

MALTESE HISTORY

LO7 fghi

Malta's social development (1800–1945)



Year 10

Third Edition – 2023

for History SEC 2025

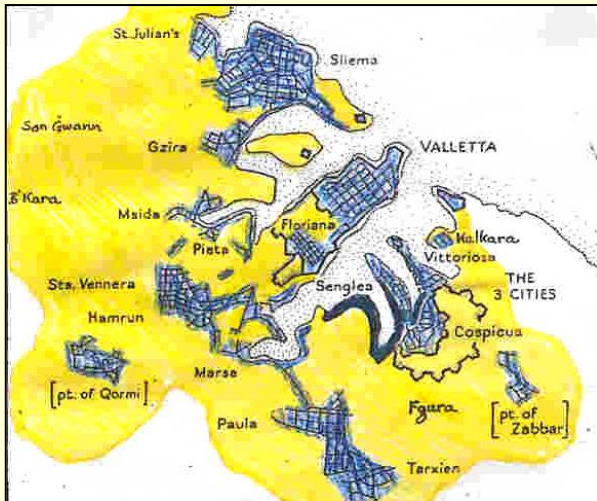


Curriculum Centre Annex

LO7 f - Population growth and emigration in 19th and 20th century Malta

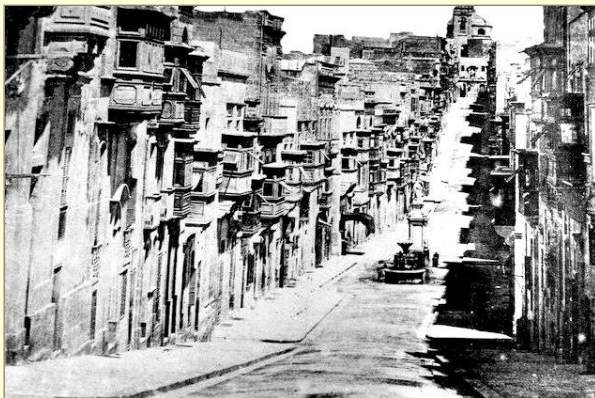
Malta's population growth under the British

The Maltese population was about 100,000 in 1800. It reached 250,000 in 1945 and then exceeded 300,000 in 1960. By 1921, a quarter of the population lived in the harbour towns. This spectacular increase in population led to further urbanisation of the harbour suburbs and the rural villages. The rapid growth of population caused health and sanitary problems namely overcrowding in the harbour towns; poor sanitation in slums; contagious diseases were more easily spread in overcrowded districts. Even by 19th-century standards, Malta was already considered to be an over-populated island.



The British were in constant need of skilled labourers for the Dockyard and the British Services (military, naval and air force personnel). Employment of Maltese with the British Services reached a peak in the inter-war period (*i.e.*, between 1919 and 1939). It then started to decrease in the 1950s and 1960s due to rundowns of military and auxiliary personnel in the overseas colonies. Before the start of the first rundown in 1957, the British Services employed about 27% of the Maltese work force.

Map showing the urbanised harbour area in 1900 in (blue) and the urbanized area in 1957 (in yellow).



Victory Street, A working class district in Senglea around 1860.



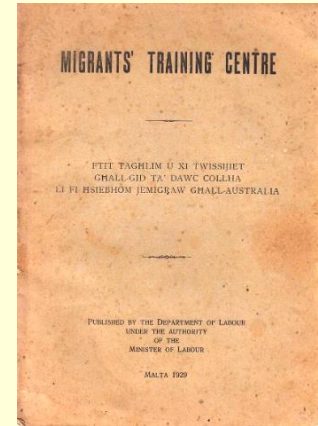
Tower Street, a middle and upper class district in Sliema around 1880.

Early Maltese emigration in the 19th century

The Maltese first became attracted to emigration in the early 19th century. The first organised attempt to establish a colony of Maltese migrants in Corfu took place in 1826. Other successful attempts established Maltese migrant colonies in North African and Mediterranean ports, in Algiers, Tunis, Bona, Tripoli, Alexandria, Port Said, Cairo, Smyrna, Constantinople, Marseilles and Gibraltar. By 1842 there were about 20,000 Maltese emigrants in Mediterranean countries which amounted to 15% of the total Maltese population. But one noticeable feature of 19th century Maltese emigration was that the greater majority – as many as 85% – returned to Malta after some years.

Maltese emigration in the 20th century

Emigration to Mediterranean and North African regions declined rapidly after the Second World War. This decline was mainly caused by economic turmoil experienced by most European countries devastated by the war and the birth of militant Arab nationalism which was mainly directed against the European colonial powers. Most of the Maltese migrants who settled in Arab countries left these countries with the other European settlers by the time these countries acquired independence in the 1950s and 1960s.



Left: A groups of Maltese emigrants in Australia around 1900.

Centre: A group of Maltese emigrants leaving for Australia in the 1950s.

Right: Guide-book for Maltese emigrants issued by the Maltese Government in 1929.

From 1947 onwards, the Maltese preferred to emigrate to English-speaking countries, namely the United Kingdom, the United States, Canada, Australia, New Zealand. It was a time when these countries needed a large amount of unskilled or semi-skilled workers. In the meantime, the introduction of compulsory primary education in Malta, first in 1924 and then in 1946 led to a better level of written and spoken English among the Maltese middle and working classes. Certain events and developments that were happening in Malta at the same time led to a period of mass emigration from Malta. The post-war baby boom (1945-1954), the lack of manufacturing industries and the post-war Services rundowns brought about a rise in youth unemployment in Malta. One of the main priorities of post-war Maltese governments was to encourage and give financial assistance to prospective emigrants. Between 1948, and 1966, emigration to the above-mentioned English-speaking countries reached an average of 5,000 persons a year. Most of these emigrants went with the intention to find employment and start a new life abroad. Mass emigration from Malta started to decrease in the 1970s when Malta's industrialisation had created enough job opportunities in Malta itself. One important external factor was the international oil crisis of 1973 and the subsequent world economic recession led to an increase in world-wide unemployment and laws which restricted the number of immigrants by the host countries.



Left: Emigration officers interviewing prospective Maltese emigrants..

Centre: Emotional scenes like this were very common in the harbour and at the airport involving Maltese emigrants.

Right; Luqa Airport Terminal in the 1960s.

Most emigrants to Australia went via liners hired by the Maltese Government with subsidised fares. One such liner was the *Achille Lauro* which could carry up to 1,000 passengers. The voyage took about four weeks. On the other hand emigrants to Canada and the United States travelled by air via London.

LO7 f – Population growth and emigration in 19th and 20th century Malta

1. Give **two** reasons why the greater part of the Maltese preferred to live in the harbour area by the early years of the 20th century. (2)
2. Identify:
 - (a) **One** reason for the Malta's steady population growth during the British period. (1)
 - (b) **One** reason for a high death rate in 19th century Malta. (1)
3. Mention **two** effects of over-population in Malta during the British period. (2)
4. How did the British colonial authorities seek to reduce the negative effects of over-population in Malta? Mention two measures. (2)

Table 1. The number of Maltese emigrants in North Africa, 1842–1885

Country	1842	1865	1885
Algeria (<i>Algiers, Philipville, Bône</i>)	5,000	10,000	15,000
Tunisia (<i>Tunis</i>)	3,000	7,000	11,000
Egypt (<i>Cairo, Alexandria</i>)	2,000	5,000	7,000

Table 1. The number of post-war Maltese emigrants, 1947–1996

Country	Emigrants	Return emigrants	Net emigrants	% of return emigrants
Australia	86,787	17,847	68,940	21.56
Canada	19,792	4,798	14,997	24.24
UK	31,489	12,659	18,830	40.20
U.S.A.	11,601	2,580	9,021	22.24
Other	1,647	907	740	55.07
Total	155,060	39,087	115,973	25.21

Source: Wikipedia

5. Explain the term 'organised emigration' in the context of Maltese emigration during the British period. (2)
6. Mention **two** popular destinations for Maltese emigrants in the 19th century. (2)
7. Mention **two** main factors that changed the pattern of Maltese emigration after the Second World War? (2)
8. Mention **two** reasons for 'return emigrants' shown in Table 2. (2)
9. (a) Identify **two** examples of assistance to Maltese emigrants under the government's 'Emigration Assistance Scheme'. (2)
- (b) Why was it necessary for the Government to assist prospective Maltese emigrants? (2)

(Total: 20 marks)

LO7 g – Infectious diseases in Malta, 1800–1945

The most deadly diseases that hit the Maltese in the 19th century were the plague, cholera, undulant fever, smallpox (*gidri* in Maltese), tuberculosis, leprosy and trachoma. The worst epidemics that hit Malta in the 19th century are shown in the table below. The other diseases were infectious diseases that spread slowly and not in epidemic form. Their spreading depended upon the living environment and close contact with infected persons.

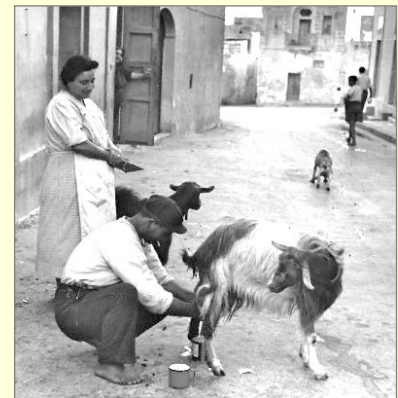
Epidemics in 19 th -century Malta		
Date	Epidemic	Victims
1813	Plague	4,572
1830	Smallpox	2,284
1837	Cholera	4,252
1850	Cholera	1,736
1865	Cholera	1,500
1871	Smallpox	700
1887	Cholera	393



*Table showing Malta's most deadly diseases in the 19th century.
An early 19th- century Maltese ex-voto painting depicting patients suffering from plague.*

In the early 19th century, British health authorities were of the opinion, that Malta had a healthy climate for sick patients suffering from consumption or *tuberculosis*, a deadly pulmonary illness. Most infectious diseases decreased considerably by the mid-20th century, the result of a better diet, more education and better hygiene among the Maltese. Inoculation against smallpox was made obligatory in 1855. The death rate caused by cholera declined in the 1880s when the Government extending the underground sewage system and fresh water supply for the Grand Harbour area to the villages.

The plague, leprosy or polio diseases used to enter Malta via ships coming from the Levant. In 1957, there were still 151 registered polio cases. Trachoma or *ophthalmia* was an acute untreated eye-infection caused by the dust in the streets and by mosquito bites in towns and villages districts with poor sanitation. After the Second World War, the health and sanitary authorities undertook an awareness campaign to eradicate this disease.



*Left: Dr Temi Zammit in his laboratory where he discovered the undulant fever microbe.
Right: A street vendor selling door-to-door fresh goat milk before the Second World War.*



M.M.U. milk bottles of the 1930s (left) and the 1960s (right).

In 1905 Dr Temi Zammit, discovered a germ in the goat's milk that was causing undulant fever (*deni rqiq* in Maltese). This disease was very common in Malta because there was a custom among people from all classes to buy and drink fresh milk directly from the goat from door-to-door milk vendors. The illness died out when the Government set up the Malta Milk Undertaking (M.M.U.) to pasteurise milk and prohibited the sale of door-to-door unpasteurized milk.

LO7 h – Public health and sanitation in Malta, 1800–1945

Quarantine

At first quarantine regulations remained the same as they had been under the Knights. In 1830 they became stricter. Vessels with an expired bill of health were kept at Ta' Xbiex. The other vessels were kept at Sa Maison. The larger merchant ships anchored beneath Corradino Hill. Vessels carrying passengers with cholera symptoms were kept at St Paul's Bay. In 1929 the last quarantine regulations were abolished and the *Lazzetto* was closed.



The Lazzetto on Manoel Island was a quarantine hospital and a plague hospital.

An underground sewage system

Until 1870 there was no sewage system beyond Floriana. Drainage was thrown in Grand Harbour and in Marsamxett. Due to the frequent outbreaks of the cholera epidemic and the fear that his disease could spread among the British garrison in Malta, the Colonial Government extended the sewage system to the Three Cities and to Marsamxett between 1879 and 1885. Drainage now started to be disposed at Rinella Point just outside the Grand Harbour. From 1897 onwards, the underground sewage system was further extended to the other villages. However, the geographical features of the northern part of the island and the outbreak of the Two World Wars delayed its completion well into the 1960s.



Fresh water supply in the homes

In 1845, the Colonial Government built the Fawwara Aqueduct to supply the south part of Malta with fresh water. Until 1882, the harbour cities received fresh water from the Wignacourt Aqueduct. But the rural villages still continued to depend upon wells and cisterns. In 1883, Sir Osbert Chadwick made the Chadwick Lakes project and dug boreholes to pump underground fresh water. By 1918 tap-water had reached the larger village squares. Domestic water supply became affordable to the upper classes in the 1920s and to working class families in the 1950s. Reverse osmosis plants were built in various localities to convert seawater into fresh drinking water.

Left: Communal fresh tap water fountains were made in most towns and villages during the late 1930s. Those who could afford it had fresh water at home.

Street cleaning and waste collection

In 1818, the Government started a service of street cleansing and waste collection in the harbour towns. This task was at that time done by prison convicts. A private company that employed street sweepers as mentioned for the first time in 1839. In 1936, the government introduced the first trucks to collect domestic waste from the towns and villages close to the harbours. In the rural villages, waste was collected door-to-door by village boys in sacks and taken to farmers to be turned into manure. In the remoter villages this method was still in use in the 1960s.



The water-splasher (bexxiex tal-ilma in Maltese) cleaning streets from dust and animal waste which were still mostly unasphalted.

LO7 gh – Infectious diseases, health and sanitation in Malta, 1800–1945

1. Match column A with column B. (6)

	Column A		Column B
a.	Plague		a pulmonary disease
b.	Smallpox		a dusty environment
c.	Cholera		inoculation
d.	Consumption (tuberculosis)		the <i>Lazzaretto</i>
e.	Trachoma		pasteurisation of milk
f.	Undulant fever		an underground sewage system

2. Copy in the blank column the hospital that corresponds with these descriptions: (6)

Bighi Hospital, Kalkara *David Bruce Hospital, Mtarfa* *St Luke's Hospital, G'Mangia*
The Lazzaretto, Manoel Is. *St Vincent de Paul Hospital, Inghieret* *Mt Carmel Hospital, Attard*

a.	The plague and quarantine hospital	
b.	The hospital for the mentally ill	
c.	The old peoples' hospital	
d.	The main Naval hospital	
e.	The main Military hospital	
f.	The general hospital for all patients	

3. Explain the meaning of the word **quarantine**.

_____ (2)

4. What project or measure helped to eradicate the following infectious diseases in Malta?

(a) Cholera: _____

(b) Undulant fever (*deni rqiq* in Maltese): _____

(c) smallpox (*ġidri* in Maltese): _____ (3)

5. Identify **two** projects undertaken by the British to improve the water supply in Malta.

(a) _____ (b) _____ (2)

6. How was domestic waste in the villages collected from the homes before 1960?

_____ (1)

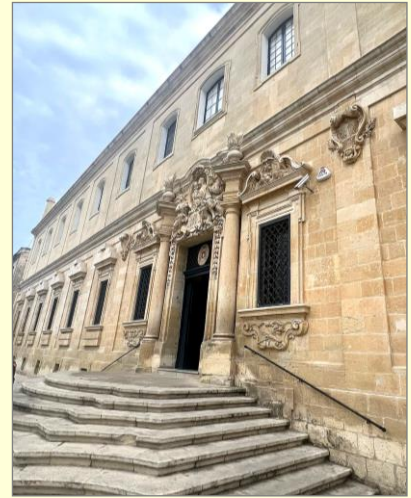
(Total: 20 marks)

LO7 i (a) – The role and the influence of the Catholic Church in

The organisation of the Maltese Diocese

When the British took over Malta in 1800, Malta and Gozo formed a single Diocese (province) of the Church. Until 1831, the Maltese Diocese was subordinate to the Archdiocese of Palermo. In 1864, the Diocese of Gozo was created with a separate Bishop for Gozo. The bishop managed the local Church from the Curia (the Diocese's administrative headquarters) assisted by the *Monsignori* or Canons of the Cathedral Chapter of Mdina and Valletta.

The diocese of Malta and Gozo were divided into parishes in charge of a parish priest or *Kappillan* in Maltese. The limits of a parish are fixed by the Bishop. The parish priest is also chosen by the Bishop. The clergy is trained at the Curia's Seminary at Rabat. The Diocesan priests fall under the direct authority of the Archbishop. On the other hand, the religious orders such as Franciscans, Carmelites, Dominicans, Augustinians, Capuchins, Salesians, *etc.*, fall under the authority of their respective provincial or superior-general. Members of the religious orders share a community life in convents or religious houses under the rules of their respective Order. On the contrary, Diocesan priests live independently or reside with their family.



The building of the Archbishop's Curia in Floriana.



Five of the most influential Bishops of Malta under the British. From left to right: Ferdinando Mattei, F.X. Caruana, Pietro Pace, Mauro Caruana, Michael Gonzi.

The role of the parish priest of the village

The parish priest had a position of great influence in the parish community. First of all, he represented the Archbishop in the parish. He cared for the spiritual and personal needs of the parishioners. He took charge of all the religious ceremonies, and he was the custodian of the richly decorated parish church. As one of the few educated people in the village, he often gave advice on legal, business, family, and moral matters to the parishioners, most of whom were uneducated or illiterate. He was also the dispenser of charity in the parish. In recent times, the spread of education, the media, the involvement of the State and introduction of new religious denominations in Malta brought a decline in the influence of the parish priest over his parishioners.



The parish priest was assisted in the running of the parish by village lay persons called 'procurators' (administrators) who took charge of the smaller chapels situated in the parish, the confraternities and the village feast, the sacristan, the choirmaster, the organist, the prefect of the altar boys, *etc.* Other groups of volunteers performed tasks such as: organizing fund raising activities, decorating the church for the village feast, cleaning the parish church, and so on.

Left: A Maltese parish priest or kappillan.

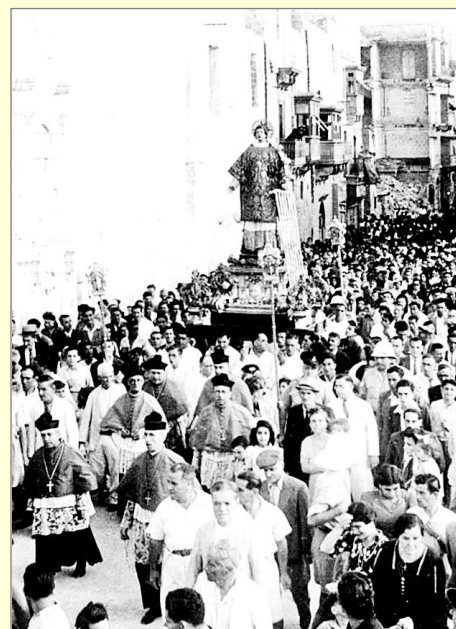
Right: A parish priest during a visit at the home of one of his parishioners.

In those time, the Maltese regulated their daily life on the cycle of religious activities. The major divisions of the day (morning, noon, afternoon, and evening) were marked by the parish church bells. People kneeled in the streets when the bells announced the Benediction in the evening or when the *Viaticum* passed to give Holy Communion in the houses of sick and old parishioners.

Of all the village feasts, the most important one was that of the patron saint of the parish church. During the village feast, the parishioners showed their devotion to their patron saint with band marches and fireworks. The village feast was the main public entertainment of the village. Families invited relatives and friends from the other villages. Towns and villages competed against each other in the organization of the village feast. The climax of the feast was reached on Sunday evening with a religious procession carrying the statue of the patron saint accompanied by band marches and fireworks displays.

The village feast required a long period of planning and preparation. All the details of the external feast and the fund-raising activities were handled by the band club committees, but the parish priest had the final say. The ceremonies inside the parish church were handled by the parish priest with the help of lay individual volunteers or groups.

1944: the resumption of the feast of St Lawrence at Birgu after the war, celebrated on every 10 August.



The role of the Maltese Church in education

By the time the British came to Malta, all primary and secondary education was run by religious and diocesan priests. These schools gave great importance to Catholic religious devotion and morality. The nuns used to run classes for infant and primary children in the main towns and villages. The male religious orders used to open and run secondary schools for either boys or girls (see list below). Church Schools continued to expand in the 1970s and 1980s. They became very competitive when a common entrance exam for entry in the boys secondary schools was introduced.

Lay organizations within the Church

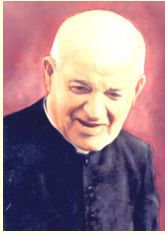


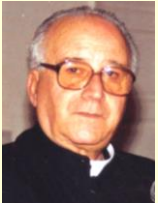
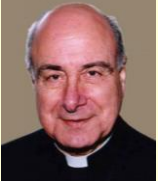

As the 20th century progressed, the Maltese Church set up a number of associations or groups to assist the parish priests and the clergy in general. They were a demonstration of loyalty and devotion of the Maltese to the Church. They also helped the Church combat secularisation, materialism and Socialism. But from the 1960s onwards, with the popularity of the cinema, the television, the media and the growth of tourism, it brought about a gradual change of mentality among the population. They Church started losing its former influence, power and privileges. These lay groups helped the Church exercise its direct and indirect action to address the needs of a modern society: religious, cultural, technical, family life, workers' movements and youths. The table below shows a list of the most important organizations:



Above right: The first issue of the Lehen is-Sewwa in September 1928 (the official newspaper of the Catholic Church in Malta). In 1933, its publication was entrusted to Azzjoni Kattolika.

Below right: Mgr. Gonzi during one of his pastoral visits at Hamrun in 1973.



Name	Year/Founder	Reason for foundation
Society of Christian Doctrine (or M.U.S.E.U.M) (1907)		Founded by Dun George Preca, with the aim of giving religious formation to its members through a life of prayer and teaching. The male and female sections are separate from each other, and all members promise a life of celibacy. They teach Catechism young children in the towns and villages in preparation for Holy Communion and Confirmation. Its founder became the first Maltese Saint when he was canonised in 2007.
Catholic Action Malta (1930)		Catholic Action is a universal voluntary lay organization founded by Pope Pius XI in the 1922 to combat the new secular ideas that were threatening Catholic teachings and morality. In 1930, Mgr. Enrico Dandria set up its branch in Malta. Subsequently lay groups started popping up in different parishes. Their aim was to take an active role in conveying the message of the Church among the laity. One of its first actions was to take charge of the Curia's official newspaper <i>Leħen is-Sewwa</i> (today's <i>Il-Leħen</i>) from its headquarters at the Catholic Institute in Floriana.
Cana Movement at Floriana, 1956		Founded by the priest Dun Charles Vella to assist couples in preparing themselves for married life based on the Catholic teaching and morality.
Dar il-Providenza at Siġġiewi (1968)		Founded by Dun Mikiel Azzopardi, it consists of a number of residential homes for children and adult persons with multiple needs.
Dar l-Emigrant at Valletta (1969)		Founded by Dun Philip Calleja to provide information and assistance on religious matters to Maltese emigrants who settle in foreign countries.
Caritas Malta at Floriana (1977)		Founded by Dun Victor Grech, it provides support and assistance to vulnerable people having addiction problems.

Beside all these, the Maltese Church has set up and takes care, with the support of voluntary lay persons, a number of special homes for children needing foster care, for the elderly, for persons suffering from domestic violence and for immigrants seeking refugee status.

LO7 i (a) – The role and the influence of the Catholic Church in British Malta

1. Identify **three** facts connected to the role of the Bishop of Malta in the British.

(3)

2. Identify **three** facts connected to the role of the parish priest in the British.

(3)

3. How did the Catholic Church in effect the daily life of the Maltese people in British Malta?

(3)

4. (a) Mention two lay organizations that helped the Church at the parish and national level.

(i) _____ (ii) _____ (2)

(b) Briefly explain the role of one of them.

(2)

5. How did the Society of Christian Doctrine help the Church at the parish level?

(2)

6. How did the Maltese Church contribute to education in British Malta?

(2)

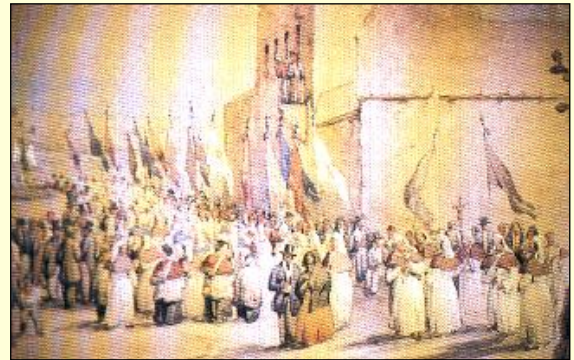
7. What impact did Archbishop Gonzi have on the organization of the Maltese diocese?

(3)

(Total: 20 marks)

LO7 i (b) – British policy towards the Catholic Church in Malta

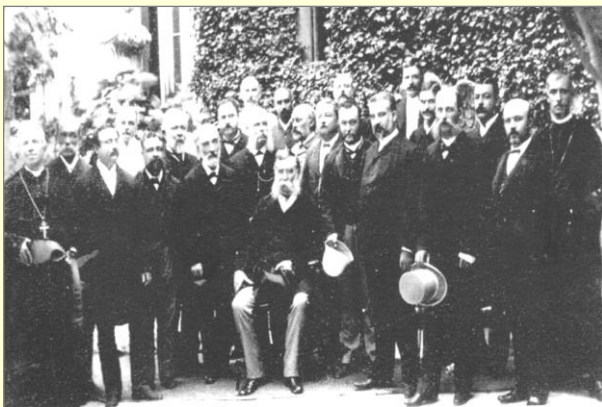
In Malta, the British colonial authorities treated the Catholic Church with respect to acquire the loyalty of the clergy and the people. They promised to guarantee and protect the Catholic beliefs and customs of the people. The British realized from the start that any open conflict with the Church could result protests and demonstrations by the clergy and the people. Moreover, the British left the Catholic Church free to increase its property and influence among the people.



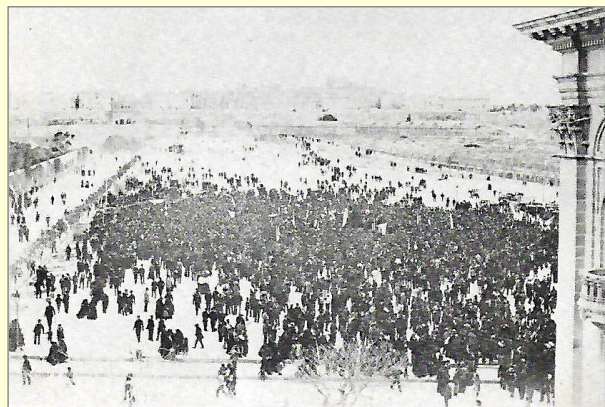
Right: A religious procession in Maltaa from a 19th-century painting.

British policy towards the Catholic Church in Malta included the following:

a	In 1807 the British convinced the Vatican to start choosing a Maltese Bishop.
b	The British prohibited Protestant sects from publishing or hold public sermons in Maltese.
c	Religious teaching in schools and charitable institutions were left in the hands of the Church.
d	St John's Church was made a Co-Cathedral run by the Church but owned by the government.
e	The order of precedence in official ceremonies, placed the bishop exactly after the Governor.
f	The Church was exempted from taxes on its income and property.
g	The Church was left free to build more churches and set up new parishes.
h	Priests were permitted to contest elections for the Council of Government.



Left: Members of the Council of Government of 1887. Note the two clerical members of the Council, one on the far left and one on the far right of the photograph.



Right: A mass rally in 1896, organised by the Popular Party against the proposed Law of Mixed Marriages.

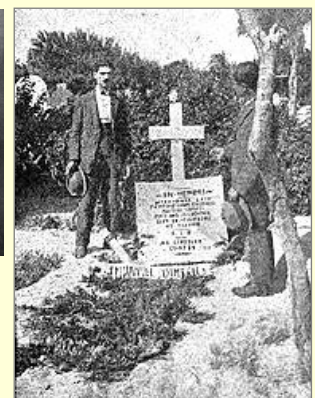
However, notwithstanding the cordial relations between the British colonial authorities and the Catholic Church in Malta, occasionally there were instances of disagreements when British policy sometimes interfered in matters which traditionally fell under the jurisdiction of the Church.

a	Property of the Church	Governor Maitland passed the Mortmain Law (1822) to try to stop the Church increasing further its landed properties. However, this law was not enforced due to clerical opposition against it.
b	Ecclesiastical Courts	In 1828 the Right of Sanctuary and the right of <i>privilegium fori</i> (the exemption the clergy to testify in the law courts) were abolished for they ran contrary to the judicial procedure practiced by the British. However, the right to use the <i>privilegium fori</i> was reserved only to the Bishop.
c	The law of the liberty of the press	In 1839, the British granted a free press by abolishing press censorship. A Law of Libel was introduced together with that of the Press by which the bishop could seek legal action against the publication of articles that were injurious to the Church hierarchy and the Catholic Religion.
d	The presence of priests in the Council of Government	In 1849, the Maltese chose three priests to represent them in the Council of Government. This alarmed the British authorities that the clergy might influence the workings of the Council. So, in 1857 the clergy was prohibited from contesting Council elections. However, in 1870, this decision was modified when the Maltese voted in favour of having priests elected. The Colonial Government then declared that up to two priests could be elected to the Council.
e	The appointment of a new Bishop	The British wanted to influence the appointments of higher posts in the Church, especially that of the Bishop. The appointment of the bishops was finally settled in 1890 by the Simmons-Rampolla Agreement between the British Colonial Office and the Vatican. By this agreement, future Bishops of Malta and of Gozo were to be privately chosen by the Britain and confirmed by the Holy See.
f	The Law of Mixed Marriages	In 1892, the British published plans to introduced civil marriage between couples of different religions in Malta. This law was opposed by the Church, the political parties and the Vatican. The prelate Ignazio Panzavecchia set up the Popular Party, which came to referred by the British as the 'Church Party'. The Church held mass rallies against this new marriage law until in 1896, the British left the matter to drop and the law was never enacted.

Manuel Dimech and the 'Circle of the Enlightened'

Manwel Dimech (1860–1921) was the first exponent of socialist ideas in Malta. In his writings, he criticised the Church and the British for having left the working classes ignorant and poor. In 1898, Dimech founded a newspaper *Il-Bandiera tal-Maltin* and set up the *Circle of the Enlightened*. In 1912, Dimech was excommunicated by the bishop and his house in Qormi was ransacked by an angry crowd.

With the outbreak of the First World War in 1914, the Governor deported him to Egypt for having organised an anti-war rally. Dimech was exiled to Egypt where he died in 1921. By the time of his death, his ideas were taken up by his followers (known as *Dimechjani*) who took a prominent part during the *Sette Giugno* riots of 1919 and the setting up of the Labour Party in 1921.



Left: The Manwel Dimech (left in the front row) with other members of the Circle of the Enlightened.
Right: Manwel Dimech's burial place in Egypt.

LO7 i (b) – British policy towards the Catholic Church in Malta

1. Why did the British authorities protect and uphold the privileges of the Maltese Catholic Church?

(2)

2. Mention **two** instances that show how the British sought to increase the power and prestige of the Maltese Church hierarchy in the eyes of the people.

(2)

3. Briefly explain the meaning of these terms related to Church-State relations in British Malta: (8)

a.	The Mortmain Law	
b.	Right of Sanctuary	
c.	Privilegium Fori	
d.	The Law of Mixed Marriages	

4. Complete the table about relations between the Maltese Church and the British colonial authorities: (6)

	Disputed issue	Main cause of the dispute	How was the issue settled?
a.	St John's Church		
b.	Church property in Malta		
b.	Priests in the Council of Government		

5. (a) Why was Manwel Dimech seen as a threat by the Church hierarchy and the British authorities?

(1)

(b) How did these two powerful institutions collaborate with each other against this common threat?

(1)

(Total: 20 marks)

LO7 fghi - Malta's social development (1800–1945)

Source Question 1

Carefully read the following sources and then answer all the questions.

A substantial cause of death, both amongst infants and adults, was insanitary living conditions. In the towns there existed almost no water drainage...In rural areas households achieved their sewerage by means of a space under the house, wherein they dropped – usually through an open hole near the main door – all domestic refuse and sewer matter; perhaps twice a year this space was emptied, and its contents sold to local farmers as manure. Neither in town nor in country was ventilation usual; ordinary homes boasted few windows...Apart from the educated, the people themselves were dirty in habit, displaying marked reluctance to wash. In these conditions it is not surprising that sanitary diseases should claim many victims....

Source A. Charles A. Price, *Malta and the Maltese*, 1954, p. 30-31.

The misery of the Maltese was generally attributed to their lack of initiative and reckless birthrate. Governor Hastings...blamed the Maltese for their lack of 'enterprise', while G.P. Badgeer, an early 19th century writer, refers to their 'entire want of spirit of enterprise'. The French consul in Malta in 1840 concurred that the Maltese were more inclined to imitate others than to start things by themselves. However, the Royal Commission [of 1836] blamed the Government for the poor state of affairs: 'The islanders were in most miserable condition. Due to official policy, the educated among them were a handful; the nobles were starving, the rest of the population were even worse!'

Source B. Carmel Cassar, *Malta's British Colonial Experience*, 1988, p.99.

1. Use sources A and B to identify **four** factors that contributed to bad sanitation among the Maltese lower classes in the 19th and early 20th century.
 - (a) _____
 - (b) _____
 - (c) _____
 - (d) _____ (4)
2. How do these following foreign visitors describe the Maltese people of the time?
 - (a) Governor Hastings in 1826: _____ (2)
 - (b) The French Consul in 1840: _____ (2)
 - (c) The Royal Commissioners of 1836: _____ (2)
3. Is Source A is a PRIMARY or SECONDARY source? State why. _____ (2)
4. Parts of source B are enclosed between quotation marks. Explain why is this so? _____ (2)
5. Identify **four** changes that took place in the 19th and 20th century which led to improvements in poor living conditions described in sources A and B.
 - (a) _____
 - (b) _____
 - (c) _____
 - (d) _____ (4)

(Total: 20 marks)

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Source Question 2

Carefully read the following sources and then answer all the questions.

'It will always be expedient to bear in mind that it is our object to provide for the happiness and the tranquility of a people whose habits, customs, religion and education are in direct opposition to our own.'

Source A. *The Royal Commission Report of 1812*

'A medical and health department set up health centres especially for mothers, gave particular attention to the increasing incidence of undulant fever, and provided for the study of causes and preventive measures for this dreaded disease. Among the latter were a scheme for the immunization of goats and for their removal from the streets of Valletta, the disposal of refuse which had been accumulating in the street, a campaign to exterminate rats, and steps taken to educate the public in matters of hygiene and sanitation. As a result, the infant mortality rate in 1938 was one of the lowest on record, and the number of deaths from undulant fever was reduced to the lowest in many years.'

Source: Edith Dobie, *Malta's Road to Independence*, p. 108.

1. Write a brief caption to describe the subject matter of Source A and B.
Source A: _____ (2)
Source B: _____ (2)
2. Which of the above source is a primary source and which is a secondary source? Give a reason for each of your answer.
Source A: _____ (2)
Source B: _____ (2)
3. In what way were the 'habits, customs, religion and education of the Maltese in direct opposition of the British as stated in Source A. Mention **two** concrete examples.

_____ (2)
4. How did the British seek to 'provide for the happiness and tranquility' of the Maltese? Mention **two** concrete examples.

_____ (2)
5. (a) Identify the disease mentioned in Source B. _____ (1)
(b) Briefly explain why this disease was also known at that time as 'the Maltese fever'?

_____ (2)
6. (a) List **four** public health and sanitation measures mentioned in Source B.

_____ (4)
(b) What was the main objective of the health authorities when they introduced these measures?
_____ (1)

(Total: 20 marks)

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Carefully read these essay titles and then choose one to answer.

PAPER Level 2-3

1. From 1825 onwards the Maltese began to emigrate and most of them settled along the southern and eastern areas of the Mediterranean.
 - (a) Explain why they felt the need to emigrate? (8)
 - (b) Discuss the pattern of Maltese emigration during the 19th and 20th century? (12)
2.
 - (a) Describe the causes and effects of the plague of 1813 in Malta. (8)
 - (b) Discuss the measures taken by the British health authorities to eradicate the following infectious diseases in Malta: cholera and undulant fever. (12)
3.
 - (a) Explain the roles of the Catholic Church in 19th and early 20th century Malta. (8)
 - (b) Discuss their impact on Maltese society of that time. (12)

PAPER Level 1-2

1.
 - (a) Identify four areas in the Mediterranean where the Maltese emigrated. (4)
 - (b) Mention four reasons why the Maltese emigrated in the 19th century. (4)
 - (c) Explain why most 19th century Maltese emigrants tended to return to Malta after some years. (12)
2.
 - (a) Identify four deadly diseases in 19th and early 20th century Malta and how did they effect the health of the Maltese. (8)
 - (b) Explain what caused these diseases and what measures were taken to combat them? (12)
3.
 - (a) Identify **four** roles which the Maltese Catholic Church had during the British period. (8)
 - (b) Explain **three** influences exercised by the Catholic Church on Maltese society at that time. (12)

