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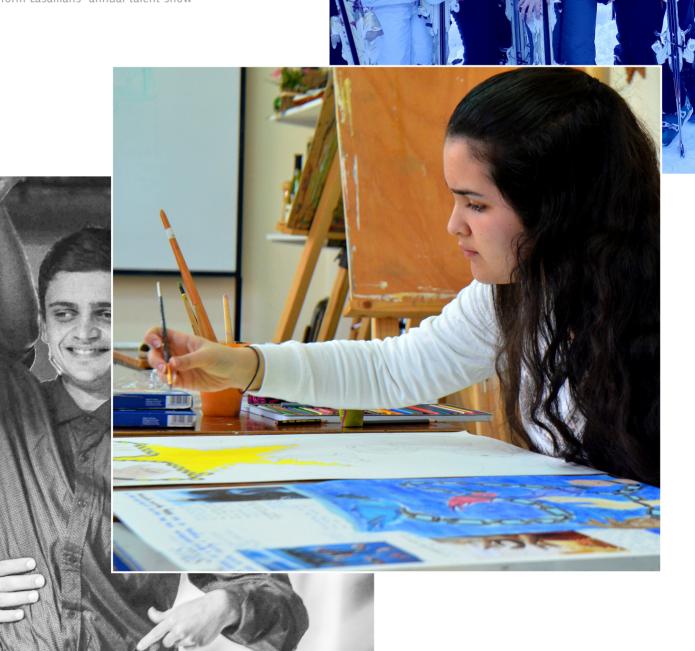
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LASALLIAN NIGHTS

Sixth form Lasallians' annual talent show





Any biographical aspects you would like to share with Haoli readers?

My biography can be divided in 2 parts: the French one and the Maltese one. Born in the western suburb of Paris, I was lucky to always lived in a green environment. My husband had an offshore company in Malta. I followed him and settled in Mtahleb. The first years were difficult because of the language barrier (my English was basic), the remote location and the cultural change. After moving many times St Julian's has become the hometown I like.

In today's consumeristic society, do you think languages are still important? Why should one choose to study French?

In this age of globalisation there is no doubt that although the English language has become the global language in that it is used internationally in trading, diplomacy, technology, amongst other areas, I am convinced foreign languages, French included, remain essential. It is important to keep in mind that French is the sixth most spoken language by almost 300 million francophones in the world and is also an important working language within the EU institutions and UNESCO for instance.

How do describe your experience as a teacher of French at De La Salle College? Any particular moments you'll never forget?

This new profession made me realise many aspects of my personality and the changes

it created: an eye-opener on positive and negative aspects of both countries. I have always enjoyed sharing my mother tongue, my culture, the French paradoxes and the discovery of my country. I will never forget all the trips I organised. The most special rewards come from former students whom I meet and they still mention the good time they had in Paris or skiing. As well as the thanks when we came back to Malta.

What is the last book you read? Reactions to it?

Except the news I mainly read in French. The book I am reading from Gilbert Sinoue called *Inch*

Allah Le souffle du jasmin talks about 4 families from Iraq, Palestine, Egypt and Israel and the indirect implication of the English and French in their lives during the 20th century. How foreign affairs and politics can ruin people's lives and relationships.

What are your pastimes/free time activities?

As I consider we don't only have a brain but a body as well, I practise sport regularly: fitness class and at the weekend after yoga I play golf, a time-consuming game as it takes 4 hours to play 18 holes. I enjoy the challenge during

competitions and the greenery. Once a year I go skiing with my son for a week. I like to attend cultural events too and I am a cinemagoer. There are French and Spanish movies free of charge at St James Cavalier!

What's next on your bucket list?

Keeping an enjoyable life as much as possible, travelling (many trips planned to meet up friends) and may be restarting cooking for my friends. I must invite them again at home for a good meal!



CHINA'S TREASURE SHIP VOYAGES

(1405-1433)

Stephen Cachia teaches
Information Technology at De
La Salle College Sixth Form.

On 11th July 1405, more than 300 Chinese ships manning more than 20,000 sailors, officials, interpreters, physicians, soldiers and military commanders, set sail from the harbour of Liujiagang, on China's Eastern coast. This harbour, now silted up, lies not far from the cities of Nanjing and Shanghai in the Yangzi river delta. The fleet first made for China's southern coast, probably reaching the harbour of Changle in Fujian province in late August or early September.

As autumn approached, the ships took advantage of the trade winds which start to blow south from the rapidly cooling Asian landmass towards the warm Pacific Ocean. These winds propelled them towards South East Asia and the islands of Indonesia, which they reached in a few

months. There they visited local kings, bestowing them with gifts and receiving tributes and envoys which they would eventually take back to China.

From Java (which they called Chaowa) they turned westwards and making use of the prevalent winds (which blow mostly west during winter in the Northern Indian Ocean), proceeded across the open Indian Ocean to Sri Lanka where they would remain for a few weeks. Then they sailed further west to India's prosperous cities of Quilon, Cochin and Calicut. From India, the Chinese ships turned back to China which they reached on 2nd October 1407, more than 2 years after their departure.

This huge fleet of Chinese ships included massive ships known as treasure ships more than 125 metres in length (similar in size to modern-day cruise liners and many times larger than those of Christopher Columbus), equine ships carrying horses, tributes and tools, warships, supply ships, patrol boats and water tankers. The treasure ships were laden with all kinds of silks, ceramics, jewellery, lacquerware and other gifts which represented some of China's highest quality products at the time.

The commander of the expedition was the eunuch and military commander Zheng He, a close confidante of the Ming Emperor, Yongle. It was he, Yongle, the son of the founder of the Ming dynasty, who had ordered this voyage to the Indian Ocean, known to the Chinese as the "Western Ocean". After 1407, Yongle would dispatch five more voyages across the Western Ocean, while one last voyage

would be ordered in 1431 by Yongle's grandson the Xuande Emperor, mainly to return the foreign envoys home. From records left in the imperial archives of China as well as books written by officials who had accompanied Zheng He, it is known that during the fourth, fifth, sixth and seventh voyages, the Chinese reached the Persian city of Hormuz, the coasts of Arabia, the Red Sea and even the Eastern coast of Africa. This is confirmed by archaeological findings of Chinese coins, ceramics and other objects in the Persian Gulf as well as on the Kenyan coast.

The ships always returned to China laden with foreign envoys and "tributes", items offered to the Chinese Imperial Court in recognition of the Emperor's power and authority. expedition even brought back a giraffe (which had been caught in Africa) to the Chinese court. The Chinese, who had never seen a giraffe before, thought the animal to be the mythical gilin, an animal which was an auspicious sign. To them, this was confirmation of the virtue and righteousness of the Yongle Emperor.

During another voyage, the Chinese attacked a Chinese pirate called Chen Zuyi who operated in the waters around Sumatra. Chen Zuyi was captured and taken in chains to Nanjing where he was executed. Chinese soldiers were also involved militarily in Sri Lanka in support of a local ruler against another chief who had usurped the throne and who was not friendly to them.

But why were these voyages launched? Why had the Yongle

Emperor decided to dispatch them? Why did they consist of so many huge ships and so many men, including soldiers? Did the Chinese want to establish new colonies in new lands away from China in the same way that European kingdoms would set up colonies in the New World between the 16th and 19th centuries? And why did they carry so many "treasures"? Were they voyages of discovery akin to those of Christopher Columbus years later? seventy Were the Chinese looking for new trade routes to the prosperous kingdoms of Southern Western Asia, in the same mould that the Portuguese looked for new trade routes to access the spices of the Far East? Or were the Chinese intent on expanding their Empire militarily to the kingdoms of the Indian Ocean?



The Yongle Emperor

Historians have pondered these questions for many years. It seems clear that the voyages were not ones of discovery or exploration, as Chinese ships had already sailed the Indian Ocean and traded with the kingdoms of Southern Asia for many hundreds of years. The Imperial Court even

knew about Western Asia, even though this was distant many thousands of kilometres.

No colonies are recorded as having been established by the Chinese during or following these voyages, and neither is there the slightest evidence of this intention in the writings about the treasure ship voyages. Although the Chinese carried hundreds of soldiers on their ships who were also involved militarily in several places, there was no permanent military occupation. The voyages typically involved the arrival of the ships in a foreign harbour, where Chinese officials would visit the local king, proclaim to him the virtue, good counsel and power of the Ming Emperor and bestow the Emperor's gifts on them. This would then be reciprocated with locally produced tribute in recognition of the Chinese Emperor's authority and the dispatch of envoys to the Chinese Court.

This was not real trade, however. The records about the treasure ship vovages make it clear that China disposed of all that was necessary and had no need of the products of foreign lands. The "tributes" given to the Chinese were merely symbolic diplomatic gestures towards the Emperor and did not represent the start of any official maritime trade between the countries of the Indian Ocean and Ming Imperial China. When the voyages were ended in 1433, many imperial records of the voyages were destroyed by successive emperors so they would never be repeated. An overseas ban was imposed on Chinese traders, forbidding them from trading with foreign traders.

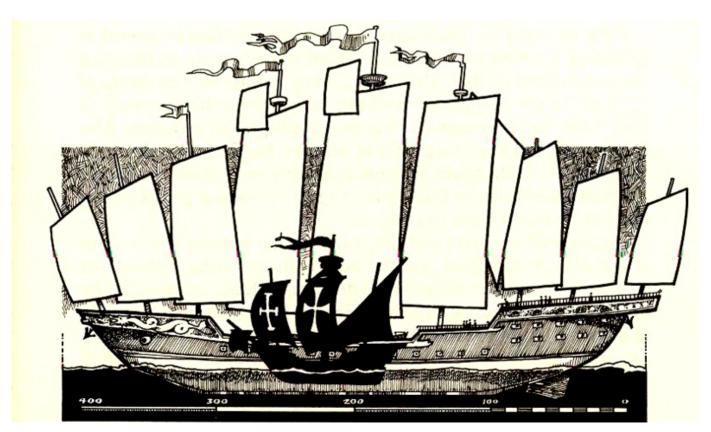
Accordina most modern to historians, the voyages seem likely to have been diplomatic and political in nature. Stone inscriptions left by Zheng He in China and Sri Lanka as well as imperial records make it clear that the voyages were launched to proclaim the Emperor's good advice and virtue. The Chinese Imperial Court attempted, at least for a few decades, to probe and control the alliances of the kingdoms of the Indian Ocean to China, almost certainly to ensure their loyalty. By awing these countries with the enormous size of the treasure ships, a display of military power, and Chinese prosperity, the Yongle Emperor wanted to ensure that these countries remained loyal vassals to China. This was in line with traditional Confucian rhetoric where the Chinese Emperor was considered as the central focus (the "Northern Star") towards and under whom both Chinese

and foreigners orbited as loyal subjects, attracted to the Emperor's virtue and wisdom.

However, there mav have been another, more personal (and sinister) reason why the expeditions were launched. The Yongle Emperor had usurped the throne from his nephew, the Jianwen Emperor, in a bloody civil war just four years before the launch of the voyages. His nephew had disappeared in a fire at the Imperial Palace in Nanjing durina military operations. Therefore, for many Chinese, the Yongle Emperor was not the rightful Emperor, but was simply a murderous usurper. The Yongle Emperor knew about this and conducted several purges of potential critics and opponents.

It is possible that the spectacular voyages were dispatched to awe any remaining critics into submission and to gain the support of thousands of sailors and soldiers who were given employment and a generous income for participating in these expeditions. Although there is no direct evidence for this, the fact that these treasure ship voyages were launched by Yongle himself and were effectively ended after his death, seems to back this argument. Successive Ming emperors in fact viewed the expeditions as useless and expensive ventures.

Whatever the exact reasons for these voyages, their end in 1433 meant the end of China's dominance of the Indian Ocean. Only sixty years later, the Portuguese entered the same ocean after going around the Cape of Good Hope. They soon took over the same routes used by Zheng He and ushered in a new age of European colonialism and imperialism in Asia.



A comparison of the sizes of a treasure ship and Christopher Columbus's Santa Maria.

THE EVOLUTION OF SOCIETY

Duncan Sant teaches
Philosophy at De La Salle
College Sixth Form.

Living in a community has been a common condition for us all. With the exception of a few spiritual hermits or feral children, we are all part of a community. It is generally taken to be a positive aspect of human life, yet individually we can all point out several instances where living within a society has created more stress than happiness. Yet in this day and age, it is virtually impossible to 'not be' within one. The scope of this article is to try and create a possible timeline that maps the origins and possible futures of living in proximity to and interacting with other minds on a daily basis.

Approaching the concept of society with our human mind, we tend to think of families, neighbourhoods, and government among other political constructs. However,

let your mind wander back through the passage of time, reversing not just human evolution but also the Earth's development and all of its lifeforms upon it: phase back through the industrial revolution, to the Iron Age, to the invention of writing, and the creation of the wheel, to the first ancestor of modern homo sapiens around 60,000 years ago and beyond. Before the first great ape appeared around 14 million years ago, before the first ants, bees, dinosaurs have walked about the jungle-like earth, before the first amphibians started adapting to the two terrains of land and water, closer to where the first fungi emerged, slow down on the approximate time between 635 to 541 million years ago: the Ediacaran Period.

Life on Earth during this phase was quite different. The moon

was closer than it is today and thus we had mightier tides and a day counted around 22 hours totalling around 13 months every year. For a time during the early section of the Ediacaran period, there was life in its multicellular structure, yet compared to today, life may seem alien in its form. These creatures looked something like cross between a flat, fleshy segmented worm and fronds, similar to a fern leaf. They grew up to two metres tall and as far as science discovered. thev are precursors animals. Peter Godfrey-Smith in his book Other Minds. highlights these creatures as having a preliminary form of consciousness, yet, they did not have sensory organs to detect their environment around them, but simply glided across water absorbing nutrients as feeders though their membranous body.

This is the point in time in the history of the world which I want to mark as the earliest form of pre-society. Here we find creatures who, for a time, lived together without having any inkling of other life forms such as themselves, because they lacked any capacity for knowledge of their outside world. Predators and prev haven't developed yet, although in time these creatures probably became extinct falling prey to other evolved creatures. However, in this early Ediacaran phase, we find a 'society' where no one is aware of anyone around it. A peaceful, blissfully unaware society.

As the world aged, natural catastrophes decimated life and allowed it to grow in

ways which were very diverse. Nonetheless, around 2 million years ago, with the start of the Stone Age and the emergence of the first hominids to use tools human beings embarked on their historical journey to the eventual Homo Sapiens that we are today.

Many philosophers tried to speculate rationally on why did we bother with conditioning ourselves to living in a society when we were entirely free beforehand. The two most prominent philosophers that try to tackle the origin of society are both found in 17th Century England. Both thinkers sought to understand the basic nature of the human as a social animal and how those characteristics led to the forming of a society.

These notable philosophers Hobbes named Thomas (1588-1679) and John Locke (1632 - 1704)developed between them a spectrum of what might have been the cause or the need to have some form of, what is called, a 'Social Contract'. This concept captures the moment a people decide to form a society together and construct a form of government to manage themselves under it. It can be said that the Social Contract marks the birth of the first form of ruling based on reason rather than simple, brutish, and oppressive force. Any animal can use savagery and strength over another and coerce it under control, but the human is armed with less claws and fangs and more intellect and a potential for wisdom. Reason, many philosophers insisted, is our true unique mark, and by

employing reason, we moved away from what is known as the State of Nature into Civil Society. The State of Nature is a conceptual time wherein humans were barely distinguishable from animals in their lifestyle. Humans lived to survive, possibly in a nomadic fashion. Owning no possessions, at least no more than they can carry, they interacted with nature as a chimpanzee or a bear would.

Thomas Hobbes in his powerful book called Leviathan, gave us his rational explanation of this shift into civil society. For Hobbes, human nature, descending directly from animals, is inherently egoistic. He insisted that before we created a government to manage us, we were a very anarchic species, wherein our main drives were Appetite towards things we liked and Aversion towards things that harm us. It was a solitary, nasty, brutish, and short life. However, being driven by the will to survive, and the constant fear of death motivated us to think about civilising our way of life. He believed that our capacity for reason allowed us to recognise the basic premise for society: 'Seek peace and follow it'.

Following a similar trajectory, John Locke tried to speculate on our pre-civil societal situation. However, for Locke, human beings were not given to hostilities but rather we enjoyed a communitarian existence, without a governing body. Locke believed that even in that early stage, humans recognised the value of others of their kind and

sought to have a fellowship where they protect and help each other in their struggle to survive. The introduction of a governing body was eventually needed as a neutral body to settle disputes and conflicts. Additionally, government in Locke's view, was also necessary to protect the lives of the early members of society, along with their freedoms and their possessions.

The scenarios of both Locke and Hobbes are at both ends on a speculative spectrum depicting the origin of civil society. I believe the truth lies somewhere in between. Afterall we all tend to band together to keep each other safe as long as there is a common adversary, especially in smaller communities, be that severe weather, decease or predators. However, in times of peace, people tend to forget the safety of society and as history has shown us, disputes stemming from inequality, political rivalry and economic opportunities have ended in war and genocide.

Consequently, what route will the future society take? It would be naïve to think that all of humanity will be taking a singular direction. However, a possibility of a society that incorporates and encompasses the majority of humanity might be plausible.

If we take a look at the development of technology in the last fifty years or so, the focus was always breaching the limitations of our physical bodies to be able to do things hitherto we only dreamt about.

The advent of the telephone brought about by Antonio Meucci and Alexander Graham Bell dissolved one barrier, that of talking across expanses of land. The internet proceeded to facilitate the remaining barriers and continues to do so today. Video calls becoming aently more standardised way of communication, particularly between friends and family. Coupling such trends with the re-invention of the Virtual Reality augmentations (VR), one can quite literally feel like being transported to the correspondent's physical environment.

Additionally, 2014 in international team of researchers managed to send the words 'Ciao' and 'Hola' from India to France by means of a brain-wave reader converting the brain activity to binary and back to the brain of the recipient. Quite simply, these researchers managed to create the first brain-tobrain communication. Along trajectory, futurists speculate a possibility of a future type of society known as the Hive Mind. The concept of the Hive Mind is a form collective intelligence, wherein people link up their conscious brains together and everyone is constantly do good and be treated linked with everyone else. Within such a society we can share our feelings, memories,

desires and dreams with every other connected citizen. This can be considered the apex of social media, a society where the medium used has thinned enough that the individual brain stops interpreting messages through a screen but uses a direct link of brainto-brain interaction, never to be unheard, unknown or unwatched.

An alternate possibility that similarly might find its precedent in social media is the concept of a social rating within society. An idea quite alarmingly depicted in the episode Nosedive in the Black Mirror series. The central idea within this society is that the citizens give a rating to each other according to their day to day activities and interactions. The higher the rating you gain from your fellow citizens, the more perks you can enjoy in your daily life. From access to higher luxury travel and accommodation to enjoying health care and insurance, a higher social rating allows one to live the high life. However, low rated citizens can find it hard to even own a car, be allowed in certain sectors of the city, and generally have a decent standard of living. At face value, one might agree that it would be a fair society, well, do harm and society will collectively punish you. However, what if someone

is wrongly discredited for criticising the government or someone who has a very high rating and is secretly doing harm? Such a society might sound like an idea from a dystopian story, however, China plans to implement exactly such an idea by 2020, calling it a 'Social Credit System' by the Chinese authorities or 'Algorithmic Governance' by experts.

Naturally, these prospects are troubling at best, yet discussing and analysing what may be the injustices inherent in them essential in order to avoid social calamities and take a better, fairer route. Moreover, philosophers and other thinkers have explored a multitude of possibilities that may shape our future societies, among which are: a workforce completely made up of automatically operating machines, interplanetary societies and societies with prosthetically enhanced social class, to name a few. Nevertheless, the fate of our future might be shaped by something that we have yet to randomly encounter and stumble upon. A fate which will become embedded so essentially with our life that we would have never been able to predict its outcome. Time will tell.



An interview with Kylie Ann Chircop about her interest in and passion for pictorial arts.

When and how did you become interested in Art?

As long as I remember I had always been interested in Art and drawing. When I was younger I used to draw little human figures and I was obsessed with the series named Art Attack. In fact, during primary school my favourite lesson was Arts and craft. Then, in Form 2 I chose Art as an option and it was a great decision as now I am furthering my studies in Art and History of Art at intermediate level.

medium? Why?

Personally, I like to experiment mostly using different media as it helps me to express myself more liberally. I also think that using paint like acrylics or oils makes me connect more to my work and helps me experiment using different textures and easier blending of colours.

Who are your favourite artists and which works do you like most?

There are endless amazing painters worldwide and it is quite difficult to choose but on a personal level I like What is your favourite Vincent van Gogh's paintings as he reflects his emotions

using his dramatic works of Art. He was a turbulent artist and unfortunately he became famous only after his suicide. His work of art I like most is entitled 'Starry Night'. Where contemporary art is concerned, I like Toni Mahfud's drawings and portraits of celebrities as they are extremely realistic and beautiful.

When is the best time for you to draw and paint? Why?

There isn't a particular stated time for me to draw and paint. What counts most for an artist is to have inspiration at that particular time. However, during stressful times I have helps me a lot to relax and their own piece of art. calm myself down.

Did you visit art museums here in Malta and abroad? Why is this important?

Yes, I am usually very interested in visiting art museums and I often get lost in another world when I see such paintings. I have visited some exhibitions mostly in Valletta and I am also planning to visit the newly opened MUŻA soon. gather inspiration from other in fact one has to work quite

Why is Art important in everyday life?

Art helps you express your emotions, relax and create something which is yours. Art isn't just drawing; it's also music and photography among other forms. These artistic espressions can change our moods for the better and help us to express our own inner thoughts. Unfortunately, Visiting museums is quite Art is often underrated here in important as an artist has to Malta or seen as useless when

found myself painting as it artists first in order to create hard to obtain a good grade in this subject.

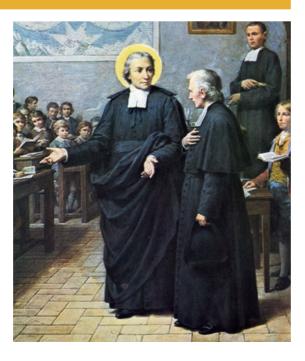
Apart from painting and drawing, are you involved in other creative activities?

Apart from this, I love singing, reading and I am also interested in photography. In fact, I used to sing in the Fgura Parish Church choir for years and now I am part of the sixth form choir which I really enjoy.



THE FOUNDER

St John Baptist de La Salle, founder of the Institute of the Brothers of the Christian Schools and Patron of Christian Teachers



John Baptist de La Salle was born into a world very different from our own. He was the first son of wealthy parents living in France over 300 years ago. Born at Reims, John Baptist de La Salle received the tonsure at age eleven and was named Canon of the Reims Cathedral at sixteen.

Though he had to assume the administration of family affairs after his parents died, he completed his theological studies and was ordained a priest on April 9, 1678. Two years later he received doctorate in Theology. Meanwhile became he tentatively involved with a group of rough and barely literate young men in order to establish schools for poor boys.

At that time a few people lived in luxury, but most of the people were extremely poor: peasants in the country, and slum dwellers in the towns. Only, a few could send their children to school; most children had little hope for the future. Moved by the plight of the poor who seemed so "far from salvation" either in this world or the next, he determined to put his own talents and advanced education at the service of the children "often left to themselves and badly brought up." To be more effective, he abandoned his family home, moved in with the teachers, renounced his position as Canon and his wealth, and so

formed the community that became known as the Brothers of the Christian Schools.

His enterprise met opposition the ecclesiastical authorities who resisted the creation of a new form of religious life, a community of consecrated laymen to conduct gratuitous schools "together and by association."

The educational establishment resented his innovative methods and his insistence on gratuity for all, regardless of whether they could afford to pay. Nevertheless De La Salle and his Brothers succeeded in creating a network of quality John Baptist de La Salle was a schools throughout France that featured instruction in the vernacular, students grouped according to ability and achievement, integration

of religious instruction with secular subjects, wellprepared teachers with a sense of vocation and mission, and the involvement of parents.

addition. De La Salle pioneered in programs for training lay teachers, Sunday courses for working young men, and one of the first institutions in France for care of the delinguents. Worn out by austerities and exhausting labours, he died at Saint Yon near Rouen early in 1719 on Good Friday, only weeks before his sixty-eighth birthday.

pioneer in founding training colleges for teachers, reform schools for delinguents, technical schools. and secondary schools for modern

languages, arts, and sciences. work quickly spread through France and, after his death, continued to spread across the globe.

In 1900 John Baptist de La Salle was declared a Saint. In 1950, because of his life and inspirational writings, he was made Patron Saint of all those who work in the field of education. John Baptist de La Salle inspired others how to teach and care for young people, how to meet failure and frailty with compassion, how to affirm, strengthen and heal.

At the present time there are De La Salle schools in 80 different countries around the globe.



St John Baptist de La Salle by Carmelo Schembri found in St Benild Hall-De La Salle College Malta



THE ICE IN HIS EYES

Short creative writing by SARA ABELA

She could not allow herself to tilt her head up. She did not want to look into his ice-cold eyes. They were too painful, too dead of emotion. They were capable of throwing shards of ice straight through her alreadywounded heart.

Her body was internally bleeding with the pain that he had caused her. Why did she still love him? Why did she come back to him despite all of the heartaches? She was pathetic; that is what she was. She was tired of being mocked. She was sick. Her one-sided love pierced through her entire soul. She had to let it go. She had to. Or else she would

keep letting him torment her; doom her for eternity.

She suddenly squeezed her eyes shut. She was too scared to look. Very slowly, with her head bowing down to him, she opened her mouth; her dry lips quivering with fright. Fear seemed to clutch her chest, making it hard for her to breathe. Despite her lack of breath, she summoned her last few drops of courage and... she spoke...

Words of sorrow, hurt and anger flooded out of her mouth, clearing her mind, her body and her soul. Meanwhile, these powerful words rushed into his ears and seemed to drown him in his guilty thoughts. He tried opening his mouth but he couldn't find any ready-made reply on his tongue, just as he usually did. He then realised how his heart began beating faster, as if reawakened by some foreign power. He started feeling all the emotions he kept hiding away from himself. The woman's words were like the key he had been subconsciously longing for.

He needed the key to open his heart.

He could feel hot tears behind his eyes, warning him that they have to spring out, that they have waited for too long... His hands turned into balls of fists as he forced the tears back in, but it was useless. He was already sobbing.

Was he crying?

No, he couldn't cry. He was a man.

No sentimentality, or else he would look weak.

The woman immediately looked up and gasped. She looked at her heart; she could feel its confusion. She never saw a man cry and yet the most cruel man she knew was crying in front of her.

Her body was frozen. Her legs wouldn't budge. Her arms felt too heavy to move.

What was going on? She then looked into his eyes to search for the ice she knew too much. Her eyes bulged as she saw the ice melting, falling down his cheeks in a waterfall. For the first time in her life, she could see his injured pale-blue eyes. He looked as vulnerable as her. The ice seemed to be a barrier

between them and now it's... gone...

When he finally accepted his weeping, he held his arms out to her. She hesitated for a second, bit her lip and cursed herself for being so weak. Was this another one of his games? Will he laugh at her when he sees she has been tricked, again? But then she remembered the ice. It was gone now. She could trust him now. She could be with him and feel safe. With some lingering hesitation, she lumbered towards him. To her surprise, he hugged her passionately and she cried into his shoulder.

It seemed too perfect.

Too unreal.

Maybe it was all a dream. Maybe she will wake up soon.

Either way, it was perfect.

'The ice is gone.

The ice is gone and it will never come back.'

At that thought, she smiled.



Sixth Form Lasallians go to Val Thorens in the French Alps





For the second time Ms. Catherine Milet took a group of 10 students on a skiing trip to Val Thorens in the French Alps from the 9th ill the 15th of December.

Practising for the first time (except for one) alpine skiing with Nicolas, the instructor, snow ball battle, sledging, sharing the lodging and 3 meals a day created a special bond within the whole group.

All present enjoyed having so much fun and discovering the personality of everyone.

Participating students realised that a teacher can be fully one of them: caring, appreciating a good laugh, sharing a glass of dry cider and being keen on sport! No doubt it was an unforgettable experience.

The trip to Val Thorens was co-ordinated by Ms. Cetherine Milet, French Teacher and De La Salle College Sixth From.

Officials from the Italian Department (UOM) visit De La Salle College





On Wednesday 13th February 2019 students who are studying Italian at Advanced and Ordinary Levels (Sixth Form and Form 5) at De La Salle College met with the Department of Italian within the Faculty of Arts, University of Malta. An opening address was delivered by His Excellency Mario Sammartino, Ambassador of Italy in Malta. The courses offered by the Department of Italian were then

presented to the students by Prof. Gloria Lauri-Lucente, Dr Fabrizio Foni and Mr Glen Bonnici. The Ambassador and the Department of Italian met Brother Martin Borg, the director of De La Salle College, as well as Mr Patrick Sammut and Ms Michelle Gambin, teachers of Italian at De La Salle Sixth Form and other teachers from De La Salle College, Secondary School.

Ш



This event was co-ordinated by Mr. Patrick Sammut, Italian and Maltese Teacher and De La Salle College Sixth From.



IL-MARA GĦADHA MHIX UGWALI DAQS IR-RAĠEL FIL-QASAM TAX-XOGĦOL U FIL-ĦAJJA PUBBLIKA.

It-tema tal-ugwaljanza bejn l-irgiel u n-nisa minn dejjem qajmet bosta diskussjonijiet u kontroversji. Minkejja li filgurnata tal-lum il-mentalità qieghda tinbidel ghall-ahjar, insibu numru ta' oqsma fejn il-mara ghadha mhijiex ugwali daqs ir-ragel.

Fl-opinjoni tiegħi, din id-diskrepanza bejn iż-żewġ sessi tispikka l-aktar fl-isport. Il-poplu Malti għandu tendenza jsegwi sport talirġiel biss. L-aktar eżempju klassiku huwa l-futbol fejn ittim nazzjonali tan-nisa jagħmel aktar suċċess minn dak talirġiel. Madankollu, il-midja

xxandar il-partiti tal-irgiel biss u dawn tal-aħħar jingħataw aktar opportunitajiet ta' safar u logħob kompetittiv.

Problema oħra li jiffaċċja pajjiżna hija n-nuqqas ta' rappreżentazzjoni femminili fil-parlament. Skont l-istatistika, fl-1950 għaxra filmija tal-membri parlamentari kienu nisa. Minkejja I-isforz li għamilna biex innaqqsu d-distakk bejn is-sessi, dan il-persentaġġ żdied biss b'ħamsa fil-mija f'madwar sebgħin sena. Dan ifisser li Malta tinsab vićin li jkollha I-angas rata ta' nisa filparlament fl-Unjoni Ewropea.

Barra minn hekk, f'xogħlijiet oħra, spiss ikunu l-irġiel li jingħataw preferenza. Dan minħabba l-fatt li n-nisa jkollhom jieħdu l-parental leave sabiex jieħdu ħsieb lil uliedhom. Din tagħmilha diffiċli għan-nisa biex ikollhom żieda fil-paga u biex jingħataw xi promozzjoni.

Minkejja dan kollu, nemmen li biż-żmien l-ugwaljanza se tkompli tiżdied. Naħseb ukoll li l-irġiel għandhom jagħtu s-sehem tagħhom biex in-nisa jkollhom aktar opportunitajiet. Għandu jintlaħaq ftehim konkret biex ix-xogħol tad-dar jitqassam

b'mod ġust bejn il-koppja, filwaqt li l-gvern għandu joħloq proġetti sabiex jiżdiedu n-nisa f'karigi għoljin.

Matthew Farrugia

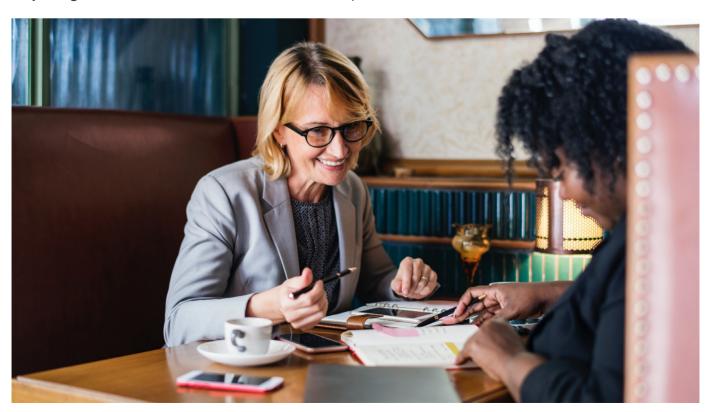
Sa mill-bidu nett tal-ħajja minn dejjem kien hemm id-distinzjoni bejn il-mara u r-raģel. Ir-raģel irrappreżenta l-poter u s-saħħa, filwaqt li I-mara tgieset bħala I-qaddejja tar-raģel. Dan kien iż-żmien tal-patrijarkiżmu: ħajja ddominata mill-irģiel, fejn l-aħħar kelma riedet tkun tagħhom u kulma jgħidu huma kien benfatt. Iżda maż-żmien imxejna 'l quddiem u wasalna f'perjodu fejn bejn il-mara u r-raġel ma jkunx hemm distinzjoni, mela ż-żmien tal-ugwaljanza bejn is-sessi. Imma jekk wiehed jaħseb ftit, kemm huwa veru li qed ngħixu daż-żmien?

Il-mara xorta waħda baqqħet iġġorr magħha t-timbru ta' 'mara tad-dar'. Dan il-fatt tant kemm mexa minn ġenerazzjoni għall-oħra li sar parti minna, sar parti minn demmna. Allavolja ngħidu li m'hemmx distinzjoni bejn persuna maskili jew femminili, ċerti attivitajiet xorta waħda baqqħu ttimbrati li huma dover tal-mara. Donnu s-socjetà għadha tistenna li I-mara għandha tieħu ħsieb it-trabi, il-familja, taħsel il-ħwejjeġ, tagħmel ix-xirja, tieħu ħsieb il-graba tagħha, tikkura lil min hu marid, taħsel I-art, tisma' I-problemi tarragel u t-tfal, tgħinhom filhomework, issajjar, u I-bqija. Dawn id-differenzi nistgħu narawhom ukoll fil-ħajja taxxogħol. Allavolja I-mara kisbet il-jedd li toħroġ taħdem, il-bniedem baqa' jippreferi lir-ragel ghax-xoghol. Filpolitika - qasam li jintrabat ma' awtorità u poter - ma tantx

naraw nisa. Barra minn hekk ir-raģel rabat miegħu ċerti oġġetti u għamilha diffiċli biex mara tkun tista' tużahom. Allavolja llum naraw ħafna nisa jsuqu, bosta rġiel jaħsbu li l-mara xorta mhix kapaċi u li dan il-ħafna traffiku u ħbit qed isir minħabba n-nisa. Nazzarda ngħid li għal xi rġiel mara hi kapaċi biss issuq pushchair!

Għalkemm in-nisa jitkellmu ħafna dwar din il-mentalità miskina, huwa difficli ħafna sabiex tingħeleb din in-norma fejn il-mara hija inqas mirraġel. Iżda, minkejja dan, xorta waħda l-mara m'għandha taqta' qalbha qatt għaliex finalment wara s-suċċess ta' kull raġel dejjem kien hemm mara!

Susanne Schembri





L'ENIGMA DEL DIALOGO **GENERAZIONALE**

Written by KARL CAUCHI

Quando ci si nasceva, sembrava che, nel nostro destino, ci fosse la necessità di farci comandare da persone adulte, che spesso e volentieri, ci dicevano di fare certe cose perché ci volevano un mondo di bene. Con queste persone, abbiamo sviluppato un rapporto che si può definire enigmatico, nel senso che i nostri pensieri e le nostre sensazioni, quando parliamo con i genitori, non sono costanti e, anche, un po' misteriosi.

cerchiamo d i Quando comunicare con i genitori, si presentano una marea di difficoltà. Questo non è necessariamente colpa nostra, e tantomeno dei nostri genitori. La colpa è, semplicemente, delle perspettive diverse che

abbiamo su determinate cose. Così, nasce il perché il dialogo generazionale sia un'enigma: possiamo fare dei discorsi civili con i nostri genitori, e allo stesso tempo, possiamo pure comunicare in modo meno civile quando non siamo d'accordo con certe cose.

Il fatto che questo dialogo generazionale porti con sé della mancanza d'accordo tra giovani e adulti si vede da vari episodi. Per esempio, se uno volesse uscire coi propri amici a Paceville, difficilmente potrebbe ottenere l'approvazione dei genitori. Purtroppo, però, il giovane mironenne non capisce che, quando i genitori gli dicono di non andarci, glielo dicono perché gli vogliono bene e non vogliono che si faccia

male. Questi pensieri e idee portano disprezzo da parte dei figli verso i genitori, quando le uniche persone ad aver torto marcio sono proprio loro, ma, per colpa del loro voler essere testardi, non lo capiscono e continuano a fare quel che gli pare. Vi sono anche degli episodi in cui i genitori potrebbero essere un po' meno severi con i figli. Per esempio, se dopo una giornata impegnativa a scuola, uno andasse a prendersi una pausa usando il celluare, i genitori non dovrebbero essere così severi con loro, perché se la saranno meritata, visto quali sono le richieste delle scuole odierne e l'energia che uno deve avere per studiare in un modo efficace.

Ci sono degli episodi in cui Tutti questi fattori mi dialogo generazionale potrebbe funzionare per bene. Per esempio, questo succede quando sia i figli e sia i genitori passano da esperienze che gli cambiano la perspettiva della vita. Questo succede quando il figlio incontra qualcosa che non vada, per esempio, sui Social. Qui , lui e i suoi genitori potranno dialogare, mettendo sul tavolo i loro diversi punti di vista, imparando a tollerarsi a vicenda.

convincono che il dialogo generazionale potrebbe essere una sorta di enigma, portando con sé sia vantaggi e svantaggi. Questo ci fa capire che i genitori e i propri figli possono coesistere e aiutarsi, ma devono comunicare in un modo civile e provare a trovare le vie di mezzo quando hanno delle idee opposte.



THE JOYS OF CHILDHOOD

Abhisah Frendo

Let's pause - revert back the clock,

Taking a stroll back down memory lane,

A long long time ago when life was but a blank canvas of a frame,

Everything so bright and fresh just waiting to be unveiled.

A phase in which magical fantasies filled our innocent brains, Imagination overflowing profoundly unable to be contained, Creating daily innovative scenarios to explore and of course a whole endless heap of games:

Sail the seven seas, fly a rocket up into space, save the princess as a knight from her otherwise inevitable fate.

The day has only just commenced there's so much more to do, No dilly dallying around my friend - move along the T-Rex is after you, Into the time machine we take our leave away who knows where we'll go next? A treasure hunt in Egypt it seems - a quest to locate the sacred text!

Running in the fields with your friends your boots squelching in the mud,

Enjoying the fine sunny day till you trip falling with a thud, \"Ouch!" you yell but it's okay its just a tiny bruise,

\You've been the victim to harsher scars so getting swiftly up you try to escape the catcher's grasp but lose.

Laughing gleefully you shrug off the defeat so what at least you tried, No worries have another go at least you're occupied,

Into the woods you delve deep - climbing up the ladder to your secret tree house, Hidden from the rest of the world allowed access to only your best of amigos.

Off to the kitchen to help mummy bake a tasty chocolate cake.

Pouring, mixing, whisking the mixture following the recipe to the letter - being careful not to make a mistake.

Pop it into the oven easy does it sit back clean your messy hands and wait,

Out it comes that delicious mouth-watering aroma - first a nibble that turns into a bite then a slice till its gone until you're left with a great big tummy ache - face plastered in chocolate smudges, isn't that just great?

Yet now the day is over the sun has set at last, A kiss on the forehead from mum and dad and big bear hug too, As your head hits the pillow your smile doesn't fade your mind up in dreamland who can say to whereto?

LONDON TRIP

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LASALLIAN NIGHTS

January 2019 (Photos credit Ms R. Muscat)























