**FACTORS INFLUENCING SOCIAL EXCLUSION OF MINORITY GROUPS IN ZANZIBAR: THE CASE OF COMORIAN ORIGIN**

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**A DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN SOCIAL WORK OF THE OPEN UNIVERSITY OF TANZANIA**

**2017**

# CERTIFICATION

The undersigned certifies that he has read and hereby recommends for acceptance by the Open university of Tanzania, a dissertation titled; “Factors influencing social exclusion of minority groups in Zanzibar: The case of Comorian origin”in partial fulfillment of the requirements for the degree of Master of Arts in Social Work.

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……………………………….

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…………………..………

Date

# DEDICATION

This study is dedicated to my children Ahmad, Asya, Abdulhamid, Khadija, and Khairat.

# ACKNOWLEDGEMENTS

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# ABSTRACT

The main goal of this study was to find out the factors influencing social exclusion of minority groups in Zanzibar specifically taken Comorian origin people living in Zanzibar as a case study. The study was conducted among members of the Comorian origin community who complain to be excluded in accessing some of their social rights as human being and as citizens of Tanzania. Their selection was done using both random and purposive sampling procedures. The study included both qualitative and quantitative data, which were obtained through face-to-face interview and questionnaires. The respondents were; women 50.6% and men were 49.3 this indicates that, both women and men have been encouraged to participate in the issues related to social exclusion of minority groups. The findings show that the Comorian origin people have been living in Zanzibar more than four centuries like other minority and non minority groups, but they are excluded from enjoying some social services like National Passports and Zan ID. The major factor for the exclusion of Comorian origin is the colonial legacy by which, in the 19th century Comoro was the French colony and Zanzibar by that time was British protectorate dominion, the law enacted in Zanzibar did not allow the natural change of citizenship from Comorian to Zanzibari in that regard French assimilated people from Comoro were not allowed to take Zanzibar citizenship leaving many Comorian origin people living in Zanzibar as foreigners. So they are not qualified to access the citizenship rights even if they were born in Zanzibar. It is recommended to the Government to find the administrative and legal solution to enable the minority groups to enjoy their rights especially those children born in Zanzibar with their mothers who have nowhere to go except Zanzibar where they are not recognized.

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# LIST OF ABBREVIATIONS AND ACRONYMS

UNHCR United Nations High Commission for Refugees

UN United Nations

NIDA National Identification Authority

ZANID Zanzibar National Identity

TCHRGG Tanzania Commission for Human Rights and Good Government

ISI Institute on statelessness and inclusive

US United States

BBC British Broadcasting Corporation

SPSS Statistical Package for Social Sciences

NGO Non Governmental Organization

IDs Identities

ZEC Zanzibar Electoral Commission

UAE United Arab Emirates

EAC East African Community.

ASP Afro Shirazi Party

ZNP Zanzibar Nationalist Party

IMM Immigration

HRC Human Rights Commission

# CHAPTER ONE

# 1.0 INTRODUCTION

**1.1 Background of the Study**

African countries attained independence in the last century. But while this can be said of many to mainstream societies, there is quite a substantial part of the community which is still excluded from enjoying some of the fruits of independence. These societies, are socially and politically excluded and do not participate in important decision making processes in their countries. This state of affairs is not healthy especially during our times when Human rights are insisted on globally. The colonial estate is very much responsible for the creation of these differences, but the mismanagement of the post-colonial estate has its share in the making and shaping of these realities (Olenasha 2011).

According to Loury (2013), the concept of social exclusion has been a common issue in the recent years. Social divisions between racial and ethnic groups in economic, cultural, and political lines are a central feature of public life throughout the world. Poverty and social exclusion report (2010) stipulate that, Social exclusion is one of the potential consequences of poverty. It influences people’s outlook on life, making poor people more likely to feel left out of society and less optimistic about their future.

Historically the term social exclusion came into use around the mid 1970s in Europe and North America where large scale unemployment provoked criticism of welfare systems that failed to prevent poverty and hiding economic development. It also intensified universal social protection policies in the same areas (Loury, 2013).Social exclusion is understood as the condition that opposes social inclusion. (Desa, 2009). It is a process through which individuals or groups are wholly or partially excluded from fully participating in all aspects of life of the society in which they live, on the grounds of their social identities, such as age, gender, race, ethnicity, culture, language, physical, economic, or social disadvantages (Desa, 2009). Social exclusion may mean the lack of voice, lack of recognition, or lack of capacity for active participation. It may also mean exclusion from decent work, assets, land, opportunities, access to social services and political representation (Desa, 2009).

In Zanzibar as a part of the world, there are not well defined ethnic groups however people are judged by their originality. For instance some of the Comorian origin people are complaining about being excluded from being given National Passports, National Identity Cards and Zanzibar Identity Cards. They live as if they are stateless in their own country, but they have nowhere else to go to claim a home (Salim, 2009). The international legal definition of a stateless person is set out in Article 1 of the 1954 Convention relating to the Status of Stateless Persons, It defines a stateless person as: "A person who is not considered as a national by any State under the operation of its law".

This means that a stateless person is someone who does not have a nationality of any country. Some people are born stateless, while others become stateless over the course of their lives. It is a legal anomaly that often prevents people from accessing fundamental civil, political, economic, cultural and social rights. Stateless person is treated as foreigner everywhere (UNHCR, 2000). According to Ghali (1995), Statelessness is the product of war crime, he gave the example of the Rwandan genocide as it was one of the darkest episodes in recent history. There were endless socio-political conflicts which produced refugees to the neighboring states which later became stateless people.

Today, millions of people around the world face serious difficulties owing to statelessness.(UNHCR, 2014). Statelessness is a very unwanted situation in the eyes of the international community**.** Article 1 of the United Nations Conference on the eliminating or reduction of future statelessness held on 30th August 1961 states that:

“A Contracting state shall grant its Nationality to a person born in its territory who would otherwise be stateless. Such Nationality shall be granted:

a) At birth, by operation of law, or

b) Upon an application……….”

The stateless people are excluded politically and socially. They lose their political right to choose or to be chosen, they miss social rights like getting National identity and Passport of any Nation and they miss the Citizenship status (World stateless report 2014).

Zanzibar is made up of two major islands, Unguja and Pemba. Its population is made up of multiple-races which form a number of ethnic groups such as the Shirazi, Africans from mainland, Asians, Comorians, and Goa. (Shephered, 1982). In the absence of up to date statistics of racial and ethnic distribution of people, the pre-independence census of 1948 can provide a rough indication of ethnic contribution. According to the 1948 census the main ethnic and racial communities in Zanzibar were shirazi who were referred to as indigenous (mixed Arabs and Africans), they made 56.2%, of Zanzibar population, Africans from the main land made 19.5%, Arabs 16%, Asians 5.8%, Comorians 1.8% and Goa 0.3%. (Majamba, 2011).

According to Shephered (1983), the distance between Zanzibar and Ngazija, the northernmost of the Comoro Islands, is only 400 miles apart. Local and long-distance trading vessels made the journey regularly between them long before Sayyid Sa'id, Sultan of Oman, shifted his capital to Zanzibar in the 1930s. Since 1840s, Comorian origin people have made Zanzibar their home land; they have a very good position in socio-economic structure in the islands. Until to 1948 The Comorians on Zanzibar Island were recorded as numbering 2,764, or 1.8% of the population. It is obvious that number has increased, however the recent census did not specify the population distribution in terms of ethnicity.

Zanzibar is believed to have been first settled by the Africans some fourty thousand years ago. Centuries later began to host foreigners from Egypt, Persian, Arabia, India, China and Europe. This was about 600 AD (Zanzibar travel and tourism directory 2014). By the 15th Century, Arabs and Persians dominated Zanzibar. By 1832 the Oman Capital had shifted to Zanzibar, at the same time European interest and influence began to grow.

By 1833, Zanzibar had already established an economic link with the US who in 1837 opened their consulate in Zanzibar followed by Great Britain, Portugal, and France, others were Italy, Belgium and the Netherlands. By 1890, Zanzibar had become a British protectorate. Independence was achieved under the sultan Jemshid bin Abdalla on the 10th december 1963, but due to the imbalance in electoral representation, an armed revolution followed a month later on the12th january,1964 during which hundreds of Arabs were killed and others were expelled. (Zanzibar Directory, 2014).

Social exclusion of minority groups in Zanzibar is still persisting despite having laws and regulations combating social exclusion and other kinds of discrimination. Number of factors may contribute its persistence such as a weakness of law implementation, the colonial legacy from which the legal frame work of Zanzibar has inherited, the weakness of the human right and good governance committee. The situation brought about negative impacts for Comorians including to losing the Right to be recognized, hence they cannot get Travel Document, National Identity, to participate in politics and even to be employed in the public sector. The research has exposed the factors influencing the social exclusion to the minority groups in Zanzibar.

**1.2** **Statement of the Problem**

The 1948 UN Declaration of Human Rights, in which Tanzania has been a member since 14th December 1961, provides the freedom of movement to all human being. The movement of people from one country to another is only possible if you have a traveling document. Article 13(1) of the same Declaration states that: “Everyone has the right to freedom of movement and residence within the borders of each state.” Article 15 insists for every human being to have Nationality.

Tanzania Constitution of 1977 and Zanzibar Constitution of 1984, both oppose all kinds of discrimination, oppression and exclusion, they emphasize the equality and respect of all human being. The 1977 Tanzania Constitution states in Cap 13(1) “All persons are equal before the law and are entitled without any Discrimination to protection and equality before the law. Cap 15 states that: “No law enacted by any authority in the United Republic shall make any provision that is discriminatory either of itself or in its effect. Zanzibar Constitution of 1984 cap 12(2). states that all people are born free and all are equal. And that every person is entitled to recognize and respect his dignity.

From the above contentions Tanzania does not accept any kind of discrimination and exclusion. Despite the National and International ban of exclusion, there are small minority groups in Zanzibar specifically people with Comorian roots being denied accessing to their rights such as Tanzania travel documents, National identity, and Zanzibar identity card. Children born in Zanzibar by mother and father who were also born in Zanzibar are excluded in accessing these rights, because of being Comorians origin, sick people who want to travel abroad for treatment and elders who want to visit their relatives abroad cannot access Tanzania Passports, National identity, and Zanzibar identity. Lack of identification results to failure to obtain public employment, open Bank account, get a loan from financial institutions and even to get bail in the court of law when the identity is required. This study intended to find out why there is social exclusion of the Comorians minority in Zanzibar.

### 1.3 General Objective

The general objective of this study was to explore factors influencing social exclusion of minority groups in Zanzibar.

### 1.3.1 Specific Objectives

1. To find out the social reasons influencing social exclusion of people with Comorian roots in Zanzibar.
2. To examine the social services which people with Comorian roots are excluded from in Zanzibar.
3. To find out whether the Comorian origin people have sufficient knowledge of their rights.

## 1.3.2 Research Questions

1. What are the social reasons influencing social exclusion of the people with Comorian roots in Zanzibar?
2. What are the social services from which people with Comorian roots are excluded in Zanzibar?
3. Do the Comorian origin people know their Rights?

### 1.4 Significance of the Study

The study is going to help the Comorian origin people especially women and growing children to know their position in the country and find a suitable ways which can send them to the solution. The Study is also relevant to the Ministry of Home Affairs in Tanzania and its departments such as the Immigration Department, National Identification Authority (NIDA), Zanzibar National Identification (ZAN ID) and law making organs respectively, it will contribute knowledge on the key factors leading people from various ethnical groups to complain on exclusion, not only Comorians but also other groups.

Furthermore it can help the law and policy makers to search for administrative and legal solution for the descendants of Comorians who lived in the Country for a long time to be recognized. This will enable the community especially women, children and elders from minority ethnic groups which are currently excluded to enjoy the rights they previously missed. Lastly the study is useful to other researchers and academicians who are interested on the same topic for further research.

According to Baary’s theory, (2002), social exclusion is normatively bad because social exclusion can be a symptom of or cause of social injustice, it leads to exclusion from unequal educational and educational opportunities. So, social exclusion is a cause for concern just because it violates the demand for social justice. Also social exclusion being normatively bad it reduces social solidarity. So this research was guided by Barry’s Normative Theory that even if social exclusion is done voluntary, should be reduced in the sense that there should be opportunities for inclusion.

## 1.5 Scope of the Study

The study covered the factors for persistence of social exclusion and its impacts for Comorian origin people in Zanzibar. Specifically it studied Travel document services, Zanzibar Identification cards, and National identity cards. The following areas have been focused: Immigration Head office Zanzibar, National Identification Authority (NIDA) Zanzibar office, Zanzibar National Identification (ZAN ID), Comorians Non Governmental Organisation head affice (Wakfu wa Wangazija) and Some Comorian origin people living in Zanzibar town.

## 1.6 Limitation of the Study

In conducting this study the researcher was limited by the following factors

1. The availability of some data in case of security matters. Due to the nature of the subject matter of this research, there was a necessity of searching data in the public offices in which some of the important data were marked “confidential”, in this respect the data cannot be displayed to the public even if the date are no longer used.
2. Readiness of some respondents to provide relevant data due to common habit and fear of hardship can come across with them for giving such data; this habit was experienced during the data collection especially for the public servants. Very few public servants could dare confidential files for the study. The researcher has many times faced the statement “I am not a spokesman of the office”, “I am not responsible to give you that information”, but this did not make the researcher to give up.
3. Time is also limit because the researcher is under pressure of completing work and family responsibilities as well as job responsibilities. This situation led this piece of work to take very long time until its completion.
4. Financial Problem, the researcher was financial limited because of self sponsorship. Expenses in doing this research were covered by researcher, frequent trips from Zanzibar to Dar-es-salaam and vice versa to follow the Supervisor for instruction and corrections cost a lot transport cost and accommodation in Dar-es-salaam, and during the data collection it cost the transport to the target areas, this also limited this research to complete earlier.
5. Some respondents could not bring back the questionnaires. This situation caused inconvenience to the researcher since it reduced number of the expected respondents hence it affected sample size.

**1.7** **Delimitation of the Study**

In order to overcome the above stated limitations, the Researcher has used the following strategies to ensure that the research is successfully completed.

1. To overcome the financial problem, the researcher has used the monthly salary he receives from his work place to cover the cost, this helped to overcome the transport cost from Dar-es-salaam to Zanzibar as well as accommodation in Dar-es-Salaam and personal scooter was used to reach the target areas.
2. In terms of security matters and number of customers and officers who have helped the researcher to get sufficient and relevant data were available by Convincing/ persuading the authority and officers were ensured that the collected data in this study was confidential and only be used for academic purpose as well as for the benefit of the departments and people living in difficulties in the country they were born, in such a way simplified the researcher to collect those relevant data to this study.
3. To educate the respondents on the importance of providing relevant data that will help to solve the problem facing minority group in the Country. This encouraged number of Comorian origin to be ready to participate in the study.
4. The questionnaires which did not brought back did not affect the researcher since those returned were more than 70% were analyzed in collaboration with interviews and data from secondary sources.

# CHAPTER TWO

### 2.0 LITERATURE REVIEW

## 2.1 Introduction

This chapter reviews both theoretical and empirical literature about the proposed subject. Whereby the theoretical literature review is concerned with the theoretical perspective of the study which includes definitions of the concepts and theoretical analysis; the empirical literature reviews presents some practical studies for related topic, it’s relevant and shortcomings to this study.

**2.2 Conceptual Definition**

**2.2.1 Social Exclusion**

The terms “Social exclusion” has been defined by many scholars. Briggs (2000) relates social exclusion with human behavior, for him, it refers to the act of rejecting someone from interpersonal interactions. According to (Lounry, 2000) the concept of social exclusion is used to study racial and ethical inequality. To him the concept needs ones attitude which is led by socio-political background. Social exclusion (or marginalization) is social disadvantage and relegation to the fringe of [society](http://en.wikipedia.org/wiki/Society).Creating the inclusive society report (Desa, 2009) defines Social exclusion as a process through which individuals or groups are wholly or partially excluded from fully participating in all aspects of life of the society, in which they live, on the grounds of their social identities, such as age, gender, race, ethnicity, culture or language, and physical, economic, social disadvantages.

Social exclusion may mean the lack of voice, lack of recognition, or lack of capacity for active participation. It may also mean exclusion from decent work, assets, land, opportunities, access to social services and/or political representation. For the purpose of this study Social exclusion is the act of excluding people in the society in which they live because of their social background. The practice is led by the idea or believes of inequality.

**2.2.2 A Citizenship**

Many scholars have defined the term “citizenship”. Some of them are: Bertin (2004), defines a Citizen asa member of a community or society who has certain fundamental rights and duties within thatcommunity. (Aziz, 2014), Citizenship is the legal relationship that individual human beings enjoy with the state to which they have close affinity either by birth, marriage, naturalization or other legally recognized processes. Citizenship carries with it certain rights and certain duties. Viewed in its narrow, literal conception, citizenship simply implies a state of belonging. Citizen guide (2010) define citizen (Zanzibari) is any person who has Citizenship rights in the Country as accorded to a person either born in the Country or who has subsequently acquired citizenship as stated in Article 6 of The Zanzibar Constitution.

Under the law, citizenship is defined to mean a legal bonding between the state and the individual in which the state recognizes and guarantees the individuals’ rights whereas the individuals are under a duty to the state in return, for example the duty to do military service. In this study Citizenship has been defined as the legal bounding between the state and individual. This means that the state recognizes and guarantees the individual rights and individual pays its loyalty to the state.

**2.2.3 Statelessness**

The convention relating to status of stateless person (1954), define “A stateless person means a person who is not considered as a national by any State under the operation of its law”. The Institute on statelessness and inclusive (2014), states that Statelessness is a problem of global proportions. It affects people all over the world and can have a harmful impact on them, their families and the wider community but many stateless persons do not see themselves as being stateless. (I.S.I 2014), states that stateless persons have not moved from their homes and live in what can be described as their own country. The world Assembly of churches (2013), states that Statelessness can occur for a number of reasons. Some relate to technical aspects of nationality laws and procedures for acquisition of documents which prove nationality. More often, however, the cause is discrimination.

Minorities are often arbitrarily excluded from citizenship due to discrimination on racial, ethnic, religious or linguistic grounds. Generally, for the purpose of this study, statelessness is being not considered a citizen or National of any Nation in the World by the operation of the law. Being stateless cause the victims to suffer, and sometimes to lose their Rights as human being. It affects minority populations in many states. The Institute on Statelessness and inclusion (2014) provides the following the causes leading people to be stateless:

**2.2.3.1 State Succession**

A particular context in which the risk of a conflict of nationality laws is high, When part of a state secedes and becomes independent, or when a state dissolves into multiple new states, the question emerges as to what happens to the nationality of the persons affected. The new nationality laws of successor states may conflict and leave people without any nationality, while the re-definition of who is a national of the original state (where it continues to exist) may also render people stateless. Most often in the context of state succession, it is vulnerable minorities who are associated with either the successor or parent state who are deprived of nationality, exposing the discriminatory motivations and arbitrary nature for such exclusion.

**2.2.3.2 Conflict of Nationality Laws**

A classical example is according to Tanzania Citizenship law, a Tanzanian citizen by descent cannot be descanted by his child born outside Tanzania. So if the child born in UAE countries for instance may become stateless because that child can not be a citizen of UAE with foreign father according to the Citizenship law of the UAE Countries, this situation leaves the child stateless.

**2.2.3.3 The Legacy of Colonization**

While the de-colonization process technically would be categorized as a form of state succession, the unique challenges presented are those people living on the state boundaries may not be recognized by either state and therefore remain stateless. For example people living in North Mara, those living in Kasulu Kigoma region, and Makonde From Mtwara in Tanzania.

**2.2.3.4 Arbitrary Deprivation of Nationality**

Large scale statelessness can also be caused by the arbitrary deprivation of nationality outside the context of state succession. Arbitrary acts can involve the collective withdrawal or denial of nationality to a whole population group, commonly singled out in a discriminatory manner on the basis of characteristics such as ethnicity, language or religion, but it can also impact individuals who are deprived of their nationality on arbitrary and discriminatory grounds. In many cases, the group concerned forms a minority in the country in which they live.

**2.2.3.5 Administrative Barriers and Lack of Documentation**

The hand of discrimination can often be seen at play when it comes to obtaining documentation of nationality, with ethnic and religious minorities, nomadic communities, and the rural poor more likely to face barriers than religious and ethnic majorities and urban populations. A surprising number of situations of statelessness actually stem from the poor administration or documentation of a country’s nationals during the period of state formation or when the first citizenship registration was carried out.

**2.2.3.6 The Inheritance of Statelessness**

The single biggest cause of statelessness globally in any given year in the absence of fresh, large-scale situations stemming from one of the above problems is the inheritance of statelessness. Many contemporary situations of statelessness have their roots at a particular moment in history, such as state succession, the first registration of citizens or the adoption of a discriminatory nationality decree stripping a whole group of nationality, as outlined above.

**2.2.4 Minority Groups**

Majamba (2011), define Minority a group that is disadvantaged by unfair discrimination; by reason of its numbers is unable to participate in social and economic life. a traditional community seeking to preserve its culture and lifestyle. According to Majamba (2011), there are three acceptable principles in determining minority group. Firstly, Self-determination**.** An individual must determine that he is a member of a minority and the group must accept the individual’s membership; Secondly, the numbers.A minority group constitutes less than one half of the state population. In the situations where no group makes up more than 50%, each of the different groups would be entitled to a minority protection; thirdly, the time-element.

A minority must have had a long-term presence in the territory concerned. In this study the term “minority groups” is defined as social-ethical groups in the society recognized through their social background and their number is less than 10% of the total population. In this regard, Comorian origin people is very good example of minority group. Also Minority group has been defined as a group of persons living in a given country or locality, having a race, religion, language and traditions of their own and united by their identity or race, religion, language and traditions in a sentiment of solidarity, with a view to preserving their traditions, maintaining their own form of worship, ensuring the instruction and upbringing of their children in accordance with the spirit and traditions of their race and rendering mutual assistance to each other.

**2.2.5 Human Rights**

Many definitions have been given regarding the term “human Rights” Some of them are: Human Rights are the rights of individual to liberty and justice (Colin Dictionary, 1991). Human Rights refers to the rights and freedom contained in the specific international instruments that are scheduled to or declared under UNHCR Acts these include: convention to civil and political rights, convention on child rights, declaration of rights of disability, declaration of rights of mental retarded person, declaration of all forms of intolerance and discrimination based on religious belief (UNHCR, 1968).

Human Rights are the [fundamental rights](http://www.businessdictionary.com/definition/fundamental-rights.html) that humans have by the fact of being human, and that are neither created nor can be abrogated by any government. These rights are Supported by several international [conventions](http://www.businessdictionary.com/definition/convention.html) and [treaties](http://www.businessdictionary.com/definition/treaty.html) such as the United [Nation's](http://www.businessdictionary.com/definition/nation.html) Universal [Declaration](http://www.businessdictionary.com/definition/declaration.html) of Human [rights](http://www.businessdictionary.com/definition/right.html) in 1948, these include cultural, are the claims that human being has against a state (American Heritage Dictionary, 2011). For the purpose of this study Human Rights refers to all rights that human have by being human being. These rights cannot be abrogated by any government. Example Right to life, right to nationality, right to religion and right to own property.

**2.3 Theoretical Review**

**2.3.1 Social exclusion theory**

Briggs (2000), came up with the **“**social exclusion theory”. He argues that social exclusion happens when ruling class or party denied political, economic, social opportunities to certain group. He gave the reasons like race, ethnicity, gender, religion and political persuasion. According to him it is created by combination of formal and informal influences, including social customs, long-standing prejudices, and legal restrictions. Informal controls are the hardest to change, since even after legal barriers are removed, mistrust and biases continue to exist between opposing forces. For instance, legally allowing women to run for public office in Saudi Arabia does not mean that women will be elected. The social exclusion theory is applicable for Comorians living in Zanzibar, they claim to be denied their socio-political rights and other social opportunities in the Islands because of being Comorians.

# 2.3.2 Social Exchange Theory

Social exchange theory is a [sociological perspective](http://en.wikipedia.org/wiki/Sociological_perspective) whereby social change and stability are considered to be a process for negotiation of exchanges between different parties. Social exchange theory posits that all human relationships are formed by the use of a subjective cost-benefit analysis and the comparison of alternatives. Social exchange theory takes an economic approach to explain relationships. The premise under this theory is that in relationships, just as in life, you do not get something for nothing (Sasse, 1999). Relationships have rewards and costs. Rewards are anything that brings pleasure or satisfaction in a relationship. People look for different kinds of rewards from their contacts with others, such as support, stability; excitement, love, or material benefits. Costs in a relationship are the physical, mental, and emotional contributions that are made. Currently, Social exchange theory is applicable in many different situations with the same idea of the exchange of resources.

In this study, social exchange theory focuses much that the minority group which is excluded has to take effort following the Country’s guideline to get reward of being recognized and be included. In this regard, the excluded group of Comorians inputs will be an open discussion on the situation, search for their rights in the Courts of law and negotiation with the Government the compensation or reward will be termination of exclusion and to be included and enjoy their Rights like other ethnic groups. This research has opted social exchange theory because it helps assessing the relationships among Comorians Non-Governmental Organization (WAKFII) and The Government in properly managing the issue of exclusion of Comorians. There is thus no good relationship between the two. So using the System theory is a good place to start aiming to end social exclusion.

**2.3.3** **The Normative Theory of Social Exclusion**

Barry (2002), distinguishes between the “fact of exclusion” and “cause for concern” with social exclusion. This is because there are forms of social exclusion which are voluntary, and hence those individuals who voluntarily exclude themselves should not be forced to include themselves. Thus, there is a fact here that some person is socially excluded, but because they have chosen to do so, this fact gives us no cause for concern. They lacked the opportunity to do so. Therefore, social exclusion, even if voluntary, should be reduced in the sense that there should be opportunities for inclusion, even when that option will not be chosen. “Geographically isolated”. Suppose that it turns out that these people are socially isolated by choice. However, equality of opportunity demands that they have the opportunity to get to other activities.

Barry (2002), justified for why social exclusion is normatively bad. First, and most obviously, social exclusion can be a symptom of or cause of, social injustice. Social exclusion can lead to, first, exclusion from unequal educational and educational opportunities (Barry, 2002). Second, social exclusion can lead to lack of access to political participation. So, social exclusion is a cause for concern just because it violates the demand for social justice. Also social exclusion being normatively bad that it reduces social solidarity. Therefore, Barry’s Normative Theory is applicable to minority groups which are excluded in Zanzibar. The Comorians for instance can be seen as if they are excluding themselves but it is the result of social injustice done, they are not given open chance to include themselves. So as Barry suggested, there should be opportunity to include the Comorian origin people, Therefore, this study has used Barry’s theory as to guide it.

**2.4 Empirical Review**

According to Morgan (2013), exclusion is the major cause of poverty, exclusion is a barrier of all kinds of development, it is against the humanity. He gives the solution to solve many problems of marginalized people is inclusion. According to Poverty and social exclusion report (2010), social exclusion is among the potential consequence of poverty. It influences people’s outlook on life, making poor people more likely to feel left out of society and less optimistic about their future. Therefore according to this report, one among the major cause of income poverty is social exclusion.

Crips A. et al. (2009) state that social exclusion operates to prevent people from participating in mainstreaming activities of society and accessing standard of living enjoyed by the rest in the society. The Crips idea is very strong since the excluded personal talents will be suppressed to end without utilization. Beside the above ideas, the experience concerning the topic in discussion has been taken in some other Countries in the World as below.

**2.4.1 The Experience in America and Europe**

**2.4.2 In America**

The experience is taken to North America to represent the whole of the continent. According to Lounry (2000), social exclusion in America is based on peoples colour. Blacks who are seen minority in US are excluded in given meaningful jobs, and they are maltreated by white police officers, he gives the example of Police officers treatments towards the black offender, they are treated more harsh in comparison with their fellow white. For him this kind of inequality is a social exclusion. This idea has been emphasized by the recent episodes as broadcasted in BBC that white soldier kills black young man the act which cause mass protest of black people in North America. In 2015 American mapping police violence report shows that in the year 2015 white soldiers killed 102 black people in different provinces of North America. These people were killed because they are black. So the killings of black people symbolize the black exclusion in America.

**2.4.3 In Britain**

According to Gordon etal (2000), social exclusion in Britain is based on labour Markets, service and social relation. In service one person out of twenty have been disconnected from water service, gass, or electricity and over one person out of ten have used less than they need because of cost. Generally the major cause of social exclusion is economic position and individual social relations in this regard some men are living alone in long risk of social isolation.

**2.4.4 In Asia**

According to Sen (2000), the dominant kind of exclusion is based on gender and inequality between man and women. It has been imperially noted that the neglected of interest of women relates closely to their being excluded from employment opportunities, education and even land ownership. In Asia experience is taken in Saud Arabia women are not allowed even to drive. So gender related exclusion and inequality between men and women is sharper in Asia than any other Continent in the World. This kind of exclusion suppresses the talents and abilities of women in providing their contribution in National development.

According to Hayden (2008) in many states in Asia, being stateless means you can not travel inside or outside the country you live. You lose your Rights as Human being you miss your identification. In Iraq, Syria and Pakistan people are persecuted because of their believe in Christianity. In 21 century genocide, thousands of men, women and children were forced to leave to save their lives, they were excluded because of their faith.

**2.4.5 Experience in Africa**

According to the Institute of Stateless and Inclusive Report (2014), there are more than 10 million stateless persons in the world, out of that number, Africa as a region has 721,303 stateles persons. The leading country being Ivory Coast holding 700,000 stateless followed by Kenya with 20,000 stateless people. In absolute numbers, statelessness is documented as affecting far more people in Asia and the Pacific than in any other region of the world. These reports tell us that whenever a Country is closer to a Nation with no peace and tranquility is very likely to have big number of stateless peoples. Also countries which can easily reached is likely to increase number of stateless people. Here the experience is taken from Kenya and Tanzania.

**2.4.6**. **In Kenya**

Those with no identity cards are excluded, if you do not have an identity card means you don’t exist. You cannot even leave your house because if you leave your house you may be arrested by the police and ask the questions which you cannot answer, you cannot work, and being stateless you cannot be given Identity card. If you do not have identity means you are not recognized in the country, therefore even if you were born in Kenya, grown up in Kenya you may lose many of your rights. (UNHCR 2010).  The global statistic report (2014), stipulated that Kenya has 20,000 stateless people.

**2.4.7 In Tanzania**

According to UNHCR (2014), there were Number of Burundi refugees who came to Tanzania in 1972 were claiming not to be recognized in their home land, they lived much in Tanzania than Burundi. So UNHCR in collaboration with Tanzania Government decided to naturalize them to Tanzanian Citizens. However, the naturalization procedure was delayed in 2012, when almost complete, leaving thousands in Limbo they had renounced Burundian nationality but had not received Tanzanian naturalization certificates, even if named in lists of those approved for Tanzanian citizenship, and this can also create stateless population if serious measures will not be taken.

In 2014, the Government granted citizenship to 3,000 Somalian refugees 643of these refugees were Tanzanian ancestry, from the Zigua and Zaramo ethnic groups. Historically, they were captured by the Arab slave masters and taken to Somalia. They fled to Tanzania in 1992 following the Somalian civil war and subsequent fall of the Siad Barre regime. According to Majamba (2014), the Hadzabe are among a host of the remaining first peoples of the African continent. This fact is rarely taken into account when dealing with the continent’s history but they are excluded. When exploring Africa’s considerable pre-colonial achievements one rarely focuses on the hunter-gatherers. Despite the fact that a good part of the history of the continent is indebted to the hunter-gatherers, little has been done to seriously address their right. As a result, they face a series of problems which include conflict with neighbors over land and other natural resources, unfriendly national policies.

Hadzabe depend almost exclusively on hunting and gathering for their food. In gathering, they collect wild fruits, berries, roots as well as honey and its products. They hunt a variety of animals found on their lands and will literally eat anything alive, from the smallest of lizards, to the biggest of the elephants. This law has given some remote possibility of the hunting rights of the Hadzabe to be recognised. Thesaid provision of the law is reproduced below for ease of reference: To confront the challenges faced by the Hadzabe, the government and other concerned institutions have decided to recommend alternative and often diversified livelihood strategies for them.

**2.4.8 In Zanzibar**

According to Commissioner of Immigration (2009), Zanzibar authorities have embarked on a special exercise to withdraw passports issued to Zanzibar residents originating from Comoro who had failed to apply for citizenship as directed in 1968 by the first President of the Isles, the practice was intended to thoroughly scrutinize the register to verify the status of individuals and identify all unqualified Tanzanians with Comorian origin for immediate withdrawal of their passports. The passports were issued accidentally to some residents with Comorian origin it was confirmed that in reaction to widespread complaints that the exercise was discriminatory and politically motivated.

The late President Karume had in 1968 ordered all Zanzibaris with Comorian origin to register themselves together with their children so that they could be entitled to all rights enjoyed by other Tanzanians. Some members of Comorian Origin had complained that: “passport withdrawal practice” had affected them psychologically and some had been affected to the extent of losing their jobs. So the above act was taken by the Comorians origin people as the act of excluding them in the country in which they were born and having nowhere else to go. Zanzibar Immigration annual report (2013), five people with Comorian origin who have applied for the National Passport could not acquire because their birth certificates were written the word “Comorian” as their tribe. According to Salim (2009), the Comorians have complained many times for being discriminated, and suppressed because of their origin. They have frequently saying that they are not valued. Given example that no Comorian origin person has been appointed Minister in the Revolutionary Government of Zanzibar in the list of 250 Ministers since 1964.

**2.5 International Outlook**

**2.5.1 UN Declaration of Human Rights**

United Nations Declaration of Human Rights (1948) in which Tanzania has rectified provides the freedom of movement to all human being. The movement of people from one country to another can only be possible if you have a travel document. Even inside some countries you cannot move without having identity thing which a stateless person cannot acquire. The Article 13 of UN declaration of Human Rights state that: “(1) Everyone has the right to freedom of movement and residence within the borders of each state, (2) Everyone has the right to leave any country, including his own, and to return to his country.” Article 15 insists for every human being to have Nationality and to be free in case he want to change his former nationality. It say: “(1) Everyone has the right to a nationality. (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.”

**2.5.2 UNHCR 2001 Guideline on Stateless**

These Guidelines are intended to assist States, UNHCR and other actors with interpreting Article 1(1) to facilitate the identification and proper treatment of beneficiaries of the 1954 Convention. In addition, these Guidelines will be relevant in a range of other circumstances, such as the interpretation of other international instruments that refer to stateless persons or to related terms also undefined in treaties. In this respect, it is noted that as the 1954 Convention has not been able to attract the same level of ratifications/accessions as the 1951 Convention relating to the Status of Refugees (1951 Convention) and other human rights treaties, there is limited State practice, including jurisprudence of national courts, on the interpretation of Article 1(1).

The guideline defines “state” in relation to the nation, it also describes the situations which can lead a person to become stateless such as the operation of law when prescribed criteria are met. In most countries, nationality is acquired automatically either through birth on the territory or descent. Nationality is also acquired automatically by most individuals affected by State succession. Also the guideline provide situations which may lead to the lost of nationality and to become stateless by saying that some laws provide for automatic loss of nationality, when certain conditions are met, such as prescribed periods of residency abroad, failure to register or make a declaration within a specific period. Such kind of law may produce stateless persons.

**2.5.3 The 1961 Convention on the Reduction of Statelessness**

This international convention aims to avoid incidents of stateless in the world, it provides the principles that stateless should be avoided, it seeks to balance rights of individual within interest of the state. Article 1 of this convention states that: Contracting State shall grant its nationality to a person born in its territory who would otherwise be stateless. Such nationality shall be granted:

1. at birth, by operation of law, or
2. upon an application being lodged with the appropriate authority, by or on behalf of the person concerned, in the manner prescribed by the National law of that country.

**2.5.4 The Convention Relating to the Status of Stateless**

This convention gives the rights of stateless person. The stateless person should not be excluded socially and economically. Article no. *22* for example states that:

“1. The Contracting States shall accord to stateless persons the same treatment as is accorded to nationals with respect to elementary education.

2. The Contracting States shall accord to stateless persons treatment as favourable as possible and, in any event, not less favourable than that accorded to aliens generally in the same circumstances, with respect to education other than elementary education and, in particular, as regards access to studies, the recognition of foreign school certificates, diplomas and degrees, the remission

of fees and charges and the award of scholarships.”

Also the convention provides the right to travel Article 27 states that:

“The Contracting States shall issue identity papers to any stateless person in their territory who does not possess a valid travel document”.

And *Article 28* provides that: The Contracting States shall issue to stateless persons lawfully staying in their territory travel documents for the purpose of travel outside their territory, unless compelling reasons of national security or public order otherwise require, and the provisions of the Schedule to this Convention shall apply with respect to such documents. The Contracting States may issue such a travel document to any other stateless person in their territory; they shall in particular give sympathetic consideration to the issue of such a travel document to stateless persons in their territory who are unable to obtain a travel document. Article 32 emphasize that stateless persons to be naturalized it say:

*“*The Contracting States shall as far as possible facilitate the assimilation and naturalization of stateless persons. They shall in particular make every effort to expedite naturalization proceedings and to reduce as far as possible thee country of their lawful residence.”

**2.5.5 The Tanzania Constitution of 1977**

The 1984 Tanzania Constitution has emphasized the equality of Human being regardless their ethnicity differences. Clearly, it states the following in sect 12(1),(2)

12(1) All human beings are born free, and are all equal.

(2) Every person is entitled to recognition and respect for his dignity.

Equality before the law

**13**(1) All persons are equal before the law and are entitled, without any

Discrimination, to protection and equality before the law.

Section.15 states that:

“No law enacted by any authority in the United Republic shall make any provision that is discriminatory either of itself or in its effect.”

So according to the above contention Tanzania does not accept any kind of discrimination and exclusion from one individual to another. Tanzania has neither signed nor rectified the convention related to stateless and The convention on reduction of stateless but, according to: National Human Rights Action Plan 2013-2017, Tanzania aimed to rectify the conventions on stateless and the International conventions on Rights of Migrants, to reform the refugee and asylum seekers. This is because Tanzania is still has deficiency of law and policy to protect the Rights of refugees and stateless persons.

**2.5.6 The Zanzibar Constitution of 1984**

The Constitution opposes all kinds of discrimination, oppression and exclusion of man by man and it emphasizes the equality and respect of all human being. In Cap 3, sect 11(1) it declares that all people are born free and all are equal. And that every person is entitled to recognize and respect his dignity. In 12(2) it declares to any authority that, no law shall make any provision that is discriminatory either itself or in its effect.

**2.6 Conceptual Framework**

The **c**onceptual framework in Figure 2.1 illustrates that, the marginalized minority will continue to lose their Rights if the moderate variables will not be ineffectively be implemented. On contrary, if effectively implemented, social exclusion of minority will be finished and everyone will be able to access his right.

Dependant Variable:

* Right to access the Zanzibar identity cards.
* Right to access the National Identity cards
* Right to access Tanzanian travel documents.
* Right to access public employment

**Moderate Variables**

* UN declaration of Human Rights
* Tanzania Constitution of 1977
* Zanzibar Constitution of 1983
* Tanzania Commission of Human Rights and good governance.
* Tanzania laws
* NGOs

Ineffective implementation

**Independent Variable**

* Social exclusion of minority groups

Figure 2.1: Conceptual Framework

**Source:** Survey for this Research (2016)

**2.7 The knowledge Gap**

As I have shown earlier, minority groups are excluded in some countries including Zanzibar which is part of United Republic of Tanzania. While Tanzania as a member of United Nations which oppose any kind of discrimination and exclusion, there are some minority groups excluded to exercise their rights as human being specifically Comorian origin people living in Zanzibar. Since no research done in Zanzibar in this area to expose this negative phenomenon, there is wide gap of knowledge which causes nobody to take action to end social exclusion. So this research is going to fill that gap, it will add the knowledge and understanding on causal factors leading for persistence of exclusion of Comorian origin people. It will wake up the minority groups particularly Comorians to know their position in the country and to take the appropriate steps to seek for their rights and the right of the coming generation of Comorian origin population. Also other minority groups and the general public by knowing the situation will take steps to stop it.

# CHAPTER THREE

# 3.0 RESEARCH METHODOLOGY

## 3.1 Introduction

The social science methods are the ways through which data are collected. They are used to arrive certain solutions. This chapter includes the research design, study area, target population and sampling procedures which includes the purposive and random sampling, sample size, data collection methods, and the data analysis and classification methods.

## 3.2 Research Design

Research design is the detailed plan of activities to be done in order to achieve research objectives (Rwegoshora, 2014). The aim for using the research design is to ensure that the evidence obtained enables the searcher to answer the questions more clearly and obtain the relevant evidence to the specific questions of the research. It is needed because it helps to facilitate the operation of the research process. This study has used both qualitative and quantitative approaches because it aims to explain the factors influencing social exclusion of minority groups in Zanzibar. The qualitative design focuses on why question. The qualitative research is an approach to research that uses multiple methods that are interactive and humanistic, involving naturalistic and descriptive approaches. Also qualitative research aimed at gathering in-depth understanding of human behavior and the reasons that govern such behavior.

Quantitative research is a systematic empirical investigation of quantitative properties phenomena and their relationship with the aim of developing and employing mathematical models, theories and hypotheses pertaining to phenomena. Participatory approaches were used to prove its strength in involving the community in the development process. It also emphasized on the discovery of ideas, perceptions and insights from respondents.

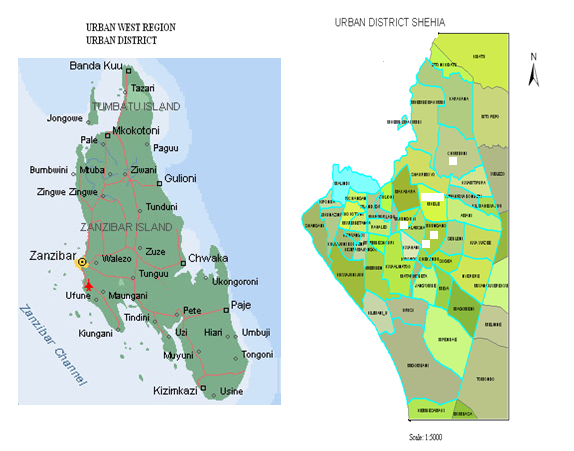
## 3.3 Area of the Study

This study was conducted in the Urban West Region Zanzibar at the following institutions: Immigration Department in Zanzibar Head Office. It is located in the urban district at Miembeni Street. The National Identification Authority office also located at Miembeni Street, Zanzibar Identification Authority office located at Mazizini area in the West District of Zanzibar. Human rights and good governance office at Mazizini in West District and The Wakfii head office which is located at Kiponda in stone town in urban district. The choice of these areas was due to the fact that these are the most important places in which Comorians are claiming to be excluded from given their rights, and the Commission for human rights and good governance is the place where their rights can be defended a fact which compelled the researcher to concentrate and take keen interest in knowing the reasons behind the persistence of the so called exclusion of minority groups.

The areas also ensured coverage of each representative element and hence increase reliability. The places were also chosen to suit some convenience criteria such as accessibility, easy in collecting data and convenient to the researcher since the researcher’s daily activities are in close proximity to these areas. Other areas were Kikwajuni street, Vikokotoni street and Mwembetanga street and Stone town in urban district. These streets have been selected because the majority of Zanzibaris with Comorian origin reside there. (Figure 3.1 below is an illustration of the research area in Unguja Island).

Unguja island

Urban/west region with its shehias



**Figure 3.1: the Study Area**

# Source:www.map of Zanzibar stone town

# 3.4 Target Population

The target population for this study was divided into two groups of people. First, officers from public sectors such as those from the Immigration Department, National Identity Authority in Zanzibar office, Zanzibar Identity Cards Officers and officials in the commission of human rights and good governance in Zanzibar office. The second group was the Zanzibaris of Comorian origin from whole of Zanzibar. The group which is claiming to be excluded from accessing their rights. The groups were selected by using purposive and random sampling.

# 3.5 Sampling Procedure

The respondents in this study were selected based on both random and purposive sampling. Sampling can be defined as the part of the population which is studied in order to make inference about the whole population (Rwegoshora, 2004). It used non probable type basing on Purposive sampling and snowbell sampling. Purposive sampling was used to get respondents who were capable of answering technical questions, such respondents are those working in the Immigration office, Commission of human rights and good governance NIDA and ZanID. Random sampling was used to select respondents from the Comorian origin people. Because respondents had similar characteristics snowballing techniques were applied to get only the required number of respondents from each street.

# 3.5.1 Purposive Sampling

This technique involved people whose views were relevant to an issue under discussion. Purposive sampling enables the researcher to use judgment to select cases that best answered the research questions and objectives (Churchill et al. 2002). Purposive sampling was used to get respondents who are capable of answering technical questions; such respondents are like those working in the Immigration office, Commission of human rights and good governance NIDA and ZanID.

This kind of sampling gives a researcher an opportunity to select, on the bases of his own judgment in each unit, the most useful representatives to be observed (kamuzora 2008). The researcher used this kind of sampling so as to ensure that it was feasibly to obtain the required data in a limited period of time as this method of sampling allows the selection of a specific number of subjects at a specific unit, hence a useful sampling technique in this study.

# 3.5.2 Simple Random Sampling

Simple Random Sampling was used as it is considered a fair way of selecting a sample from a given population since every member was given equal opportunity for being selected. This focused mainly on the Comorian origin people, who could respond to the general questions. The stratified sampling procedure was used whereby a sample was drawn from the selected Shehia and then the items selected was used to select the respondent, From each street twenty (20) respondents were picked as a representatives. Finally simple random sampling whereby the selection of each item in random sample from a population was controlled by the same probabilities and that successive selections were independent of one another used to get the number of people the researcher interviewed, and in every three households in which Comorian origin live respondents were picked to participate in the study.

**3.6 Sample Size**

According to Cohen et al (2000), the knowledge gained from the sample is representative of the total population under study. Sample size procedure was used use to get a sample population that represented a big population of the selected area in Zanzibar. The size of population to be consulted based on the Slovian formula shown below was used to get the sample size which was supposed to participate in the study. The total population from the selected area contacted was 11,349. Total of 100 respondents were expected to be interviewed out of 11,349. This figure (100) included both officials and ordinary people from selected Shehias.

n = N/ (1+Ne^2)

Where n = sample size

N = population size

e = marginal error which represent 10% = 0.1

Since there is no official data in the recent census the researcher has used on estimated population done by the Comorian Association leaders of 11, 349 people with Comorian origin. Therefore the sample size was:

n = N/ (1 + Ne^2)

n = 11,349/ (1 + 11,349\*0.1\*0.1)

n = 11,350/ (11,349\*0.01) = n = 11,349 = 99.9

n = 100

**3.7 Methods of Data Collection**

It is argued that for a research to deliver the desired and reliable results, more than one data collection methods must be used. The significance of using a combination of data collection techniques is emphasized since no single technique is necessarily superior to any other (Kalton *et al*, 1971). Two types of data collection methods were involved, namely primary data and secondary data. Primary data was through interviews as well as questionnaires, while secondary data applied sources like the internet, different books and journals. If these three methods (Questionnaires, Interviews and Observation) of data collection were used in the study, it can then be said that triangulation has been achieved.

**3.7.1 Secondary Data**

In this study, methods of collecting secondary data included documentary analysis published research papers, and relevant reports. Others were the internet search and other relevant sources. Information from government and non-governmental organizations was also useful in this study and documentations, records on statelessness and exclusion of minority groups, newspapers, journals, and other materials of the like. All these were found in the respective offices, Libraries and websites.

**3.7.2 Primary Data**

Methods used were interview and questionnaires. These tools according to Rwegoshora, (2014) put to qualitative test. Basing on the research design the researcher selected only a few respondents whereby rich details of the study could be obtained. The data was collected in the field by using data collection tools such as: an Interview guide, Questionnaires, and Observation as techniques or tools and were especially employed on Immigration officials, NIDA officials and ZANID officials so as to get their opinion on matters relating to the factors influencing social exclusion of minority groups in Zanzibar.

**3.7.2 Questionnaires**

The questionnaires has been defined as the tool structured in form of questions distributed to the sampled population to respond within a specified period used by researcher to collect the data concerning a particular subject (Rwegoshora,2014). The questionnaires in this studyComprised of close ended and open ended questions, they were distributed to immigration officers and people with Comorian origin. Open-ended questions were used where there were no pre-determined answers while close ended questions were used where pre-determined answers were needed. The questionnaires which mainly contained closed and open ended questions were self administered to the sample respondents.

More specifically, respondents were asked to state the factors and extent of exclusion of Comorian origin people in Zanzibar, and why the exclusion does not come to an end while there is the commission of human rights and good governance. The researcher has administered questionnaires to 100 respondents of which 16 were immigration officers, and 10 were NIDA and ZAN ID. Also interviewed were given to 10 respondents of which 2(10) were senior officers and 5 interview were members of WAKFIY. The questionnaires enabled the researcher to capture basic information about the truth of the Comorian exclusion in Zanzibar and the reasons for their exclusion. The results were then classified according to their resemblance and analyzed, the aim was to ensure their validity and reliability.

**3.7.3 Interview**

In order to achieve this end the researcher conducted an intensive review of documentary information relevant to the subject matter. Interview has been defined as an interaction between the interviewer and interviewee in the course of data collection on a particular subject of the study (Rwegoshora, 2014). A simple approach in collecting data is interviewing. It can be defined also as getting an answer from a respondent by asking him several questions based on our area of interest.

It can be face-to-face or can be conducted via telephone or online (Sekaran, 2000). It also involved structured and unstructured interview. The interview was used mostly for non professional and professional groups including illiterate Comorian origin people living in specified areas in Zanzibar and some were customers coming to get service in the Immigration office, NIDA and ZAN ID offices. Also one officer from the Commission of human rights was also interviewed. The Interview aimed to collect information about unknown fact, formulate hypotheses, collect qualitative information and it gave the researcher an opportunity to observe things.

**3.8 Validity and Reliability Checks of Instruments**

To ensure validity and reliability, the data collected were then checked and tested its validity and reliability by doing the following: proper screening of the data were done so that those doubtful data, wrong information, invalid and irrelevant data were sorted out. Also the data collected were verified from other sources. For instance the information given about certain entity, interviewer had to go and observe it, and to read more books to ensure the validity and reliability of the information.

## 3.9 Data Analysis

Data were analyzed using the statistical package for a social scientist (SPSS). Descriptive analyses were used to analyze the data. The findings were then presented in tables. Also the data from relevant secondary sources were also analyzed in order to verify their consistency and reliability with the primary data. The analysis of qualitative data was analyzed manually, whereby a generalization of key issues emerged from the discussions which were summarized and analyzed to draw a conclusion. This is because results were summed up to give concluding comments on the findings that were applied in solving the statement of the problem and fulfilling research objectives.

**3.9.1 Data Classification**

Thecollected data were grouped according to their resemblance. The aims were: to organize the collected data logically, to identify the similarities and differences of data collected, to simplify the data comparison, to know which data is more important and which one is not important, it made the data analysis and generalization easier (Rwegoshora, 2014). The data classification in this study was based on four factors these are: qualitative, quantitative, periodical base and geographical area. All data with the same characteristics were grouped together. The aim was to simplify data presentation.

**3.10 Research Ethics**

In undertaking the research, privacy and confidentiality was observed and research clearance was sought all at levels (appendix 1, and 11). Prior to interview, the researcher kindly asked for the individuals consent and the objective of the research was clearly explained to the prospective respondents, they were ensured their safety and the confidentiality. Those who were not ready to be interviewed for one reason or another were excused from the study.

# CHAPTER FOUR

# 4.0 DATA PRESENTATION, ANALYSIS AND DISCUSSION

# 4.1 Introduction

In this chapter, results are presented and discussed based on objectives of the study. It includes characteristic of respondents, factors influencing social exclusion for Comorian origin people which includes: laws governing Tanzanian Citizenship, Colonial legacy, political reason and socio-cultural practices. Also the social services which Comorian origin claim to be excluded were discussed, knowledge of Comorian origin people on their Rights, the role of Comorian Civil society organization in ending the Comorians exclusion in Zanzibar and its success and failure.

# 4.2 Characteristics of the Respondents

This study has opted to talk on the characteristics of the respondents even though it was not among the objective of the study due to the nature of the subject matter under the discussion, it was necessary to show the ideas and feeling of the people with different characteristics. More over it aimed to avoid research biasness to a specific group, so it was important to talk on characteristics of the respondents. More importantly, the purpose was to show the involvement of gender, different age groups, and different educational level of the respondents. The aim was to ensure the readers that this Research is inclusive and to increase the research reliability.

# 4.2.1 Personal Characteristics

Characteristics of the respondents based on gender, age, and education level are presented in Table 4.1.

Table 4.1: Characteristics of Respondents

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Variable Description** | **Shehia Level** | | | | **Ministerial level** | | | | **Percent** |
|  | **M/**  **Tanga** | **Vikktn** | **Kikw** | **S. town** | **IMM** | **NIDA** | **ZANID** | **HRC** |  |
| **Gender** |  |  |  |  |  |  |  |  |  |
| Female | 6 | 5 | 12 | 3 | 6 | 4 | 3 | 0 | 50.6 |
| Male | 8 | 7 | 8 | 2 | 9 | 1 | 2 | 1 | 49.3 |
| **Age range** |  |  |  |  |  |  |  |  |  |
| 18-24 | 2 | - | 2 | 1 | 2 | - | - | - | 9.0 |
| 25-39 | 4 | 9 | 5 | 4 | 8 | 5 | 3 | 1 | 50.6 |
| 40-59 | 8 | 3 | 11 | - | 5 | - | 2 | - | 36.3 |
| 60- Above | - | - | 3 | - | - | - | - | - | 3.8 |
| **Education level** |  |  |  |  |  |  |  |  |  |
| Certificate | 9 | 11 | 14 | 3 | 7 | 1 | 4 | - | 63.6 |
| Bachelor | 3 | 1 | 3 | - | 6 | 3 | 1 | 1 | 23.3 |
| Master | - | - | 1 | - | 2 | 1 | - | - | 5.19 |
| Madras | 2 | - | - | - | - | - | - | - | 2.59 |
| Primary | - | - | 2 | 2 | - | - | - | - | 5.19 |

**Source:** Field Work (2016)

**Key:**

**M/Tanga** - Mwembetanga

**Vkktn** - Vikokotoni

**Kikw** - Kikwajuni

**S.town** - Stone town

**Gender:** The result presented in Table 4.1 shows that, female respondents from selected areas form 50.98 percent, while male respondents constitute 49.01 percent. There were (15) respondents from the Immigration Department, five 5 respondents from Zan ID office and five from NIDA office. This indicates that female and male respondents were nearly equal concerned with the issues related with social exclusion. It seems that both sexes are negatively affected by the exclusion of minority groups in the Zanzibar community.

**Age:** Results on Table 4.1 shows that ages of the majority of the respondents appeared in the interview ranges between 40 to 50 years among the Comorian origin responents who constitute 56 percent, followed by respondents whose age ranges between 25-39 whose percent was 25, then 18-25 with 13 percent and finally those with age range starting 55 and above the group which constitute only 3 percent. But the dominant age of respondants among the government oficials was 25-39. This indicates that adult population among the Comorian origin respondents were more concerned with the issues related with social exclusion of minority groups, since they are the most complaining group in the society. So the respondents of the middle age range (40-59) seems to be more involved as considered fully matured and can think critically as compared with other age range.

**Education Level:** Results in Table 4.1 shows that, 37 of the respondents among the Comorian origin people have completed secondary School level, seven of them have first Degree and the remaining five have their primary and madrasa level of education. But 11 of the respondents from the government officials have Bachelor’s Degree, 12 of them have certificate level and three have Master Degree level of Education. This indicate that, the responses at Shehia level are done by, the people whose education level is low, it might be influenced by the mob decision or peer groups. On the other side the respondent among the government official were well educated and can think critically.

**4.3 Factors Influencing Social Exclusion of Comorian Origin in Zanzibar**

This seeks to find out the factors influencing social exclusion of Comorian origin people in Zanzibar as pointed out by the respondents. Table 4.2 below summaries these factors as suggested by respondents from two major levels. First from Ministerial level (from public offices) like Immigration office, National Identification authority office, Zanzibar National Identification Authority, and second respondents from the Comorian origin community in the selected Shehias thus Kikwajuni, Mwembetanga, Vikokotoni and Stone town.

Table 4.2: Factors Influencing Social Exclusion of Comorian Origin People Responses from Government Officials and Comorian Origin People from Selected Shehias

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Responses** | **Ministerial Level** | | **Shehia Level** | |
|  | **No. of respondents** | **Percent** | **No. of respondents** | **Percent** |
| Laws governing Tanzanian citizenship | 21 | 84 | 09 | 17.64 |
| Political factor | 01 | 4 | 27 | 52.94 |
| Jealous of non Comorians for the Comorian development | 00 | 0 | 05 | 9.80 |
| They are excluding themselves | 02 | 8 | 04 | 7.84 |
| Socio-cultural practices | 01 | 4 | 06 | 11.76 |

**Source:** Field Work (2016)

Table 4.2 shows factors influencing the exclusion of Comorian origin which include: politics, Tanzania laws, jealous and social values, and that the Comorians are excluding themselves. The following are short analysis of each of the above.

**4.3.1 Laws Governing Tanzanian Citizenship**

Study findings on Table 4.2 show that 21 out of 26 respondents from government offices said that the law governing the Tanzanian citizenship is the major factor for Comorian exclusion in Zanzibar. While 9 out of 51 respondents from selected shehia responded the same. This indicates that the government officials who are educated compare to the ordinary Comorians and expected think more critically think the citizenship law is the major factor.

**4.3.2 Political Factor**

Table 4.2illustrates that the 27 respondents out of 51 from the selected Shehias have said that the major factor for Comorian exclusion is political. While only 1 respondent out of 26 from the government officials has said the same. This means that peoples way of life and their thinking in Zanzibar has been affected by political, This also may mean that the respondents at selected Shehias have negatively been affected by politics so everything unpleasant decision made by the government on their side are considered political.

**4.3.4** **Jealous for the Success of Comorians**

Table 4.2 shows that 5 respondents out of 51 respondents from Comorian origin have said that they are excluded because of jealous of the government officials. No respondent from the government officials have supported this factor. This indicates that some of the Comorian origin people make comparison on economic position between Comorian origin and other groups. Seeing that they are economically better disliking other groups, they get the idea that the maltreatment of the Comorians is caused by other groups jealous.

**4.4.5 They are Excluding Themselves**

Table 4.2 shows that 4 respondents out of 51 respondents from Comorian origin have said that they are excluded because the Comorians are excluding themselves from enjoying some of their rights. While 2 respondent from the government officials have supported this factor. This may mean that some of the Comorians think that they are better and valuable to other groups in the society, for this idea exclude themselves.

**4.4.6 Socio-Cultural Practices**

Table 4.2 shows that 6 respondents out of 51 respondents from Comorian origin have said that they are excluded because of their socio-cultural practices. While one respondent from the government officials have supported this factor. This means that this factor is not as strong as the previous ones.

Generally table 4.2 shows that the political factor for the Comorian origin seen as a major one, the Comorians who were interviewed went further by saying that they are seen as opposition by the government because historically the Ngazija (Comorian) origin people supported opposition parties (ZNP). They mentioned Saleh Ibuni professor and the writer of history books who was comorian origin, some of his writings were against government political ideaology. But 23% of the respondents from the same group said that the only non Comorian jealous for the Comorian developments is the major cause of exclusion. For those interviewed said that the Comorian society is among the most economic prosperous society in Zanzibar, and among the most educated group in the society.

Even some government officials led by jealous to confiscate Comorian properties during the revolution days which were not brought back to the owners till now different to other communities like Goa and some Arabs whose confiscated properties brought back to their original owners. On the other hand respondants from public sector mentioned the issue of citizenship law as the major factor leading to comorian exclusion in Zanzibar, (however majority of the Comorian origin do not believe on that factor), they are not Citizen of the United Republic of Tanzania because they were born in Zanzibar, grown up in Zanzibar and they found their parents in Zanzibar, they have no where to go to clain the citizenship. Other think that they are excluded because they exclude themselves. Their social life is seen to be different to other social groups in the community.

In data collection, this study has also used interview. One among the interviewed person quoted saying the following.

*“*There are people from different social origin in Zanzibar like Asians, Arabs, Persian and Chinese who are white in colour, but all these groups are treated equally like other Zanzibaris originated from mainland, but the Comorians who are Africans and they are black are treated differently, they are seen as non-citizens of Tanzania…….” (Mohamed one of the Comorian origin person**).** From interview, other factors mentioned were the following:

**4.4.7 The Colonial Legacy**

According to the interview made with members of Comorian society, by the 19th Century African countries were under the dominion of colonial power whose major aim was to ensure that they develop their mother countries through exploiting the African states. Each colonial power had economic enmity with the other power. In this perspective Comoro which is composed with the Island of Mayyote, Anzwani and Grand Comoro were under the French colony, The French colony had the policy of assimilation in which all colonized people were French subjects, they were not allowed to seek citizenship of other state except with consent of colonial power. (appendix 3 is a letter written by colonized people seeking consent from colonial master) The same, Zanzibar was under British proctorate where Comorians were not given Citizenship unless they were agreed by their colonial master. In this situation, many Comorian origin people could not follow the long procedure of applying citizenship. (Appendix v and vi). Other factors said by interviewers as discussed above.

**4.3.1 The Legal Frame Work Before and After the Independence of Zanzibar**

Zanzibar governed its citizenship matters legally as early as 1911 where the first relevant piece of legislation was the Nationality and Naturalization Decree of 1911. This law was the first law to define who is a Zanzibar citizen was and laid down the procedure to be followed for acquisition of Zanzibar citizenship. This law recognized a Zanzibari by birth to be a child, whether born in the Dominions of His Highness the Sultan or not, of a Zanzibari father who was born in Zanzibar or became a subject of His Highness the Sultan by naturalization; a child born in the Dominions of His Highness the Sultan of parents unknown or whose nationality is unknown; or a child born in the Dominions of His Highness the Sultan of an alien father born in the Dominions of His Highness the Sultan. The Nationality and Naturalization Decree prevailed until 1952 when it was repealed by the Nationality Decree of 1952 which was preceded by the British Nationality Act of 1948,(Azizi, 2013).

According to the Nationality Decree of 1952 citizens by birth were those people born (whether before or after the 27th December, 1952) within the Dominions of His Highness the Sultan except for those whose parents were citizens from the countries listed in the third schedule to the Act as provided under section 1(2).These Countries were: Belgium, Canada, Ceylon, France, Italy, Newzealand, Portuguese, Republic of Ireland, Union of South Africa and United State Of America. (Ali, 2011).

This law remained in force from that time until Zanzibar became Peoples’ Republic (12th January, 1964). Thereafter the Revolutionary government, through the Zanzibar Revolutionary Council functioning as a legislative body passed the Existing Laws Decree Number 1 of 1964 which extended the application of Cap. 39 of 1952 up to January 1964. Therefore, in determining citizenship in Zanzibar before, on or after the revolution one should take into account the previous laws that of 1911 and of 1952. Soon after the Revolution, on 26th April, 1964 Zanzibar joined with the then Republic of Tanganyika and formed the United Republic of Tanzania. (Ali, 2011).

From the above legal expression it come to the mind of researcher that since Comoro was under the France domination, Comorians were assimilated and they were considered as French subjects so they did not acquire Zanzibar citizenship automatically like other ethnic groups like Asians and Arabs who were not colonies of those nations mentioned in third schedule as narrated above, they were required to apply for the Zanzibar citizenship after getting the consent of their colonial power (see Appendix and vi) thing which majority of the Comorian origin people could not do.

## 4.3.2 The Position of the Citizenship Laws after 1995

After consolidation of the citizenship laws into a single Act, all citizenship matters in the United Republic of Tanzania came under one piece of legislation. But this legislation retained for application the provisions of all the laws relevant to citizenship matters till now in force. This was so because, as observed above, citizenship is determined by the time at which a person is born and the applicable laws at that material time. In case of citizens born after the Union (after 26th April, 1964) their applicable laws are in two categories.

First, for those persons born on or after 26th April, 1964 but before Act No. 6 of 1995 came into force, determination of their citizenship is governed by the laws which existed at that material time, and second for the persons born after Act No. 6 of 1995 came into force their citizenship is determined by both Act No. 6 of 1995 and previous citizenship laws particularly in establishing their parents’ citizenship. However, an important point to take careful note of is that, despite its earlier enactment, Act No. 6 of 1995 became operational on 1st February 1998 after its Regulations were adopted on 26 September 1997.

Having observed this technicality of identifying the relevant law for the purpose of determining citizenship on or after the Union, it follows then that for one to qualify to be a citizen of Tanzania on or after the Union one has to meet the requirements of Section 5(1) and 6 of Act No. 6. This provides that a person born in Tanzania on or after the Union is deemed to have become and to have continued to be a citizen of the United Republic from the commencement of the Act provided that for a person born before the commencement date one must have been a citizen under the previous laws as provided under S. 30 (1) (a) of Act No. 6 of 1995. Interestingly, citizenship by birth under S.5 (1) is qualified by S.5 (2) of the same Act in that, for a person to be a citizen by birth one of the parents should be a citizen of the United Republic. The provision of S.5 (2), reads:

‘A person shall not be deemed to be or to have become a citizen of the United Republic by virtue of this section if at the time of his birth:-

1. Neither of his parents is or was a citizen of the United Republic ……”

From the wording of this provision it is clear that the right to citizenship by birth in Tanzania is not automatic as should be understood and perceived but rather is qualified to the extent that one of the parent should be a citizen of Tanzania. Sec 30 of the same Act stipulates that all who were recognized as Citizens in the previous laws are recognized the same in this Act. As well those who were not recognized as a citizens in the previous Acts are not recognized in this Act. Therefore, as Comorian origin were not recognized in the previous Laws, they are not recognized also in the present laws.

**4.4** **Areas in which Comorians are Excluded**

The respondants especially among the comorian origin have pointed out five major areas which they complain to be excluded in the society specifically by the government. These areas are: Passport assuance to comoran origin, Tanzania identity cards, Zanzibar identity cards, public employment and and the Comorians properties which were confiscated by the government during the Zanzibar revolution were not brought back to them as other ethnic groups like Goas and arabs properties did.

**4.4.1 Passport Issuance** **to Comorian Origin People**

Table 4.3 illustrate the Passport issuance to the Comorian origin people identifying those ganted, granted with the conditionalities of bringing them back, those waiting for long time while their applications are processed and others who have never requested for the Passsports.

**Table 4.3: Passport Grant to the Comorian Origin by frequency and Percentage**

|  |  |  |
| --- | --- | --- |
| **Responses** | **Frequency** | **Percent** |
| Granted | 19 | 37.3 |
| granted with conditionality of bringing it back | 2 | 3.9 |
| Waiting for response for long time | 10 | 19.6 |
| Never requested for the National Passport | 20 | 39.2 |
| Total | 51 | 100.0 |

**Source: Field Work (2016)**

Table 4.3 shows that the respondents among the Comoian oigin people in the issue of Passport grant were 19 respondents out of 51 have been granted with National Passports which is equal to 37.3%. This indicates that been of Comorian origin is not an obstracle for someone to get Tanzanian National Passport. Also table 4.3 shows that 2 respondents out of 51equal to 3.9% of the respondents were granted the Tanzania Passports with the conditions of bringing them back after coming back from their journeys.

According to Sheikh Zubeir (one of the leader of WAKFII interviewed) these Passports were given for the humanitarian reasons like sick people who need treatment abroad and those Muslims need to travel aiming to perform Pilgrimage.This shows that Immigration office also consider humanitarian and social factors in the service provision in the office. Also table 4.3 shows that 10 respondents out of 51equal to 19.6% have been waiting fir the service for long time. This may mean that serious measures are taken to ensure that everyone granted with the National Passport is trustful and qualify for the granting Passport. Also it may mean that some of the applicants do not make follow up their applications in the office.

Table 4.3 shows that 20 respondents out of 51 equal to 39% have never requested for the Tanzanian Passports. This tells us that eventhough these people are from Comorian origin, they have not any link with outside world even Comoro or France so they need to be given the citizenship rights where they live and they found their parent living. Generally this may mean that being of Comorian origin can be obstracle in getting National Passport and National Identities if applicant’ citizenship status is not well defined documentally. Many Comorian origin are affected with this problem leading them to think that they are excluded in the society.

**4.4.2 National Identity Cards**

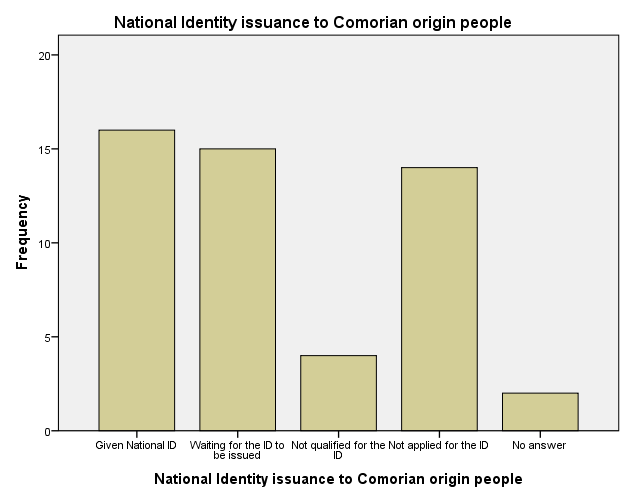
Table 4.4 shows the issuance of National Identity Cards. These Cards are issued by The Government of United Republic of Tanzania through the National Identification Authority (NIDA). This is another area which Comorian origin people claim to be excluded.

**Table 4.4: National Identity Issuance to Comorian Origin People by Frequency and Percentage**

|  |  |  |
| --- | --- | --- |
| **Responses** | **Frequency** | **Percent** |
| Given National ID | 16 | 30.2 |
| Waiting for the ID to be issued | 15 | 28.3 |
| Not qualified for granting the ID | 4 | 7.5 |
| Not requested for the ID | 14 | 26.4 |
| No answer | 2 | 3.8 |
| Total | 51 | 96.2 |
| System | 2 | 3.8 |
| Total | 53 | 100.0 |

**Source:** Field Work, (2016).

**Figure 4.1: National Identy Insurance to Comorian Origin People**



**Source:** Field Work, (2016)

Table 4.5 above shows that the respondants among the comorian origins were 51 out of which 34 have requested for the National Identity which make 66.6%, 16 of them have got their Identity, 18 have not got their Identity which make 35% and 14 have not applied for the National Identity which is equal to 27%. This indicates that National Identity are given but the time of this survey many applicants were waiting for granting their IDs not only Comorian origin people but also other groups. For those who were not granted according to NIDA and Immigration Officials they did not meet the required qualification including to have their Birth Certificates and Birth Certificate of one of their parents so as to justify their citizenship status. This indicates that getting identity issued by the government needs one to meet specific requirements laid down by the government to anybody regardless the group of origin some one originated.

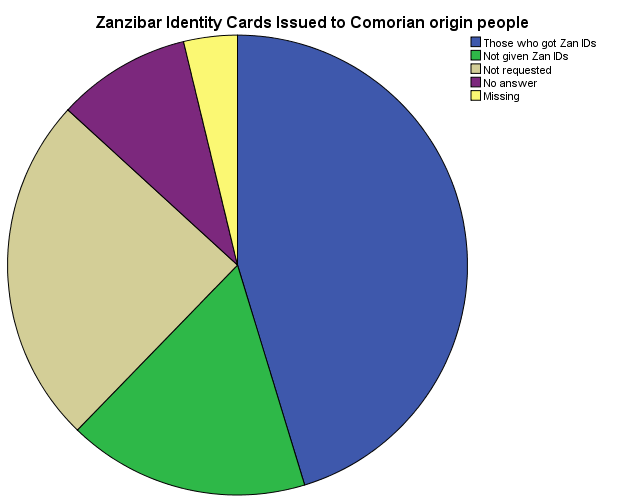
**4.4.3 Zanzibar Identity Cards**

**Table 4.5: Zanzibar Identity Cards Issued to Comorian Origin People by Frequency and Percentage**

|  |  |  |  |
| --- | --- | --- | --- |
| **Responses** | **Frequency** | | **Percent** |
| Those who got Zan IDs | | 27 | 53.5 |
| Not given Zan IDs | | 9 | 17.6 |
| Not requested for IDs | | 13 | 25.5 |
| No answer | | 5 | 9.8 |
| Total | | 51 | 100.0 |

**Source:** Field Work, (2016)

Table 4.5 shows that Out of 51 respondants among the Comorian origin people 41 have requested for the ZAN IDs which is 80%, 27 of them have got their IDs equal to 53.5%, 9 of them have not acquired IDs equal to 17.6%, and 13 respondants have never requested for the Zanzibar Identity which is equal to 25%. This shows that there are serious procedures for granting Zanzibar ID. Many applicants of ZANIDs fail to get their IDs because of the long bureucratic procedures.



**Figure 4.2: Zanzibar Identity Cards Issued to Comorian Origin People by Frequency and Percentage**

**Source:** Field Work, (2016).

According to the interview done with a leader of WAKFII some people do not make follow up after been directed the procedures thinking that their right are ban without reason. Also political idea of the applicant might be among the factor for delaying the grant of their ID. Since possession of ZAN ID is of among the important qualification for one to be registerd in the Zanzibar permanent Votting registration book.

* + 1. **Public Employment Among The Comorian Origin People**

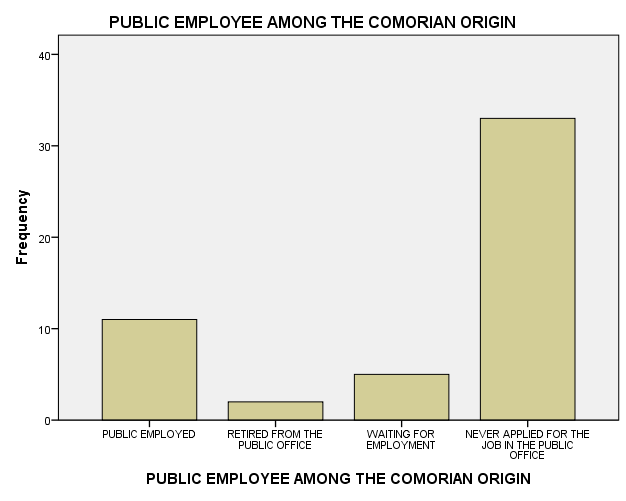
Table 5.6 shows the situation of public servants among the Comorian origin people. Focusing to those employed, retired, waiting for employment, never applied for employment.

**Table 4.6: Public Employee Among the Comorian Origin by Frequency and Percentage**

|  |  |  |
| --- | --- | --- |
| **Description** | **Frequency** | **Percent** |
| Public Employed | 11 | 21.6 |
| Retired from the Public Office | 2 | 3.9 |
| Waiting for Employment | 5 | 9.8 |
| Never applied for the job in the Public Office | 33 | 64.7 |
| Total | 51 | 100.0 |

**Source:** Field Work, (2016)

Table 4.6 shows that, Out of 51 respondents among the Comorian origin people 11 have been employed in public offices which are equal to 21 percent, 5 of them are waiting for employment which is equal; to 9.8 percent, two of them have retired from public service. Others 33 heve never applied for the job in the public offices they are doing their own businesses.



**Figure 4.3: Public Employee among the Comorian Origin**

**Source:** Field Work, (2016)

Therefore Table 4.4 shows that the employment in the public ofices do not depend on the ones origin the major factor is the qualification of the applicant as shown above atleast 11 responces from comorian origin which is equal to 21% have been employed in bublic office and 2 of them equal to 3.9 have retired from public offices.

* + 1. **Confiscated Properties**

According tothe interview done with the Comorian leaders, the comorian origin properties which they owned before the Zanzibar revolution were confiscated and were not returned back to them after revolution, while other ethnic groups properties like Arabs, Asian and Goas, their properties brought back to their original owners, this act for them symbolze social exclusion. Figa 2.1 is one among the houses formally owned by Comorian origin people before revolution and it was confiscated by the revolutionary government of Zanzibar during the Zanzibar revolution. It was not brought back to the original owrners.



**Figure 4.4: Confiscated House After the Revolution at Kikwajuni Street, Formally it was the Propety of Comorian Origin People**

**Source:** Field Work, (2016)

* + 1. **The Government Response Towards the Complains of Comorian Origin on their Rights**

Table 4.7 summarise the responses of the government towards the comorian cimplains by frequency and percentage.

**Table 4.7: The Comorian Complains Against Their Rights Are Entertained By The Government**

|  |  |  |  |
| --- | --- | --- | --- |
| **Responses** | **Frequency** | | **Percent** |
| True | | 2 | 3.9 |
| Not true at all | | 14 | 27.5 |
| I do not know | | 35 | 68.6 |
| Total | | 51 | 100.0 |

**Source:** Field Work, (2016)

Table 4.7 shows that only 2 respondents out of 51 equal to 3.9% think that their complains are entertained by the government, 14 out of 51 equal to 27.5% think that their complains are not intertained by the government and 35 out of 51 equal to 68.6% do not know that their complains are entertained or not. This indicates that majority of the Comorian origin people do not know whether their complains are entertained by the government or not. It shows that even if they complain for their rights but these complains are done in the streets, they do not reach to the appropriate institution.

**4.6 Comorian Origin Peoples’ Knowledge on their Rights**

This respondents in the issue of comorian knowledge on their rights was well explained by the Comorian community leaders. (THE WAKFII), they said that they know their Rights but they do not ask for them fearing to be thought that they are doing politics in opposition side. Moreover they do not know where to send their complains so that they can get assistance. According to them, they have no idea that The Commission of Human Rights and Good governance can help people whose rights as human being are taken. In Interview with The CHRGG worker, she said that they have no idea that Comorian origin people are excluded in Zanzibar, they have never heared about it. For the researcher, this indicates that those well educated Comorian origin individuals may know their rights and their position in the country, but there are many Comorian origin people know nothing on their rights. According to the Comoria association leaders, the Comorians organised together aiming to have collective effort in fighting for their rights. They formed organisation called “Wakfu wa Wangazija” (WAKFII).

Table 4.8 illustrate the responses from the Comorian origin respondents on their knowledge about their Citizenship status and Right.

**Table 4.8: Do Comorian Origin Have Sufficient Knowledge on Their Citizenship Rights?**

|  |  |  |
| --- | --- | --- |
| **Responses** | **Frequency** | **Percent** |
| Yes | 3 | 5.7 |
| No answer | 4 | 7.5 |
| Not | 38 | 71.7 |
| I do not know | 6 | 11.3 |
| Total | 53 | 100.0 |

**Source:** Field Work, (2016)

Table 4.8 shows that the respondents in the question: “the comorian origin people have sufficient knowledge on their citizenship status”.Out of 51 respondents 38 said that they do not know their citizenship status and their Rights equal to 71.7 percent, only 3 have said that they know their citizenship status equal to 5.7 percent, other 4 have no answer. Six (6) of them have said that they do not know. This indicates that the knowledge concerning citizenship status and the rights of comorian origin people has not reached them. Very few of them have got knowledge on citizenship issues. This indicates that there is a great need of the Comorian educated individuals to educate teir fellow so that they may know their rights and struggle for them.

* + 1. **The Knowledge On Procedures For Applying Tanzanian Citizenship for The Comorian Origin People**

Table 4.9 below illustrates the Comorian knowledge on procedures for applying the Tanzanian Citizenship. This question has been asked because there is an idea that Comorian origin is excluded because they have not qualified for being Tanzanian Citizens.

**Table 4.9: Procedures for Applying Citizenship Are Well Known Among Comorian Origin People, the Responses From Among the Comorian origin People**

|  |  |  |
| --- | --- | --- |
| **Responses** | **Frequency** | **Percent** |
| True | 5 | 9.8 |
| not true at all | 31 | 60.8 |
| I do not know | 15 | 29.4 |
| Total | 51 | 100.0 |

**Source:** Field Work, (2016)

Table 4.9 shows that the procedures for applying the Citizenship for the Comorian origin people are not known. Out of 51 respondents from the Comorian origin people 31 of them equal to 60.8% have said that the procedures are not known, 5 of them equal to 9.8% have said they are known and 15 equal to 29.4% said that they do not know. This indicates that The Comorian origin people living in Zanzibar have not enough knowledge on their Citizenship status and they have not the Culture of learning issues relating to their Citizenship status and Citizenship rights.

**4.7 The Role of Wakfu wa Wangazija (WAKFII) in Assisting Comorians who complain to be Excluded in Zanzibar**

WAKFII is non-governmental organisation creared in 1954. The objectives of its creation were to put all comorians living in Zanzibar together in seeking for their rights, to preserve the Comorian cultures and social values in the Islands of Zanzibar, to have the centre of their organisation so as to maximize their voice and presently to find sponsorship for the comorian origin youth to undergo higher education. According to Suleiman historically it was known as the Comorian Association, formed as the Comorian club in the age of struggle for Zanzibar independence when there were other association groups like: African Association Arab Association (league), and Shirazi Association which later become political parties called Afro Shirazi Party (ASP) and Zanzibar Nationalist Party (ZNP). The Comorian association aiming to put Comorians togrther to maintain their socio-economic and cultural practices including to enable them to get higher education.



**Figure 4.5: A Building Used by Wakfii As The Head Affice at Kiponda Street In Stone Town Area**

**Source:** Field Work, (2016)

**4.7.1 The Success and Failure of Wakfii in Zanzibar**

According to the WAKFII leaders the organisation has success in the following areas: The organisation has existed for more than fifty years**,** It has sent abroad many comorian youth for the higher learning, It has organised the Comorians in Zanzibar to seekfor some of their rights, It owns properties like buildings and Cars. Beside the success, the organisation has failed in its objectives in the following areas: It could not return the confiscated properties which were taken by the government afted the Zanzibar revolution, If fails to educate majority of the comorians to know their rights and to ask for them, It fails to convince all comorian origin to join membership of WAKFII. It fail to make its voice heared by the government and commission of human rights and good government.

# CHAPTER FIVE

# 5.0 CONCLUSION AND RECOMMENDATIONS

# 5.1 Introduction

This chapter describes the conclusion of the study as well as recommendations on the way forward. In order to be more precise summary of key issues of findings are done.

# 5.2 Conclusion

The findings of the study show that the number of female and male respondents being nearly equal, women constitute 50.98 percent of the respondents while male constitute 49.1 percent from among the selected Shehias, For the respondents from the government officials women constitute 50 percent and men constitutes 50 percent. Most of the respondents have their ages between 40 to 50, years especially those from selected Shehias who constituted 56 percent, followed by 25 to 39 years of age who constitute 25 percent while the government officials respondents majority have their age between 25 to 30.

Education level of most of the respondents especially Comorian origin people have certificate level who represent 37 percent while those with Bachelor degree being only 7 percent. The government officials respondents 11 out of 26 have their Bachelor Degrees and 3 have their Master. The most common areas of which the Comorian origin people complain to be excluded are four. These are: Passport issuance, National Identity Cards issuance, Zanzibar Identity Cards issuance and public employment to the Comorian origin people.

The finding of this research reveals that it is true that few Comorian origin people who were born in Zanzibar, and their parents were born in Zanzibar and spent all of their life in Zanzibar but they do not have any attachment with Comoro they do not get the above services because of their origin few who have applied did not given services, many do not go to apply for the services fearing not to be given as their few colleague did, so they remain complaining in the streets. The finding reveal that their complains has not reached to the appropriate institutions.

The findings have revealed several reasons might contribute to the exclusion of minority groups in Zanzibar. Takes the case of Comorian origin people. The major factors are Colonial legacy and the Tanzanian law concerning the Citizenship matters. The old colonialism which dominated African countries left us with scars, the Comorian exclusion is one among them. Comoro Islands were the French colony which had assimilation policy so all Comorians wherever they were considered as French subjects and they were not allowed to take another citizenship without the consent of colonial masters (see appendix v).

Zanzibar was under British protectorate, all Zanzibaris were British subjects, by 1952, Zanzibar enacted the law to recognize everyone born in Zanzibar as the Zanzibar subject except those originated from eleven countries France included, from that time onward Comorians who were French subjects started to be considered as foreigners who cannot enjoy citizenship rights such as Passports and National Identities. Another factor leading to Comorian exclusion in Zanzibar is Tanzanian law concerning citizenship matters. All laws enacted in this country before or after union, recognized the previous law even if socially it may harm some social groups in the country.

Currently there is Tanzanian Citizenship Act No 5 of 1995 which says that to be Citizen of Tanzania and to enjoy citizenship rights one has to be born in Tanzania and during his birth one of his parent should be a Tanzanian by birth or by Naturalization. In this perspective, Zanzibar as a part of Tanzania, majority of Comorian origin people living in Zanzibar had no qualification of being Tanzanian. To access The Tanzanian Passport, Tanzanian Identity Cards, Zanzibar identity and Public employment the major qualification is to be Tanzanian, some of the Comorian origin people have in doubt of meeting this qualification.

Another factor political factor, For granting Zanzibar ID for example, the applicant should pass his applicant through the Sheha of Shehia, many of the Shehas ban those in opposition making the environment that the applicant should not Vote in the general election because according to the ZEC election guidance in order to be registered one has to have the Zanzibar ID. Also research reveals that after the Zanzibar revolution, many building were confiscated but after Revolution those building were given back to their original owners except those owned by Comorian, if this was the case, the Comorians are right to complain but they should send their complains to the right institution.

On the other hand, Comorian origin people have their institution which is the Non Governmental organization called WAKIFI. The organization is not effectively used to fight for the rights of Comorian origin people. The organization has got many educated elites but they do nothing to educate their colleague to know their rights in the country and how to get them. The findings shows that many Comorian origin people do not know their citizenship status and they do not take stape to learn and they are not ready to follow procedures to get their rights.

**5.3 Recommendations**

From the finding of this research the following are the recommendations:

1. The Central Government via Ministry of Home affairs has to look for the alternative to help those old men and women with their descendents from Comorian origin and other who come to Zanzibar for more than half century to offer citizenship so as to enable them to enjoy their rights as it did to the Burundi refugees in 2010 who entered Tanzania in 1972.
2. The law making bodies should revisit the law especially those affect some specific groups in the society and to do the amendment those which will be seen outdated.
3. The Comorians non-governmental organization WAKFII and Human Rights fighting organs have to organize their forces to advocate for the rights of minority groups in Zanzibar.
4. Specifically the Comorian origin people are recommended to re-think wring the word “Comorian” as their tribe in their birth certificate and they should be taught well on the effect of writing the word Comorian in their Birth Certificate.
5. The public is strictly recommended not to make politics as the argent of judging people for their ethnic origin and place of origin in Zanzibar and out of Zanzibar, the central government has to train the general public on the negative impacts of dividing people living the same country.
6. The Central government through the birth and death registration bureau has to elaborate and teach the public the clear meaning of the word “Comorian” written in the birth certificate of some people with Comorian origin. The clear and common meaning should be given so as to avoid some confusion among the service providers in the government offices.
7. The general public and Comorian origin people particularly are recommended to have the tendency of following procedures when applying services in the public offices.
8. Training programmes regarding the Citizenship status of Comorian origin people and other minority groups are of genuine importance. The central government via Immigration Department has to establish regular schedule for to provide training in the Shehias specifically those with big number of Comorian origin people, and the government department especially those dealing with the service provision to various groups in the community.
9. The confiscated properties should be reviewed and re-evaluated by the central government and if the fairness was not done during the practice of confiscation, the properties have to be brought back to their original owners.
10. The Comorians Community based organization is recommended to review its objectives and to establish legal movement by using their lawyers and elites to end Comorian origin exclusion.

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**APPENDICES**

**Appendix I: Questionnaires for Immigration Officers**

I SILIMA H. ALI, a student from The Open University of Tanzania I am conducting an academic research on “factors influencing social exclusion of minority groups in Zanzibar: the case of Comorian origin in Zanzibar**,”** as a part of fulfillment my master’s degree program. Any finding/information provided will strictly remain confidential to the researcher and will be used for academic purposes only.

So you are kindly requested to help me to fill this questionnaire carefully so as to achieve the expected goal.

**BASIC INFORMATION**

1. Sex

a) Male [ ] b) Female [ ]

1. Age a) 18-25 [ ] b) 25- 40 [ ] c) 40 – 55 [ ] d) above 55 [ ]
2. Designation …………………………………..
3. Educational level. a) Secondary education [ ] b) Undergraduate degree [ ]

c) Post graduate degree [ ] d) Others……………………….

x) Position/work station……………………………….

**Questions**

1. How long have you been employed in the Immigration Department?

a) 0-1 year **[ ]**  b) 2-5 years **[ ]** c) 5-10 years **[ ]**  d) More than 10 years **[ ]**

**2)** Have you ever worked in Passport and Citizenship section? a)Yes [ ] b no [ ]

3) If the answer in number ‘2’ above is ‘a’ then for how long?

a) 0-1year [ ] b) 2-3 years [ ] c) 4-5 years [ ] d) more than 5 years [ ]

1. Have you ever received any complain from Comorian origin people that they face difficulty in getting Tanzania National Passports**?**
2. YES { } b) NO { }
3. If YES how often? a) Many times nearly every day [ ] b) Very rare [ ] c)At least twice a month [ ]

d) If non above, say how often…………………

1. If your answer in numbes “3”above is “yes”, why?
2. …………………………………………………………………
3. ……………………………………………………………………
4. ………………………………………………………………….
5. Please indicate the level of exclusion of Comorian origin people in Passport and citizenship services on each of the following areas in the order provided below:-

1-Strongly true, 2- most of the time, 3-some times, 4-slightly true, 5-not true at all

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  | 1 | 2 | | 3 | | | 4 | 5 | |
| a | Many Comorian origin people get difficult in getting National passport only because they are Comorian. |  |  | |  | | |  |  | |
| b | Every Comorian coming to seek immigration services face the problem of being suspected to be non citizen of Tanzania. |  |  | |  | | |  |  | |
| c | Every Immigration officers have sufficient knowledge on citizenship law regarding to Comorian origin people. |  |  | |  | | |  |  | |
| d | Many Comorian who get difficult in getting Tanzanian Passport go back to their home countries. |  |  | |  | | |  |  | |
| e | The Immigration officers are doing the right thing to suspect citizenship status of individual by reading birth certificate written the word “Comorian” |  |  | |  | | |  |  | |
| f | Many Comorian origin people do illegal means to get document to legalize their Tanzanian citizenship status |  |  | |  | | |  |  | |
| g | The office is normally offer in-service training to the workers particularly on issues concerning citizenship. |  | |  | |  |  | | |  |
| h | The immigration services are friendly to all ethnic groups in the community. |  | |  | |  |  | | |  |
| j | The waiting time for Comorian to get passport is reasonable |  | |  | |  |  | | |  |
| k | The Comorian origin people in Zanzibar are treated equally like other people in immigration service provision. |  | |  | |  |  | | |  |

1. Do you really think Comorian origin people are excluded in some of immigration services?
2. Yes [ ] b) No [ ]

If, the answer in number 7 is ‘a’. Mention the areas you think they are excluded

a)……………………………………………………………………………

b) ………………………………………………. …………………………

c) ……………………………………………………………………….

d) ………………………………………………………………………..

8) What are the methods/tools that you use to distinguish between a citizen, non citizen and stateless person.

1. …………………………………………………………..
2. …………………………………………………………….
3. ……………………………………………………………
4. ……………………………………………………………
5. Do you think the methods used by immigration officers to distinguish between citizen, non citizen and stateless are the most appropriate ones?

Yes [ ], No [ ]

9 (i) If the answer in number 9 above is ‘yes’, why do you think is appropriate,

(ii) If the answer in number 9 above is ‘No’, what techniques/tools should be used to make appropriate ones?

a)…………………………………………………………………………

b) ……………………………………………………………………….

c)…………………………………………………………………………

1. Do the following are the main causes leading to some of the Comorian origin to get Passport quicker while other to waste much of their time and others to miss them.
2. Organizational System a) Yes [ ] b) No [ ]

How/why …………………………………………………………………………………………………………………………………………………………………..

1. Technology a) Yes [ ] b) [ ]

How/why ……………………………………………………………………………………………………………………………………………………………………

1. Immigration laws, Regulations and procedures a) Yes [ ] b) No [ ]

How

………………………………………………………………………………..

………………………………………………………………………………..

1. The word “Comorian” written in their birth certificate. a) Yes [ ] b) No [ ]

How/Why?…………………………………………………………………………………………………………

1. Management style in general a) Yes [ ] b) No [ ]

How/Why?…………………………………………………………………………… People appearance and language and accent a) yes { ) b) No { }

How……………………………………………………………………………

1. Others ( mention)

Why/How …………………………………………………………………………………………………………………………………………………………………..

1. What do you comment on fairness in the citizenship law in dealing with the people who were born in Zanzibar, grown up in Zanzibar, their parents were born in Zanzibar but their grand great parents’ origin is Comoro?
2. Very fair [ ] b) fair [ ] c) not fair [ ] d) they are not given their rights.[ ] e) I do not know [ ].
3. What do you think should be done to improve every body’s right?

a)………………………………………………………………………………

b)………………………………………………………………………………

c)………………………………………………………………………………

d)………………………………………………………………………………

Thank you so much for your time and cooperation

**Appendix II: Questionnaires for Zanzibar’s with Comorian Origin**

My name is HAJI A. SILIMA, a student from the OPEN UNIVERSITY OF TANZANIA. I am conducting an academic research on “factors influencing social exclusion of minority groups in Zanzibar. The case of Comorian origin in Zanzibar” as a part of fulfillment my master’s degree program. Any finding/information provided will strictly remain confidential to the researcher and will be used for academic purposes only.

You are therefore kindly requested to help me to fill this questionnaire carefully so as to achieve the expected purpose.

**BASIC INFORMATION**

1. Sex a) Male [ ] b) Female [ ]
2. Age a) 18-25 [ ] b) 25- 40 [ ] c) 40 – 55 [ ] d) above 55 [ ]
3. Are you a public employee a) yes [ ] b) no [ ].
4. Have you ever applied for public employment? a) yes [ ] b) No [ ]
5. Marital status a) Single [ ] b) Married [ ] c) Widow [ ]
6. Educational level a) Secondary education [ ] b) First degree [ ]

c) Adult Education d) Second degree [ ] e) others……………………….

f) Position/work station……………………………….

**Question**

1. Have you ever requested for: ( put “yes” or “no”)

a)Tanzania national Passport?[ ] b) ZAN ID? [ ] C) National Identity? [ ]

1. Have you got it? (put “yes” or “no”) a) Passport [ ] b) ZAN ID [ ]. c) National ID [ ]
2. If the answer in number 2 above is ‘no’ then why?
3. They say I have not qualification of being Tanzanian citizen [ ]
4. I have not been given the reason [ ]
5. Other …………………………………………………………….
6. If the answer in number 2 is “yes” Did you get any difficulty to get the services?

a) yes [ ] b) no [ ].

1. How long did it take for you to get the above service(s)?
2. Less than 2 weeks [ ] b) more than 1 month [ ] c) less than 3 months [ ] d) Other ………………….
3. Please indicate the level of exclusion if any of Comorian origin people living in Zanzibar in by putting ‘v’ in the appropriate box.

1-Strongly true, 2-Some times true, 3- Not true at all 4- I do not know

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  |  | 1 | 2 | 3 | 4 |
| A | Application forms are always not received if the birth certificates are written the word “Comorian” |  |  |  |  |
| B | Much time are always lost in getting service if applicant is Comorian origin. |  |  |  |  |
| C | Immigration, ZanID, National ID officers feel afraid in processing the application of Comorian origin applicant. |  |  |  |  |
| D | Comorian origin people feel free and safe when applying services in the public Offices. |  |  |  |  |
| E | Applicants of immigration services are given appropriate date in case of delay caused by investigation of citizenship status for Comorian origin people |  |  |  |  |
| F | The Comorian arigin people have sufficient knowledge on their citizenship status. |  |  |  |  |
| G | When Comorian origin people complain against his rights, his complains are well entertained by the government. |  |  |  |  |
| H | The procedures for applying the Tanzanian citizenship for the stateless person are well defined. |  |  |  |  |
| I | The price for citizenship certificate for Comorian origin people living in Zanzibar since birth with their parents is reasonable. |  |  |  |  |
| J | For any human right violation against Comorian origin, they seek assistance from the commission of Human Rights and good governance. |  |  |  |  |

1. In your view can you mention the indicators of exclusion of Comorian in immigration services, National Identification Cards and Zanzibar Identification in Zanzibar?
2. ……………………………………. 3) ……………………………………
3. …………………………………….. 4) ……………………………………
4. Why do you think some Comorians think that they are excluded ii accessing some of their rights in Zanzibar?

………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………

1. Please provide your suggestion on what do you think should be done ………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………

Thank you so much for your time and cooperation.

**Appendix III: Interview Guide for Non Governmental Organisation Leaders of Comorians ‘WAKFII’**

**1)** Sex a) Male [ ] b) Female [ ]

1. Age group. a) 18-25 [ ] b) 25- 40 [ ] c) 40 – 55 [ ] d) above 55 [ ]
2. Marital status a) Single [ ] b) Married [ ] c) Widow [ ]
3. Educational level a) Secondary education [ ], b) First degree [ ],

c) Adult Education [ ], d) Second degree [ ], e)others……………………

5) Are you a member of WAKFII?

f) Position/work station………………………………………………………….

6) Have you ever requested for National Passport?

a)yes [ ], b) no [ ],

f) If yes then have you got it?

a) yes [ ] b) no [ ]

How long did it take for you to get Passport?

a)Less than 2 weeks [ ] b) less than 1 month [ ] c)more than 2 one month [ ] d) Other ………………………………………………………………………….

7) If your answer in no 6 is no. why?

a……………………………………………………………………………………….. b………………………………………………………………………………………

c……………………………………………………………………………………..

…………………………………………………………………………………………Do you think the Comorian origin people are excluded in getting Passport in Zanzibar?

1. No [ ] b) Yes [ ] c) I do not know
2. Can you kindly give me your feelings how Comorian people are treated in Zanzibar.
3. Very fair [ ] b) fairly [ ] d) slightly fair [ ] e) not fair [ ]
4. If you think that Comorians are excluded in getting Passport what effort have they done to end this tendency?
5. ……………………………………………………………………………………
6. ……………………………………………………………………………………
7. ……………………………………………………………………………………
8. Do you think the creation of the organization of Comorians (WAKFII) reflects the needs of Comorians living in Zanzibar including seeking for their rights of getting Passport services and National identities?

…………………………………………………………………………………

1. Can you please mention causal factors leading to the exclusion of Comorian people in Zanzibar?
2. ……………………………………. 4) ……………………………………
3. …………………………………….. 5) ……………………………………
4. …………………………………………
5. How many people you know requested National Passport but they did not get it?
   1. Less than 5 b) more than ten people c)nobody
6. In your view for those who missed Passport do they deserve to miss them?

Yes [ ] b) No [ ]

Give reasons to your answer

……………………………………………………………………………………………………………………………………………………………………………………

1. Do you think the Comorian origin people having sufficient knowledge on their rights?
2. What have you done to educate Comorians so that they can know their rights?
3. Have you ever requested for assistance from the commission of Human Rights and good governance?
4. How did the CHRGG assisted the Comorians for their claims?
5. Please provide your suggestion and comments on the complains that Comorian origin people are excluded in some services in Zanzibar.

……………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………….

**Thank you so much for your time and good cooperation**

**Appendix IV: Interview Guide for Officials in the Commission of Human Rights and Good Governance In Zanzibar**

1)Sex a) Male [ ] b) Female [ ]

2) Age group. a) 18-25 [ ] b) 25- 40 [ ] c) 40 – 55 [ ] d) above 55 [ ]

1. Educational level a) Secondary education [ ], b) First degree [ ],

c) Adult Education [ ], d) Second degree [ ], e)others……………………….

4) For how long have you worked in the Commission of Human Rights and good government?

5) Position/rank……………………………….

6) What are the major functions the commission?

………………………………………………………………………………………..

7) Have you ever received any complain from any ethnic group of being excluded from enjoying their rights as human being?

a) yes [ ] b) no [ ]

If “yes” which group and why they complain?

8) Have you ever researched on why some Comorian origin people do not get services like National Passports, Zan IDs and National Identity?

9) What have you done to assist them?

……………………………………………………………………………………………………………………………………………………………………………………………………………………………………………..

10) Do you think the Comorian origin people having sufficient knowledge on their rights?

11) What have you done to educate Comorians so that they can know their rights?

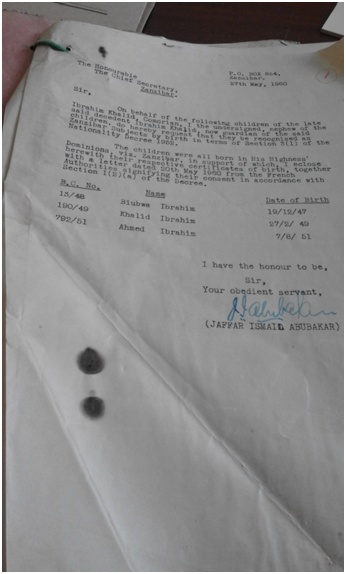
12 Can you please show me the documents that you have prepared aiming to educate the people especially minority groups like Comorians to know their Rights?

13) Please provide your suggestion and comments on the complains that Comorian origin people are excluded in some services in Zanzibar and how they can benefit from the Commission of Human Rights and Good governance.

……………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………….

**Thank you so much for your time and good cooperation**

**Appendix v: Application of recognition done on behalf of Comorian origin children as Zanzibar subject after the consent of French authority.**



**Apendix vi: A letter given by the French consular on behalf of French Government to authorize people who were born in Zanzibar to be recognized as subjects of Zanzibar.**

