dwar l-ugwaljanza, każijiet speċifiċi, u kwistjonijiet oħra rilevanti għat-trawwim ta' sistema u ambjent ta' skola konxji dwar l-ugwaljanza u fielsa mid-diskriminazzjoni.



- Analyzing the teacher training process (at University as well as within in-service trainings) in order to ensure that educators are equipped to tackle both potential instances of discrimination in the classroom as well as to teach topics directly related to discrimination. Indeed, training is required for educators, as well as for parents, specifically since we are in a rapidly evolving society and previously-given training may no longer adequately address the level of preparation and versatility required for classrooms that are diverse on a number of grounds.

#### **7.4 AWARENESS RAISING AND TOOL DEVELOPMENT**

- Developing a set of lesson plans organized by subject, and set specifically to what is found in the National Minimum Curriculum and subsequent syllabi, that directly or indirectly address issues of equality, whilst ensuring that schools and educators have access to such resources.
- Setting up an Equality Education Library, at a location accessible to educators, from which they could access resources to use in the classroom setting in order to

- L-analiżi tal-proċess tat-taħriġ tal-ġhalliema (fl-Università kif ukoll permezz ta' taħriġ fis-servizz) sabiex jiġi żgurat li l-edukaturi huma kapaċi jindirizzaw kemm każijiet potenzjali ta' diskriminazzjoni fil-klassi kif ukoll biex jiġhallmu suġġetti direttament relatati mad-diskriminazzjoni. Fil-fatt, hemm bżonn taħriġ kemm għall-edukaturi, kif ukoll għall-ġenituri, speċifikament peress li qed ngħixu f'soċjetà li qiegħda dejjem tevolve u taħriġ li seta' ngħata qabel jista' jkun li m'għadux jindirizza b'mod sodisfaċenti l-livell ta' preparazzjoni u versatilità meħtieġa għal klassijiet li huma diversi fuq numru ta' raġunijiet.

#### **7.4 ĠENERAZZJONI TAL-GĦARFIEN U ŻVILUPP TA' GĦODOD**

- L-iżvilupp ta' sett ta' pjanijiet tal-lezzjonijiet organizzati skont is-suġġett, u stabbiliti speċifikament skont dak li hemm fil-Kurrikulu Minimu Nazzjonali u sillabi sussegwenti, li direttament jew indirettament jindirizzaw kwistjonijiet ta' ugwaljanza, filwaqt li jiżguraw li l-iskejjel u l-edukaturi jkollhom aċċess għal dawn ir-riżorsi.
- It-twaqqif ta' Librerija ta' Edukazzjoni dwar l-Ugwaljanza, f'post aċċessibbli lill-edukaturi,

directly or indirectly address issues relating to equality and discrimination.

Moreover, as part of this effort, developing a complementary database of online materials that may be used.

- Organizing diversity days and equality-themed events as well as introducing such themes into annual events in order to raise awareness within the school as well as within the wider community (for instance having an equality-themed Sports Day).
- Promoting student fora and exchanges amongst different schools in Malta as well as between Maltese schools and other schools (in Europe, the Euro-Med area as well as outside of the region) through which students experience different cultures.
- Organizing specialized training courses in order to acquaint educators with issues of equality, including sensitization sessions about topics that are of specific relevance to the Maltese context.
- Organizing programmes and competitions targeted at both schools and individual students, that recognize awareness-raising efforts (policy and projects), and that give

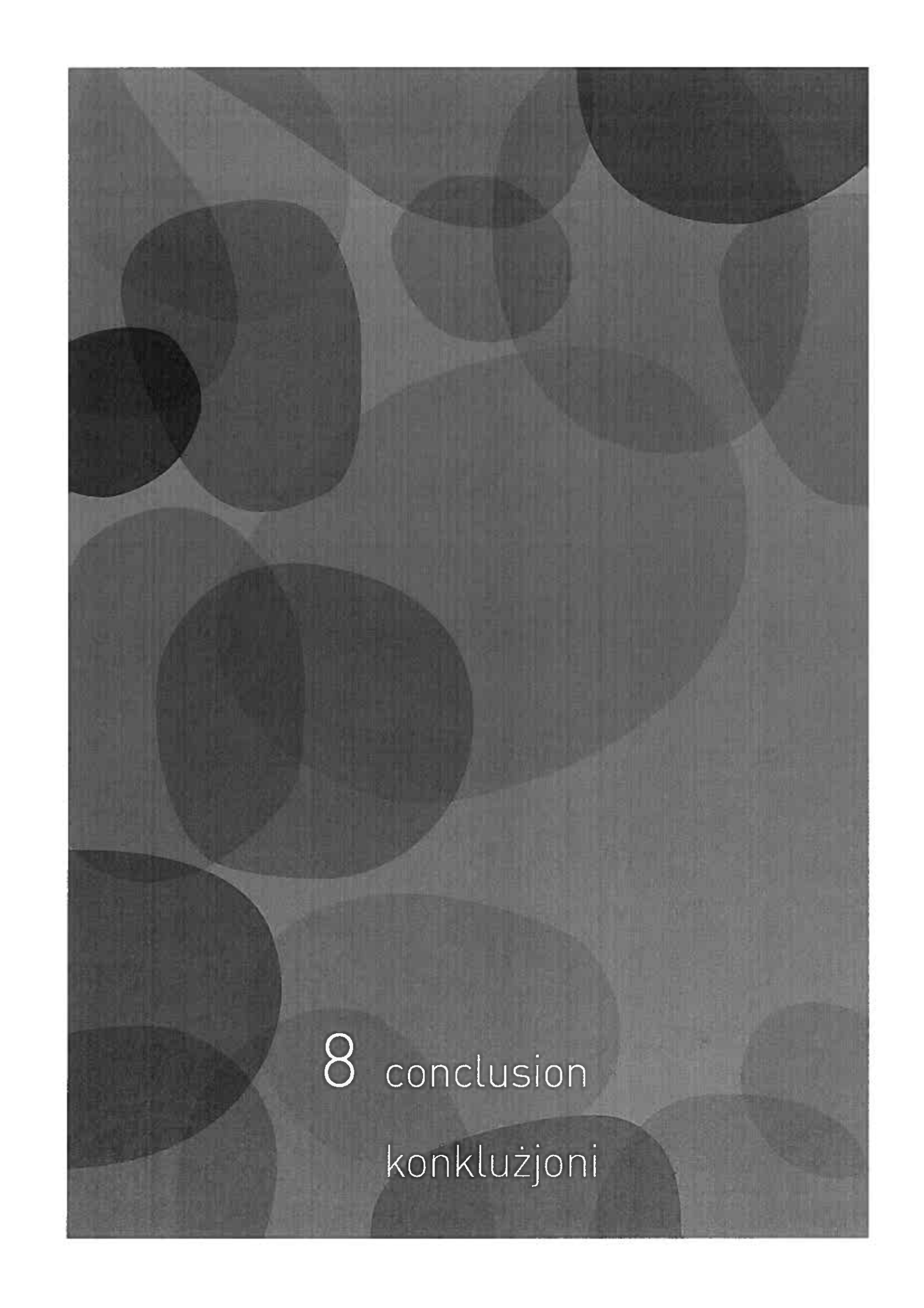
li minnu jistgħu jaccessaw ir-riżorsi għall-użu fl-ambjent tal-klassi sabiex direttament jew indirettament jindirizzaw kwistjonijiet relatati mal-ugwaljanza u d-diskriminazzjoni. Barra minn hekk, bhala parti minn dan l-isforz, l-iżvilupp ta' *database* kumplimentari ta' materjali *online* li jistgħu jintużaw.

- L-organizzazzjoni ta' ġranet tad-diversità u avvenimenti b'tema tal-ugwaljanza kif ukoll l-introduzzjoni ta' dawn it-temi f'avvenimenti annwali sabiex jiġi ġġenerat għarfien fi hdan l-iskola kif ukoll fi hdan komunità usa' (pereżempju li jkun hemm Jum Sportiv b'tema tal-ugwaljanza).
- Promozzjoni ta' forums u skambji bejn l-istudenti fost skejjel differenti f'Malta kif ukoll bejn skejjel Maltin u skejjel oħra (fl-Ewropa, iż-żona ta' Euro-med kif ukoll barra r-reġjun) li permezz tagħhom l-istudenti jesperjenzaw kulturi differenti.
- L-organizzazzjoni ta' korsijiet ta' taħriġ speċjalizzat sabiex l-edukaturi jiġi familjarizzati ma' kwistjonijiet tal-ugwaljanza, inklużi sessjonijiet ta' ġenerazzjoni tas-sensittività dwar suġġetti li huma ta' rilevanza speċifika fil-kuntest Malti.

- an added value to the education received by the children and the indirect impact on families and communities.
- Developing a School Equality Audit Pack, to be utilized by schools and Colleges to evaluate the policies, processes and educational material.
  - Developing a series of in-service trainings for teachers on topics related to equality and discrimination.
  - Developing a series of colouring books for children which could be utilized in class as activity books (in tandem with, or outside of, set lessons) through which issues of equality would be explored and discussed in an informal and semi-structured manner.
  - Establishing intra-school debate competitions – general or language-specific (for students learning languages) in which equality issues (amongst others) would be debated in a respectful manner.
  - L-organizzazzjoni ta' programmi u kompetizzjonijiet immirati kemm lejn skejjel u kif ukoll studenti individwali, li jirrikonoxxu sforzi għall-generazzjoni tal-għarfien (politika u proġetti), u li jagħtu valur miżjud għall-edukazzjoni rċevuta mit-tfal u l-impatt indirett fuq il-familji u l-komunitajiet.
  - L-iżvilupp ta' Pakkett ta' Verifika tal-Ugwaljanza fl-Iskejjel li għandu jintuża mill-iskejjel u l-Kulleġġi sabiex jevalwaw il-*policies*, proċessi u l-materjal edukattiv.
  - L-iżvilupp ta' serje ta' taħriġ fis-servizz għat għalliema dwar sugġetti relatati mal-ugwaljanza u d-diskriminazzjoni.
  - L-iżvilupp ta' serje ta' kotba tat-tpinġija għat-tfal li jistgħu jintużaw fil-klassi bħala kotba tal-attività (flimkien ma', jew lil hinn minn, lezzjonijiet standard) li permezz tagħhom kwistjonijiet tal-ugwaljanza jistgħu jiġu esplorati u diskussi f' mod informali u semi-strutturati.
  - It-twaqqif ta' kompetizzjonijiet ta' dibattitu bejn l-iskejjel – ġenerali jew speċifiku għal-lingwa (għal studenti li jitgħallmu l-lingwi) li fihom il-kwistjonijiet tal-ugwaljanza (fost oħrajn) jiġu diskussi f' ambjent ta' rispett.







8 conclusion  
konkluzjoni

The education system is a living system, and to this end, this report and its conclusion are not the end of a process but rather a milestone in its trajectory and a part of its journey. The National Minimum Curriculum, education policies and syllabi are constantly being developed, built upon and reviewed. The current ongoing review of the National Minimum Curriculum is merely an indication of the idea that stakeholders are constantly striving to improve the system.

The inclusion of equality and our increased sensitivity is a demonstration that our schools have changed, the students have changed, the requirements have changed – and specifically that a much more diverse and inclusive education system has developed and must be supported by concerted measures.

The National Minimum Curriculum is based on ensuring all children receive the same level of education, yet is also strongly based on the needs of the learner – children themselves are likely to inhabit a domestic, personal or community space that involves a degree of diversity, and therefore as an individual who navigates an increasingly diverse society should be given the opportunity to discuss and engage with

is-sistema edukattiva hi sistema hajja, u għal dan il-għan, dan ir-rapport u l-konklużjoni tiegħu mhumiex it-tmiem ta' process iżda pjuttost pass importanti fil-mira tagħha u parti mill-vjaġġ tagħha. Il-Kurrikulu Minimu Nazzjonali, il-*policies* edukattivi u s-sillabi qegħdin kontinwament jiġu żviluppati, miżjuda u riveduti. Ir-reviżjoni attwali li tinsab għaddejja tal-Kurrikulu Minimu Nazzjonali hi biss indikazzjoni tal-idea li l-*stakeholders* qegħdin kontinwament jagħmlu l-almu tagħhom biex itejbu s-sistema.

L-inklużjoni tal-ugwaljanza u s-sensittività miżjuda tagħna huma dimostrazzjoni li l-iskejjel tagħna nbidlu, l-istudenti nbidlu, ir-rekwiżiti nbidlu - u speċifikament li żviluppat sistema edukattiva iżjed differenti u inklussiva li trid tiġi appoġġjata b'miżuri kkonċertati.

Il-Kurrikulu Minimu Nazzjonali hu bbażat fuq li jiġi żgurat li t-tfal kollha jirċievu l-istess livell ta' edukazzjoni, iżda fl-istess hin hu bbażat hafna wkoll fuq il-bżonnijiet ta' min qed jitgħalliem – it-tfal stess aktarx li jgħixu f'ambjent domestiku, personali jew komunitarju li jinvolvi livell ta' diversità, u għaldaqstant bħala individwi li jgħammru f'soċjetà dejjem iżjed diversa, għandhom jingħataw l-opportunità li jiddiskutu u jkollhom x'jaqsmu

concepts and practices of equality as these skills are necessary for his or her holistic personal and professional development.

This research has highlighted the importance of promoting equality through the National Minimum Curriculum.

Changing legal and social scenarios call upon the education system to ensure that it addresses these issues in a proactive manner. The current NMC addresses equality issues but a more concerted and direct effort is required. Different grounds of discrimination are addressed to varying degrees and in different ways, yet a proactive approach to the promotion of equality on all grounds remains lacking.

Equality is a value and to this end, those in the education system should be trained and equipped to not only live by the value but also to protect it and speak out for it – to be ambassadors for equality. This report has highlighted a number of ways in which this may be done. Most importantly, however, the process may only be successful and its aims of a truly equal society achieved if we listen to each other, celebrate each others' ideas and work together as partners in shaping the future of our education system.

ma' kuncetti u prattici ta' ugwaljanza għax dawn il-ħiliet huma meħtieġa għall-iżvilupp personali u professjonali olistiku tagħhom.

Din ir-riċerka wriet l-importanza tal-promozzjoni tal-ugwaljanza permezz tal-Kurrikulu Minimu Nazzjonali. Ix-xenarji legali u soċjali li qed jevolvu jesigū li s-sistema edukattiva tiżgura li tindirizza dawn il-kwistjonijiet f'mod proattiv. L-NMC attwali jindirizza kwistjonijiet ta' ugwaljanza iżda hemm bżonn ta' sforz iżjed konċertat u dirett. Oqsma differenti ta' diskriminazzjoni huma indirizzati sa livelli differenti u f'modi differenti, iżda għad m'hemmx approċċ proattiv lejn il-promozzjoni tal-ugwaljanza fl-oqsma kollha.

L-ugwaljanza hi valur u għal dan il-għan, daww fis-sistema edukattiva għandhom jiġu mħarrġa u ppreparati biex mhux biss jgħixu b'dan il-valur iżda wkoll li jipproteġuh u jiddefenduh – li jkunu ambaxxaturi għall-ugwaljanza. Dan ir-rapport wera numru ta' metodi ta' kif dan jista' jsir. L-iżjed importanti, madankollu, huwa li jiġi rikonoxxut li l-proċess jista' jkollu suċċess biss u l-għanijiet tiegħu ta' soċjetà verament ugwali jintlaħqu jekk nisimgħu lil xulxin, niċcelebraw l-ideat ta' xulxin u naħdmu flimkien bħala sħab fil-formazzjoni tal-futur tas-sistema edukattiva tagħna.







9 bibliography  
biblijografija

Armstrong, F., Armstrong, D. and Barton, L. (1999.) Inclusive education: policy, contexts and comparative perspectives. Buckingham: Open University Press.

Azzopardi (2010) Making Sense of Inclusive Education: Where Everyone Belongs. VDM Verlag Dr. Müller.

Barton, L. (1996). Politics, marketisation and the struggle for inclusive education. Hitotsubashi journal of social studies. 1996 (July); 28 (1), 29 42.

Barton, L. (2004). Social Inclusion and Education: Issues and Questions. Paper presented at the ESRC seminar Towards Inclusion: Social Inclusion and Education. 19th July 2004, Institute of Education, London.

Beck, L & Solomos, J (2000) Theories of Race and Racism. Routledge: London.

Borg, C and Mayo, P (2006), Learning and Social Difference. Challenges for Public Education and Critical Pedagogy, Boulder: Paradigm.

Borg, C. (2006) Catholic hegemony in Malta: State Schools as Sites of Cultural

Armstrong, F., Armstrong, D. and Barton, L. (1999.) Inclusive education: policy, contexts and comparative perspectives. Buckingham: Open University Press.

Azzopardi (2010) Making Sense of Inclusive Education: VDM Verlag Dr. Müller.

Barton, L. (1996). Politics, marketisation and the struggle for inclusive education. Hitotsubashi journal of social studies. 1996 (July); 28 (1), 29 42.

Barton, L. (2004). Social Inclusion and Education: Issues and Questions. Paper presented at the ESRC seminar Towards Inclusion: Social Inclusion and Education. 19th July 2004, Institute of Education, London.

Beck, L & Solomos, J (2000) Theories of Race and Racism. Routledge: London.

Borg, C and Mayo, P (2006), Learning and Social Difference. Challenges for Public Education and Critical Pedagogy, Boulder: Paradigm.

Borg, C. (2006) Catholic hegemony in Malta: State Schools as Sites of Cultural Reproduction, in Thomas Clayton (Ed.), Rethinking Hegemony, Melbourne: James

Reproduction, in Thomas Clayton (Ed.),  
Rethinking Hegemony, Melbourne: James  
Nicholas Publishers.

Bruner, J.A. (1996). The culture of education.  
Cambridge, Mass, Harvard University Press.

Calleya, S., and Lutterbeck, D. (eds) (2008).  
Managing the Challenges of Irregular  
Immigration in Malta, The Today Public Policy  
Institute: Valletta [http://www.tppi.org.mt/cms/  
reports/Irregular-Migration/Report.pdf](http://www.tppi.org.mt/cms/reports/Irregular-Migration/Report.pdf).

Clough, P. and Barton, L. (1999). Articulating  
with difficulty: Research voices in inclusive  
education. London: Paul Chapman.

Giroux, H.A., (1992) Curriculum,  
multiculturalism, and the politics of  
identity, NASSP Bulletin, Vol. 76, No. 548,  
December 1992.

Goodley, D. (2000), Self-advocacy in the Lives  
of People with Learning Difficulties: The  
Politics of Resilience, Buckingham: Open  
University Press.

Goodley, D., (undated) For Inclusion: Towards  
a critical pedagogy with marginalized  
learners; available online: [http://www.leeds.](http://www.leeds.ac.uk/disability-studies/archiveuk/goodley/inclusive%20pedagogy.pdf)

Nicholas Publishers.

Bruner, J.A. (1996). The culture of education.  
Cambridge, Mass, Harvard University Press.

Calleya, S., and Lutterbeck, D. (eds) (2008).  
Managing the Challenges of Irregular  
Immigration in Malta, The Today Public Policy  
Institute: Valletta [http://www.tppi.org.mt/cms/  
reports/Irregular-Migration/Report.pdf](http://www.tppi.org.mt/cms/reports/Irregular-Migration/Report.pdf).

Clough, P. and Barton, L. (1999). Articulating  
with difficulty: Research voices in inclusive  
education. London: Paul Chapman.

Giroux, H.A., (1992) Curriculum,  
multiculturalism, and the politics of  
identity, NASSP Bulletin, Vol. 76, No. 548,  
December 1992.

Goodley, D. (2000), Self-advocacy in the Lives of  
People with Learning Difficulties: The Politics  
of Resilience, Buckingham: Open University  
Press.

Goodley, D., (undated) For Inclusion: Towards  
a critical pedagogy with marginalized  
learners; available online: [http://www.leeds.  
ac.uk/disability-studies/archiveuk/goodley/  
inclusive%20pedagogy.pdf](http://www.leeds.ac.uk/disability-studies/archiveuk/goodley/inclusive%20pedagogy.pdf).

ac.uk/disability-studies/archiveuk/goodley/  
inclusive%20pedagogy.pdf.

Gruwell, E. (2009). *Teaching Hope: Stories from the Freedom Writer Teachers*. Broadway Books, New York.

Hegarty, S. and Alur, M. (2002). (Eds). *Education and Children with Special Needs: From Segregation to Inclusion. (Indian perspectives)*. Sage; California.

Hunt, R., and Jensen, J., (2006). *The School Report: The Experience of young gay people in Britain's Schools*. Stonewall.

Kang, Trivina (2004). *Taking Human Capital Investment Seriously: Reflections on Educational Reform. Educational Research for Policy & Practice*. 3(1), 63 – 76.

Muthukrishna, N.; Sader, S. (2004). *Social capital and the development of inclusive schools and communities Perspectives in education*. 22 (1), 17 26.

Ng, Pak Tee (2004). *Students' Perception of Change in the Singapore Education System. Educational Research for Policy & Practice*. 3(1):77 92,.

Gruwell, E. (2009). *Teaching Hope: Stories from the Freedom Writer Teachers*. Broadway Books, New York.

Hegarty, S. and Alur, M. (2002). (Eds). *Education and Children with Special Needs: From Segregation to Inclusion. (Indian perspectives)*. Sage; California.

Hunt, R., and Jensen, J., (2006). *The School Report: The Experience of young gay people in Britain's Schools*. Stonewall.

Kang, Trivina (2004). *Taking Human Capital Investment Seriously: Reflections on Educational Reform. Educational Research for Policy & Practice*. 3(1), 63 – 76.

Muthukrishna, N.; Sader, S. (2004). *Social capital and the development of inclusive schools and communities Perspectives in education*. 22 (1), 17 26.

Ng, Pak Tee (2004). *Students' Perception of Change in the Singapore Education System. Educational Research for Policy & Practice*. 3(1):77 92,.

Nind, M. (2005). *Inclusive education: discourse and action. British Educational Research*

- Nind, M. (2005). Inclusive education: discourse and action. *British Educational Research Journal*, 31, 2, 269-275.
- Reardon, B. (1995), *Educating for Human Dignity: Learning About Rights and Responsibilities*, University of Pennsylvania Press: Philadelphia.
- Sammut C. (2007), *Media and Maltese Society*, Lexington Press, USA.
- Subrahmanian, R. , Sayed, Y., Soudien, C., Carrim, N., Balagopalan, S., Vasavi, A.R.; Govinda, R.; Samuel, M. (2003). Educational inclusion and exclusion: Indian and South African perspective. Available from <http://www.ids.ac.uk/ids/>.
- Vlachou, A. (1999). *Struggles for inclusive education*. Buckingham: Open University Press.
- Williamson, H., (2002) *The Council of Europe International Reviews of National Youth Policy 1997 - 2001*, October 2002.
- Wright, C., Weekes, D., McGlaughlin, A. (2000). *Race, class, and gender in exclusion from school*. London: Falmer Press.
- Journal, 31, 2, 269-275.
- Reardon, B. (1995), *Educating for Human Dignity: Learning About Rights and Responsibilities*, University of Pennsylvania Press: Philadelphia.
- Sammut C. (2007), *Media and Maltese Society*, Lexington Press, USA.
- Subrahmanian, R. , Sayed, Y., Soudien, C., Carrim, N., Balagopalan, S., Vasavi, A.R.; Govinda, R.; Samuel, M. (2003). Educational inclusion and exclusion: Indian and South African perspective. Available from <http://www.ids.ac.uk/ids/>.
- Vlachou, A. (1999). *Struggles for inclusive education*. Buckingham: Open University Press.
- Williamson, H., (2002) *The Council of Europe International Reviews of National Youth Policy 1997 - 2001*, October 2002.
- Wright, C., Weekes, D., McGlaughlin, A. (2000). *Race, class, and gender in exclusion from school*. London: Falmer Press.

## CURRICULA

Aistear (undated) The Early Childhood Curriculum Framework: Identity and Belonging, 25 available online at [www.ncca.biz/Aistear/pdfs/PrinciplesThemes\\_ENG/ID&Belonging\\_ENG.pdf](http://www.ncca.biz/Aistear/pdfs/PrinciplesThemes_ENG/ID&Belonging_ENG.pdf).

Australian Curriculum, Assessment and Reporting Authority (2010). The Shape of the Australian Curriculum. Available online at [www.acara.edu.au/verve/\\_resources/Shape\\_of\\_the\\_Australian\\_Curriculum.pdf](http://www.acara.edu.au/verve/_resources/Shape_of_the_Australian_Curriculum.pdf).

British National Curriculum Cross-curriculum Dimensions - Community Participation. Available online at: [http://curriculum.qcda.gov.uk/uploads/Dimensions\\_community\\_participation\\_tcm8-14466.pdf](http://curriculum.qcda.gov.uk/uploads/Dimensions_community_participation_tcm8-14466.pdf).

British National Curriculum Cross-curriculum Dimensions - Identity and Cultural Diversity. Available online at [http://curriculum.qcda.gov.uk/uploads/Dimensions\\_identity\\_and\\_cultural\\_diversity\\_tcm8-14479.pdf](http://curriculum.qcda.gov.uk/uploads/Dimensions_identity_and_cultural_diversity_tcm8-14479.pdf).

Equalities, Diversion and Inclusion in UK National Minimum Curriculum. Available online at <http://curriculum.qcda.gov.uk/key-stages-3-and-4/About-the-secondary-curriculum/>

## KURRIKULI

Aistear (undated) The Early Childhood Curriculum Framework: Identity and Belonging, 25 accessibbli *online* minn [www.ncca.biz/Aistear/pdfs/PrinciplesThemes\\_ENG/ID&Belonging\\_ENG.pdf](http://www.ncca.biz/Aistear/pdfs/PrinciplesThemes_ENG/ID&Belonging_ENG.pdf).

Australian Curriculum, Assessment and Reporting Authority (2010). The Shape of the Australian Curriculum. Accessibbli *online* minn [www.acara.edu.au/verve/\\_resources/Shape\\_of\\_the\\_Australian\\_Curriculum.pdf](http://www.acara.edu.au/verve/_resources/Shape_of_the_Australian_Curriculum.pdf).

British National Curriculum Cross-curriculum Dimensions - Community Participation. Accessibbli *online* minn: [http://curriculum.qcda.gov.uk/uploads/Dimensions\\_community\\_participation\\_tcm8-14466.pdf](http://curriculum.qcda.gov.uk/uploads/Dimensions_community_participation_tcm8-14466.pdf).

British National Curriculum Cross-curriculum Dimensions - Identity and Cultural Diversity. Accessibbli *online* minn [http://curriculum.qcda.gov.uk/uploads/Dimensions\\_identity\\_and\\_cultural\\_diversity\\_tcm8-14479.pdf](http://curriculum.qcda.gov.uk/uploads/Dimensions_identity_and_cultural_diversity_tcm8-14479.pdf).

Equalities, Diversion and Inclusion in UK National Minimum Curriculum. Accessibbli *online* minn <http://curriculum.qcda.gov.uk/key-stages-3-and-4/About-the-secondary-curriculum/>

equalities-diversity-and-inclusion/index.aspx.

History–Social Science Curriculum Framework and Criteria Committee (2005), History Social Science Framework for California Public Schools, California Department of Education available at <http://www.cde.ca.gov/ci/cr/cf/documents/histsocsciframe.pdf>.

#### **NATIONAL AND INTERNATIONAL LEGISLATION, DECLARATIONS AND POLICIES**

Council Directive 2000/43/EC of 29 June 2000, implementing the principle of equal treatment on grounds of racial and ethnic origin.

Official Journal L 180, 19/07/2000, p. 0022 – 0026 available at: [http://eur-lex.europa.eu/smartapi/cgi/sga\\_doc?smartapi!celexapi!prod!CELEXnumdoc&lg=EN&numdoc=32000L0043&model=guichett](http://eur-lex.europa.eu/smartapi/cgi/sga_doc?smartapi!celexapi!prod!CELEXnumdoc&lg=EN&numdoc=32000L0043&model=guichett).

Council Directive 2000/78/EC of 27 November 2000 establishing a general framework for equal treatment in employment and occupation Official Journal L 303 , 02/12/2000 P. 0016 – 0022. Available at: <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:L:2000:303:0016:0022:en:PDF>.

curriculum/equalities-diversity-and-inclusion/index.aspx.

History–Social Science Curriculum Framework and Criteria Committee (2005), History Social Science Framework for California Public Schools, California Department of Education accessibbli minn <http://www.cde.ca.gov/ci/cr/cf/documents/histsocsciframe.pdf>.

#### **LEĠSLAZZJONI, DIKJARAZZJONIJIET U POLICIES NAZZJONALI U INTERNAZZJONALI**

Id-Direttiva tal-Kunsill 2000/43/KE tad-29 ta' Ġunju 2000 li timplimenta l-principju tat-trattament ugwali bejn il-persuni irrispettivament mill-origini tar-razza jew l-etnicità. Ġurnal Ufficjali L 180, 19/07/2000, p. 0022 – 0026 accessibbli minn: [http://eur-lex.europa.eu/smartapi/cgi/sga\\_doc?smartapi!celexapi!prod!CELEXnumdoc&lg=EN&numdoc=32000L0043&model=guichett](http://eur-lex.europa.eu/smartapi/cgi/sga_doc?smartapi!celexapi!prod!CELEXnumdoc&lg=EN&numdoc=32000L0043&model=guichett).

Id-Direttiva tal-Kunsill 2000/78/KE tas-27 ta' Novembru 2000 li tistabilixxi qafas ġenerali għall-ugwaljanza fit-trattament fl-impjieg u fix-xogħol Ġurnal Ufficjali L 303 , 02/12/2000 P. 0016 – 0022. Accessibbli minn: <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:L:2000:303:0016:0022:en:PDF>.



Education Act, Chapter 327 of the Laws of Malta.

L-Att dwar l-Edukazzjoni, Kapitolu 327 tal-Liġijiet ta' Malta.

Equal Opportunities (Personality with Disability) Act; Chapter 413 of the Laws of Malta.

L-Att dwar Opportunitajiet Indaq (Persuni b'Diżabilità); Kapitolu 413 tal-Liġijiet ta' Malta.

Equal Treatment in Employment Regulations; Legal Notice 461 of 2004.

Regolamenti dwar Trattament Ugwali fl-Impjieg; Awż Legali 461 tal-2004.

Equal Treatment of Persons Order; Legal Notice 85 of 2007.

Ordni dwar Trattament Indaq ta' Persuni; Awż Legali 85 tal-2007.

Equality for Men and Women Act; Chapter 456 of the Laws of Malta.

L-Att dwar l-Ugwaljanza għall-Irgiel u n- Nisa; Kapitolu 456 tal-Liġijiet ta' Malta.

Ministerial Committee on Inclusive Education (MCIE), Inclusive Education Policy regarding students with a disability.

Kumitat Ministerjali dwar l-Edukazzjoni Inklussiva (MCIE), il-Politika dwar l-Edukazzjoni Inklussiva dwar studenti b'diżabilità.

Ministry for Education, Employment and the Family; Malta's National Youth Policy 2010.

Ministeru għall-Edukazzjoni, l-Impjieg u l-Familja; Politika Nazzjonali taż-Żgħażaġh ta' Malta tal-2010.

United Nations General Assembly Resolution A/RES/64/134.

Riżoluzzjoni A/RES/64/134 tal-Assemblea Ġenerali tan-Nazzjonijiet Uniti.

## REPORTS

Danish Institute of Human Rights/Fundamental Rights Agency (2009); The social situation concerning homophobia and discrimination

## RAPPORTI

Danish Institute of Human Rights/Fundamental Rights Agency (2009); The social situation

on grounds of sexual orientation in Malta, available at: [http://www.fra.europa.eu/fraWebsite/attachments/FRA-hdgso-part2-NR\\_MT.pdf](http://www.fra.europa.eu/fraWebsite/attachments/FRA-hdgso-part2-NR_MT.pdf).

European Network Against Racism's Shadow Reports on Malta 2008 available at [www.enar-eu.org/malta](http://www.enar-eu.org/malta).

Malta Gay Rights Movement (2008), LGBT Discrimination in Malta: A survey on sexual orientation and gender identity discrimination against lesbian, gay, bisexual and transgender persons in Malta, 2006 – 2008 (unpublished).

NCPE (2006). 'Facilitating Equality Through Education' (November 2006), available at: <http://www.equality.gov.mt/filebank/documents/facilitating%20equality%20through%20education%202006.pdf>.

People for Change Foundation (2010) Note on Race and Ethnicity. Available online at [www.pfcmalta.org/esos/noterace.pdf](http://www.pfcmalta.org/esos/noterace.pdf).

## STATISTICS AND SURVEYS

EU Fundamental Rights Agency (2009) EU-MIDIS European Union Minorities and Discrimination Survey available at: <http://fra.europa.eu/>

concerning homophobia and discrimination on grounds of sexual orientation in Malta, accessibbli minn: [http://www.fra.europa.eu/fraWebsite/attachments/FRA-hdgso-part2-NR\\_MT.pdf](http://www.fra.europa.eu/fraWebsite/attachments/FRA-hdgso-part2-NR_MT.pdf).

Ix-Shadow Reports tan-Netwerk Ewropew Kontra r-Razziżmu dwar Malta tal-2008 aċċessibbli minn [www.enar-eu.org/malta](http://www.enar-eu.org/malta).

Malta Gay Rights Movement (2008), LGBT Discrimination in Malta: A survey on sexual orientation and gender identity discrimination against lesbian, gay, bisexual and transgender persons in Malta, 2006 – 2008 (mhux pubblikat).

NCPE (2006). 'Niffacilitaw l-Ugwaljanza Permezz ta' l-Edukazzjoni' (Novembru 2006), aċċessibbli minn: <http://www.equality.gov.mt/filebank/documents/facilitating%20equality%20through%20education%202006.pdf>.

People for Change Foundation (2010) Note on Race and Ethnicity. Aċċessibbli *online* minn [www.pfcmalta.org/esos/noterace.pdf](http://www.pfcmalta.org/esos/noterace.pdf).

## STATISTIKA U SONDAĠĠI

Aġenzija tal-Unjoni Ewropea għad-Drittijiet Fundamentali (2009) EU-MIDIS *European Union Minorities and Discrimination Survey* aċċessibbli

[fraWebsite/attachments/eumidis\\_mainreport\\_conference-edition\\_en\\_.pdf](http://fra.europa.eu/fraWebsite/attachments/eumidis_mainreport_conference-edition_en_.pdf).

minn: [http://fra.europa.eu/fraWebsite/attachments/eumidis\\_mainreport\\_conference-edition\\_en\\_.pdf](http://fra.europa.eu/fraWebsite/attachments/eumidis_mainreport_conference-edition_en_.pdf).

European Commission (2008) Special Eurobarometer 296: Discrimination in the European Union: Perceptions, Experiences and Attitudes. Available online at [http://ec.europa.eu/public\\_opinion/archives/ebs/ebs\\_296\\_en.pdf](http://ec.europa.eu/public_opinion/archives/ebs/ebs_296_en.pdf).

Eurobarometer Speċjali 296 tal-Kummissjoni Ewropea (2008): Diskriminazzjoni fl-Unjoni Ewropea: Perċezzjonijiet, Esperjenzi u Attitudnijiet. Accessibbli *online* minn [http://ec.europa.eu/public\\_opinion/archives/ebs/ebs\\_296\\_en.pdf](http://ec.europa.eu/public_opinion/archives/ebs/ebs_296_en.pdf).

European Commission (2009) Standard Eurobarometer 71. Available online at [http://ec.europa.eu/public\\_opinion/archives/eb/eb71/eb71\\_en.htm](http://ec.europa.eu/public_opinion/archives/eb/eb71/eb71_en.htm).

Eurobarometer Speċjali 71 tal-Kummissjoni Ewropea (2009). Accessibbli *online* minn [http://ec.europa.eu/public\\_opinion/archives/eb/eb71/eb71\\_en.htm](http://ec.europa.eu/public_opinion/archives/eb/eb71/eb71_en.htm).

European Commission Special Eurobarometer 317: Discrimination in the EU in 2009, available at [http://ec.europa.eu/public\\_opinion/archives/ebs/ebs\\_317\\_en.pdf](http://ec.europa.eu/public_opinion/archives/ebs/ebs_317_en.pdf).

Eurobarometer Speċjali 317 tal-Kummissjoni Ewropea: Diskriminazzjoni fl-UE fl-2009, accessibbli minn [http://ec.europa.eu/public\\_opinion/archives/ebs/ebs\\_317\\_en.pdf](http://ec.europa.eu/public_opinion/archives/ebs/ebs_317_en.pdf).

European Commission, Eurobarometer: Discrimination in the European Union 2008 Results for Malta.

Eurobarometer tal-Kummissjoni Ewropea: Diskriminazzjoni fl-Unjoni Ewropea 2008 Riżultati għal Malta.

Ministry of Justice and Home Affairs (2010) Statistical Information published by the Office of the Refugee Commissioner in February 2010. Available online at [http://www.mjha.gov.mt/MediaCenter/PDFs/3\\_Statistical%20Information.pdf](http://www.mjha.gov.mt/MediaCenter/PDFs/3_Statistical%20Information.pdf).

Ministeru tal-Ġustizzja u l-Intern (2010) Informazzjoni Statistika ppubblikata mill-Uffiċċju tal-Kummissarju tar-Refuġjati fi Frar 2010. Accessibbli *online* minn [http://www.mjha.gov.mt/MediaCenter/PDFs/3\\_Statistical%20Information.pdf](http://www.mjha.gov.mt/MediaCenter/PDFs/3_Statistical%20Information.pdf).

National Statistics Office - Malta (2010), Demographic Review 2009, NSO Valletta

Uffiċċju Nazzjonali tal-Istatistika - Malta (2010), *Demographic Review 2009*, NSO Valletta

**APPENDIX 1: BOOKS AND RESOURCES TO BE USED IN THE CLASSROOM AND BEYOND**

Tibbitts, F., and Keen, E., (1999). *Adapting Lessons for Different Learners*. Cambridge.

United States Agency for International Development, (2009). *Doorways I: Student Training Manual on School-Related Gender-Based Violence Prevention and Response*. Doorways II and III also available.

Tibbitts, F., (2002). *Emerging Models of Human Rights Education*, Washington D.C.

EU FRA, (2010). *Excursion to the past-teaching for the future: Handbook for teachers*. Vienna.

Tibbitts, F., (2010). *Human Rights Education Core Competencies*.

Euro-Mediterranean Human Rights Network (2003). *Human Rights Education: A background paper*. Copenhagen.

Northern Ireland Human Rights Commission, (2008). *Inspiring practice: Resources, tools and activities for human rights education*. Belfast.

Sinclair, M., et al, (2008). *Learning to live*

**APPENDIČI 1: KOTBA U RIŽORSI LI GĦANDHOM JINTUŻAW FIL-KLASSI U LIL HINN**

Tibbitts, F., and Keen, E., (1999). *Adapting Lessons for Different Learners*. Cambridge.

United States Agency for International Development, (2009). *Doorways I: Student Training Manual on School-Related Gender-Based Violence Prevention and Response*. Doorways II u III aċċessibli wkoll.

Tibbitts, F., (2002). *Emerging Models of Human Rights Education*, Washington D.C.

EU FRA, (2010). *Excursion to the past-teaching for the future: Handbook for teachers*. Vienna.

Tibbitts, F., (2010). *Human Rights Education Core Competencies*.

Euro-Mediterranean Human Rights Network (2003). *Human Rights Education: A background paper*. Copenhagen.

Northern Ireland Human Rights Commission, (2008). *Inspiring practice: Resources, tools and activities for human rights education*. Belfast.

Sinclair, M., et al, (2008). *Learning to live*

together. Design, monitoring and evaluation of education for life skills, citizenship, peace and human rights.

Rowe, D., Ross, W., Huddleston, T., (2009). Materials to explore issues of intercultural understanding and community cohesion for ages 11-18: Teachers' notes. London.

Moeller, K., Ritchie, S., Wiese, B., (2007). No Name-Calling Week: Elementary Lesson Plans.

Elbers, F., (2008). Resources for Human Rights Education in the Euro-Mediterranean Region: A practical introduction to methodologies in non-formal education. Copenhagen.

Farell, E., Seipp, K., (2008). The Road to Peace: A Teaching Guide on Local and Global Transitional Justice. Minneapolis.

Gay, Lesbian and Straight Education Network, (2009). The Safe Space Kit: Guide to Being an Ally to LGBT Students. New York.

Centre for Human Rights and Rehabilitation et al, (2005). Train-the-Trainer Manual: Civic Education and Community Mobilization.

together. Design, monitoring and evaluation of education for life skills, citizenship, peace and human rights.

Rowe, D., Ross, W., Huddleston, T., (2009). Materials to explore issues of intercultural understanding and community cohesion for ages 11-18: Teachers' notes. London.

Moeller, K., Ritchie, S., Wiese, B., (2007). No Name-Calling Week: Elementary Lesson Plans.

Elbers, F., (2008). Resources for Human Rights Education in the Euro-Mediterranean Region: A practical introduction to methodologies in non-formal education. Copenhagen.

Farell, E., Seipp, K., (2008). The Road to Peace: A Teaching Guide on Local and Global Transitional Justice. Minneapolis.

Gay, Lesbian and Straight Education Network, (2009). The Safe Space Kit: Guide to Being an Ally to LGBT Students. New York.

Centre for Human Rights and Rehabilitation et al, (2005). Train-the-Trainer Manual: Civic Education and Community Mobilization.

Tibbits, F., (2005). Transformative Learning and Human Rights Education: Taking a Closer Look. London.

Flowers, N., (2003). What is Human Rights Education?. Hamburg.

Tibbits, F., (2005). Transformative Learning and Human Rights Education: Taking a Closer Look. London.

Flowers, N., (2003). What is Human Rights Education?. Hamburg.

**APPENDIX 2: UNPUBLISHED  
DISSERTATIONS COMPLETED AT THE  
UNIVERSITY OF MALTA ON DIVERSITY AND  
INCLUSION IN EDUCATION**

Borg, M. (2009) How do mainstream primary school children without disabilities perceive the inclusion of peers with disabilities? (Unpublished M.A Education Dissertation). University of Malta.

Catania, M. and Vassallo, C. (2007) The INCO's (Inclusion Coordinator) contribution in the school community: a comparative study. (Unpublished B.ED.(HONS) Dissertation). University of Malta.

Chircop, R. and Kind, M. (2005) Multiethnicity and education. (Unpublished B.ED.(HONS) Dissertation). University of Malta.

Cremona, M. A. (2004) Celebrating Diversity: Preparing students for inclusion through PSD. (Unpublished B.ED.(HONS) Dissertation). University of Malta.

Cutajar, F. (2007) How teachers adapt teaching and learning to respond to student diversity in the primary classroom. (Unpublished B.ED.(HONS) Dissertation). University of Malta.

**APPENDIĊI 2: DISSERTAZZJONIJIET MHUX  
PUBBLIKATI LI SARU FL-UNIVERSITÀ TA'  
MALTA DWAR ID-DIVERSITÀ U L-INKLUŻJONI  
FL-EDUKAZZJONI**

Borg, M. (2009) How do mainstream primary school children without disabilities perceive the inclusion of peers with disabilities? (Dissertazzjoni mhux pubblikata tal-M.A Education). Università ta' Malta.

Catania, M. and Vassallo, C. (2007) The INCO's (Inclusion Coordinator) contribution in the school community: a comparative study. (Disertazzjoni mhux pubblikata tal-B. ED.(HONS)). Università ta' Malta.

Chircop, R. and Kind, M. (2005) Multiethnicity and education. (Disertazzjoni mhux pubblikata tal-B.ED.(HONS)) Università ta' Malta.

Cremona, M. A. (2004) Celebrating Diversity: Preparing students for inclusion through PSD. (Disertazzjoni mhux pubblikata tal-B. ED.(HONS)). Università ta' Malta.

Cutajar, F. (2007) How teachers adapt teaching and learning to respond to student diversity in the primary classroom. (Dissertazzjoni mhux pubblikata tal-B.ED.(HONS)). Università ta' Malta.

Frendo, V. (2005) Children's rights and cultural diversity in the school : a focus on the integration of non-Maltese speaking children in the primary classroom. (Unpublished M.A. Education Dissertation). University of Malta.

Gauci, D. and Tabone, P. (2002) Principles of inclusion in action : evaluating how the principle of inclusion can be adapted in primary schools (Year 1, Maltese lessons). (Unpublished B.ED.(HONS) Dissertation). University of Malta.

Mamo, D. (2008) The inclusion of intellectually and/or physically challenged pupil during the physical education lesson : a case study. (Unpublished B.ED.(HONS) Dissertation). University of Malta.

Mallia Borg, F. (2007) Developing inclusive practices in a secondary school: challenges and opportunities for responding to the diversity of students' needs. (Unpublished M.ED Dissertation). University of Malta.

Scicluna, M. and Vella, G. (2007) Inclusion moving beyond learning. (Unpublished DEAM Dissertation). University of Malta.

Frendo, V. (2005) Children's rights and cultural diversity in the school : a focus on the integration of non-Maltese speaking children in the primary classroom. (Dissertazzjoni mhux pubblikata ta'-M. A. Education). Università ta' Malta.

Gauci, D. and Tabone, P. (2002) Principles of inclusion in action : evaluating how the principle of inclusion can be adapted in primary schools (Year 1, Maltese lessons). (Dissertazzjoni mhux pubblikata ta'-B. ED.(HONS)). Università ta' Malta.

Mamo, D. (2008) The inclusion of intellectually and/or physically challenged pupil during the physical education lesson : a case study. (Dissertazzjoni mhux pubblikata ta'-B. ED.(HONS)). Università ta' Malta.

Mallia Borg, F. (2007) Developing inclusive practices in a secondary school: challenges and opportunities for responding to the diversity of students' needs. (Dissertazzjoni mhux pubblikata ta'-M.ED). Università ta' Malta.

Scicluna, M. and Vella, G. (2007) Inclusion moving beyond learning. (Dissertazzjoni mhux pubblikata ta'-DEAM). Università ta' Malta.



### APPENDIX 3 : USEFUL WEBSITES

ACCEPT	<a href="http://www.accept-romania.ro">www.accept-romania.ro</a>
Amnesty International	<a href="http://www.ai.org">www.ai.org</a>
Center for Women's Global Leadership	<a href="http://www.cwgl.rutgers.edu">www.cwgl.rutgers.edu</a>
Council of Europe	<a href="http://www.coe.int">www.coe.int</a>
Curriculum Project	<a href="http://curriculumproject.org">http://curriculumproject.org</a>
DEMOS	<a href="http://www.demos-center.ru">www.demos-center.ru</a>
Disability Rights Promotion International	<a href="http://www.yorku.ca/~drpi/">www.yorku.ca/~drpi/</a>
Disabled Peoples International	<a href="http://www.dpi.org">www.dpi.org</a>
Equality and Human Rights Commission	<a href="http://www.equalityhumanrights.com">www.equalityhumanrights.com</a>
Equality Network	<a href="http://www.equality-network.org">www.equality-network.org</a>
European Parliament Intergroup on Gay and Lesbian Rights	<a href="http://www.gayandlesbianrightsintergroup.org">www.gayandlesbianrightsintergroup.org</a>
Forced Migration Online	<a href="http://www.forcedmigration.org">www.forcedmigration.org</a>
Gay, Lesbian and Straight Education Network	<a href="http://www.glsen.org">www.glsen.org</a>
Human Development Center	<a href="http://www.hd-center.net/">www.hd-center.net/</a>
Human Rights Watch	<a href="http://www.hrw.org/">www.hrw.org/</a>
International Helsinki Federation for Human Rights	<a href="http://www.ihf-hr.org">www.ihf-hr.org</a>
International Lesbian and Gay Association	<a href="http://www.itga.org">www.itga.org</a>
International Organization for Migration	<a href="http://www.iom.int">www.iom.int</a>
Jesuit Refugee Service	<a href="http://www.jrs.net">www.jrs.net</a>
Mediterranean Institute of Gender Studies	<a href="http://www.medinstgenderstudies.org">www.medinstgenderstudies.org</a>
Minority Rights Group International	<a href="http://www.minorityrights.org">www.minorityrights.org</a>
UN High Commissioner for Human Rights	<a href="http://www.unhcr.ch">www.unhcr.ch</a>
Organization for Security and Cooperation in Europe	<a href="http://www.osce.org">www.osce.org</a>
Refugees International	<a href="http://www.refugeesinternational.org">www.refugeesinternational.org</a>
UN High Commissioner for Human Rights	<a href="http://www.ohchr.org">www.ohchr.org</a>
UNIFEM	<a href="http://www.unifem.org">www.unifem.org</a>

### APPENDIĊI 3 : SITI-ELETTRONICI UTLI

ACCEPT	<a href="http://www.accept-romania.ro">www.accept-romania.ro</a>
Amnesty International	<a href="http://www.ai.org">www.ai.org</a>
Center for Women's Global Leadership	<a href="http://www.cwgl.rutgers.edu">www.cwgl.rutgers.edu</a>
Kunsill tal-Ewropea	<a href="http://www.coe.int">www.coe.int</a>
Curriculum Project	<a href="http://curriculumproject.org">http://curriculumproject.org</a>
DEMOS	<a href="http://www.demos-center.ru">www.demos-center.ru</a>
Disability Rights Promotion International	<a href="http://www.yorku.ca/~drpi/">www.yorku.ca/~drpi/</a>
Disabled Peoples International	<a href="http://www.dpi.org">www.dpi.org</a>
Equality and Human Rights Commission	<a href="http://www.equalityhumanrights.com">www.equalityhumanrights.com</a>
Equality Network	<a href="http://www.equality-network.org">www.equality-network.org</a>
European Parliament Intergroup on Gay and Lesbian Rights	<a href="http://www.gayandlesbianrightsintergroup.org">www.gayandlesbianrightsintergroup.org</a>
Forced Migration Online	<a href="http://www.forcedmigration.org">www.forcedmigration.org</a>
Gay, Lesbian and Straight Education Network	<a href="http://www.glsen.org">www.glsen.org</a>
Human Development Center	<a href="http://www.hd-center.net/">www.hd-center.net/</a>
Human Rights Watch	<a href="http://www.hrw.org/">www.hrw.org/</a>
International Helsinki Federation for Human Rights	<a href="http://www.ihf-hr.org">www.ihf-hr.org</a>
International Lesbian and Gay Association	<a href="http://www.ilga.org">www.ilga.org</a>
International Organization for Migration	<a href="http://www.iom.int">www.iom.int</a>
Servizz tal-Gizwiti mar-Refugjati	<a href="http://www.jrs.net">www.jrs.net</a>
Mediterranean Institute of Gender Studies	<a href="http://www.medinstgenderstudies.org">www.medinstgenderstudies.org</a>
Minority Rights Group International	<a href="http://www.minorityrights.org">www.minorityrights.org</a>
Kummissarju Għoli tan-Nazzjonijiet Uniti għad-Drittijiet tal-Bniedem	<a href="http://www.unhcr.ch">www.unhcr.ch</a>
Organizzazzjoni għas-Sigurtà u l-Kooperazzjoni fl-Ewropa	<a href="http://www.osce.org">www.osce.org</a>
Refugees International	<a href="http://www.refugeesinternational.org">www.refugeesinternational.org</a>
Kummissarju Għoli tan-Nazzjonijiet Uniti għad-Drittijiet tal-Bniedem	<a href="http://www.ohchr.org">www.ohchr.org</a>
UNIFEM	<a href="http://www.unifem.org">www.unifem.org</a>

## APPENDIX 4:

### OUTLINE OF THE NMC

Foreward by the Minister

Message Director General Education

Message Director curriculum

Message President Malta union of Teachers

Message President Association of Schools

Councils

Preamble

Background to the review process

The legal framework of the Maltese NMC

The process of curriculum review

Recognizing the challenges

The educational response to the cultural social  
and economic challenges

Values and Socialization

Holistic development

Lifelong Education

Global Perspective

The World of Work

The Curricular Principles

- 1 Quality Education for all.
- 2 Respect for diversity.
- 3 Stimulation of analytical critical and creative thinking skills.
- 4 Education relevant for life.
- 5 Stable learning environment.
- 6 Nurturing commitment.

## APPENDIĊI 4:

### DESKRIZZJONI QASIRA TAL-NMC

Daħla mill-Ministru

Messaġġ mid-Direttur Ġenerali tal-Edukazzjoni

Messaġġ mid-Direttur tal-Kurrikulu

Messaġġ mill-President tal-Malta Union of Teachers

Messaġġ mill-President tal-Assocjazzjoni

Kunsilli tal-Iskejjel

Preambolu

L-isfond għall-proċess tar-reviżjoni

Il-qafas legali għall-NMC ta' Malta

Il-proċess tar-reviżjoni tal-kurrikulu

Rikonoxximent tal-isfidi

Ir-rispons edukattiv għall-isfidi kulturali, soċjali  
u ekonomiċi

Valuri u Soċjalizzazzjoni

Żvilupp Olistiku

Edukazzjoni ta' matul il-Ħajja

Perspettiva Globali

Id-Dinja tax-Xogħol

Il-Principji Kurrikulari

- 1 Edukazzjoni ta' Kwalità għal Kulhadd.
- 2 Rispett tad-Diversità.
- 3 Stimulazzjoni tal-Ħila Kritika u Kreattiva.
- 4 Edukazzjoni Rilevanti għall-Ħajja.
- 5 Stabbiltà fl-Ambjent tat-Tagħlim.
- 6 Trawwim ta' Impenn.
- 7 Edukazzjoni Olistika.

- |  |  |
|--|--|
| 7 Holistic education.                                  | 8 Edukazzjoni Inklussiva.                                  |
| 8 Inclusive education.                                 | 9 Assessjar aktar formattiv.                               |
| 9 A more formative assessment.                         | 10 Tisħiħ tal-bilingwiżmu fl-iskejjet.                     |
| 10 The strengthening of bilingualism in schools.       | 11 Ugwaljanza bejn is-Sessi.                               |
| 11 Gender Equality.                                    | 12 Vokazzjoni u Kompetenza.                                |
| 12 Vocation and Competence.                            | 13 L-importanza tat-tagħlim tal-ambjent.                   |
| 13 The importance of learning environment.             | 14 Tkattir fil-partecipazzjoni tal-iżvilupp fil-kurrikulu. |
| 14 Increasing participation in curriculum development. | 15 Deċentralizzazzjoni u Identità.                         |
| 15 Decentralization and Identity.                      |  |

#### Educational Objectives

- 1 Self Awareness and the development of a system of ethical and moral values.
- 2 The development of citizens and the democratic environment.
- 3 Developing a sense of identity through creative expression.
- 4 Religious education.
- 5 Strengthening of gender equality.
- 6 Education on human sexuality.
- 7 Preparing educated consumers.
- 8 Media Education.
- 9 Effective and Productive participation in the world of work.
- 10 Education for Leisure.
- 11 Wise choices in the field of health.
- 12 Greater awareness of the role of science and technology in everyday life.
- 13 Competence in communication.
- 14 Preparation for change.

#### Għanijiet Edukattivi

- 1 Għarfien Personali u l-iżvilupp ta' sistema ta' valuri etiċi u morali.
- 2 Żvilupp ta' ċittadini u l-ambjent demokratiku.
- 3 Żvilupp ta' sens ta' identità marbut mal-espressjoni kreattiva.
- 4 Edukazzjoni reliġjuża.
- 5 Tisħiħ tal-ugwaljanza bejn is-sessi.
- 6 Edukazzjoni dwar is-sesswalità umana.
- 7 It-trawwim ta' konsumaturi edukati.
- 8 Edukazzjoni dwar il-Media.
- 9 Partecipazzjoni Produttiva u Effettiva fid-dinja tax-xogħol.
- 10 Edukazzjoni għall-Hin liberu.
- 11 Għażliet Għaqdin fil-Qasam tas-Saħħa.
- 12 Għarfien akbar ta' sehem ix-xjenza u t-teknoloġija fil-ħajja ta' kuljum.
- 13 Kompetenza fil-komunikazzjoni.
- 14 Preparazzjoni għal bidla.

The different levels of the educational system

- 1 Early childhood education.
- 2 Intellectual development.
- 3 Socio-emotional development.
- 4 Physical development.
- 5 Moral development.
- 6 The development of a sense of aesthetics and creativity.
- 7 Effective tools to facilitate the holistic development of children.

Primary education

- Learning a repertoire of skills.
- Strengthening of personal and social education.
- Development of enhanced skills and knowledge and attitudes linked to the basic subjects.
- Fulfilling principle of diversity.
- Linking summative and formative forms of assessment.
- Implementing a policy of bilingualism.
- The teaching of religion.
- Parent education programmes.

Secondary education

- Strengthening and refinement of the skills developed at primary level.
- Strengthening of Personal and Social Education.
- Implementation of the broad aims within the curriculum content.

Il-livelli differenti tas-sistema edukattiva

- 1 L-edukazzjoni bikrija
- 2 Żvilupp intellettwal.
- 3 Żvilupp soċjo-emozzjonali.
- 4 Żvilupp fiżiku.
- 5 Żvilupp morali.
- 6 L-iżvilupp ta' sens ta' estetika u kreattività.
- 7 Għodod effettivi li tassew jiffacilitaw l-iżvilupp olistiku tat-tfal.

L-Edukazzjoni primarja

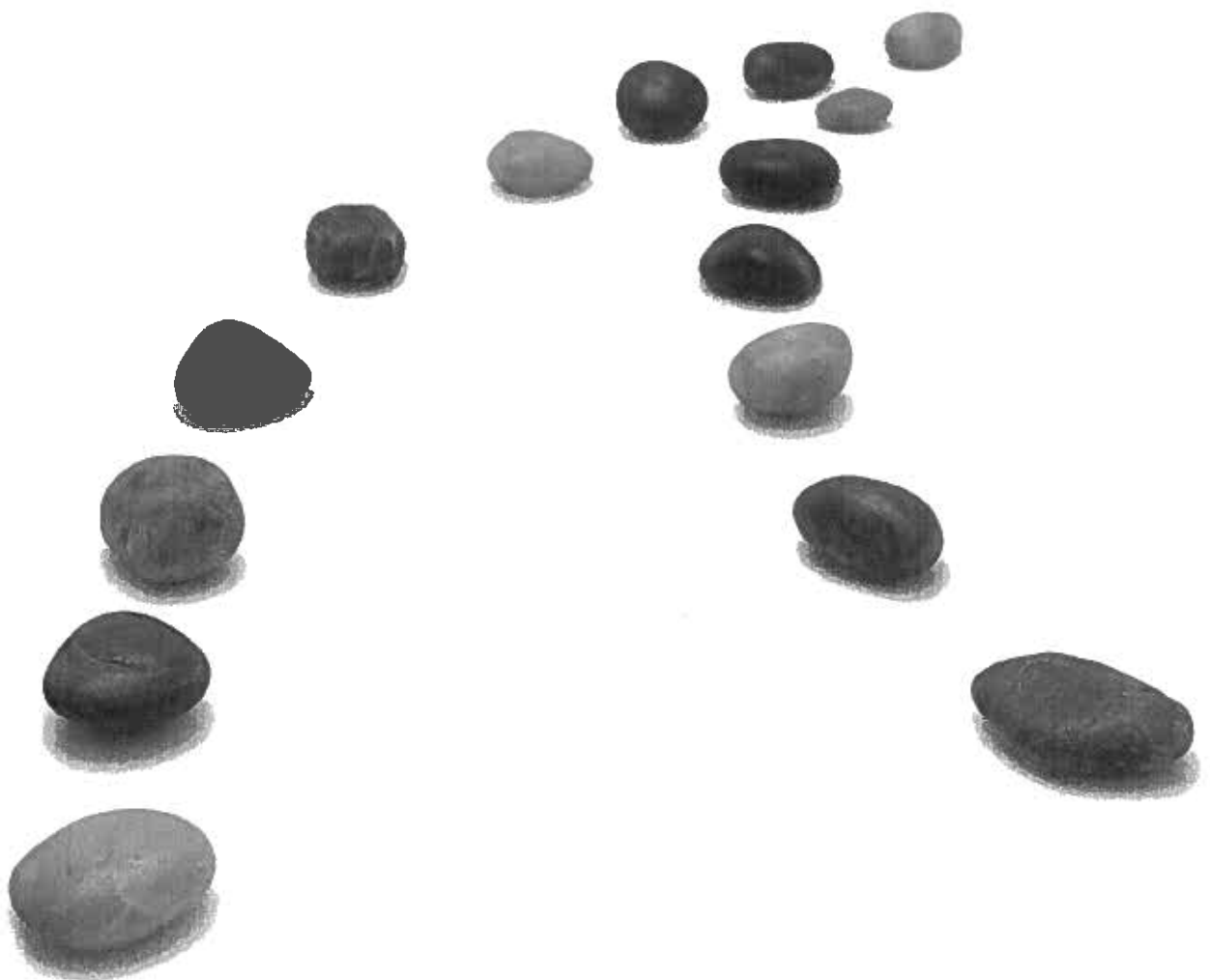
- Tagħlim ta' ħiliet ta' kull xorta.
- Tishih tal-edukazzjoni personali u soċjali.
- Żvilupp ta' aktar ħila, għarfien u attitudnijiet pożittivi marbuta mas-suġġetti bażiċi.
- Twettiq tal-principju ta' edukazzjoni għad-diversità.
- Assessjar summattiv miżżewweġ ma'dak formattiv.
- Twettiq ta' politika ta' bilingwizmu.
- Tagħlim tar-religjon.
- Programm edukattiv għall-ġenituri.

L-Edukazzjoni sekondarja

- Tishih u rfinar tal-ħiliet żviluppatti fil-livell primarju.
- Tishih tal-Edukazzjoni Personali u Soċjali.
- Twettiq tal-għanijiet ġenerali fil-kuntest tas-suġġetti mgħallma.

Development of enhanced skills  
and knowledge and attitudes  
linked to the basic subjects

Żvilupp ta'aktar ħila, għarfien  
u attitudnijiet pożittivi marbuta  
mas-sugġetti bażiċi



- Implementing a policy for language teaching.
- Adopting summative and formative forms of assessment.
- The development of projects revolving around themes.
- The teaching of religion.
- Strengthening of emotional development.
- Strengthening parent participation.
- Schools and the interpretation of the curriculum.
- The school as a community centre.
- Twettiq ta' politika ta' tagħlim tal-lingwi.
- Assessjar summattiv imżewweġ ma' dak formattiv.
- Żvilupp ta' proġetti marbuta ma' temi.
- Tagħlim tar-religjon.
- Tisħiħ tal-iżvilupp emozzjonali.
- Tisħiħ tal-partecipazzjoni tal-ġenituri.
- L-iskejjel u l-interpretazzjoni tal-kurrikulu.
- L-iskola bħala centru komunitarju.

Konklużjoni.

Conclusion.







