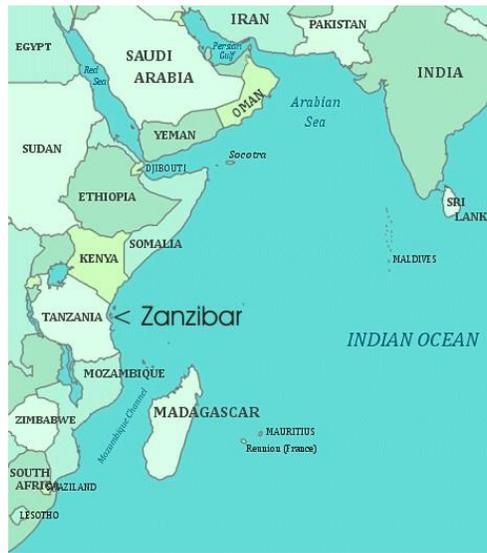


Oman, Zanzibar, Their Relationship – and Our Trip



http://realhistoryww.com/world_history/ancient/Misc/True_Negros/Assorted/Oman_Zanzibar_Sultanate.htm

Oman and Zanzibar are separated by 2,400 of the Indian Ocean. Oman is in the Middle East (in Asia); Zanzibar part of Africa. So why is the University of Arizona Center for Middle Eastern Studies' 2016 Fulbright-Hays Group Project Abroad combining these two regions? Historically, the two areas have been in close contact with each other and provide an interesting case study of cross-regional relations. The curriculum-development program will explore these political, linguistic, and religious ties and will develop ways to integrate the information into elementary and secondary classes.

From the 1st century CE, traders from the Arabian peninsula – as well as Persia and India – were in regular contact with Zanzibar and the East African coast; such cultural and trade relations increased by the 11th century. Political ties date from the early 1500s when both Oman and Zanzibar came under Portuguese colonial rule. Nearly 200 years later, Omanis overthrew Portuguese control and took charge of both Oman and Zanzibar. The latter became a center of Arab trade in slaves, spices (particularly cloves), and ivory. Many Arabs moved to the island, bringing with them Ibadi Islam, a very small school of Islamic thought which is the main faith of Oman and an important force in Zanzibar.

By the 19th century, Zanzibar had become a center of Islamic scholarship: a contact zone between Ibadi Islam and other variants of the Muslim faith. The height of Arab association with Zanzibar occurred in 1840 when Omani ruler Sayyid Said bin Sultan al-Busaid moved his capital from Muscat, Oman, to Stone Town, Zanzibar. This meant that Stone Town, for a time, served as the capital of Oman. After the death of Sayyid Said, Oman and Zanzibar were divided into separate political entities (and Oman's capital was once again Muscat); however, both remained under the rule of the same dynasty (albeit under different Omani leaders from the same family). Zanzibar's Arab community continued its dominance of the island's administration until the British took over Zanzibar in the 1890s. Even then, many Omanis continued to migrate there,

fleeing instability in their home country. Omani expatriates in Zanzibar – such as poet, scholar, mystic, and judge Nasir al-Rawwahi – played an important role in the island’s culture.



http://www.academia.edu/5102674/Mapping_and_Remapping_the_Arab_World_-_Part_1-Mapping

Over the course of the 20th century, Arab political control of Zanzibar waned, and relations between it and Oman became strained. In 1964 thousands of the island’s ethnic Arabs were massacred during a revolution; soon after that, Zanzibar united with Tanganyika, its neighbor on the African mainland, to form Tanzania. Nonetheless, cultural and familial connections remain to this day, so that in some ways, Zanzibaris have more in common with the Arabs of Oman than their compatriots on the African mainland. Of equal importance to our program, both Oman and Zanzibar have been politically stable for more than half a century and would welcome a Fulbright-Hays study program.

In addition to the shared economic and political history of these two peoples, there are two other important points of cultural contact between Oman and its erstwhile southern colony: Islam and the Swahili language. Program participants will explore beliefs and practices of the different forms of Islam in both places. The particular focus will be on Ibadi Islam, a variant which predominates in Oman and Zanzibar but is uncommon in most other regions of the world. In addition, the group will learn the basics of the Swahili language, a Bantu (African) language in structure but which contains so many Arabic vocabulary words that some early linguists theorized that Swahili had emerged as a dialect of Arabic. Teacher-participants will explore the phenomenon of contact linguistics, how languages adapt due to cross-cultural contacts. As a group, we will develop two language modules that can be integrated into K-12 classrooms: one on the Arabic language, another on contact linguistics (using the Swahili-Arabic connection).

Any teachers, pre-service teachers (in their senior year or in graduate school), or school administrators/curriculum specialists are invited to apply.

http://cmes.arizona.edu/outreach/summer_programs/oman_zanzibar