

Zanzibar International Relations and its Effects from 1840 –1963

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Abstract:

The study focuses on the Zanzibar International Relations and the impact from 1840 to 1963. Its primary objective is to analyze the effects of the relations during that period. The study is based on the premise that Zanzibar's international relations facilitated its integration into the capitalist world, influencing changes across nearly all aspects of Zanzibari life. The research employed a qualitative approach, gathering data through interviews and documentary reviews. The findings revealed that Britain exerted significant influence over Zanzibar even before the death of Sultan Seyyid. In 1890, when Zanzibar was declared a British Protectorate, Britain assumed full control over its internal affairs and international relations. While these relationships led to certain advancements in Zanzibar, particularly due to interactions with European countries and the United States, they also had several consequences.

Keywords: International relations, Zanzibar, Zanzibari, and British Protectorate

1.0 INTRODUCTION

International relations refer to the collective interactions within the global community, encompassing individual nations and states, intergovernmental organizations such as the United Nations, and multinational corporations, among others (McGlinchy, 2017). While the formal discipline of international relations emerged after World War II, the relationships and interactions between countries and states have existed for centuries. Various theories have been developed within this field; realism emphasizes the competitive and conflictual aspects of international relations, whereas liberalism focuses on liberal democracy, economic connections, and similar factors (ibid).

For this study, Marxist theory was chosen due to its emphasis on the material aspects of life as significant factors. It posits that the economy takes precedence over all other considerations, allowing for the elevation of class structures and politics as mechanisms for the wealthy to safeguard their economic interests both domestically and internationally. Marxists view the international system as a unified capitalist structure dedicated to capital accumulation. Consequently, colonialism introduced new sources of raw materials and captive markets for exports, while decolonization ushered in a new form of dependence (Cox & Camparano, 2016).

Zanzibar had been engaged in trade with various nations for centuries, facilitated initially through Arab contacts. Following Sultan Said's relocation of his capital to Zanzibar, European and American nations became the island's primary trading partners, integrating Zanzibar into the global capitalist economy. However, Zanzibar's connection to the outside world predated Arab colonization of East Africa, largely due to global trade facilitated by monsoon winds (Pollard & Kinyara, 2017). The discovery of Persian coins from the first to third centuries in Zanzibar in 1955 further demonstrates its long history of contact with other civilizations (Sheriff, 1981).

Zanzibar entered its first phase of political development in the 1830s, during which Sultan Seyyid Said successfully eliminated his adversaries. For example, in 1833, he seized Pemba from the Mazrui rulers of Mombasa (Peers, 2003), and when the Mazrui surrendered in 1837, the Sultan took control of Mombasa (ibid). Under Seyyid Said bin Sultan's leadership, Zanzibar not only became an independent Arab state but also an imperial power, with the Sultan exercising nominal sovereignty over several towns and trading posts along the mainland coast (Mazrui & Omar, 2006).

International relations reached their peak during and after Seyyid Said's reign, with America and European countries establishing consulates in Zanzibar to protect their commercial interests and political autonomy (Russel, 1935). The migration of people from various parts of the world due to trade made Zanzibar a melting pot of cultures, with Africans, Asians, Persians, Europeans, and Americans converging on the island. In the 19th century, many Africans arrived via the slave trade, including the Nyasa, Manyema, Nyamwezi, and Kamba peoples, who were brought to work on clove and coconut plantations or to be sold abroad. Europeans, particularly whites, arrived to manage their nations' business and welfare, seek employment, and engage in trade. These interactions led to the development of diplomatic relations between Zanzibar and other countries (ZNA AB26/77).

Between 1833 and 1850, Zanzibar signed over five commercial treaties with America and European countries (Ingram, 1967). By 1870, Zanzibar was home to over 3,091 Indians, with a presence of 66 Europeans, including 25 French, 22 British, 12 Germans, and 12 Americans. While most of them were missionaries, some were businessmen (Martin, 1978). This study assesses Zanzibar's international relations, with a particular focus on public perceptions and their social, economic, and political consequences.

2.0 METHODOLOGY

This qualitative study employed a variety of methods to gather data. Purposive sampling was used to identify respondents with in-depth knowledge of the subject. A total of 20 individuals were interviewed, including senior citizens and officials from the colonial era. The research involved consulting and analyzing numerous sources, such as books, journals, theses, and important documents from the Zanzibar National Archives (ZNA). These archival materials included colonial government reports, ledgers, personal letters, and executed contracts and treaties.

3.0 LITERATURE REVIEW

There is a wealth of literature on Zanzibar's history, which dates all the way back to 45 A.D. However, little has been written about Zanzibar's international relations and their consequences. Indeed, the available literature on post-independence Zanzibar is largely devoted to issues such as the 1964 Revolution (Martin, 1978; Lofchie, 1965), the Union of Tanganyika and Zanzibar (Shivji, 1990; Kabudi, 1986), and other more narrowly focused issues such as Stone Town and its conservation (Sheriff, 1995). Certain publications discuss Zanzibar's relations with other countries not as a primary subject but as a means of explaining specific situations in their respective fields.

The only source of information on Zanzibar's international relations was Omar's MA dissertation, "Zanzibar – Omani Relations: A Historical Perspective." His primary objective was to examine Zanzibar's economic situation, political issues, and social activities since independence, as well as the country's relationship with Oman. Omar examines manifestations of Zanzibar-Oman relations in terms of when and how they began, how they were maintained, and so forth. He then examined Zanzibar's problems since independence. He contended that the Union between Tanganyika and Zanzibar played a significant role in undermining Zanzibar's international standing (Mazrui I. Omar, 1996). Despite the Union's controversy, he asserts that Zanzibar lost its identity when it lost direct representation in international organizations such as the UN, SADC, and the ADB (ibid). Additionally, he believes that Tanzania's various ruling regimes have widened the divide on this issue. While Omar may be correct, we believe he speaks more about politics than history. His argument is based on political debates over Zanzibar's status. He makes no attempt to explain the impact of the issue he raises on Zanzibar or the Zanzibaris' perceptions of those issues. This gap requires additional research in my study.

Zanzibar's international relations had a significant impact on the Zanzibaris and on Zanzibar itself. Although international trade was the catalyst for these relationships, it played a significant role in Zanzibar's history. Trade transactions were conducted with individuals from Zanzibar and other countries. Zanzibar began to change with the establishment of the Arab aristocracy and developed into a center of trade knowledge.

Amina Ameir (2009) cited David Livingstone (1813 – 1873), a renowned medical doctor and missionary who visited and stayed in Zanzibar though for a short time. His depiction of the town at

the time was appalling. Zanzibar, he believed, was unclean and dangerous to human health. He asserts:

“The stench from a mile and a half to two miles of sea- beach, which is general depository of the filth of the town, is quite horrible. At night it is so gross or crass that one might cut out slice and manure a garden with it, it might be called Stinkbar rather than Zanzibar” (Ameir, 2009, p. 35).

In contrast to Chris Peers' assertion that Zanzibar was under Oman's control prior to Sultan Seyyid relocating his capital to Zanzibar, Zanzibar was already a thriving center of slave trade and in control of the three caravan routes that led inland from numerous locations along the coast. The caravan routes ran from Kilwa in the south to Lake Nyasa; from Bagamoyo in the center to Lake Tanganyika via Tabora (Nyamwezi Land); and from Mombasa in the north to Lake Victoria and Buganda (Peers, 2009).

From that vantage point, it is clear that there were clashes of ideas regarding Zanzibar. There were those who believed that the Arabs were responsible for Zanzibar's development and expansion of international relations. On the other hand, those with Eurocentric views maintained that British influence in Zanzibar played a significant role in the development and growth of the island, as well as its international relations. Each of them has a reason for believing what they believe, and that is a gap for another study. We intend to examine Zanzibar's international relations and their impact on the Zanzibari in this study.

4.0 ANALYSIS AND DISCUSSION

4.1 Social and Cultural effects of International Relations

Zanzibar's international relations have had a significant impact on Zanzibaris in one way or another. These consequences have economic, political, social, or even cultural in nature. Apart from that, we can examine the negative consequences that have shaped Zanzibar's history.

When the Arabs arrived in Zanzibar, the indigenous Africans continued to live in their traditional ways. They had an informal education that was passed down from generation to generation. Farmers, fishermen, carpenters, and others taught their sons through practical methods, while others were apprenticed in various fields. Girls stayed with their mothers and were taught household chores and occasionally agriculture. Things began to change gradually with the arrival of Arabs (Haidar, 2010).

Long before the coming and prior to the British colonization of Zanzibar, Ziddy (2007) reported that education was provided in Quranic schools where Islamic knowledge and writing in Arabic scripts were taught. However, education was restricted to males. Girls were kept at home and taught only domestic skills. With the rise of mercantilism, European countries and America established trade relations with Indians and Arabs in Zanzibar. The majority of mainland Africans were slaves on Arab plantations (Ibid.), while others, particularly women, became domestic slaves in Arab

households (Wahab, 2016). Following the abolition of the slave trade and the conquest of Zanzibar by the British, a new type of education was introduced. In 1902, secular schools were established to teach reading, writing, and numeracy using Latin/English scripts. Girls were sent to school at a lower rate than boys and even fewer continued their studies in higher secondary (Ziddy, op. cit.).

Western education, as described in a great deal of literature, was one of the tools used to divide Zanzibari society. Different races, such as the Comorians, Indians, Europeans, and Africans, had their own schools. In general, despite the colonial era, things began to change gradually. The colonial government provided scholarships to students of various races to attend various colleges and universities (Indians, Africans, Comorians and others). The criterion required was that she/he belonged to Zanzibar and had passed his/her examinations. This was the impetus for the spread of Zanzibaris throughout the world (*Ibid*).

In archival records numerous African students were discovered who received scholarships from Zanzibar to study at various institutions in archival records. When secondary schools were established in Zanzibar in 1935, the Director of Education offered nine scholarships: three for Africans and six for children of Arabs, Indians, and other British subjects in the Protectorate (ZNA AD21/3). His Excellency Seyyid Khalifa approved 13 boys for scholarships and three others for reduced rates on January 3, 1936. The Director of Education recommended seven boys for exhibitions and four others for half-price tuition and free books the following year (*Ibid*).

In the letter dated July 1949, Miss T. N. Gwillin proposed that students from Zanzibar be transferred to the United Kingdom to attend certain courses. The purpose of those courses for international students was to provide them with comparable qualifications that would qualify them for senior service in any territory to which they belonged. The course for international students included instruction in necessary teaching techniques (ZNA AD1/71). According to Maarifa newspapers, 246 Zanzibar students were studying in the United Kingdom, including 26 at technical colleges, 14 at Inns of Court, 4 as teacher trainees, 15 as nurses, and 54 as practical trainees. The largest number, 83, were enrolled in Indian-owned private colleges (ZNA/NW/22/ AD1).

Apart from scholarships for Zanzibari students, several countries assisted Zanzibari schools. In 1962, Stanford University's Institute of International Relations launched the "Book for Africa Project." This institute gathered approximately 70,000 books from throughout North California and sorted them into those appropriate for secondary school use. Their intention was to send collections of approximately 200 carefully chosen reference books and literature publications to schools that expressed an interest in receiving them, which they accomplished (ZNA AD1/59).

Zanzibar's current society is the result of centuries of interaction, contact, intermarriage, and integration of people from various countries. Zanzibar's strategic geographical location on ancient maritime trade routes connecting the external world to Zanzibar brought it into contact with the external world from the beginning;

It is characteristic of Zanzibar never to be bigoted about anything. She took amicably to the Persians of the Middle Ages; she was friendly with the Portuguese; she tolerated the Indians; she assimilated the Oman Arabs; she welcomed the English. And we and other aliens of the past eras, who have invaded her shores and made ourselves at home within her gates, have become attracted by her charms and like the lotus eaters of the old time turn back and seek her longingly. The sky is too blue; the scented airs of her gardens and groves are too fragrant and reposeful to quarrel about the creeds and such – like matters. So Zanzibar welcomed all comers to her shores (Pearce, 1967, pp 85 -86).

Pearce's description of Zanzibar in the nineteenth century is consistent with the contemporary image of the island. For centuries, Zanzibar has been a crossroads for people from all continents, and as such, it is unsurprising that it is a melting pot of races. Whoever set foot on Zanzibar in the past permanently etched his or her mark on the islands. As a result of this cultural heterogeneity, it is exceedingly difficult to identify Zanzibar's culture. One can deduce that the various cultures were inextricably linked.

These cultures are collectively referred to as Swahili culture, and one of the characteristics of Swahili culture is the Islamic religion, which has not only influenced but also become an integral part of Swahili culture (Bakari, 1983). Another fascinating aspect of Swahili culture is the Swahili language, whose vocabularies are a synthesis of several languages. This account demonstrates the importance of Arab influence. The Arabs, who had stronger ties to the islands and established their rule in 1840, left their imprint on the numerous Zanzibaris. Indeed, their influence has grown stronger and more noticeable in contemporary Zanzibar. Mr. Salim, one of the interviewees, asserts that Zanzibar's modern history began with the establishment of Omani rule in 1840. As a result, it's unsurprising that the Omani culture has become dominant in Zanzibar's social, cultural, and religious life. For instance, in contemporary Zanzibar, the Omani cultural legacy is reflected in wedding ceremonies, religious practices, clothing, greetings, and even funeral gatherings (ibid). Apart from the dominant Arab culture, Indians of various sects established themselves in urban areas and were absorbed into this wonderful mingling of people. They were the owners of their temples and mosques, which they used for religious activities.

As with any other African country, colonial governments were responsible for disease and healing. European medicine, or biomedicine, which relied on medical expertise gained through scientific experiments, competed in Zanzibar with indigenous medical treatment. For many years, British administrators and European practitioners emphasized the use of biomedicine and discouraged traditional methods of healing. For instance, they consulted witch doctors and traditional healers to ascertain the identity of the evil spirit wreaking havoc on their health and eventually purchased indigenous herbs. On the other hand, the Muslim community in Zanzibar was tenacious and continued to practice Islamic healing methods such as fasting and reciting the Quran. This situation gradually improved to the point where biomedicine and traditional medicine could coexist without incident (Ameir, 2009). The colonial government made efforts to improve and expand health

services. The Department of Health coordinated these efforts. The British government took extensive measures to control and combat various diseases that posed a threat to both the indigenous population and European administrators and other personnel stationed in Zanzibar. Mwembeladu Maternity Home was built in 1923 with a donation from the Wakf Commission (ibid.). By the late nineteenth century, a numerous of wealthy Indian elites had begun donating funds to establish hospitals and health centers. Assistance to one another, donation, and charity were all widespread in India and Zanzibar (ibid).

UNICEF committed \$75,000 to the Zanzibar Malaria Eradication Project in 1961 for the purpose of purchasing supplies and equipment. Generally, malaria sprayer projects between 1958 and 1961 were extremely successful in reducing malaria mortality, particularly among children under the age of five. According to the Department of Health's 1969 Annual Report, the number of malaria cases treated by medical units in Zanzibar decreased from 23,548 to 12,609 in 1959 and further decreased to 7,832 in 1960. According to the Director of Public Health, the decline in malaria cases was clearly related to the Malaria Eradication Project. Spleen and parasite surveys (ZNA AB7/39) determined the number of cases reported in these medical units. The World Health Organization (WHO) provided health personnel, medicines, equipment, and vehicles for this malaria eradication project, while the Zanzibar government provided junior staff, laborers, and fuel to maintain the vehicles.

The Malaria Eradication Project was the most successful one undertaken with the assistance of the WHO, which also provided a number of fellowships and training opportunities to the Zanzibar medical department. Apart from malaria, WHO was instrumental in the campaign to eradicate tuberculosis in Zanzibar. For example, the WHO conducted an investigation into the incidence of tuberculosis in Zanzibar, the findings of which guided the country's tuberculosis control policy (ZNA BA7/51). In general, one could argue that this international institution, which was instrumental in efforts to control tuberculosis in Zanzibar, placed a higher premium on curing tuberculosis than on prevention. These institutions' primary activities included the provision of drugs and financial support, as well as research and therapeutic trials. Malaria and tuberculosis prevention were neglected by these institutions, which were perceived to be responsible for the diseases' spread. These institutions did not consider it their responsibility to raise the general standard of living of the populace through adequate nutrition, adequate housing, and sanitation.

4.2 Economic Effects

Zanzibar as a country benefited significantly economically from these international relations. To begin, it gained access to numerous countries, which aided Zanzibar in maintaining its independence. It traded with France, Italy, Japan, and Norway, among other countries. Previously, slaves and ivory were the primary commodities; however, as the clove industry developed, the landscape shifted. For example, between 1839 and 1847, clove production increased tenfold to nearly 100,000 fraselas (approximately 1,500 tons), and by the 1860s, it had increased to 250,000

fraseslas (3,900 tons) (Sherrif, 1990). As a result of this increase, the export of cloves from Zanzibar increased from 70,000 pounds in 1843 to 5,000,000 pounds in 1859, and in 1864, Zanzibar exported cloves worth 1,100,735 Maria Theresa dollars (ibid). With the establishment of the British Protectorate, Zanzibar's export power waned, and more commodities arrived from abroad. In 1938, 322 ships arrived in Zanzibar carrying a total of 2,731,383 pounds (ZNA BA23/11). American, French, and German merchants conducted nearly all of their business through native Indians, but preferred trading with English merchants in order to resolve any disputes through the British consular government.

Apart from copra and cloves trading, it also maintained small industries and printing presses. By 1955, five printing houses had been established, namely Samachar Printing Press, Zanzibar Printing Voice, Iqbal Printing Press, Ials Printing Press, and Dinar Printing Press, and their products were exported (Ibid). In 1962, a group of women were invited to attend a trade exhibition in the United States of America. These Zanzibari women who organized themselves and were registered by the government of Zanzibar traveled to America to exhibit their works. The majority of Americans who attended the trade show expressed an appreciation for Zanzibari crafts. That was the opportunity for the Zanzibari people to demonstrate their abilities and capabilities outside their still colonial-ruled country (ZNA NW/22/20).

To be honest, the foreign traders from Europe and America were only transiently based in Zanzibar; their accumulated wealth was primarily concentrated in their home countries, where a portion of this wealth eventually found its way into capitalist industries such as the Salem textile mill and banking. Since the early nineteenth century, the Omani mercantile state had been subverted as a junior partner to British power, particularly in the Persian Gulf. This process of subordination continued, albeit subtly, throughout Seyyid Said's reign, as he made concession after concession to the British, most notably on the slave trade issue. It is not always appreciated that the eventual abolition of the slave trade in East Africa was necessary for the development of the capitalist mode of production.

4.3 Political Consequences

Zanzibar gained prominence in the political arena with the assistance of various Zanzibari intellectuals. Abrahman Babu was Zanzibar's most famous intellectual and a beneficiary of international relations. Babu began studying philosophy and English literature in 1951 and was initially drawn to Anarchism and then Marxism. At the time, London was the epicenter of anti-colonial movements, and Babu was a pivotal figure in the left-leaning Movement for Colonial Freedom, which had its headquarters there (Meskri, 2009). Babu returned to Zanzibar in 1957 and became Secretary General of the Zanzibar Nationalist Party (ZNP), the island's first political party. The party organized urban workers, rural workers, and seafaring workers under Babu's leadership and mobilized the urban petty bourgeoisie. The party developed a consistent anti-colonial political line, a grass-roots organization of party branches at the local level, and links to the global anti-

imperialist struggle, particularly in Africa (ibid). This was the era of the birth of the Pan Africanist movement, and Babu attended the historic All African People's Conference in Accra, Ghana in 1958 alongside Nkrumah, Franz Fanon, and Patrice Lumumba, whom Babu and his comrades met while traveling through the Congo on their way to Accra.

Following the misunderstanding between ASP and ZNP, the Pan African Movement for East, Central, and South Africa (PAFMECSA) recognized the critical nature of intervening on Babu's behalf. It invited both parties' leaders to its 1958 meeting in Mwanza to resolve their differences. PAFMECSA believed it was unhealthy for these parties to clash over a common cause. Apart from that, PAFMECSA warned ASP to renounce its racial stance. It maintained that ASP's racial policies were impeding Zanzibar's independence. However, negotiations were postponed due to the ferocity of the disagreements (Mlahagwa, 1997). Delegates from the PAFMECSA arrived in late November of that year to persuade the two parties to reach an agreement. ZNP urged delegates to urge ASP to abandon its anti-Arab conservative stance. The delegates chastised ASP for its racial attitudes and concluded for the second time that the racial attitudes were impeding Zanzibar's independence (ibid).

In the same year, another PAFMECA Conference was held in Accra, to which ASP would not have been invited but for Julius Nyerere's influence, who convinced the conference that ASP's racial posture was due to its youth in politics (Hamad, 2006). Ghana's Kwame Nkrumah reconciled the two parties in 1958 with what became known as "The Accra Accord." Both parties agreed to work together in the fight for independence. Additionally, PAFMECSA proposed the formation of the "Freedom Committee," which aided in dispelling the ASP leadership's incitement of racial hatred. Throughout 1959, the ASP and ZNP coexisted in harmony and occasionally demonstrated solidarity, and the leaders of the two parties frequently delivered speeches on the same platform (ibid).

4.4 The Bitter side of International relations

Seyyid Said established Zanzibar as a commercial hub for East and Central Africa. He died in 1856, leaving his children fighting for the throne. However, once the issue was resolved under British supervision, the pace of economic and social development accelerated, resulting in the establishment of a commercial empire in East and Central Africa.

Zanzibar lost its autonomy as a country in 1890. The British Protectorate oversaw all aspects of life, including the economy, education, politics, and international relations. Sultans were merely symbolic figures, and the British had the authority to install whoever they pleased in the chair, as was the case with Khalid, which resulted in the world's shortest war in 1896. With all of this, Zanzibar benefited in some way from its relations with other countries.

On the other hand, Zanzibar's and all African countries' relationships with European countries such as the United Kingdom, France, Germany, and America were based on economic interests that

benefited these countries. The Arabs were not the only beneficiaries of Zanzibar's wealth; Americans and Europeans used their businesses as straws to extract to the last drop of Zanzibar's wealth. The unequal trade between Zanzibar and the metropolitan countries deprived poor Africans of their livelihoods while foreigners grew richer by the day. According to Rodney (1972), the United States' share of Africa's trade increased from slightly more than 28 million dollars in 1913 to 150 million dollars in 1932 and 1,200 million dollars in 1948, when it represented nearly 15% of Africa's foreign trade.

Profits were largely expatriated to Europe, the United States of America, and India and were rarely invested in Zanzibar's physical or technological development. The imported goods, which were exchanged for East African products such as ivory, were low-cost consumables that served no purpose in terms of capital development. The importation of some of them actually harmed local industries that had been disproportionately harmed by Asians and, later, American cotton (Salim, 1989). This situation engendered dependence on metropolitan countries; the concept of metropole and dependency developed organically as parts of Africa became entangled in the web of international commerce. On the one hand, European countries determined the role that Africa's economy should play; on the other hand, Africa served as an extension of Europe's capitalist market. Africa's foreign trade was entirely dependent on what Europeans were willing to buy and sell (*Ibid*).

The Sultanate of Zanzibar's economy was capitalist, with few wealthy individuals. While the government collected taxes and levies from businesses and provided some social services to the general public, private entrepreneurs dominated the macro- and microeconomic sectors (Sherrif, 1987). Zanzibar developed into a commercial empire in the nineteenth century, primarily serving as a commercial intermediary between the African interior and the capitalist industrializing west. It functioned as a conveyor belt, supplying and transmitting African luxury goods and materials and importing manufactured goods in exchange. From the nineteenth century onwards, economic movements in Zanzibar were primarily driven by two major commodities: cloves and slaves. The clove-growing industry was by far the most important in Zanzibar, with an annual value of £200,000 to the country. Cloves were to Zanzibaris, the Nile was to Egyptians and cocoa was to Ghanaians, and the clove industry was the backbone of Zanzibar's cash crop economy (Ayany, 1983).

When Britain seized Zanzibar control, the British colonial administration made no significant changes to the economy's structure but aided the Sultan in retaining control of the islands of Zanzibar and Pemba. The government was modeled after that of the United Kingdom, with departments such as education and agriculture being more visible than in earlier eras. Additionally, they favored the development of commodity associations such as the Clove Growers Association over India-dominated agencies. The consequences of such ethnic groupings and a capitalist economy were an increase in income inequality, unequal land distribution, and a tendency for areas

producing cash crops or other capital goods to have more social services, such as roads, health centers, schools, and employment opportunities.

5.0 CONCLUSION

Zanzibar experienced both positive and negative impacts from its international relations between 1840 and 1963. These interactions brought about significant economic, social, political, and cultural changes, transforming Zanzibar from its pre-1840 state into a prosperous small nation along the Indian Ocean.

Prior to 1840, Zanzibar was primarily known for its Islamic scholars and their knowledge. However, under the influence of Seyyid Said Sultan, his descendants, and British colonizers, the island also became a center for secular education. Despite education being fee-based, numerous public schools were established, contributing to a reduction in ignorance among the Zanzibari population. Government schools were set up in various areas of Unguja and Pemba, while private schools were operated by Comorians, Goans, Indians, and Arabs.

Healthcare services also saw improvements, with the establishment of health centers in both urban and rural areas. International assistance played a role in these developments, with organizations like UNICEF supporting the Malaria Eradication Project and WHO aiding in the tuberculosis program. The FAO also contributed to Zanzibar's agricultural sector.

Zanzibar's international relations facilitated the mobility of its people, allowing them to live and work abroad, provided they possessed a passport. By 1962, the United Nations reported that Zanzibaris working in Europe and America outnumbered the Europeans and Americans working in other countries, reflecting Zanzibar's unique environment and culture of inclusivity.

However, the economic benefits of these relations were largely reaped by non-Zanzibaris. European countries, particularly Britain, exploited Zanzibar's resources to their maximum advantage. According to Samir Amin, peripheral countries like Zanzibar primarily engaged in trade with developed nations, exporting primary goods and importing capital and luxury items, while trading minimally among themselves. This dynamic ensured that the developed countries benefited most from international trade, with 80% of their trade occurring among themselves and only 20% with less developed nations.

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