

PALL ROBINSON

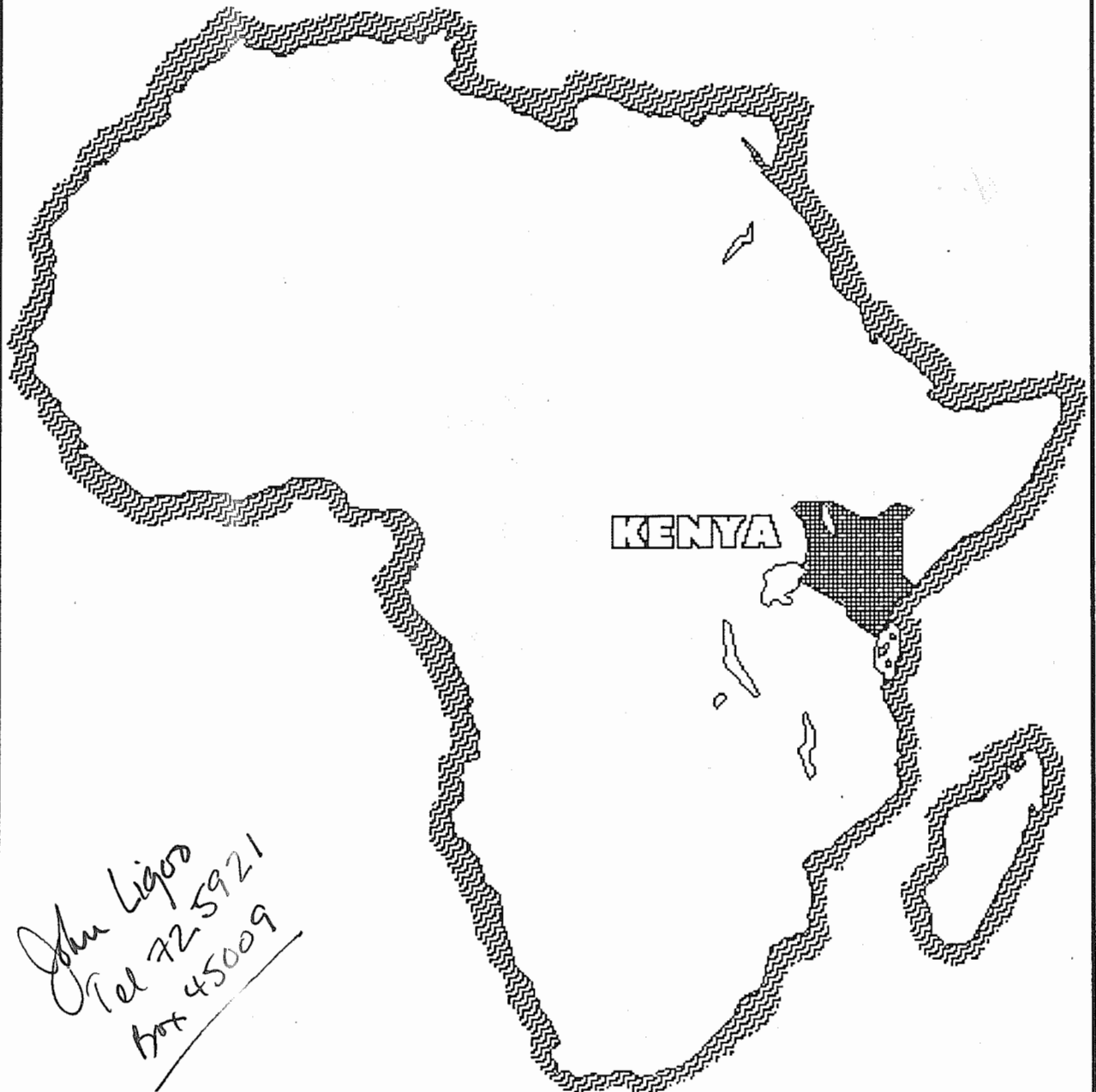
ST. LAWRENCE
UNIVERSITY

KENYA SEMESTER PROGRAM

FALL 1990

ST. LAWRENCE UNIVERSITY

KENYA SEMESTER PROGRAM



John Ligo
Tel 725921
Box 45009

FALL 1990 SEMESTER

Disc. c
M. Mwangi

- ENV. + RES. UTILIZATION - HON.
- THE IN WELL -

Documentation of KWATHO.

10 years of KWATHO is doc. Margaret has given us
women's issues. + how worked with these.
several chapters.

would like to go with these in depth in a
monologue

Margaret could take time off to begin to put this
together + delegate other resp. 40% off to write

to do consultations

to begin in January 90.

now a consultant to UN. reevaluation of
women's decade.

Josiah Waku - to partially sponsor her project.
→ IN NYC.

a 1-yr. to 2 yr. project.

Use this to build a concept paper on a long term
project of documentation.

visual presentation / slides - video

Maji Safi Community Serv.

4 districts. * Barings, * Meru, * ~~Kenya~~ Wundanyi +
Sirisia.

Sat. 27th of Oct.

KWATHO session -

~~EPAC - Lathrop~~
C.C.F.

Anthro major

NAME: SUSANNA BALL
School: CONNECT. COLLEGE Class: '92
Major: ANTHRO / AFR STUDIES GPA _____
Courses: Soc. Cultural Anthro, Human Org. as Afr. Hist. Afr. Lit, Archaeology, Child Develop.
Background: Assist. teacher Ymen Special Ed Tutor

IDS/FE: _____ Re: children / anthro studies / education

NAME: ELIZABETH BARTELS (BIZ)
School: COLGATE U Class: '92
Major: ED / RELIGION GPA _____
Courses: Mod. Africa, Afr. Philosophy, Contemp. Issues, American School
Background: Outreach: work with mentally handicapped kids. Fresh Air Fund: econom. disadvantaged kids

IDS/FE: (F.C.) Teaching young children

Letter
Principal
elephant project.

NAME: TAMORA BERKOWITZ
School: Bennington College Class: '92
Major: Bio GPA _____
Courses: _____

Background: Communication Skills good. Tour guide at College, Museum guide, drama choreographer, Bio field work, Modern dance Ribbute exper. unsure of career goals. Med. School pass, but not med IDS.

IDS/FE: _____

interviewed at Babb's
FIRM - very neg. response by Rene Walker.

(F.C.)

NAME: KEN DEITCH *
School: S.L.U. Class: '92 *
Major: Gov. GPA _____
Courses: Intern. Relations, Comp. Polit., Polit. Theory, Philos of law *
Background: Pre-law course. intends to enter Intern. law.

IDS/FE: (F.C.) Kenya law Firm

* 1: Maria-wildlife
* 2: rel.
* 3: coastal history.

Really wants something to do
Biology ✓
Check E
Callmann - Man. Foundation
20048
K Callmann
Rhino!!
Rob Brett
to take over from Ken - J.
state - book - data
ethnobotany
Monday

① Writers Assn. of Kenya. ↘
filing of oral traditions

→ Sam Mbure - Oxford U.P.

~~336377~~

336464

336378/336377

→ Sullivan

② Children Lit. Assn.
Mrs. Schroye

③ Lennemann Publ. Co. }
get info for Sullivan }

17th

In the
field visited
17th Nov.

ART GALLERY
 check with
 Mr. Henderson paper
 2nd choice would
 be development.

NAME: AMY DUNN
 School: S.L.U. Class: 92
 Major: History / Fine Arts GPA _____
 Courses: Intern. Polit. Sc. W. Afr. Hist
Studio Art, Art Hist. Mod. Art Ceramics
World Religions.
 Background: Worked convalescence home, Special Olymp.
Volunteer w/ deaf kids
 IDS/EE: ~~██████~~ Paa ya Paa Art Gallery

* Kiteanga
 Toni Waite
 ① Kiteanga
 ② African Art

would like to
 be out of WSU,
 but in if necessary.
 will talk to
 Wammy & get
 back to me.

NAME: GILLIAN ENGBERG
 School: LAWRENCE U. (WI) Class: 92
 Major: English / Anthro GPA _____
 Courses: Afr. Lit.
 Background: Camp counselor, anti-
apartheid group, tutored Indian kids
 IDS/EE: ~~██████~~ Re: arts, folklore, oral trad.

① Literature -
 writing/reading.
 ② Education.
 ③ Lis Gilbert
 Mass. obs.
 ④ Something
 similar.
 *
 NAT.
 THEATRE
 C.C.F.

interested in
 F.C.: check with -
 Curious Liaison
 Center.
 also in KENGO.

WRITING FOR
 RAINBOW
 Howards F.C.
 NAME: LAURA GILLERAN
 School: COLGATE U. Class: 92
 Major: Govt / Af. Stud. GPA _____
 Courses: Af. Art, Afr. Christianity + Theology,
Int. Rel. Afr in World Polit. Geology
 Background: Law firm aid, Congressman
Ron Wyden D.(OR) in term. News Editor
for Colgate U. paper.
 IDS/EE: _____ Kemp newspaper / polit. issues Comp. course
in ENV. ISSUES.

outdoor,
 environment.
 not in Newark

Lower key &
 Amuse - could
 use some contacts
 in INTERAID.

NAME: DOMINIC MADIGAN
 School: BUCKNELL U. Class: 91
 Major: Philosophy GPA _____
 Courses: Afr. in Mod. World, Compar. Polit.
Economics
 Background: Teacher's aide, Navajo Reserv.
 IDS/EE: _____ Small-scale rural develop.

letter to
 Martin + WUI
 of water for
 DM.

C.C.F.(1.) Suguta Marmar -

Leroki Child Care Project

MR. Jackson Lekarsia

Tel. Suguta Marmar 20

P.O. Box 20, S.M.

(2) Baragoi -

St Barta Children's Fund

MR. Adero

Tel. Baragoi 36

P.O. Box 116 Marabal

(3) WAMBA -

Wamba Child Care Project.

MR. Albino Elimlin

Tel. Wamba 48

P.O. Box 54, WAMBA.

WAGEP.
F.H. *
INTERNO.*

NAME: GABRIELLA MARKS
 School: AMHERST Class: 92
 Major: Women / Gender / Eng. GPA _____
 Courses: Myth, Ritual of W. Afr. Oral Tradition Afr. Women + Philos. Women + Soc. Change.
 Background: Women's development KWAHO writing grants.
 IDS: _____ Family Planning / Women's develop

① *
KWAHO
②
FPAR
Poss. f.c. but only if KWAHO doesn't work.

- ① northern pastoralists
- ② Don Ackens proj.
- ③ water / person dev. proj. education.
- ⑤ agro forestry in Kilifi
- ⑥ wildlife management.

NAME: DAVID McWETHY
 School: S.L.U. Class: 92
 Major: Govt / Afr. Studies GPA _____
 Courses: Ecology + Poverty in 3rd World Envir. Studies Intro; Afr. Polit. S. Afr. Crisis
 Background: has Feinstone Grant to be done in Zimbabwe = Pat Zindlen.
 IDS: _____ Greenbelt Movement - soil erosion

IDS + stay on travelling to Dar, etc. then come back + stay on for Jan - Feb.

would prefer to be out of Nairobi but could be in Nairobi.
 Not taking Kisumu
 AIDS - fi.
 CCF

NAME: HEIDI MOUILLESSEAU
 School: BOWDOIN COLLEGE Class: 91
 Major: Psych / Env. St. GPA _____
 Courses: Anthro, Environ Studies Biology, Ecology + Politics, Health + Illness
 Background: Research assist. Dept. of Envir. St. worked with disabled adults + kids.
 IDS/FE: _____ Environmental develop. social welfare + health

Environment + health.
 KWAHO.
 ask Ray
 Stuff
 hands-on experience.

pref. w/ Nairobi, but would accept one if it was good.
 * C.C.F.
 - ~~Plan International~~
 * KWAHO.
 will let me know,

NAME: AMANDA PEARSON
 School: S.L.U. Class: 92
 Major: Govt / Afr. St. / Gender GPA _____
 Courses: Afr. Studies Intro, Afr. Politics, Comparative Polit.; Inter. Polit. Afr. Lit
 Background: Worked with "MASSPIRG" a political interests group, foster parent of a Kenyan child
 IDS/FE: _____ US Embassy: policy-making in 3rd world.

F.C.
 F.C.

Bob + Ingrid Munro.
 tel. 740 723
 Box 41479.
 dev. projects throughout Kenya.
 live in Nuthaige. worked
 + UN for 5 yrs. gov't, asked
 to stay in Canada.
 + Swedish.

John Powers:
 Rural Coop.
 collection of
 rural studies. strategic
 value if ~~unbeatable~~
 Strongly
 actively involved.

INTERAID!

	NAME: <u>JOHN POWERS</u>
	School: <u>S.L.U.</u> Class: <u>91</u> Major: _____ GPA _____ Courses: _____
Background: <u>Ngũgĩ has talked to Ngũgĩ's other</u> <u>Installed to Patrick Atiba.</u>	
IDS/EE: _____	Urban poverty human issues

~~poss. an independent study.~~
~~(not architecture)~~ ~~through~~
 Ngũgĩ to discuss & Panel. ~~up to~~ ~~8th grade~~
 (SOC. ST. or MATH)
 // FIRST PREFERENCE WOULD
 BE TO TEACH IN NAIROBI.
 RUSINGA SCHOOL.
 IDS/EE: F.C.

talked to Panel
 Dave re/ing.
 they met over
 weekend.
 speaks some
 FRENCH +
 SPANISH
 URBAN
 PLANNING.
F.C.

	NAME: <u>JOANNE RHIM</u>
	School: <u>CARLETON COLLEGE</u> Class: <u>92</u> Major: <u>HIST I AFR. STUO</u> GPA _____ Courses: <u>Polit. Sc.; Anthro; Hist of Pre-Col. Af.</u> <u>Hist of S. Af.</u>
Background: <u>Harvard Model U.N., 3 yrs at</u> <u>is planning on a career in Urban planning,</u> <u>unemployment + education.</u> <u>Urban poverty / women's issues of DOSS.</u>	
IDS/EE: _____	<u>F.C.</u>



	NAME: <u>ROBIN ROGERS-BLOCH</u>
	School: <u>CORNELL U.</u> Class: <u>91</u> Major: <u>SOCIOLOGY</u> GPA _____ Courses: <u>Soc., Power + Poverty in America,</u> <u>Race + Ethnicity</u>
Background: <u>research assist. on project</u> <u>re: racial + ethnic violence in US '1960's.</u> <u>Anti-Apartheid Coalition.</u>	
IDS/EE: _____	<u>Women's cooperative: health, ed. agr. issues</u>

Exp. in SE Asia
 + Aborigines
 Women in
 development
 what is develo-
 ment?
KWAHO.

	NAME: <u>ELTIENA SAMPLE</u>
	School: <u>S.L.U.</u> Class: _____ Major: _____ GPA _____ Courses: _____
Background: _____	
IDS/FC: <u>F.C.</u>	

will write an
 undergraduate thesis
 on development from a
 Soc. perspective

would like to stay, + perhaps work i Cindy Hochler often end of semester.

primate research.

→ Jessie Murray - knows her daughter, will contact.

grad. stud.
Physical anthro
non human primate study
arch. dig.
Check E
B.I.E.A. +
NAT. MUS.
primate research.
(non-human)

	NAME: <u>WENDY SMITH</u>
	School: <u>BELOIT COLLEGE</u> Class: <u>91</u> Major: <u>Anthro / Philos.</u> GPA _____ Courses: <u>Technique + Theory of Phys. Anthro</u> <u>Primate Behavior, Society + Culture, Hominid</u> Background: <u>Paleo-Ecology</u>
IDS/EE: _____	Physical anthro.

	NAME: <u>PAUL TOURBAF</u>
	School: <u>S.L.U.</u> Class: <u>91</u> Major: _____ GPA _____ Courses: _____ Background: _____
IDS/EE: <u>(F.C.)</u>	Wood coverer's assist. in Loma

	NAME: <u>STEVE VAN HOOSER</u>
	School: <u>S.L.U.</u> Class: <u>91</u> Major: <u>Econ / Env. / Hist</u> GPA _____ Courses: <u>Environ. Economics, Resource Economics</u> <u>Principles of Air Quality, Afr. Studies Intro.</u> Background: _____
IDS/EE: <u>(F.C.)</u>	Kenyan industry / environ. organiz. w: indust. pollution

has interviewed at Mtwaaga - is accepted, concerned w/ living conditions single & + alone.

	NAME: <u>ELAINE WALSH</u>
	School: <u>S.L.U.</u> Class: <u>92</u> Major: <u>Env. St. / Anthro</u> GPA <u>(multi-fact)</u> Courses: <u>Cultural Anthro, Afr. Lit, Archaeology</u> Background: volunteer: <u>Environm. organization</u> <u>Natl. Audubon Soc., Maine Animal Coalition</u> <u>NOLS - Alaska Wilderness Course.</u>
IDS/EE: _____	interact with traditional Kenyan community / pastoral

interested in slowards field courses.
Sustainable development. environmental studies.

also interested in an arch. dig. E. Wendy

pastoral internships

1992 Murray Roberts? ~~_____~~

Rural women's development.
Poss the field course.

① CCF

NAME: KIRSTEN WOJCIK
 School: BELOIT COLLEGE Class: 92
 Major: Anthro. GPA _____
 Courses: Soc/Anthro, Intro Af. St.
Anthro of Tourism, Theory + Technique in Cult. Anthro.
 Background: Student newspaper editor/writer
Radio personality, outdoor sports
~~with a lot of education, a lot of experience in what she does~~
 IDS: _____ Rural develop. | anthro perspective

How does develop-ment affect people's culture? Spec. in rural areas

Women + development
grant proposal - women-specific projects accepted from Stanford.
Int. rel. major - rel. between Kenya + U.S. how are grants determined?

NAME: JANET WOJCIKI
 School: STANFORD U. Class: 91
 Major: Intern. Relations GPA _____
 Courses: Polit Econ; Intern. Politics; Afr. Societies, Afr. in 20th c. Soc/cult/Anthro
 Background: US Senator Tim Wirth - intern Res. Assist - Int. Center for Arms Control + Disarmament, Stanford U.
 IDS/FC: _____ Develop. | pop. growth | urbanization

NOT IN NAIROBI
KWAHO

oral traditions interested in African religion.
① Cindy Hecker? How until you B?
② out minor - Do you Pass?
③ O.A.I.C.?

NAME: VERN WRIGHT
 School: S.L.U. Class: 92
 Major: Soc/Anthro / Govt GPA _____
 Courses: Radical Cultural Criticism
 Background: _____
 IDS: _____ Involvement with local culture + preservation of cultural integrity

NAME: _____
 School: _____ Class: _____
 Major: _____ GPA _____
 Courses: _____
 Background: _____
 IDS/FC: _____

PROLOGUE

I did much of my learning--by sitting and observing what was going on around me. I have come to realize that doing, moving and even questioning are not necessarily the most fruitful ways to spend an hour learning, that just being a silent observer can be the best means to gain the most from an experience. After hours of sitting in the shade of an *acacia* tree with my Samburu brother as he contemplates his grazing cattle, after hours spent quietly shelling groundnuts with my Abaluhya mother and sisters, after hours spent waiting in bank queues in Nairobi while the teller catches up on his colleague's social calendar, I have come to know that time is not yours to waste or save or spend. It isn't what you have, it is what you live in. Life is not measured by what you get done, but life is doing. [Julie Convisser, Student, Spring 1985]

CONTENTS

I. Prologue.....	i
II. Contents.....	ii
III. Introduction	
Introduction to the Kenya Semester	1
Objectives and goals.....	3
Calendar.....	6
IV. Orientation	
Orientation Schedule	7
Living Center Policies.....	8
Maps.....	9
Program Calendar (narrative).....	17
V. Students	
Participants.....	20
Students' addresses.....	21
VI. Field Study	
Kiswahili Orientation	24
Journal Format	34
Seminar Format.....	39
VII. Rural Homestays	
Schedule	42
Packing Lists	43
Oluluyia Vocabulary	44
Homestay Families.....	45
Drop-off and Collection Schedule.....	46
VIII. Urban Homestays	48
X. Currency	50
IX. Library Resources in Nairobi.....	51
XI. Classes	
Class Schedule	53
Courses for the Spring 1990 Semester.....	54
Course descriptions/abstracts	55
Course Syllabus: History 337.....	58
Course Syllabus: History 477.....	65
Course Syllabus: Government 337	70
Course Syllabus: Geography 308.....	76
Course Syllabus: English 348	80
Course Syllabus: Modern Languages 101	82
Course Syllabus: Independent Studies 337	85
Course Syllabus: Samburu Field Course.....	87
XII. Conclusion	91

INTRODUCTION TO THE KENYA SEMSTER PROGRAM

In his just published book, *Man on Earth*, John Reader, presents the following argument:

In 1986 the scientific journal *Nature* published papers suggesting that everyone alive on Earth today is descended from a small number of men and women who emigrated from Africa - the acknowledged cradle of mankind - not later than 50,000 years ago. Biologists from the University of California at Berkeley have taken this proposition even further, presenting genetic evidence to suggest that the entire modern human population is descended from a single woman who lived in Africa about 200,000 years ago.

These hypotheses are as yet unproven, but they reflect a truth that is gradually beginning to dawn on mankind: despite all the apparent differences of race, colour, language and creed, the people of the world have much more in common than was formerly supposed. All mankind shares a unique ability to adapt to circumstances and resolve the problems of survival. It was this talent which carried successive generations of people into the many niches of environmental opportunity that the world has to offer - from forest, to grassland, desert, seashore and icecap. And in each case, people developed ways of life appropriate to the particular habitats and circumstances they encountered. A variety of distinctive physical, social and cultural characteristics evolved among groups isolated from one another, so that eventually the common inheritance of mankind was obscured by the bewildering diversity of looks, lifestyles, cultures and beliefs that divides and creates problems among people . . .

. . . A tragic conflict between aspiration and exploitation flaws the history of civilization - the commonality of man always divided by individual interests; the inspired ideals of humanity always compromised by the pragmatism of human behaviour. Time and time again the human capacity for ingenious adaptation has lifted people above the determining bounds of the environment into realms of civilization where culture seems an end in itself, and mankind truly the paragon of animals. Then, time and again, human ambition has reached beyond prudence and civilization has foundered. Mankind seems on the brink of such a crisis now, with the relentless exploitation of resources, and the reckless pollution of the global environment consorting to threaten disaster on an unprecedented scale.¹

Can the commonality of our shared inheritance, the ingenuity of our ancestry and the bonds of our common humanity at least allow us to

¹ John Reader, *Man on Earth*, Glasgow: William Collins Sons & Co., Ltd., 1988, pp. 7-8, and 240.

perhaps begin to solve these problems from a foundation of an understanding of one another? In Africa, where humanity developed the basics of our shared cultures, we can rediscover many of those characteristics which facilitated our development over millenia and which made us human. Our common inheritance and bonds may provide us with the keys to our identity and our future on this globe.

THE KENYA SEMESTER PROGRAM: HISTORY AND OBJECTIVES

The St. Lawrence University Kenya Semester Program was established in 1974, and since then approximately 800 students have participated in the Program. The Program has emphasized both the maintenance of high academic standards and direct personal interaction between Kenyans and Americans.

St. Lawrence University enjoys the continuing support of the Government of the Republic of Kenya, and conducts the Kenya Semester Program in Kenya under the direct and continuing authority of the Office of the President of Kenya (Ref. No.: OP13/001/C1927).

Educational Aims and Objectives. The general educational aims of the St. Lawrence University Kenya Semester Program are to expose and introduce American university students to new values and cultural traditions, to increase cross-cultural understanding, and to introduce students to a disciplined study of African history, anthropology, language, politics, geography, literature and ecology. Students are challenged to broaden their view of the world and themselves through critical examination and personal reflection of academics and experience in an East African context. These goals are accomplished through an integrated structure of academic and experiential learning situations including: rural homestays; urban homestays; academic coursework; field study courses; internships/ independent study; and non-directed activities.

A. Rural Homestays. The Rural Homestays are designed to enable students to live with Kenyan families and to share in the full range of their lifestyles in both traditional and modern contexts. The Rural Homestays are begun after a three-day intensive orientation at the St. Lawrence University Study Center in Karen, immediately after the students arrive in Kenya. For the past five years, the rural homestays have been conducted in Kisa and Marama Locations, Kakamega District, Western Province, among the Abaluhya people.

B. Urban Homestays. Students are placed individually with urban Kenyan families for a period of four weeks, during which time the students are also taking academic classes in Nairobi. This extended period of contact provides students with their best opportunities of understanding the processes of modernization and urbanization in a Kenyan context, and facilitates the development of close and long-term relationships with Kenyans.

C. Academic Coursework. Students take courses which directly address the social, political, economic, historical, geographical, environmental and developmental issues currently facing Kenya. Formal classroom learning takes place in a seven-week block of time after the rural homestays, and is augmented by seminars, field study trips, panel discussions and films--all of which supplement and enhance learning.

D. Field Study Courses.

(1) Samburu Field Study Course. All students participate in a two-week field student course amongst the traditional Samburu pastoralists. The course is designed to integrate the previous classroom learning with the intellectual, experiential and physical challenges of living with the Samburu. In a field learning situation, students study the complex dynamics of pastoralist social organization and pastoralist ecology, together with contemporary social, political and environmental issues.

(2) Biology Field Course. For those students with interest and background in behavioral ecology and environmental management, the option of doing a four-week field course studying these issues in the Maasai Mara ecosystem has been incorporated into the Program's syllabus. The field course is designed to give students a highly focused and integrated biological and ecological view of one of Africa's richest grassland ecosystems.

E. Internships. During the final month of their stay in Kenya, students devote four full weeks to an internship which is arranged individually according to their academic field of specialty and interest. Often the internships have a pre-professional focus, although this is not a requirement. Internships offer the students opportunities for professional growth, personal challenge and self-discovery, perhaps unparalleled in their undergraduate careers. The internships also provide students with opportunities to apply their academic learning to practical experience, and as well to contribute their intellectual and physical skills directly to the host country of Kenya. As part of the course requirements, students must prepare formal papers, which are formally evaluated by the Program Director.

F. Non-directed Activities. Students are encouraged to travel and experience Kenya on independent travel opportunities. The foundation which the Program provides in orienting and familiarizing students to Kenya through academics and experience, provides them with the flexibility and sensitivity to independently discover and relate with peoples throughout Kenya. Students may travel independently on weekends when other group activities are not planned, and after the conclusion of the semester's formal curriculum.

Since its inception, the St. Lawrence University Kenya Semester Program has demonstrated a commitment to excellence, the maintenance of high academic standards and direct personal interaction between Kenyans and Americans. As well as taking courses taught by Kenyan scholars, students have benefited from the placements in rural and urban homestays, where many have established lasting friendships. In addition, each student has participated as an intern in one of a variety of Kenyan institutions in such

fields as education, medicine, business, journalism, wildlife and tourism management and others. These internships have allowed students to contribute their expertise to Kenya on a volunteer basis as well as later helping them to move towards positions of responsibility in the United States or elsewhere in the world.

The fundamental goals of the Program remain the basic six objectives of the University as outlined above. The Program contributes to these goals by:

1. increasing cross-cultural understanding generally;
2. increasing an appreciation of Kenyan history and culture in particular;
3. providing opportunities for two-way exchanges of Kenyan and American students.

St. Lawrence University extends the benefits of the Program to a wide range of students, both in Kenya and the United States. Numerous students from other American colleges and universities have participated in the Program in the past and will continue to do so. Also, numerous Kenya students have studied at the main St. Lawrence University campus in Canton, New York, U.S.A. At present, St. Lawrence University offers two full four-year scholarships to Kenyan students annually, in effect providing for eight fully sponsored students on campus in any given year.

**ST
LAWRENCE
UNIVERSITY
KENYA
Nairobi
FALL**

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY		
August 20 ARRIVAL	21	22	23 Travel to WESTERN Homestays Begin	24	25	26		
ORIENTATION			RURAL HOMESTAYS					
27	28	29	30	31 End of Homestays To Kericho	Sept 1 Kericho Homestay Seminars	2 Travel-- Kericho to Nairobi		
RURAL HOMESTAYS								
3 CLASSES WEEK 1	4	5	6	7	8	9	SEPTEMBER	
				FREE WEEKEND				
10 CLASSES WEEK 2	URBAN HOMESTAYS BEGIN (11 September - 19 October)			13	14	15		16
				FREE WEEKEND				
17 CLASSES WEEK 3	18	19	20	21	22	23	OCTOBER	
				HOMESTAY WEEKEND				
24 CLASSES WEEK 4	25	26	27	28	29	30		
				INTEGRATED FIELD COURSE				
Oct 1	2	3	4	5	6	7	NOVEMBER	
INTEGRATED FIELD LEARNING COURSE								
8	9	MOI DAY	10	11	Return to NAIROBI	12		
INTEGR. FIELD COURSE				FREE WEEKEND				
15 CLASSES WEEK 5	16	17	18	Urban Homestays End	19	20		
				KENYATTA DAY				
22 CLASSES WEEK 6	23	24	25	26	27	28		
				CLASSES END		URBAN HOMESTAY BBQ	STUDY DAY	
29 EXAMS	30	FREE DAY	31	Oct. 1 SAMBURU ORIENT.	2 DEPART FOR SAMBURU	3 SAMBURU FIELD STUDY COURSE	4	
5	6	7	8	9	10	11	DECEMBER	
SAMBURU FIELD COURSE								
12	13	14	15	16	17	18		
SAMBURU FIELD COURSE (CONTINUED)				RETURN TO NAIROBI		FREE WEEKEND		
19	20	21	22	23	25	26	DECEMBER	
INTERNSHIPS/ FIELD COURSE (NOVEMBER 19-DECEMBER 14)				FREE WEEKEND				
26	27	28	29	30	Dec 1	3		
INTERNSHIPS/FIELD COURSE				FREE WEEKEND				
3	4	5	6	7	8	9	DECEMBER	
INTERNSHIPS/FIELD COURSE				FREE WEEKEND				
10	11	12	13	14	15	16		
IDS/FC Con't		UHURU		IDS/FC END		PROGRAM ENDS		

ORIENTATION SCHEDULE
August 20-23, 1990

Monday, August 20

- 8:30 a.m. Breakfast at the S.L.U. Center
9:00 a.m. Morning free for recovering from jet lag.
11:30 a.m. ~~Introduction to the Staff, Center and Schedule;
registration of passports~~
12:30 p.m. Lunch
2:00 p.m. Introduction to the staff, center and schedule;
registration of passports.
4:00 p.m. Sports and swimming at Hillcrest School
5:30 p.m. Dinner.

Tuesday, August 21

- 8:00 a.m. Breakfast
9:00 a.m. "Geography of Kenya, with particular reference to the
journey to Western Kenya," Dr. Ceilia Nyamweru,
Kenyatta University
12:30 p.m. Lunch
2:00 p.m. Kiswahili Orientation, Part I, Mrs. Priscilla Mwamunga,
Kiswahili Instructor
4:30 p.m. Orientation to the Rural Homestays, seminars and journal
keeping, PART I, Paul Robinson and Howard Brown,
Program Directors
6:30 p.m. Dinner
7:00 p.m. "An overview of the History of Kenya." Dr. Karim K.
Janmohamed, History Instructor.

Wednesday, August 22

- 9:00 a.m. Kiswahili Orientation, Part II. Mrs. Priscilla Mwamunga,
Kiswahili Instructor
12:30 p.m. Lunch
2:00 p.m. "Literature and Oral Expression in Africa," Ms. Waveny
Olembo, Literature Instructor
4:30 p.m. Personal health and health care in Kenya. Dr. Chandu
Sheth, Program Physician
Orientation to the Rural Homestays, seminars and journal
keeping, PART II, Paul Robinson and Howard Brown,
Program Directors

**** PACK FOR DEPARTURE TO WESTERN PROVINCE ****

Thursday, August 23

- 6:30 a.m. Breakfast
7:00 a.m. Departure for Western Kenya and the Rural Homestays.

ST. LAWRENCE UNIVERSITY LIVING CENTER POLICIES

1. ROOM CLEAN-UP

Each student is responsible for the general cleanliness and orderliness of his/her own space (ie. bed, dresser and immediate surroundings). Clothes, books, etc. should be off the floor to allow room for Joyce and Douglas to sweep and clean.

2. MAIL

Mail will be taken into town and posted daily. Make sure that your letters are properly stamped and leave them on the top of the bookshelf at the main entrance. Incoming mail will be collected daily by Naftal and distributed at the Center or at the downtown classroom.

3. CAMPING EQUIPMENT

Tents, water bottles, cooking gear, ensolite pads, etc. are located in a storeroom next to Paul's house. If you wish to borrow camping gear, contact Douglas well in advance of your safari, and he will check out the equipment to you and sign it back in upon your return. You are responsible for replacement of lost or stolen equipment and for the repair of damaged items. Take good care of the tents; they are the same ones we use for group outings.

4. VISITORS

All invitations to overnight visitors or to dinner guests must first be cleared with Paul or Howard, one day in advance. A fee of Sh. 30/- will be charged per night, with an additional charge for meals.

Dinner	- Sh. 40/-
Lunch	- Sh. 30/-
Breakfast	- Sh. 20/-

5. LAUNDRY

Laundry facilities are located at both Paul and Howard's houses. A fee for use of the washers will be deducted from your deposit. Please check the posted lists for your laundry day and use it! Water supplies are limited so it is necessary to stick to this schedule. Please drop off your bag between 8:00 - 8:30 a.m. on your scheduled morning.

6. WEEKEND TRIPS

You must sign out before leaving Nairobi for the weekend. The signout ledger is in the library. Please state your destination, time of departure and return, traveling companions and mode of transportation. We ask that you not travel alone, preferably in groups of three or more.

7. LIBRARY

You are free to use the library at any time. The system for checking out books is based entirely on an honor system. After selecting a book(s) please sign it out in the log book near the door. Upon returning the book sign it back in. If the library is locked see Joyce for the key.

MAPS

On the following pages, you will find a number of maps which may be of use to you during your stay in Kenya.

MAP 1 Map 1 is a map of the continent of Africa, with the political divisions outlined. You may want to fill the country names in during the semester as you learn about the continent.

MAP 2 Map 2 is a map of the language regions of Kenya. These correspond to the major ethnic groups of the country. There are three major language groupings under which all the languages may be subsumed--Bantu, Nilotic and Cushitic.

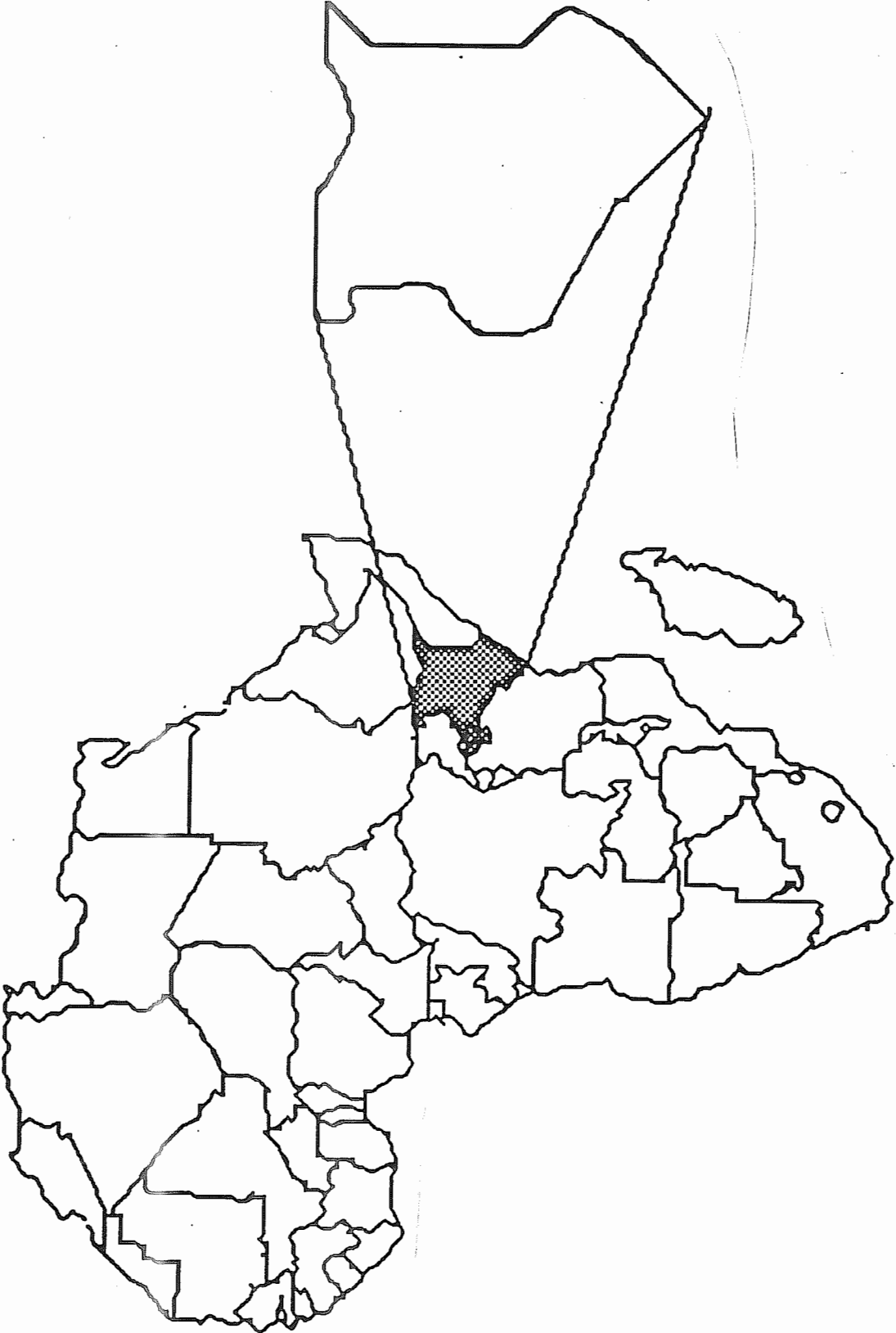
MAP 3 Map 3 is a sketch map of the Nairobi area, showing the major roads linking the city center to the suburbs, including Karen, where we are located.

MAP 4 Map 4 is a sketch map of the neighborhood in which the Study Center is located.

MAP 5 Map 5 is a street map of downtown Nairobi, including the location of the University of Nairobi and the YMCA, the latter of which is the location of our classroom.

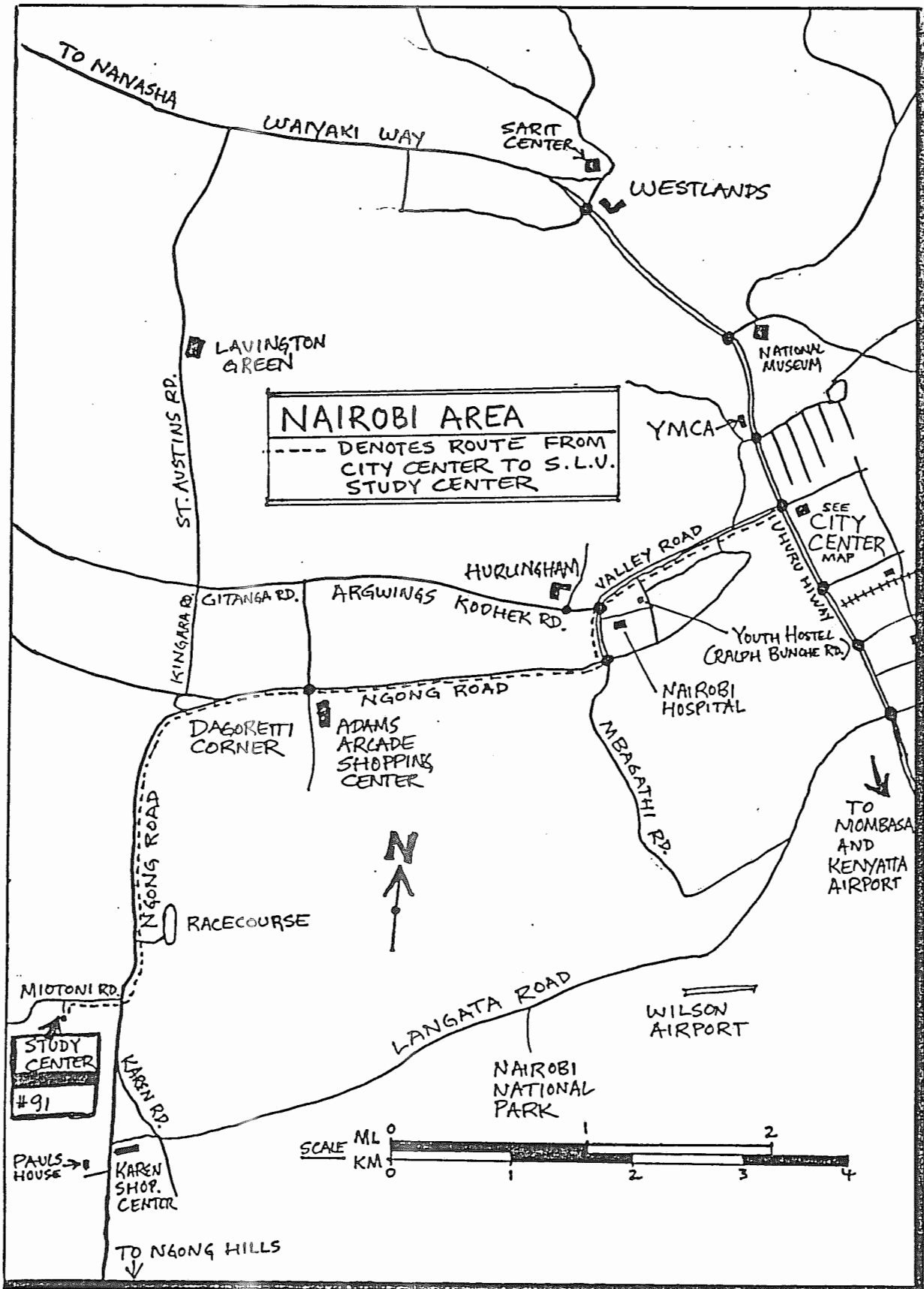
MAP 6 Map 6 shows the major streets in the city of Mombasa. Mombasa city is an island, accessed by causeway from Nairobi, by ferry to the south coast, and by bridge to the north coast.

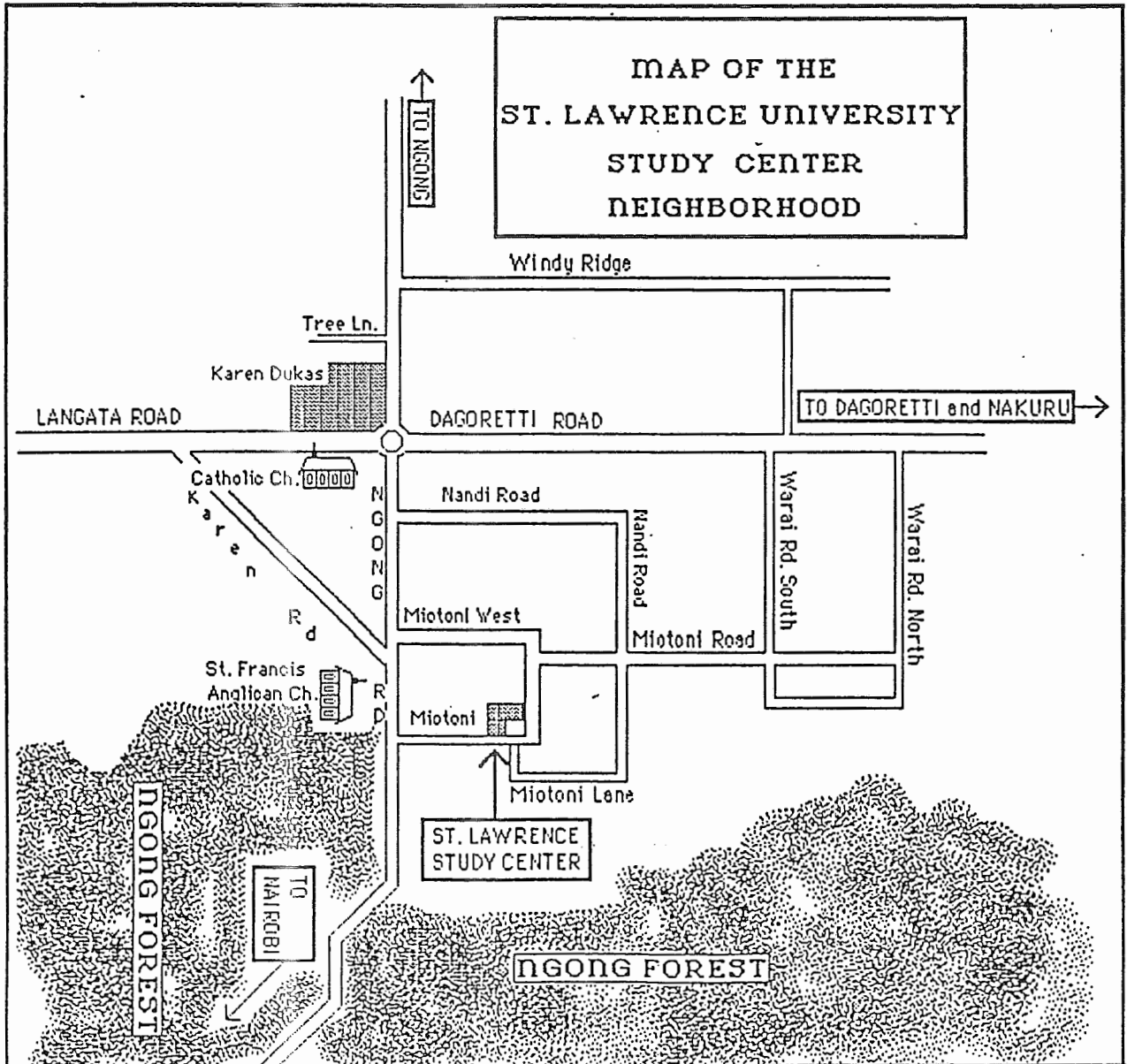
MAP 7 Map 7 is a historical map of the boundaries of Kenya.

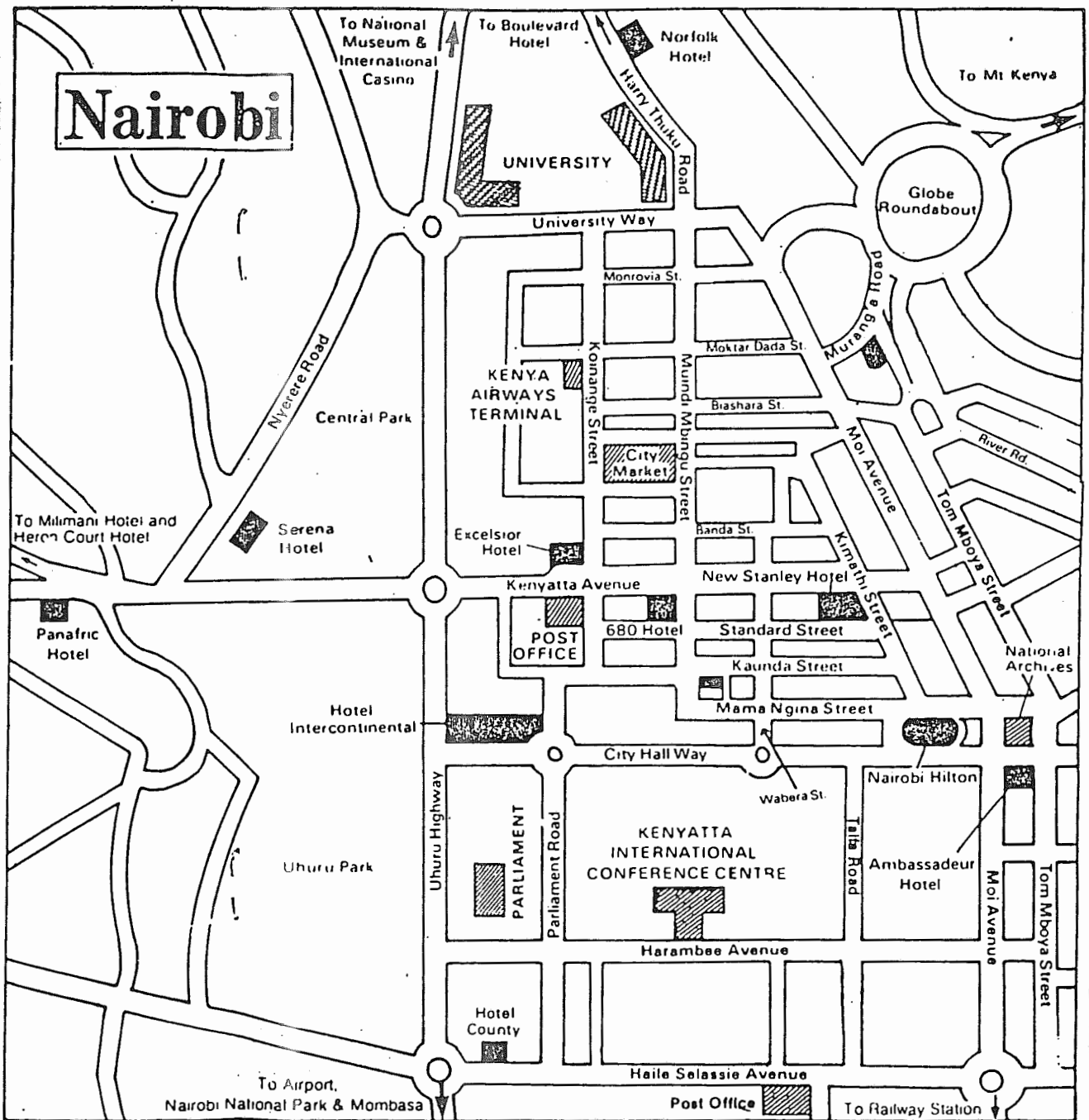


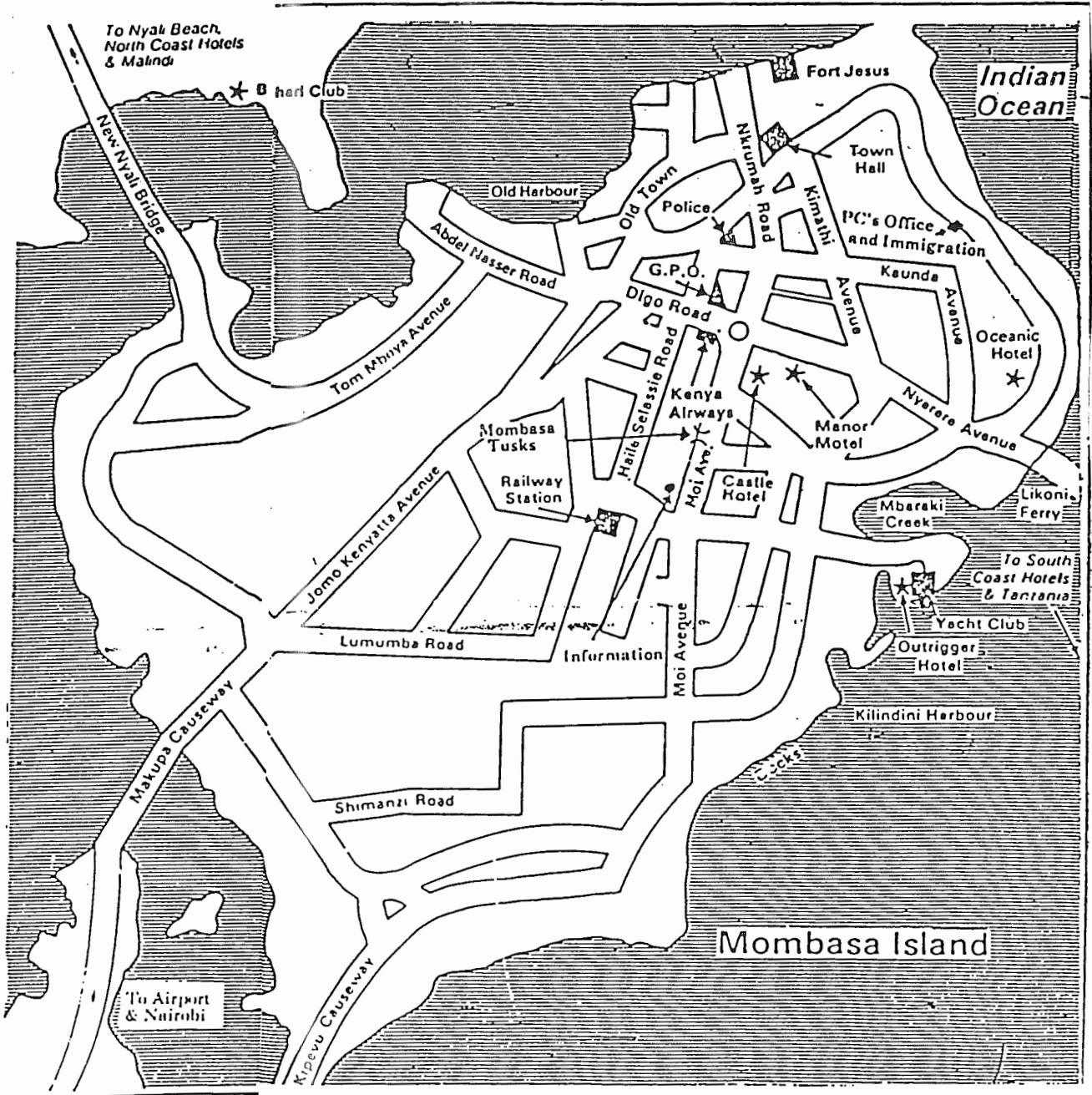


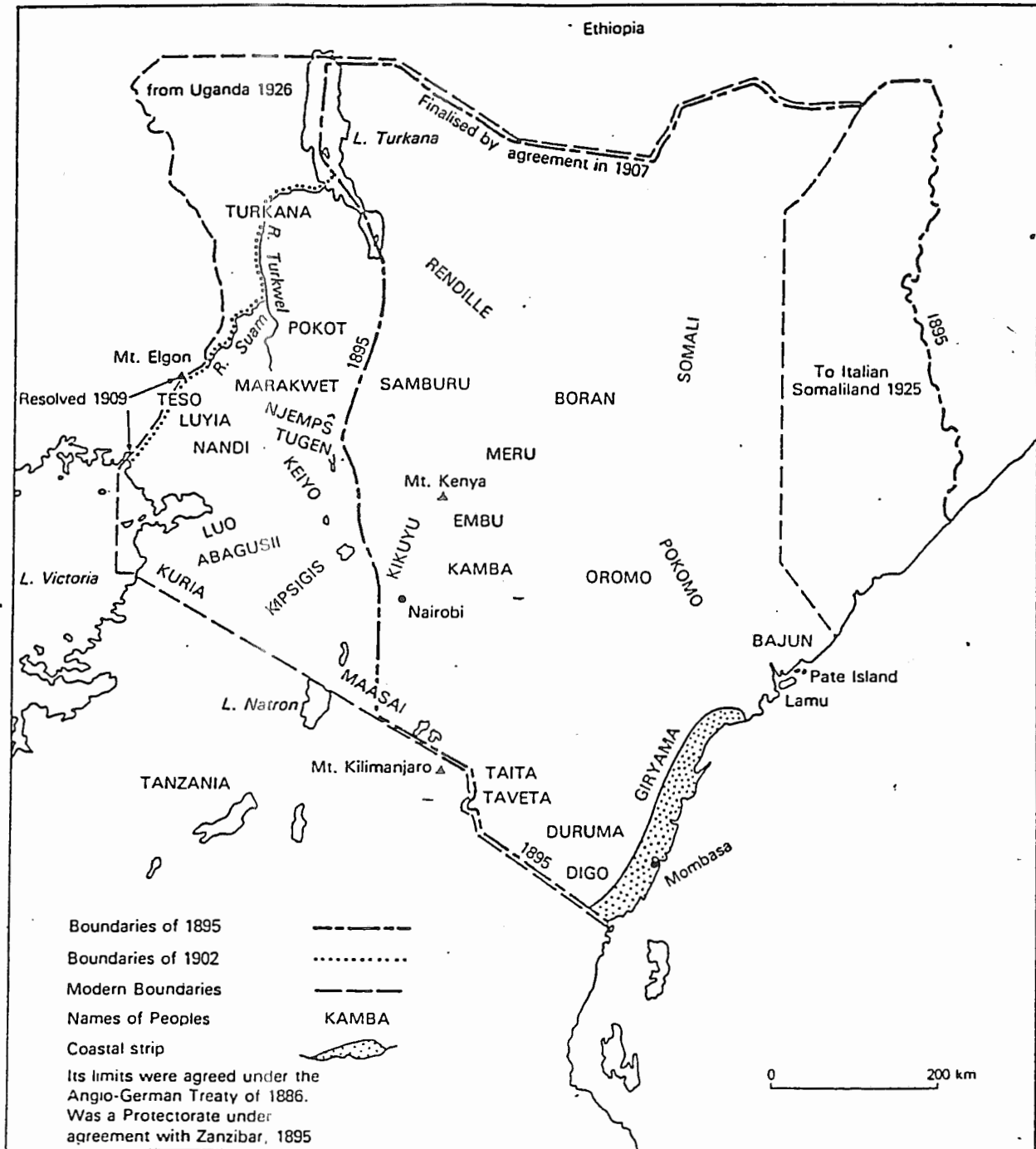
LANGUAGE REGIONS OF KENYA











Kenyan peoples and boundaries

FALL 1990 CALENDAR

- 19 AUGUST** Students arrive in Nairobi on Zambia Airways flight 7:45 pm.
- 20-22 AUGUST** *Orientation/Mini-course* at the St. Lawrence University Study Centre, Miotoni Road, Karen. Concentration will be on an Introduction to Kenya and the Kenya Semester Program, and Kiswahili. The orientation will include introductory lectures for each class.
- 23 AUGUST** Travel to Western Province for the Rural Homestay Program.
- 23-31 AUGUST** *Rural Homestay Program*, Kisa and Marama Locations, Western Province.
- 31 AUGUST** Depart Rural Homestays.
- 31 AUGUST -
1 SEPTEMBER** Two nights in Kericho, at the Tea Hotel. September 1 reserved to the Rural Homestay seminars.
- 2 SEPTEMBER** Travel from Kericho back to Nairobi
- 3-7 SEPTEMBER** *Classes -- Week 1.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 8-9 SEPTEMBER** Free weekend.
- 10-14 SEPTEMBER** *Classes: Week 2.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 11 SEPTEMBER -
19 OCTOBER** *Urban Homestays.* Students will be resident with Kenyan Nairobi families for a period of four weeks, ending on 19th October (non-inclusive of the Mara/Rift Valley field trip). The homestays will begin with an introductory tea to be held at the Karen Study Centre.
- 15-16 SEPTEMBER** Free weekend.
- 17-21 SEPTEMBER** *Classes: Week 3.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.

22-23 SEPTEMBER	<i>Homestay Weekend.</i> Students will spend the weekend with their Urban Homestay families. Events may include a visit to the family's rural home.
24-28 SEPTEMBER	<i>Classes: Week 4.</i> Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
29 SEPTEMBER - 12 OCTOBER	<i>Integrated Field Learning Course.</i> Educational Field Trip to the Rift Valley and the Maasai Mara National Reserve. The field trip is designed to give students an introduction to physical and human geography, geology and development in the area of the Rift Valley, and conservation, and behavioral ecology in Maasai Mara. The course will also include an introduction to land use patterns in Kenya.
13-14 OCTOBER	Free weekend.
15-19 OCTOBER	<i>Classes: Week 5.</i> Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
19 OCTOBER	Urban homestays end. Students return to the Center.
20 OCTOBER	<i>KENYATTA DAY WEEKEND.</i> Free weekend.
22-26 OCTOBER	<i>Classes: Week 6.</i> Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
27 OCTOBER	Farewell Bar-B-Que for the students and their families.
27-28 OCTOBER	Students will study for final examinations and prepare final papers.
29-30 OCTOBER	Final Examinations.
31 OCTOBER	Free day.
1 NOVEMBER	Day reserved for preparation for the Samburu Field Course. There will be introductory lectures by Michael Rainy, the Field Course instructor.
2-15 NOVEMBER	<i>Samburu Field Study Course.</i> Organized and conducted by Explore Mara, Ltd. of P.O. Box 45541, Nairobi, Mr. Michael E. Rainy, Mr. Ngagan Lesorogol, and Mr. Benjamin Saidimu, Directors.
16 NOVEMBER	Return to Nairobi.

17-18 NOVEMBER	Free weekend. Students will use this weekend to prepare for and in some cases travel to their internship sites.
19 NOVEMBER - 14 DECEMBER	<i>Internships and the History Field Course.</i> The History field course will be taught by Kenya Semester Program Associate Director, Dr. Howard Brown, and will center around cultural history and the archaeology of Kenya's coast. Students participating in the field course do so in lieu of the Internships.
19-23 NOVEMBER	Internships and Field Study: Week 1.
26-30 NOVEMBER	Internships and Field Study: Week 2.
3-7 DECEMBER	Internships and Field Study: Week 3.
10-14 DECEMBER	Internships and Field Study: Week 4.
12 DECEMBER	HOLIDAY
15-16 DECEMBER	<i>Evaluations.</i> Program evaluation days. Students return to St. Lawrence University Study Centre, Karen. Preparation of final internship/independent study reports and semester evaluations.
16 DECEMBER	Internship papers due.
16 DECEMBER	SEMESTER ENDS.

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM
FALL 1990 PARTICIPANTS

St. Lawrence University students:

- | | |
|------------------|--------------------|
| ✓ Kenneth Deitch | ✓ Amy Dunn |
| ✓ David McWethy | ✓ Amanda Pearson |
| ✓ John Powers | ✓ Eltiena Sample |
| ✓ Paul Tourbat | ✓ Steven VanHooser |
| ✓ Elaine Walsh | Frank Wright |

Non St. Lawrence University Students

- | | |
|-----------------------|---------------------|
| ✓ Susanna Ball | Connecticut College |
| ✓ Elizabeth Bartels | Colgate University |
| ✓ Tamora Berkowitz | Bennington College |
| ✓ Gillian Engberg | Lawrence University |
| ✓ Laura Gilleran | Colgate University |
| ✓ Dominic Madigan | Bucknell University |
| ✓ Gabriella Marks | Amherst College |
| ✓ Heidi Mouillesseaux | Bowdoin College |
| ✓ Joanne Rhim | Carleton College |
| ✓ Robin Rogers-Bloch | Cornell University |
| ✓ Wendy Smith | Beloit College |
| ✓ Kirsten Wojcik | Beloit College |
| Janet Wojciki | Stanford University |

ST. LAWRENCE UNIVERSITY Kenya Semester Program
Fall 1990 Student List

IDS Sent

<u>NAME</u>	<u>CAMPUS ADDRESS</u>	<u>MAILING ADDRESS</u>
✓ 1. Ball, Susanna 107-70-7770 '92 Anthro/AfrStud	Connecticut College PO Box 3056 270 Mohegan Ave. New London, CT 06320 (203) 444-9384	Faith & Jonathan Ball 201 North Street Manlius, NY 13104 Alexandria, VA 22307 (315) 682-7139
2. Bartels, Elizabeth 072-50-9169 '92 Education/Religion	Colgate University Apt. 2 10 College St. Hamilton, NY 13346 (315) 824-1695	Marion T. Bartels Box 105B Preston Hill RR#2 Hamilton, NY 13346 (315) 824-2903
✓ 3. Berkowitz, Tamora 040-52-9728 '92 Biology/Anthropology	Bennington College Bennington, VT 05201 (802) 442-5401	Norton Berkowitz 2 Cider Mill Rd. Tolland, CT 06084 (802) 748-9495
✓ 4. Deitch, Kenneth 175-62-1574 '92 Government	St. Lawrence University Box 121 Canton, NY 13617 (315) 379-7145	Jane Mattson 193 Coldstream Drive Berwyn, PA 19312 (215) 296-0759
5. Dunn, Amy 040-52-9728 '92 History/Fine Arts	St. Lawrence University Box 914 Canton, NY 13617 (315) 386-8065	Thomas Dunn 43 Brushy Hill Rd. Darien, CT 06820 (203) 655-0131
✓ 6. Engberg, Gillian 000-15-0030 '92 English/Anthro	Lawrence University 304 Brokaw Hall 115 S. Drew St. Appleton, WI 54911 (414) 832-7304	Charles Engberg 3262 N. Shepard Dr. Milwaukee, WI 54911 (414) 964-3586
7. Gilleran, Laura 047-80-4694 '92 Govt/AfrStud	Colgate University Box E832 Hamilton, NY (315) 824-1145	Aurele Gilleran 17 Eno Lane Westport, CT 06880 (203) 227-1627
✓ 8. Madigan, Dominic 498-84-4257 '91 Philosophy	Bucknell University 132 Brown St. Lewisburg, PA 17837 (717) 523-7449	Niall Madigan RD 5, Box 151 Danville, PA 17837 (717) 275-6683
✓ 9. Marks, Gabriella 550-45-6073 '92 Women/Gender/Eng	Amherst College Box 1580 Amherst, MA 01002 (413) 542-3117	Larry Marks 1403 Glendale Ave. Berkeley, CA 94708 (413) 849-4422
✓ 10. McWethy, David 470-70-2134 '92 Govt/AfrStud	St. Lawrence University Box 343 Canton, NY 13617 (315) 379-7273	James B. McWethy 4383 Thielen Ave. Edina, MN 55436 (612) 922-8612

- | | | |
|--|---|---|
| ✓ 11. Mouillesseaux, Heidi
085-68-3149
'91
Psych/ENVS | Bowdoin College
Box 444
Brunswick, ME 04011
(207) 725-3981 | Jack Mouillesseaux
Spencer Lake
Spencer, NY 14883
(607) 589-6028 |
| 12. Pearson, Amanda
018-46-8649
'92
Govt/AfrStud/Gender | St. Lawrence University
PO Box 401
Canton, NY
(315) 379-6226 | Hugh Pearson
7 Lincoln Circle
Wellesley, MA 02181
(617) 570-9460 |
| ✓ 13. Powers, John
143-52-0710
'91 | St. Lawrence University
PO Box 1745
Canton, NY
(315) 379-7301 | Dr. John C. Powers
14 Richmond Dr.
Darien, CT 06820
(203) 655-3782 |
| 14. Rhim, Joanne
347-72-3492
'92
Hist/AfrStud | Carleton College
Northfield, MN 55057
(507) 663-4954 | Sunhee Rhimm
6800 N. Kildare
Lincolnwood, IL
(708) 982-9474 |
| ✓ 15. Rogers-Bloch, Robin
563-45-9251
'91
Sociology | Cornell University
226 Eddy St.
Ithaca, NY 14850
(607) 273-5216 | Terry Ann Rogers
3431 NW Thurman
Portland, OR 97210
(503) 222-4642 |
| 16. Sample, Eliena
001-70-8599
'92 | St. Lawrence University
Box 464
Canton, NY 13617
(315) 379-6735 | Russel Sample
Baker Hill Rd.
Lyme Ctr., NH 03769
(603) 795-2969 |
| 17. Smith, Wendy
391-94-9928
'91
Anthro/Philosophy | Beloit College
Box 1471
Beloit, WI 53511
(608) 365-3391 | Russel J. Smith
1112 Robin St.
New London, WI 54961
(414) 982-5389 |
| 18. Tourbaf, Paul
111-48-0073
'91 | St. Lawrence University
Box 1189
Canton, NY 13617
(315) 379-6025 | Dr. Kamal Tourbaf
100 Fennec Lane
E. Amherst, NY 14051
(716) 688-9366 |
| 19. VanHooser, Steven
020-48-4074
'91
Econ/ENVS/History | St. Lawrence University
Box 1199
Canton, NY 13617
(315) 379-5761 | Carroll VanHooser
P.O. Box 436
Amherst, NH 03031
(603) 673-4522 |
| ✓ 20. Walsh, Elaine
006-80-7781
'92
ENVS/Anthropology | St. Lawrence University
Box 558
Canton, NY 13617
(315) 379-6248 | Dr. Andrew Walsh
12 Stornoway Rd.
Cumberland Foreside, ME 04110
(207) 781-4574 |
| ✓ 21. Wojcik, Kirsten
342-52-5433
'92
Anthropology | Beloit College
Box 1738
Beloit, WI 53511
(608) 363-4466 | Richard Wojcik
7843 Arquillo Dr.
Palos Heights, IL 60623
(415) 435-4329 |
| ✓ 22. Wojciki, Janet
557-59-4876
'91
International Relations | Stanford University
Box 5787
Stanford, CA 94309
(415) 325-5753 | Esther Wojciki
825 Tolman Dr.
Stanford, CA 94395
(415) 493-1919 |

23. Wright, Frank 021-54-0765 '92 Soc/Anthro/Govt	St. Lawrence University PO Box 592 Canton, NY (315) 379-	Frank V. Wright, IV 29 Bryant Rd. Jaffrey, NH 03452 (603) 532-8695
--	---	---

TOTAL: 23

MEN: 7

WOMEN: 16

St. Lawrence University 10

Non-SLU 13

Amherst College	1
Beloit College	2
Bennington College	1
Bowdoin College	1
Bucknell University	1
Carleton College	1
Colgate University	2
Connecticut College	1
Cornell University	1
Lawrence University	1
Stanford University	1

TOTAL 13

**ST. LAWRENCE UNIVERSITY
KENYA SEMESTER PROGRAM**

KISWAHILI ORIENTATION

The Kiswahili language has all the the consonants as in English except "Q" and "X."

The consonants' pronunciation in this paper should be regarded as that of the English language. However, there **is** some difference in the Kiswahili vowel system. Below is the guide to the pronunciation of Kiswahili vowels.

Pronunciation

a as in father
e as in bet
i as in pit/beat
o as in bought
u as in full/foot

Examples of Kiswahili words

kaka (brother)
pete (ring)
mimi (I)
mtoto (child)
kuku (hen)

The vowels may be long or short depending on the word, but usually the length of a vowel is indicated by doubling up the vowel.

taa (lamp)
mzee (elder)
ndoo (bucket)

saa (watch, clock)
tii (obey)
mguu (leg)

TENSE MARKERS

hu	designates the habitual tense	<u>husoma</u>	(I always read)
na	designates the present tense	<u>ninasoma</u>	(I am reading)
me	expresses the perfect tense	<u>nimesoma</u>	(I have read)
li	designates the past tense	<u>nilisoma</u>	(I read)
ta	designates the future tense	<u>nitasoma</u>	(I will read)

PERSONS

<u>mimi</u>	(I)	<u> sisi</u>	(we)
<u>wewe</u>	(you)	<u>nyinyi</u>	(you, pl.)
<u>yeye</u>	(he-she)	<u>wao</u>	(they)

SUBJECT PREFIX

ni	(<u>ninasoma</u>)	tu	(<u>tunasoma</u>)
u	(<u>unasoma</u>)	m	(<u>mnasoma</u>)
a	(<u>anasoma</u>)	wa	(<u>wanasoma</u>)

QUESTIONS

<u>wapi</u>	(where)	<u>Unaenda wapi?</u>	(Where are you going?)
<u>nini</u>	(what)	<u>Unafanyi nini?</u>	(What are you doing?)
<u>lini</u>	(when)	<u>Utarudi lini?</u>	(When will you come back?)

GREETING

Casual: Jambo. (Hello.)
ans. Jambo. (Hello.)

Standard: Hujambo. (How are you?)
ans. Sijambo. (I am fine.)

Answers (any of these):

<u>Habari gani?</u>	(What is the news?)	<u>Njema.</u>
<u>Habari ya asubuhi?</u>	(Good morning.)	<u>Nzuri.</u>
<u>Habari ya kushinda?</u>	(Good evening.)	<u>Salama.</u>
<u>Habari yako?</u>	(How are you?)	
<u>zenu?</u>	(How are you? pl.)	
<u>za watoto?</u>	(How are the children?)	
<u>za nyumbani?</u>	(How is the home?)	
<u>za mgonjwa?</u>	(How is the sick one?)	
names of people or relations. (e.g., John, Jane, <u>bibi</u> , <u>baba</u> , <u>mwalimu</u> , <u>mama</u> , <u>babu</u> , etc.)		

INTRODUCTION

(mimi) ninaitwa _____ . I am called _____.

(mimi) jina langu ni _____ . My name is _____.

(wewe) unaitwa nani? -What is your name?

(wewe) jina lako nani?

(wewe) unatoka wapi? - Where do you come from?

ans. (Mimi) ninatoka _____ I come from _____.

Unatoka mji gani? - Which city do you come from?

ans. (Mimi) ninatoka _____ . I come from _____.

Unatoka jimbo gani? - Which state do you come from?

ans. (Mimi) ninatoka _____ . I come from _____.

HOME WELCOMING

Hodi. Comparable to European custom of knocking at the door.

ans. Karibu. - Welcome.

Greetings (see above)

Kaa

tafadhali. - Please sit down.

Kaeni (pl.)

Utakunywa nini?

What will you drink?

Mtakunywa nini? (pl.)

ans. Nitakunywa

I will drink e.g., soda, chai,

Tutakunywa (pl.) - We will drink fanta, maji ya
machungwa, bia, maziwa, etc.

Utakula nini?

Mtakula nini? (pl.)

ans. Nitakula

Tutakula (pl)

- I will eat

- We will eat

What will you eat?

e.g., ugali, mkate,

mayai, chapati,

mboga, nyama ya

nguruwe, matunda, ndizi,

maembe, mananasi, etc.

Ninaenda. - I am going.

Nenda salama. - Go well.

Nendeni salama. (pl.) - Go well.

Kwaheri. - Good bye.

Kwaherini (pl.) - Good bye.

Ninashukuru sana. - I am very grateful.

Tunashukuru sana. (pl.) - We are very grateful.

Pole. - I am very sorry. (*Said to a person who is afflicted by some disaster, e.g., death of a relative, disease, loss of property, etc.)

ans. Ahasante. - Thank you.

TIMES AND DAYS

Utakuja lini? - When will you come?

ans. Nitakuja leo. - today.

kesho. - tomorrow

kesho kutwa. - day after tomorrow.

Jumatatu. - Monday.

Jumanne. - Tuesday.

Jumatano. - Wednesday.

Alhamisi. - Thursday.

Ijumaa. - Friday.

Jumamosi. - Saturday.

Jumapili. - Sunday.

wiki hiji. - this week.

wiki iliyayo - next week.

mwezi ujao - next month.

mwaka ujao - next year.

Nilirudi. - I came back.

Tulirudi. (pl.) - We came back.

jana (yesterday), juzi (the day before yesterday), wiki iliopita (last week), mwezi uliopita (last month), mwaka uliopita (last year).

Asubuhi -

Usiku -

morning

night

Mchana - during the day

Jioni - in the evening

Swahili time can be reckoned from the English time system in the following manner:

1. From 7 a.m. to 12 noon: subtract six hours from the English time and you get the corresponding Swahili time.
e.g., 7 a.m. - 6 = 1 saa moja.
8 a.m. - 6 = 2 saa mbili.
12 noon - 6 = 6 saa sita.
etc.
2. From 1 p.m. to 6 p.m. add six hours to get the Swahili time.
e.g., 1 p.m. + 6 = saa saba mchana.
3 p.m. + 6 = saa tisa mchana.
6 p.m. + 6 = saa kumi na mbili.
3. Likewise, from 1 a.m. to 6 a.m. add six hours to get the Swahili time, thus:
1 a.m. + 6 = saa saba usiku.
2 a.m. + 6 = saa nane usiku.
6 a.m. + 6 = saa kumi na mbili asubuhi.

MISCELLANEOUS

<u>Kupiga mswaki</u>	to brush teeth
<u>Kufua ngua</u>	to wash clothes
<u>Kunawa uso</u>	to wash face
<u>Kupiga pasi nguo</u>	to iron clothes
<u>Kufagia chumba</u>	to sweep (or clean) the room
<u>Kuocha vyombo</u>	to wash dishes
<u>Kuchana nywele</u>	to comb hair
<u>Kukata kucha</u>	to cut nails
<u>Kupiga rangi viatu</u>	to polish shoes
<u>Kupika</u>	to cook
<u>Kucheza</u>	to play
<u>Kutembea</u>	to go for a walk
<u>Kutandika kitanda</u>	to make the bed
<u>Kusikia njaa</u> (or <u>kuona njaa</u>)	to feel hungry
<u>Kusikia kiu</u> (or <u>kuona kiu</u>)	to feel thirsty

INTRODUCTION TO THE NOUN CLASSES

All nouns in Kiswahili are grouped into different classes according to their singular and plural characteristics. Consequently verbs, adjectives (demonstratives and possessives included) and locatives change prefixes according to the noun's class agreement.

I. The "M - Wa" Class

This is the animate class. It embraces all living things excluding plants and trees.

Examples:

mtu	man/person	watu	people/persons
mtoto	child	watoto	children
Mkenya	Kenyan	Wakenya	Kenyans
mwanamke	woman	wanawake	women

Agreement with the verb:

The agreement marker for the singular in this class is "a" and for the plural is "wa".

Examples:

Mpishi anapika.
(The cook is cooking.)

Wapishi wanapika.
(The cooks are cooking.)

EXERCISE:

Change the following into plural:

- | | |
|--------------|------------------------|
| 1. msichana | 6. mdudu anatembea |
| 2. mvulana | 7. mnyama aliruka |
| 3. mzee | 8. mgonjwa atalala |
| 4. mwenyeji | 9. mkurugenzi amefika |
| 5. Mwamerika | 10. mwanafunzi anasoma |

II. The "M - Mi" Class

This class embraces names of animate parts of the body (e.g., moyo - heart, mguu - leg), plants and trees (e.g., mchungwa - orange tree, mnazi - coconut tree), objects made from plants and trees (e.g., mkeka - mat, mshale - arrow), natural phenomena (e.g., moto - fire, mlima - mountain). Other examples are mji (town/city), mwanzo (beginning).

All these nouns take the prefix "mi" in their plural form, in place of "m" or "mw" in the singular. In this way we get the following.

Examples:

moyo	heart	mioyo	hearts
mguu	leg	miguu	legs
mchungwa	orange tree	michungwa	orange trees
mnazi	coconut tree	minazi	coconut trees
mkeka	mat	mikeka	mats
mshale	arrow	mishale	arrows
mlima	mountain	milima	mountains
mji	city/town	miji	cities/towns
mwanzo	beginning	mianza	beginnings

Agreement with the verb:

The agreement markers for the singular is "u" and for the plural is "i".

Examples:

Mkate umeoza.
(The loaf of bread is stale.)

Mikate imeoza.
(The loaves of bread are stale.)

EXERCISE:

Change the following into plural:

1. mzigo
2. mmea
3. mwezi
4. mlango
5. mwiba

6. moto unawaka
7. msitu umekatwa
8. mkono unauma
9. mdomo ulifura
10. mto uko laini

III. The "Ki - Vi" Class

Nouns in this class denote things. There are also a few which denote persons with physical disabilities. The singular and plural markers are usually "ki" and "vi" respectively, but some nouns are marked by "ch" and "vy" in their singular and plural.

Examples:

kitu thing
chumba room
kipofu a blind person
kibarua a laborer

vitu things
vyumba rooms
vipofu blind persons
vibarua laborers

Agreement with the verb:

The agreement marker for the singular is **usually** "ki" and for the plural is "vi".

Examples:

Kiti kimevunjika.
(The chair is broken.)

Viti vimevunjika.
(The chairs are broken.)

However, for persons or animals, the verb agreement **must** be that of the "M - Wa" class.

Examples:

Kipofu anatafuta.
(The blind person is searching.)

Vipofu wanatafuta.
(The blind persons are searching.)

Chura anaoagelea.
(The frog is swimming.)

Vyura wanaoagelea.
(The frogs are swimming.)

EXERCISE:

Change the following into plural:

1. kitabu
2. kiatu
3. kisu

6. kijiko kimepotea
7. kijiji kimetekwa
8. kikombe kilivunjika

- 4. chumba
- 5. cheti

- 9. kiwete anaomba
- 10. kiziwi ananungumza

IV. The "Ji - Ma" Class

This class embraces all nouns whose plurals have the prefix "ma". These include:

- 1. All nouns whose singulars begin with "j" and their plural with "ma" (the "j" is either replaced by "m" or "ma" is placed before it).

Examples:

jiwe	stone	mawe	stones
jina	name	majina	names

- 2. Parts of the body that are in pairs, but are not in the "M - Mi" class.

Examples:

jicho	eye	macho	eyes
bega	shoulder	mabega	shoulders

- 3. Uncountable, abstract and other nouns that have no singular and which begin with "ma".

Examples:

mazungumzo	conversation
maji	water

- 4. Names of occupations of people.

Examples:

dereva	driver	madereva	drivers
fundi	artisan	mafundi	artisans
daktari	doctor	madaktari	doctors

- 5. Names of other things.

Examples:

duka	shop	maduka	shops
gari	car/vehicle	magari	cars/vehicles

Agreement with the verb:

The agreement marker for the singular is "li" and for the plural is "ya".

Examples:

Gari <u>li</u> meondoka. (The vehicle has left.)	Magari <u>ya</u> meondoka. (The vehicles have left.)
---	---

However, for persons, the agreement **must** be that of the "M - Wa" class.

Examples:

Dereva <u>a</u> meenda. (The driver has left.)	Madereva <u>wa</u> meenda. (The drivers have left.)
---	--

EXERCISE:

Change the following into plural:

- | | |
|----------|----------------------|
| 1. neno | 6. jembe limevunjika |
| 2. jani | 7. shati linapasuka |
| 3. jicho | 8. jiwe litaanguka |
| 4. jambo | 9. gari lilipita |
| 5. jivu | 10. ua limenyauka |

V. The "N - N" Class

This class has no particular nouns, but it can be said that most of them are borrowed words from other languages. The main feature is that the singular form remains as the plural form. There is **no change** from singular to plural.

Examples:

nyumba	house/houses
kalamu	pen/pencil/pens/pencils
barua	letter/letters
meza	table/tables
nguo	cloth/clothes

Agreement with the verb:

This is what will tell one whether the word is being used in the singular or the plural. In the singular, the agreement marker is "i" and in the plural it is "zi".

Examples:

Nguo imepasuka.
(The cloth is torn.)

Nguo zimepasuka.
(The cloths/clothes are torn.)

Meza imevunjika.
(The table is broken.)

Meza zimevunjika.
(The tables are broken.)

However, those "N" class nouns which denote persons (e.g., pikipoketi - pickpocket), **must** take the agreements of the "M - Wa" class.

Example:

Pikipoketi ameshikwa na polisi.
(The pickpocket has been caught by the police.)

Pikipoketi wameshikwa na polisi.
(The pickpockets have been caught by the police.)

EXERCISE:

Change the following into plural.

1. bei impenan
2. baiskeli inapelekwa
3. suruali itapasuka
4. sabuni ilipoteta
5. pilipili inawasha

VI. The "U" Class

This is a class that encompasses the following:

a) abstract nouns--

Examples:

urafiki friendship
uzuri beauty/goodness

b) uncountable and collective nouns--

Examples:

udongo soil
umande dew

c) nouns with singular forms and plural forms in the "N" class--

Examples

ufa - nyufa crack(s)
ukuta - kuta wall(s)

d) names of countries whose agreement is in the "N" class--

Examples:

Ufaransa France
Unguja Zanzibar

Agreement with the verb:

The agreement marker in the singular is "u" and in the plural is "zi".

Example:

Uzi umekatika.
(The thread is broken.)

Nyuzi zimekatika.
The threads are broken.)

EXERCISE:

Change the following into plural, if possible:

- | | |
|-----------|----------------------|
| 1. uji | 6. utambi umeteketea |
| 2. ufa | 7. ugonjwa umezidi |
| 3. ukuta | 8. ufuta umepandwa |
| 4. uzee | 9. wembe ulinyoa |
| 5. uchafu | 10. uso unang' ara |

VOCABULARY

bwana	sir, gentleman	bibi	madam, lady
mabwana	pl. of above	mabibi	pl. of above
mwalimu	teacher	fundi	artisan
waalimu	teachers	mafundi	artisans
mzee	old man, elder	mama	mother
wazee	old men, elders	akina mama	mothers
baba	father	kijana	youth, lad

akina baba	fathers	vijana	youths, lads
msichana	girl	nyama	meat
wasichana	girls	nyama	
mkate	bread	ya nguruwe	pork
mayai	eggs	mboga	fruit
matunda	fruits	ndizi	bananas
maembe	mangoes	machungwa	oranges
mananasi	pineapples	kijiko	spoon
uma	fork	sahani	plate
kikombe	cup	siagi	butter
jibini	cheese	chumvi	salt
asali	honey	chai	tea
kahawa	coffee	maji ya	
bia	beer	machungwa	orange juice
maziwa	milk	babu	grandfather
nyanya	grandmother		
mgonjwa	the sick		

FIELD NOTEBOOKS AND NOTEBOOK/JOURNAL-KEEPING

The methodology for journal-keeping described below is derived primarily from a manual prepared by Pete Sinclair ("Journal of Exploration," National Endowment for the Humanities and the Pacific Northwest Writing Consortium, October, 1981). Other inputs include the Kenya Program directors, Michael and Judy Rainy and past Kenya Semester Student participants .

We very strongly recommend that each of you keeps a field notebook/journal while you are in Kenya. Doing this can be one of the most rewarding experiences you have while you are in Kenya, and the notebook/journal itself can become a priceless personal treasure in the years to come. Journaling requires both daily discipline and systematic organization. Below, we would like to present you with an organizational format which we ask each of you to follow while you are in Kenya.

First, it is important to define the difference between a diary and a field notebook/journal: the former is personal and private; the latter records personal experiences and observations that the writer, at the time he/she makes the entry, expects to be of interest to others. Additionally, the purpose of a journal is to make images and facts available for later writing of other kinds, and should never be thought of as a finished composition.

The process of composition can be seen as being comprised of three steps: (1) notes, (2) outlines and preliminary drafts and (3) the finished composition. Keeping a field notebook should not be not regarded a final step in composition, but **as a way of remembering and thinking in writing.**

Equipment

The field notebook. Most natural historians and field scientists use a field notebook to keep notes while they are in the field. Life itself moreover, can be a field trip, and any writer can use any event, situation or thought as a subject for a line of inquiry. Hence field notebooks can be invaluable in organizing virtually anything which a person experiences.

Brevity is the key to keeping a field notebook. A notebook should be chosen which is not unwieldy to carry and which can easily become a companion.

Notes should be kept on only one side of the sheet, and the reverse side reserved for sketches, lists, addresses, names, etc.

Keeping of the field notebook should be a daily occurrence and should occur throughout each day. The field notebook is something which acts as a memory prod, as a tickler in the difficult process of detailed writing. In one's field journal, one should record what one thinks is noteworthy at the time, and it thus provides one with an outline of each day. A field journal will often "tell" one when writing should be done in a different, more comprehensive format.

Pen and Paper. The writing instrument preferred by most of those who keep journals is a technical pen with a fine point. We recommend that you select a pen with a small point (.30 - .35mm) and one which has permanent, waterproof, black ink. A pen which flows easily and does not smudge is one which should be chosen.

Whenever possible, the paper should be high quality bond paper. While in Kenya you may have to take whatever is available.

Binders. You may ultimately want to have at least two binders: one for use in field situations, and one for storing your entries.

A vinyl covered binder with inside pockets is recommended for the field notebook. It affords protection from the elements, and is durable. You need only put into the binder enough paper for several days/one week.

As the binder becomes filled, you will want to remove and store your entries elsewhere (e.g. in another larger binder) for reference.

Dividers. You should have four dividers in the field notebook which will become four sections, and which should be entitled as follows:

field notes
journal
subjects/serial entries
personal reflections

Straight edge. In one of the pockets you will want to keep a straight edge for making margins and divider lines. A 60 degree triangle with beveled edges works well.

Procedure

Preparing the paper. Every page in the field notebook should be prepared in the following way:

1. Draw a horizontal black line with pen and straight edge over the top line on the page, completely across the paper.
2. Draw a vertical black line about 1 3/16" from the left edge of the page completely down the paper.
3. In the box formed by the two margins in the upper left corner of the page, write your name and the year.
4. Skip at least one line between a previous entry and the current entry, and enter the date in the left-hand margin, next to the new entry.

Keeping the field notebook

We recommend that you keep your field notebook in four sections:

1. **Field notes.** Field notes are short, time-sequenced accounts of the events of a day. Entries are made which serve as reminders of things as they happen and may include: days, dates, times, distances, numbers, dimensions, weights and so forth. As much as possible, you will want to make entries to the field notes as they occur each day.
2. **Journal.** The journal section is the second section of the field notebook. You should attempt to make the record in this section true, detailed, fair and literate. Keep your journal entries as if they were going to be read by both your descendents and an impartial historian or biographer.

Journal entries are usually made after the fact (e.g. in the evening), using the field-notes as reminders.

Each journal entry should include the following: date, place, day, setting, description of the place, time, weather, purpose or occasion, image and other activities. Because all this may be hard to remember, it is a good idea to make a list of these, and to fix the list to the inside cover of the field notebook.

At the top of each "journal" page, write "**Journal**" at the top and center of the page. In the left hand margin where you start the day's entry, write the date. Check that you have entered all the information listed in the previous paragraph. This will give each entry a "salutation" and will put the entries into a wider, fuller context.

Rely on the form and the checklist to satisfy posterity; but forget about posterity as you write. You are your own audience here, and you alone determine what is interesting. Consider this section of your journal however, as history, **not** art or fiction.

3. **Subject/serial entries.** You will find that many journal entries record events or images you would like to write more about, because the event or image is connected to a perspective you may have, a topic or a concern.

These thoughts do not belong in the "journal" section, because they are not necessarily part of the day's experience, but are either reflections made later, or they follow lines of thought that are more clear if they are kept together. This will become evident as you choose topics concerning culture, behavior, etc., during the course of the semester.

There are two types of entries in this category: subjects and serial entries. Subject entries are just that, they concern a certain subject such as education, polygny, history, etc. Serial entries usually also concern the same subject, but may also relate to behavioral patterns which are observed in a time sequence in one day or over a longer period of time.

One of the subject entries in your journal should be that of "impressions." Much of what is new and different to you on one day, will become "old hat" by the next. The exciting and different is all too soon the everyday and mundane. Keep a record of those sights, smells, sounds and thoughts that accompany each new experience you have.

As you prepare your pages for this section, you should entitle them **Subject-Serial/(whatever the topic is)**. The title should be entered at the top of the page in the center. The length of these entries often will vary from a sentence to mini-essays.

You will find entries made this way to be invaluable as you try to contextualize your experiences while here in Kenya. Entries about issues and topics will be at your fingertips.

4. **Personal reflections.** It is in this final section of your journal, that you will use to record your personal feelings, your subjective reasonings and your memories, discussions with yourself or other real and imagined persons/things, etc.

You will find that entries in this section are very personal and intimate, and often accompanied by strong emotion.

Conclusions

You are the authority of your own experience, and there are both privileges and responsibilities associated with that. Of what value is an unexamined life? The meticulous keeping of a field notebook/journal can help you make discoveries out of individual and common experiences. Keeping a record such as that described above will provide you with a useful record of your experience, including the experience eventually of reading an old story. It is hard work, but immensely rewarding.

EXAMPLES OF JOURNAL FORMATS

P. Robinson 1987	-Field Notes -
1 Nov.	Thursday
08:05	-Departure from Nbi. Overcast skies. Chilly. Mt. Kenya visible from Ruwaka as weather clears.
○	-Stop at Tana River bridge. Water level low. Mud flats caused by silt erosion clearly visible.
	Partly sunny, hot and humid. Mike lectures on T.R. hydroelectric schemes: >fluctuations in river levels caused by deforestation. Deforestation → rapid runoff → high water levels → less percolation into the soils → high rate of siltation → greater differences in highs and
P. Robinson 1987	-Journal-
1 Nov.	Thursday. Enroute from Nairobi to L Donyo Sabachi on 1st day of Samburu Field Course. Arrive at Tana River Bridge at 10:50 am. Skies were partly sunny and the air was very humid. Having stopped at the bridge, we began a discussion on the effects of deforestation in the Kikuyu highlands surrounding the catchment areas of Mt. Kenya and the Aberdares.
○	We could clearly observe extreme siltation in this the highest of the T.R. hydroelectric dams. The river banks were of silt laid down during the floods immediately following
P. Robinson 1987	-Subject/Serial- SAMBURU HISTORY
11 Nov.	Discussion with Pakyo and Fenno on the top of Sabachi. We discussed Samburu occupation of the rangelands east of the mountain. The problems for the Samburu were: (1)
○	location & number of water resources, and (2) forced concentration of the people and the livestock on the water-points...
12 Nov.	Discussion with Pakyo and Fenno (con't). Beginning at about 1963, increased banditry forced the Samburu to flee westwards, towards Wamba. The rangelands to the east...

RURAL HOMESTAY/URBAN HOMESTAY/SAMBURU

SEMINARS

These seminars are designed to continue the learning experiences begun in the field situations, and to begin to evaluate for yourselves what you have learned from exposure to several Kenyan societies in transformation.

For the purposes of the seminars, the students will be divided into 4 groups of 6 persons. It is likely that the groups will remain the same throughout the semester. The seminars are intended to follow an organized but fairly simple format.

Each group will choose **one major topic** [from the list below] for presentation. The selection of topics should be done as early as possible in order to facilitate adequate opportunity for observation, preparation and discussion among each group prior to the seminars.

Each group of 6 students should meet together before and after the field experiences, and should jointly prepare written statements to be delivered by members of the group during the seminar. The following format should be used:

- a) **Reporting.** A presentation of not longer than 15 minutes which carefully reports and describes observations made within individual experiences which relate to the chosen topic. Be as specific as possible without being trivial concerning details.
- b) **Analysis.** A presentation of not longer than 15 minutes analyzing the observations made concerning the topic (e.g., how specific behavior related to the chosen topic).
- c) **Comparison.** A presentation of not longer than 15 minutes which compares (a) and (b) above to other studied or known societies within the experience of members of the group. For the rural homestays, you may want to compare observations of the topics with what you know about society in the U.S.; for the urban homestays, you may want to make comparisons between rural and urban Kenya; and for the Samburu homestays, you may want to compare the Samburu with any or all these.
- d) **Discussion.** Following the presentation of the above three areas, there will be a general discussion where the validity of observations, analysis and comparisons may be checked in the light of other experiences, literature, etc.

Although you will be focusing on specific topics for your presentations, do not make the mistake of narrowing your vision to the point that you exclude consideration of the interrelatedness of things that is a feature of African life. (Especially rural Africans would not compartmentalize phenomena as we do.) The field experiences are far too short to produce 23 different cultural specialists. Rather, the function of the seminars is to formally examine some of the interrelationships between culture and environment in

several societies, and to attempt to draw them together by joint experiential and intellectual effort. You will have a unique opportunity to be a participant observer in at least three societies in Kenya, and what you get from the experiences will in no small measure be in direct proportion to the efforts you make to intellectually and experientially understand what you are a part of. The seminars will help you contextualize a vast array of often confusing stimuli.

It is intended that the formal structure of these seminars will stimulate complex interaction of the diverse ideas, backgrounds and experiences of the program's participants. It is hoped that this will result in some measure of agreement as to how and why cultures have interacted with environment and other factors to produce some relatively stable solutions to major problems confronting these societies.

CULTURAL TOPICS AND PERSPECTIVES

From the list which follows, choose a cultural topic which can be compared in a systematic way between the people you are living with and a culture you know well. Some of the topics are probably more manageable than others, and will therefore be more useful as seminar topics. The topics are intended to be culturally specific phenomena observable in individual societies:

Parental investment/child discipline	Division of labor
Employment/unemployment	Education
Religion and symbolism	Diet and nutrition
Health and healing	Access to food resources
Family structure	Death/inheritance
Music and dance	Cross-cultural interaction
Consumption/economic class	Social status and mobility
The aged/retirement	Maternal and infant care
Population	Mental illness
Ethno-botany/pharmacology	Specialized knowledge
Etiquette	Peer pressure
Competition/cooperation	Reciprocal altruism

In addition to choosing specific topics for each group, you should also individually examine how these topics are viewed by individuals from specific age/sex categories within society. These perspectives include:

Male	Female	Children
Adolescents	Infants	Bachelor men
Bachelor women	Elders	Retired elders
Men with wives of child-bearing age		
Women of child-bearing age		
Persons beyond child-bearing age		

The idea is for each group to concentrate on a different topic from all these perspectives within society, although individuals may in the course of their experiences, examine several perspectives.

Each group should inform Paul or Howard of the topic chosen, in order to coordinate the seminars and presentations.

REMEMBER, THE **PRIMARY INPUT** TO THE SEMINAR PRESENTATIONS IS THE FIELD EXPERIENCE. AVOID TOPICS WHICH WILL BE HARD TO GET INFORMATION ON, NO MATTER HOW INTERESTING THEY MAY APPEAR. YOU SHOULD FOCUS ON TOPICS FOR WHICH YOU CAN PREPARE USING PRIMARILY DAILY OBSERVATION.

Have an enjoyable, exciting and very different learning experience.

RURAL HOMESTAY SEMINAR GROUPS

GROUP 1

Susanna Ball
Robin Rogers-Bloch
Gillian Enberg
Heidi Mouillesseaux
Paul Tourbat
Elaine Walsh

GROUP 2

Elizabeth Bartels
Amy Dunn
Kenneth Deitch
Joanne Rhim
Wendy Smith
Steven VanHooser

GROUP 3

Tamora Berkowitz
Gabriella Marks
Dominic Madigan
John Powers
Kristin Wojcik
Frank Wright

GROUP 4

Laura Gilleran
David McWethy
Amanda Pearson
Eltiena Sample
Janet Wojciki

*Panel discussion
what diff is
transition?
culture - conflict
of values. how to
form a unique
form of development*

*↓
diversity of topics*

*non formal presentation
diverse interests
individual vs.
community
(ext. family)*

*↓
different projects
individually presented*

RURAL HOMESTAYS: FALL 1990 SEMESTER

23rd AUGUST - 2nd SEPTEMBER, 1990

SCHEDULE

WEDNESDAY, 22nd August

7.30 pm Introduction to the Rural Homestays, Western Province and Abaluhya peoples.

THURSDAY, 23rd August

6.30 am Breakfast.

7.00 am Departure for Western Province.

4.00 pm Arrive at Katsombero Market Centre. Begin student drop-offs.

THURSDAY, 23rd August - FRIDAY, 31st August

Homestays continue.

FRIDAY, 31st August

9.00 am Collection of students begins. Students will be collected from the markets where there were dropped.

10.30 am FAREWELL MEETING

2.00 pm Students will depart for Kericho, where we will spend two nights.

7.30 pm Dinner at the Tea Hotel, Kericho.

SATURDAY, 1st September

7.30 am Breakfast

9.00 am Groups meet to prepare for the Seminars.

12.30 pm Lunch

1.30 pm The Rural Homestay Seminars.

7.30 pm Dinner

SUNDAY, 2nd September

7.00 am Breakfast.

8.00 am Departure for Nairobi.

RURAL HOMESTAY PACKING LIST (minimum)

TRY TO PACK IN DAY PACKS, NOT FRAMES!

Journal/pen

Homestay gift(s)--in African society, a small gift presented at the conclusion of the homestay is a very good way of saying thank you to your host.

Women: skirts or dresses. In rural Kenya, women **do not** wear shorts or slacks!

Men: 1³ pair of jeans or pants, shorts. (Shorts are totally acceptable for men)

Short sleeved shirts or T-shirts.

Long sleeved shirt--with sleeves to roll up to protect from mosquito bites at night and sunburn during the day. (The best way to protect yourselves from malaria is not to get bitten--that means cover up after dark.)

Sweater, sweatshirt or jacket.

Underwear.

Toothbrush and sundries.

Hat or bandana (something to cover your head in the equatorial sun)

Flashlight.

Sunscreen or lotion.

Raingear (Western is one of the areas in Kenya which receives a great deal of rainfall even at this normally dry time of year.)

Footwear of your choice--best to wear tennis shoes and socks, not just sandals.

One roll of toilet paper. (We will provide you with this.)

Pills or any medication that you might need. **Don't forget your malarial prophylaxis!**

Money--the KShs 100 that we give you should be more than enough.

Filled water bottle.

Camera

Towel

Swimsuit

Tell your homestay mothers about any valuables you might have, and leave them with her for safekeeping.

Keep your journals in a safe place. There is a great temptation for others in the home to read them. It is best to be discreet and sensitive when you are writing. Others will want to know how you feel about them, and whether they are meeting your needs, and hence may use your journals to help them find these things out.

OLULUYIA: A FEW KEY WORDS AND PRHASES

Mulembe.	greetings	Bushiere. . .	good morning
Akeshiteere.	good afternoon	Bwirire.	good evening
Orlo.	thank you	Muno.	much/very
Orle.	how are you	Murie.	how are you (pl)

Eyanzisibwe khulola I am glad to meet you

Eyanzisibwe khulola wesi I am glad to meet you (pl)

Endi omulamu.	fine	Khuli alalamu.	we are fine
Ndinjire.	may I come in?	Injira.	come in/ welcome
Sinjira.	stand up	Ikhala.	sit down
Yitsa.	come	Tsia.	go
Olindwe.	farewell	Mulindwe.	farewell(pl)
Omukofu.	old man	Abakofu.	old men
Omushiere.	old woman	Abashiere.	old women

Mbere kkho. excuse me

Otsitsanga hena. where are you going?

Etsitsanga okhuchenda. I am going for a walk.

Etsitsanga khushiiro. I am going to the market.

Ndikure. I am full.

Wikure. You are full.

Eshiokhulia shibeere eshilayi. The meal was delicious.

Ichoo ili heena. Where is the latrine?

Mulindwe muno, muno. Farewell and many thanks.

**RURAL HOMESTAYS
FALL 1990 HOMESTAY FAMILIES**

<u>NAME</u>	<u>STUDENT NAME</u>
1. Mr. & Mrs. Jairos Epiche -----	Elaine Walsh
2. Mr. & Mrs. Cosmas Otinga -----	Laura Gilleran
3. Mr. & Mrs. Peter Mukana -----	Susanna Ball
4. Mrs. Dorothy Otenyo-----	Robin Rogers-Bloch
5. Mr. & Mrs. Benjamin Shitseswa-----	Steven VanHooser
6. Mr. & Mrs. Aggrey Limera-----	Dominic Madigan
7. Mrs. Beatrice Okaalo-----	Janet Wojciki
8. Ret.Chief & Mrs. Cleopas Abwogi-----	Eltiena Sample
9. Pastor Helen Mutanda-----	Gabriella Marks
10. Mrs. Alice Omuga -----	Heidi Mouillesseaux
11. Mr. & Mrs. H. Eshiwani Nganyi -----	Tamora Berkowitz
12. Mrs. Mary Buchere -----	Gillian Engberg
13. Rev. & Mrs. Elphas Mbukha-----	David McWethy
14. Mr. & Mrs. Milka Misango-----	Kristin Wojcik
15. Mr. & Mrs. Catherine Eshiboko-----	Joanne Rhim
16. Mr. & Mrs. Francis Owiye-----	John Powers
17. Mr. & Mrs. Joram Musambi-----	Frank Wright ✦
18. Mr. & Mrs. Josiah Waku -----	Amy Dunn
19. Mr. & Mrs. Dickson Amunga-----	Paul Tourbaf
20. Mr. & Mrs. Samuel Anunda-----	Wendy Smith
21. Mr. & Mrs. Javan Khahinga-----	Elizabeth Bartels
22. Mr. & Rev. Francis Okiiri -----	Kenneth Deitch
23. Mr. & Mrs. Festois Shiangala -----	Amanda Pearson

RESERVE FAMILIES:

- 24. Mr. & Mrs. George Alube
- 25. Mr. & Mrs. Jared Ayuku
- 26. Mr. & Mrs. Andrew Muka
- 27. Mr. & Mrs. William Shipiri-----Paul W. Robinson, Director
-----Howard Brown, Assoc. Dir.
- 28. Rev. & Mrs. Musa Shipiri -----Naftal N. Ondara, Driver

**ST. LAWRENCE UNIVERSITY KENYA SEMESTER
PROGRAM
RURAL HOMESTAY DROP-OFF SCHEDULE: THURSDAY 23 AUGUST 1990**

NOTE: Parents please plan to be at your location by the time mentioned below.

EKATSOMBERO CENTRE: 4:00 P.M.

Ret. Chief and Mrs. Cleopas Abwogi-----Eltiena Sample
Mrs. Alice Omuga -----Heidi Mouillesseaux
Pastor Helen Mutanda -----Gabriella Marks
Mr. & Rev. Francis Okiiri -----Kenneth Deitch

ESHIRULO CENTRE: 4.15 P.M.

Mr. & Mrs. Aggrey Limeria -----Dominic Madigan
Mr. & Mrs. Benjamin Shitseswa -----Steven VanHooser
Mrs. Beatrice Okaalo -----Janet Wojciki

KHUMUSALABA CENTRE: 4:30 P.M.

Mr. & Mrs. Jairo Epiche -----Elaine Walsh
Mr. & Mrs. Peter Mukana -----Susanna Ball
Mr. & Mrs. Cosmas Otinga -----Laura Gilleran
Mrs. Dorothy Otenyo -----Robin Rogers-Bloch

Reserve Families:

Mr. & Mrs. Jared Ayuku

MUCHULA CENTRE: 4:10 P.M.

Mr. & Mrs. H. Eshiwani Nganyi -----Tamora Berkowitz

EMULUNYA CENTRE: 4:15 P.M.

Mr. & Mrs. Mary Buchere -----Gillian Engberg

EMASATSI CENTRE: 4:15 P.M.

Mr. & Mrs. Milka Misango -----Kristin Wojcik
Rev. & Mrs. Elphas Mbukha -----David McWethy

Reserve Family:

Mr. & Mrs. Andrew Muka

ESHINUTSA CENTRE: 4:20 P.M.

Mr. & Mrs. Catherine Eshiboko -----Joanne Rhim

EMULOLE BAHATI CENTRE: 4:30 P.M.

Mr. & Mrs. Samuel Anunda -----Wendy Smith
Mr. & Mrs. Javan Khahinga -----Elizabeth Bartels
Mr. & Mrs. Festois Shiangala -----Amanda Pearson
Mr. & Mrs. Dickson Amunga -----Paul Tourbaf
Mr. & Mrs. Josiah Wakhu -----Amy Dunn

ESHUNYA CENTRE: 5:00 P.M.

Mr. & Mrs. Francis Owiye-----John Powers

ESHISANGO CENTRE: 5:15 P.M.

Mr. & Mrs. Joram Musambi-----Frank Wright

Reserve Family:

Mr. & Mrs. George Alubbe

MWIHILA CENTRE: 5:15 P.M.

Mr. & Mrs. William Shipiri -----Paul W. Robinson

-----Director

-----Howard Brown

-----Associate Director

Rev. & Mrs. Musa Shipiri -----Naftal N. Ondara

-----Driver

**RURAL HOMESTAY COLLECTION SCHEDULE: 31
August, 1990**

LORRY

KHUMUSALABA CENTRE: 9:00 A.M.

ESHIRULO CENTRE: 9:10 A.M.

EKATSOMBERO CENTRE: 9:20 A.M.

MUCHULA CENTRE: 9:30A.M.

EMULUNYA CENTRE: 9:35 A.M.

EMASATSI CENTRE: 9:40 A.M.

ESHINUTSA CENTRE: 9:45A.M.

OTHER VEHICLES

EMATIOLI CENTRE 9:00 A.M.

ESHISANGO CENTRE: 9:10 A.M.

**URBAN HOMESTAYS
SPRING 1990 HOMESTAY FAMILIES**

<u>NAME</u>	<u>STUDENT NAME</u>
1. Mr. & Mrs. Bill Shipiri <i>P.O. Box 18422, Nairobi Tel. 567923</i>	Laura Gilleran
2. Mr. & Mrs. Ben Mshila..... <i>P.O. Box 43037, Nairobi Tel. 564160</i>	Wendy Smith John Powers
3. Mr. & Mrs. Vitalis Tambo..... <i>P.O. Box 67865, Nairobi Tel. 500703</i>	Janet Wojciki
→ 4. Mr. & Mrs. Geoffrey Inoti <i>P.O. Box 72309, Nairobi Tel. 727332</i>	Joanne Rhim
5. Mr. & Mrs. Henry Akkendi..... <i>P.O. Box 14403, Nairobi Tel. 798938</i>	Kenneth Deitch
6. Mr. & Mrs. Ledama Mesopir..... <i>P.O. Box 53260 Nairobi Tel. 558753/544492</i>	Amanda Pearson
7. Mr. & Mrs. Johnson Mwakazi..... <i>P.O. Box 53605, Nairobi Tel. 562061</i>	Amy Dunn
8. Mr. & Mrs. Absolom Mutere..... <i>P.O. Box 30197 , Nairobi Tel. 723959</i>	Gillian Engberg
9. Mr. & Mrs. Alfred Shikhule..... <i>P.O. Box 45089, Nairobi Tel. 506994</i>	Elizabeth Bartels
10. Mr. & Mrs. George Marega <i>P.O. Box 47083, Nairobi Tel. 560816/802059</i>	Frank Wright
11. Mr. & Mrs. Martin Amoke..... <i>P.O. Box 56527, Nairobi Tel. 506765</i>	Dominic Madigan
12. Mr. & Mrs. Paul Chabeda..... <i>P.O. Box 45699, Nairobi Tel. 891636</i>	David McWethy
13. Mr. & Mrs. Habil Musundi <i>P.O. Box 30061, Nairobi Tel. 500913</i>	Elaine Walsh
14. Mr. & Mrs. Francis Meso..... <i>P.O. Box 52540, Nairobi Tel. 542967</i>	Steven VanHooser
15. Mr. & Mrs. Jacktone Otuoma..... <i>P.O. Box 50761, Nairobi Tel. 541265</i>	Gabriella Marks
16. Mr. & Mrs. Edward Ombura..... <i>P.O. Box 26167, Nairobi Tel. 555030</i>	Paul Tourbaf
17. Mr. & Mrs. Fred Mwangi <i>P.O. Box 30510, Nairobi Tel. 43141</i>	Kristin Wojcik
18. Mr. & Mrs. David Kitavi Fumbu..... <i>P.O. Box 72949, Nairobi Tel. 505922</i>	Tamora Berkowitz
19. Mr. & Mrs. Diah Wilson.....	John Powers Wendy Smith

- P.O. Box 61921, Nairobi Tel. 725290*
20. Mrs. Margaret W. Njeru Susanna Ball
P.O. Box 10201, Nairobi Tel. 506929
21. Mr. & Mrs. John Kariuki..... Eltiena Sample
P.O. Box 24616, Nairobi Tel. 882951
22. Mr. & Mrs. John Liboyi..... Robin Rogers-Bloch
P.O. Box 52519, Nairobi Tel. 767644
23. Mr. & Mrs. Wesley Mutagyera Heidi Mouillesseaux
P.O. Box 39617, Nairobi Tel. 728553

PLEASE NOTE:

YOU WILL CONTINUE TO RECEIVE YOUR MAIL THROUGH THE PROGRAM: MAIL WILL BE DELIVERED DAILY TO THE Y.M.C.A.

THE CENTER WILL BE CLOSED FOR THE DURATION OF THE HOMESTAYS, UNLESS OTHERWISE ANNOUNCED. YOU MAY ARRANGE TO SPEND A NIGHT HERE AND THERE FOR STUDY PURPOSES. IN SUCH A CASE, YOU WILL BE RESPONSIBLE FOR YOUR OWN FOOD.

PLEASE **FEEL FREE** TO CALL EITHER HOWARD OR MYSELF AT ANY TIME SHOULD YOU HAVE ANY PROBLEM.

FOR BOOKS AND OTHER READINGS WHICH YOU MAY NEED FROM THE CENTER LIBRARY, PLEASE GIVE US AT LEAST 24 HOURS NOTICE TO BRING THEM TO THE Y.M.C.A.

THERE WILL BE A NOTICE BOARD IN THE "Y" CLASSROOM, AS WELL AS ANNOUNCEMENTS ON THE BLACKBOARD. PLEASE CHECK THESE REGULARLY FOR MESSAGES. YOU MAY TACK MESSAGES TO THE BOARD FOR EITHER HOWARD OR MYSELF.

CURRENCY AND CURRENCY REGULATIONS

Kenya has very strict currency regulations, and you are strongly advised to adhere to these regulations.

1. You must change currency only at authorized exchange locations, which include banks and hotels.
2. You must present both your passport and the white currency declaration forms when changing currency. The transaction will be recorded on the declaration form, and you will be issued with an additional receipt. Keep the receipt; if you have excess Kenyan currency when you are ready to depart, you will be able to change that currency back into US \$ only with the receipt and the declaration form. Kenyan currency may be changed back into \$ at the airport prior to departure.
3. Absolutely avoid anyone who asks you to exchange money illegally. These are usually criminals, who will take you to an alley and relieve you of all your money and valuables, or they could be agents who are entrapping you and who will later arrest you.
4. Please remember that you are guests of the Kenyan government and people. By changing money on the Black Market, you deprive the country of desperately needed foreign exchange, and you put yourself in a position where you may face theft or criminal prosecution. The dollar is very strong in Kenya, and there is no need to get a few extra shillings at this risk.

CURRENCY VALUES

For the sake of simplicity, reckon there are Shillings 23.00 per U.S. dollar.

NOTES

KShs 200.00	US\$ 8.70
KShs 100.00	US\$ 4.40
KShs 50.00	US\$ 2.20
KShs 20.00	US 80¢
KShs 10.00	US 40¢

NOTE OR COIN

KShs 5.00	US 20¢
-----------	--------

SILVER COINS

KShs 1.00	US 5¢
KShs 0.50	US 2.5¢

COPPER COINS

KShs 0.10	negligible
KShs 0.05	negligible

LIBRARY RESOURCES IN NAIROBI

UNIVERSITY OF NAIROBI

Ghandi Library--*Main Campus*

Hours: *During term:* Monday - Friday 8 am - 10 pm;
Saturday 8 am - 5 pm
During short vacation: Monday - Friday 8 am - 10 pm; Saturday
8 am - 12 noon.
During long vacation: Monday - Friday 8 am - 5 pm; Saturday 8
am - 12 noon.

Kabete Library for Veterinary Medicine and Agriculture--*Kabete Campus*

Hours: *During term:* Monday - Friday 8 am - 10 pm;
Saturday 8 am - 12 noon, 2 - 5 pm.
During all vacations: Monday - Friday 8 am - 12:30 pm;
2 - 4:30 pm.
Saturday 8 am - 12 noon.

Chiromo Library for Biological Sciences--*Chiromo Campus*

Hours: *During term:* Monday - Friday 8 am - 6:30 pm;
Saturday 8 am - 12 noon.
All vacations: Monday - Friday 8 am - 12:30 pm,
2 - 4:30 pm;
Saturday 8 am - 12 noon.

Education Library--*Main Campus*

Hours: Same as Ghandi Library

Medical Library--*Faculty of Medicine, Kenyatta National Hospital*

Hours: *All year--*Monday - Friday 10:30 am - 8:30 pm;
Saturdays, 10:30 am - 1 pm.

Institute for Development Studies--*behind Engineering on Main Campus*

Hours: Monday - Friday 8:30 am - 12:45 pm, 2:00 - 4:30 pm;
Saturday 8:30 am - 12:30 pm. (a small but very good library)

AMERICAN CULTURAL CENTER LIBRARY

Location: *Rear entrance of National Bank Building, Harambee Avenue*

Hours: Monday - Friday 10 am - 5 pm; Saturday 10 am - 1 pm.

Notes: Telephone: 337877

BRITISH COUNCIL LIBRARY

Location: *Mezzanine Floor, ICEA Building, Kenyatta Avenue*

Hours: Monday - Friday 10 am - 12:30 pm; 1:45 pm - 5 pm;
Saturdays 9 am - 12:15 pm

Notes: You must pay a membership fee to use this library, but it is very well-equipped (over 12,000 volumes).

**KENYA NATIONAL LIBRARY SERVICES HEADQUARTERS
LIBRARY**

Location: *On Haile Selassie Avenue, between Uhuru Highway and Ngong Road (fairly inaccessible)*

Hours: Monday - Friday 9:30 am - 6 pm; Saturday 9:30 am - 1 pm

Notes: c 41,000 volumes, 250 periodicals and newspapers, and Africana collection.

MAISON FRANCAISE

Library of the French Cultural Centre (1st floor)

Hours: Monday - Friday 10 am - 5 pm; Saturday 10:30 am - 1 pm.

Notes: Telephone 336263

Library of the Alliance Francaise (3rd floor)

Hours: Monday - Friday 9 am - 5 pm; Saturdays 9 am - noon

Notes: Telephone 336268 (a good collection--especially resource material)

MCMILLAN MEMORIAL LIBRARY

Location: *Wabera Street, one block north of Kenyatta Avenue*

Hours: Monday - Friday 9 am - 5 pm; Saturday 8:30 am - 1 pm

Notes: 120,000 volumes, Africana collection and some rare books. A comfortable reading spot, but watch your things.

THE BRITISH INSTITUTE IN EASTERN AFRICA

Location: *This library is difficult to get to, but well worth the effort for serious research. Walk up State House Road, turn down Arboretum Drive and walk to where it intersects with Ring Road Kileleshwa. Turn left and then walk up (right) the first street, which is Laikipia Road, until you see the signboard on the right. (or get Paul or Howard to take you there!)*

Hours: Monday - Friday 8:30 am - 12:30 pm; 2:00 pm - 5:00 pm.

Notes: This is one of the best small but comprehensive libraries in Nairobi, and is quiet. It is very small, and they will accommodate only two or three students at a time. You also will need to pay Shs 125/- membership (which however will also get you a copy of their annual journal, Azania).

THE NATIONAL MUSEUMS OF KENYA

Location: *The National Museum, Museum Hill off Uhuru Highway and across from the International Casino.*

Hours: Monday - Friday 8:30 am - 5 pm.

Notes: Again, this is an excellent resource library, but you must pay an annual membership fee to the Museum Society. The fee however, also allows you unlimited access to all of Kenya's museums (Nairobi, Fort Jesus, Gedi, Kisumu, etc) A good value.

	MONDAY	TUESDAY	WED	THURS	FRIDAY
9:00 to 10:20					
10:30 to 11:50					
12:00 to 1:00	LUNCH —————>				
1:00 to 2:00	KISWAHILI —————>				
2:00 to 4:30					
7:30 to 9:00					

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM

COURSES

<u>COURSE DISCIPLINE</u>	<u>TITLE</u>	<u>INSTRUCTOR</u>
History 337	East Africa Under Colonial Rule	Dr. Karim K. Janmohamed Lecturer, Department of History, University of Nairobi
History 477	Special Topics: History and Culture of the East African Coast (field course)	Dr. W. Howard Brown, Assistant Professor of History and Associate Director, Kenya Semester Program
Government 337	Politics and Government in East Africa: Kenyan and Tanzanian Experience	Dr. Njuguna Ng'ethe, Director, Institute of Development Studies, University of Nairobi
Geography 308	The Physical and Human Geography of Kenya	Dr. Cella Nyamweru, Associate Professor, Department of Geography, Kenyatta University
English 348	African Literature: An Introduction	Ms. Waveny Olemba, Senior Lecturer, Department of Literature, Kenyatta University
Modern Languages 101	Kiswahili	Ms. Priscilla Mwamunga, Kiswahili Editor, Heinemann Publishing Company, Nairobi
Interdisciplinary Studies 337	Internships	Dr. Paul W. Robinosn, Director, St. Lawrence University Kenya Semester Program, & Associate Professor of History
-----	Samburu Field Study Course	Mr. Michael Rainy and Mr. Ngagan Lesorogal, Directors, Explore Mara Ltd.

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM

COURSES

Curriculum. The Kenya Semester Program will be offering the following courses during the Fall 1990 semester of study.

1. **History 337. "East Africa Under Colonial Rule."** This course surveys the political and economic history of East Africa under colonial rule (i.e., 1890's to 1960's) After sketching some important developments in nineteenth century East Africa by way of background, the course discusses European imperialism and the partition of East Africa, and the response of various African societies to the European intrusion. The colonial economies of Kenya, Uganda and Tanganyika are studied and there is discussion of the role of colonial institutions of government. The latter part of the course is devoted to the political history of the region up to independence. The objective of the course is to provide students with a perspective and a meaningful basis for an understanding of contemporary East Africa.
2. **History 477. "Special Topics: History and Culture of the East African Coast."** This is a field course designed to offer an in-depth study of the Swahili people of the coast. By visiting three Swahili communities--Mombasa, Lamu and Pate Island--students will have the opportunity to examine the cultural identity, history (oral and written), archaeological record (8th - 17th century ruins) and the current state of development of the Swahili people. Activities will include visits to historical monuments, archaeological sites, homestays with Swahili families and dhow trips in the Lamu archipelago. Participants will be required to write and orally present a paper. The course will be conducted during the last month of the semester as an alternative to internships.
3. **Government 337. "Politics and Government in East Africa: Kenyan and Tanzanian Experience."** This is an introductory course on political development, social change and government in East Africa with emphasis on the comparative experience of Kenya and Tanzania. The course begins with the analysis of the colonial experience in East Africa as seen in the general African setting and proceeds to look at the divergent paths of nationalist struggle undergone in the two territories. After independence Tanzania opted for a socialist strategy--*ujamaa*--for economic development, while Kenya has relied, broadly speaking, on a capitalist economy and individual incentives. The course looks at the doctrinal basis of the two strategies as well as the political background against which either strategy was adopted.
4. **Geography 308. "Physical and Human Geography of Kenya."** This course examines the geology and geography of Kenya and the processes that brought the present relief into existence--faulting, volcanic activity and erosion. Discussion also includes climate, water resources, droughts and floods, vegetation and soils, and animal, bird and insect life and their effects on human geography. Instruction in human geography includes

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM

COURSES

Curriculum. The Kenya Semester Program will be offering the following courses during the Fall 1990 semester of study.

1. **History 337. "East Africa Under Colonial Rule."** This course surveys the political and economic history of East Africa under colonial rule (i.e., 1890's to 1960's) After sketching some important developments in nineteenth century East Africa by way of background, the course discusses European imperialism and the partition of East Africa, and the response of various African societies to the European intrusion. The colonial economies of Kenya, Uganda and Tanganyika are studied and there is discussion of the role of colonial institutions of government. The latter part of the course is devoted to the political history of the region up to independence. The objective of the course is to provide students with a perspective and a meaningful basis for an understanding of contemporary East Africa.
2. **History 477. "Special Topics: History and Culture of the East African Coast."** This is a field course designed to offer an in-depth study of the Swahili people of the coast. By visiting three Swahili communities--Mombasa, Lamu and Pate Island--students will have the opportunity to examine the cultural identity, history (oral and written), archaeological record (8th - 17th century ruins) and the current state of development of the Swahili people. Activities will include visits to historical monuments, archaeological sites, homestays with Swahili families and dhow trips in the Lamu archipelago. Participants will be required to write and orally present a paper. The course will be conducted during the last month of the semester as an alternative to internships.
3. **Government 337. "Politics and Government in East Africa: Kenyan and Tanzanian Experience."** This is an introductory course on political development, social change and government in East Africa with emphasis on the comparative experience of Kenya and Tanzania. The course begins with the analysis of the colonial experience in East Africa as seen in the general African setting and proceeds to look at the divergent paths of nationalist struggle undergone in the two territories. After independence Tanzania opted for a socialist strategy--*ujamaa*--for economic development, while Kenya has relied, broadly speaking, on a capitalist economy and individual incentives. The course looks at the doctrinal basis of the two strategies as well as the political background against which either strategy was adopted.
4. **Geography 308. "Physical and Human Geography of Kenya."** This course examines the geology and geography of Kenya and the processes that brought the present relief into existence--faulting, volcanic activity and erosion. Discussion also includes climate, water resources, droughts and floods, vegetation and soils, and animal, bird and insect life and their effects on human geography. Instruction in human geography includes

language groups, population distribution, migrations and economic activity.

The classroom teaching is complemented by at least the field study trip to the Rift Valley (in the region of Mts. Longonot and Suswa, Lake Naivasha and the Kedong Valley) and the Maasai Mara National Reserve to demonstrate concepts taught in the classroom.

5. **Literature 348. "African Literature."** This course is designed to introduce students to the African literary heritage, to expose them to fresh ways of interpreting form and content in the various genres which represent the spoken, the performed and the written traditions of African literature, and to stimulate beginners in literature into reading habits and to add new dimensions to approaching literature among existing students of this discipline.

The course is a survey course, and covers African oral literature and its genres (folktales, myths and legends, cosmologies), West African literature, East African literature and the literature of Southern Africa.

6. **Modern Languages 101. "Kiswahili."** The Kenya Semester Program recognizes that language skill is imperative to successful cross-cultural learning. The study of Kiswahili is deemed essential and is required of all student participants.

The Kiswahili course is taught in two streams in order to facilitate better student-instructor ratios and hence increased contact time. The emphasis of the course is to provide students with an intensive introduction to practical conversational Kiswahili through grammar and conversation.

7. **Interdisciplinary Studies 337. "Internships."** This course provides students with opportunity to earn academic credit for spending one month (a minimum of 160 hours) with an approved host organization or individual on a project relating to their area of academic interest and specialty. In addition to providing practical experience in the student's field, it also provides the students with opportunity during the concluding month of their stay in Kenya to contribute their skills to various Kenyan organization.

8. **Samburu Field Study Course.** The fourteen-day Samburu Field Study Course explores many facets of the complex physical, biotic and social environments in which Samburu cattle pastoralists live. The course is a physically demanding and a rigorous mental exercise, and is designed to give students a unique combination of introduction to and involvement with the Samburu and their environment. During the first week of the field course, students are guided on foot through three distinct Samburu lowland habitats--montaine, riverine and dry thorn bushland. These days provide a direct introduction to the pastoral environment and its resultant lifestyle. Students are expected to use the information gained on this portion of the field course for more intensive study of the highland Samburu lifestyle and environment.

The field course culminates in the second week, during which time the students share settlement and herding life with the Samburu as well as explore nearby highland forests in smaller groups with Samburu warriors as guides. A number of interpretive lectures are given by the field course leaders, and include topics such as Samburu survival strategies, pastoralist strategies, life-cycles, philosophy and cosmology, development and modernization.

St Lawrence University Kenya Program Syllabus
History 337

Title: East Africa Under Colonial Rule
Instructor: Dr. Karim K. Janmohamed

COURSE DESCRIPTION

This course will survey the social, economic, and political history of East Africa (Kenya, Uganda and Tanzania) under colonial rule (i.e., 1890's to 1960's). After sketching some important developments in 19th century East Africa by way of background, we shall discuss European imperialism and the partition of East Africa, and the response of various African societies to the European intrusion. The colonial economies of Kenya, Uganda and Tanganyika will be studied, and there will also be a discussion of colonial African chiefs. The rest of the course will be devoted to the political history of the region up to independence.

It is hoped that a course such as this one will provide students with a proper perspective and a meaningful basis for an understanding of contemporary East Africa.

READING

Those who are not familiar with the history of East Africa would do well to start with textbooks which are used in secondary schools in Kenya:

G.S. Were and D. Wilson. East Africa Through a Thousand Years. (Evans).

E.S. Atieno-Odhiambo. A History of East Africa. (Longman).

All students should read the chapters by B.A. Ogot, C. Erlich, M.S.M. Kiwanuka, J. Iliffe and D.P. Ghai in:

B.A. Ogot (ed.). Zamani. A Survey of East African History. (Longman).

C. Rosberg and J. Nottingham, The Myth of Mau Mau, is very useful for understanding British colonialism in Kenya; M.H.Y. Kaniki, Tanzania Under Colonial Rule, is worth reading for the economic basis of colonialism in Tanganyika. For Uganda, see Mahmood Mamdani, Class Formation in Uganda.

INTRODUCTION: EAST AFRICA IN THE 19TH CENTURY

The emergence of Zanzibar as the chief entrepot of East Africa; the growth of long-distance trade; Ngoni invasions; changes in African societies.

READINGS

R.J. Gavin. "Sayid Said." In Tarikh. 1, 1, 1965.

E.A. Alpers. "The Nineteenth Century: Prelude to Colonialism." In B.A. Ogot (ed). Zamani. pp 229-248.

E.A. Alpers. "The Coast and the Development of the Caravan Trade." In I.N. Kimambo and A.J. Temu (eds). A History of Tanzania. pp. 25-36.

E.A. Alpers. The East African Slave Trade. (pamphlet).

R. Gray and D. Birmingham (eds). Pre-Colonial African Trade. (Chapter on Nyamwezi by A.D. Roberts and chapter on Kamba by J. Lamphear).

R. Oliver and G. Matthew (eds).. History of East Africa. Volume I. pp. 332-337.

RECOMMENDED:

J. Iliffe. A Modern History of Tanganyika. pp. 40-87.

R.M.A. Van Zwanenberg. Economic History of Kenya and Uganda. pp. 145-159; 163-182.

E.A. Alpers. "Trade, State and Society among the Yao in the 19th Century." Journal of African History. X, 3, 1969. pp. 405-420.

A. Shorter. Nyungu-Ya-Mawe: Leadership in 19th Century Tanganyika.

N.R. Bennett. Mirambo of Tanzania.

P.K. arap Magut. "The Rise and Fall of the Nandi Orkoiyot." In B. Macintosh. Ngano.

D.A. Low. Buganda in History.

EUROPEAN IMPERIALISM AND THE PARTITION OF EAST AFRICA

Theories of Imperialism - Diplomatic Background. The partition of East Africa by Germany and Britain in the late 19th century.

READINGS:

R. Oliver and G. Matthew. History of East Africa. Volume I. pp. 352-390.

J.E. Gray. "The Partition of East Africa." In J.C. Anenene and G. Brown. Africa in the Nineteenth and Twentieth Centuries. pp. 472-486.

R.D. Wolff. Britain and Kenya, 1870-1930. pp. 1-46.

RECOMMENDED:

R. Robinson and J. Gallagher. Africa and the Victorians.

C.C. Wrigley. "Neo-Mercantile Policies and the New Imperialism." In C. Dewey and A.G. Hopkins (eds). The Imperial Impact. pp. 20-34.

J. Galbraith. MacKinnon and East Africa.

G.N. Uziogwe. "The Mombasa-Victoria Railway, 1890-1902: Imperial Necessity, Humanitarian Venture or Economic Imperialism?" In Kenya Historical Review. 4, 1, 1976. pp. 11-34.

R.M.A. Van Zwanenberg. "Anti-Slavery - The Ideology of Imperialism." In B.A. Ogot (ed), Economic and Social History of East Africa.

RESPONSES TO THE ESTABLISHMENT OF COLONIAL RULE

A discussion of the causes and patterns of armed resistance to the establishment of British and German rule in East Africa. Some attention will be paid to the phenomenon of collaboration. Other responses, e.g., independent churches, messianic movements, will be considered.

REQUIRED:

G.C.K. Gwassa. "The German Intervention and African Resistance in Tanzania." In I.N. Kimambo and A.J. Temu (eds). A History of Tanzania. pp. 85-122.

J. Iliffe. "The Organization of the Maji Maji Rebellion." Journal of African History. VIII, 3, 1967. pp. 495-512.

G.H. Mungeam. "Masai and Kikuyu Responses to the Establishment of British Administration in the East Africa Protectorate." Journal of African History. XI, 1, 1970. pp. 127-143.

A. Redmayne. "Mkwawa and the Hehe Wars." Journal of African History. IX, 3, 1968. pp. 409-36.

S.K. arap Ng'eny. "Nandi Resistance to the Establishment of British Administration, 1883-1906." In B.A. Ogot (ed). Hadith 2. pp. 104-126.

A.D. Roberts. "The Sub-Imperialism of the Baganda." Journal of African History. III, 3, 1962. pp. 435-50.

RECOMMENDED:

A.T. Matson. Nandi Resistance to British Rule.

G.C.K. Gwassa. "Kinjikitile and the Ideology of Maji Maji." In T.O. Ranger and I.N. Kimambo (eds). The Historical Study of African Religion.

E. Steinhart. Conflict and Collaboration.

J.A. Kieran. "Abushiri and the Germans." in B.A. Ogot (ed). Hadith 2. pp. 157-201.

B.A. Ogot (ed). War and Society in Africa. (chapter by Ogot and Ochieng on Mumboism, and by Temu on Giriama).

R. Maxon. "The Gusii Uprising of 1908 and its Suppression." Transafrican Journal of History. 2, 1, 1972.

G. Muriuki. A History of the Kikuyu, 1500-1900. (last chapter).

B.A. Ogot and F. Welbourn. A Place to Feel at Home.

T.O. Ranger. The African Churches of Tanzania. (Pamphlet).

A. Wipper. Rural Rebels.

F. Welbourn. East African Rebels.

COLONIAL ADMINISTRATION: THE ROLE OF CHIEFS

Direct and Indirect Rule. An assessment of the role of chiefs under colonial rule.

REQUIRED:

- W.R. Ochieng'. "Colonial African Chiefs--Were They Self-seeking Scoundrels?" In B.A. Ogot (ed). Politics and Nationalism in Colonial Kenya.
- G. Muriuki. "Background to Politics in Central Kenya. In B.A. Ogot (ed). Politics and Nationalism in Colonial Kenya.
- R. Tignor. The Colonial Transformation of Kenya: The Kamba, Kikuyu and Maasai from 1900-1939.

RECOMMENDED:

- D.A. Low and C. Pratt. Buganda and British Over-rule.
- R.L. Tignor. "Colonial Chiefs in Chiefless Societies." Journal of Modern African Studies. 1970.
- A. Richards. East African Chiefs.
- J. Iliffe. Modern Tanzanians. (Chapter on Francis Lwamugira and Cholongola Jenga).
- J. Tosh. "Colonial Chiefs in a Stateless Society: A Case Study from Northern Uganda." Journal of African History. XIV, 3, 1973.
- T.B. Kabwegyere. The Politics of State Formation: The Nature and Effects of Colonialism in Uganda. pp. 79-95.

COLONIAL ECONOMIES: KENYA UP TO 1939

Land alienation, settlers and African labor.

READINGS:

- C.C. Wrigley. "Kenya: The Patterns of Economic Life, 1902-45. In V. Harlow and E. Chilver (eds). History of East Africa. Vol. 2.
- R.M.A. Van Zwanenberg. Agricultural History of Kenya. (Pamphlet).
- E.A. Brett. Colonialism and Underdevelopment in East Africa. pp. 165-216.
- R.D. Wolff. Britain and Kenya. pp. 47-67 and 89-131.

RECOMMENDED:

- A. Clayton and D. Savage. Government and Labour in Kenya, 1895-1963
- R.M.A. Van Zwanenberg. Colonial Capitalism and Labour in Kenya.
- B.A. Ogot (ed). Economic and Social History of East Africa. (Chapters by F. Furedi, K. Janmohamed and K.King/Wambaa).
- M.P.K. Sorrensen. Origins of European Settlement in Kenya.

H. Fearn. An African Economy.

S. Stichter. "The Growth of An African Working Class in Kenya." In R. Sandbrook and R. Cohen. The Emergence of an African Working Class.

COLONIAL ECONOMY: UGANDA UP TO 1939

The growth of peasant production, processing and marketing.

READINGS:

E.A. Brett. Colonialism and Underdevelopment in East Africa. pp. 218-21; 237-65.

C. Ehrlich. "The Uganda Economy, 1903-1945." In V. Harlow and E. Chilver (eds). History of East Africa. Vol. 2.

RECOMMENDED:

C. Ehrlich. "Some Social and Economic Implications of Paternalism in Uganda." Journal of African History. IV, 1963.

W. Elkan. Economic Development of Uganda.

C.C. Wrigley. Crops and Wealth in Uganda.

COLONIAL ECONOMY: TANGANYIKA UP TO 1939

READINGS:

E.A. Brett. Colonialism and Underdevelopment in East Africa. pp. 221-34.

J. Iliffe. A Modern History of Tanganyika. pp. 273-317.

RECOMMENDED:

J. Iliffe. Tanganyika Under German Rule. pp. 49-81, chapters 5 & 8.

J. Iliffe. Agrarian History of Tanzania. (Pamphlet).

W. O. Henderson. "German East Africa." In V. Harlow and E. Chilver (eds). History of East Africa. Vol. 2.

M.H.Y. Kaniki (ed). Tanzania Under Colonial Rule.

POLITICS IN KENYA, 1919-1945

Politics of protest and colonial reform; the Indian question; closer union.

READINGS:

C. Rosberg and J. Nottingham. The Myth of "Mau Mau". prescribed pages.

G. Bennett. "The Development of Political Organizations in Kenya." Political Studies. V. 2, 1957.

RECOMMENDED:

- M. Singh. "The East African Association, 1921-1925." In B.A. Ogot (ed). Hadith 3. pp. 121-141.
- K. King. "The Nationalism of Harry Thuku." Transafrican Journal of History.
- K. Hancock. Survey of Commonwealth Africa. Volume 1. Relevant pages.
- V. Harlow and E. Chilver (eds). History of East Africa. Volume II. Chapter by George Bennett.
- D. Rothchild. Politics of Integration.
- J.S. Mangat. A History of Asians in East Africa.
- H. Thuku. An Autobiography.
- B. MacIntosh (ed). Ng'ano. (Chapter on Kavirondo Taxpayers Association.)
- Jeremy Murray-Brown. Kenyatta.

THE "MAU MAU" UPRISING IN KENYA

The origins, growth and impact of the "Mau Mau". The significance of the movement in the political history of Kenya.

READINGS:

- W.R. Ochieng and K.K. Janmohamed (eds). Some Perspectives on the Mau Mau Movement. Kenya Historical Review. Vol. 5, No. 2, 1977.
- C. Rosberg and J. Nottingham. The Myth of "Mau Mau".
- D.L. Barnett and K. Njama. Mau Mau From Within.
- O. Furley. "The Historiography of Mau Mau." In B.A. Ogot (ed). Politics and Nationalism in Colonial Kenya.

RECOMMENDED:

- B.A. Ogot. "The Revolt of the Elders." In B.A. Ogot (ed). Politics and Nationalism in Colonial Kenya.
- B. Kaggia. Roots of Freedom: An Autobiography.
- J.M. Kariuki. Mau Mau Detainee.
- J. Buijtenhuis. Mau Mau Twenty Years After.
- A. Clayton. Counter-Insurgency in Kenya.
- F. Furedi. "The Social Composition of the Mau Mau Movement in the White Highlands." Journal of Peasant Studies.
- W. Itote. Mau Mau General. (autobiography).

S.B. Stichter. "Workers, Trade Unions and the Mau Mau Rebellion." Canadian Journal of African Studies. 9, 2, 1975.

D.A. Low and A. Smith. (eds). History of East Africa. Volume 3. Chapter by G. Bennett and A. Smith. pp. 109-156.

MASS NATIONALISM IN TANGANYIKA, 1945-1961

The origins and growth of the Tanganyika African National Union (TANU) and the role of Julius K. Nyerere.

READINGS:

A.J. Temu. "The Rise and Triumph of Mass Nationalism." In I.N. Kimambo and A.J. Temu (eds). A History of Tanzania. pp. 189-213.

M. Bates. "Social Engineering, Multi-racism and the Rise of TANU: The Trust Territory of Tanganyika, 1945-1961." In D.A. Low and A. Smith (eds). History of East Africa. Volume 3. pp. 157-195.

RECOMMENDED:

J.K. Nyerere. Freedom and Unity.

G.A. McGuire. Toward Uhuru in Tanzania.

W.E. Smith. Nyerere of Tanzania. (Also published in the USA under the title: We Must Run While They Walk: A Portrait of Africa's Julius Nyerere.)

J. Listowell. The Making of Modern Tanganyika.

THE ROAD TO INDEPENDENCE IN UGANDA, 1945-1962

Patterns of African politics in Uganda and the constitutional developments leading to independence.

READINGS:

C. Gertzel. "Kingdoms, Districts, and the Unitary State: Uganda, 1945-1962." In D.A. Low and A. Smith (eds). History of East Africa. Volume 3. pp. 65-108.

RECOMMENDED:

C. Pratt. "Nationalism in Uganda." Political Studies. IX, 2, 1961. pp. 157-78.

D. Apter. Political Kingdom in Uganda.

K. Ingham. Making of Modern Uganda.

D.A. Low. Buganda in Modern History.

St. Lawrence University Kenya Program Syllabus:
Government 337

Title: Politics and Government in East Africa: Kenyan and Tanzanian Experience.

Instructor: Dr. Njuguna Ng'ethe

COURSE DESCRIPTION

This is an introductory course on political development, social change and government in East Africa with emphasis on the comparative experience of Kenya versus Tanzania. The course begins with the analysis of the colonial experience in East Africa as seen in the general African setting and proceeds to look at the divergent paths of nationalist struggle undergone in the two territories. After independence Tanzania opted for a socialist strategy - "Ujamaa" - for economic development while Kenya has relied, broadly speaking, on a capitalist economy and individual incentives. The course looks at the doctrinal basis of the two strategies as well as the political background against which either strategy was adopted. This provides the point of departure into the analysis of contemporary Kenyan and Tanzanian politics and development policies.

The course aims at introducing the student to basic themes on politics and government in the two states. It is also meant to provide a forum for discussion by the class, to stimulate student participation on controversial issues in the politics of the region and Africa as a whole.

BOOKS

The following books are required texts:

1. Colin Leys, Underdevelopment in Kenya (Heinemann, 1975)
2. Julius Nyerere, Freedom and Socialism (Oxford University Press)
3. Joel Barkan, Politics and Public Policy in Kenya and Tanzania (Heinemann, 1979)
4. Goran Hyden, Beyond Ujamaa in Tanzania, (Heinemann, 1980)
5. Nicola Swainson, The Development of Corporate Capitalism in Kenya (Heinemann, 1980)

Articles and chapters from other texts will also be used as indicated in the attached reading list. Additional reading material may be recommended, as the course proceeds, depending on the particular interests displayed by the students.

COURSE REQUIREMENTS

There will be **two** short essays and a **take home** final examination. The essays will constitute 50% of the final grade while the exam will constitute the other 50%.

COURSE OUTLINE

**NO. OF
LECTURES**

<u>Orientation Lecture:</u> Themes in African Politics and Government.	1
<u>WEEK 1:</u> <u>BACKGROUND TO MODERN POLITICS IN AFRICA: THE CASES OF KENYA AND TANZANIA</u>	
1. Colonialism and its impact on African Societies: Case studies of Kenya and Tanzania.	2
2. The rise of nationalism in Kenya and Tanzania: Accession to independence.	2
<u>WEEK 2:</u> <u>DIVERGING DOCTRINES: SOCIALISM IN TANZANIA VS. CAPITALISM IN KENYA</u>	
1. The origins of socialism in Tanzania; Nyerere's political thought and "Ujamaa, the Basis of African Socialism". The Arusha Declaration on Socialism and Self Reliance of 1976.	1
2. Kenya's Sessional Paper No. 10 on "African Socialism and its Application to Planning in Kenya", (1965).	1
3. A contrast of two policy papers.	1
<u>WEEK 3:</u> <u>POLITICAL AND GOVERNMENTAL PROCESSES</u>	
1. The politics of "Ujamaa" in Tanzania - Party Supremacy	1
2. The politics of capitalist development in Kenya - Bureaucratic supremacy.	1
3. Electoral politics in Kenya.	1
4. Electoral politics in Tanzania.	1
<u>WEEK 4:</u> <u>DEVELOPMENT EXPERIENCE</u>	
1. The developmental performance of Kenya compared to that of Tanzania. Questions of growth and equity.	1
2. The role of international capital in Kenya compared to Tanzania	1

3. The degree of economic dependence in Kenya compared to Tanzania. 1

WEEK 5: SOCIAL AND POLITICAL RESULTS OF DEVELOPMENT.

1. The politics of economic growth and inequality in Kenya. 1
2. The "crisis" confronting "Ujamaa" in Tanzania; problems of collectivisation and productivity. 1
3. Corrective policies and policy adjustments undertaken in Kenya compared to those in Tanzania. 2

WEEK 6: AN EVALUATION - THE STATE OF DEBATE

1. Capitalism or socialism. 1
2. The social basis of "democracy" in Kenya. 1
3. The role of University and the intelligentsia in Kenya and Tanzania. 1
4. Summary and revision. 1

READING LIST

WEEK 1: BACKGROUND TO MODERN POLITICS IN AFRICA - THE CASES OF KENYA AND TANZANIA

Required:

1. Joel Barkan, "Introduction" (pp1-9 only) in Politics and Public Policy in Kenya and Tanzania.
2. J. Colin Leys, Underdevelopment in Kenya, chapter 1 and 2.

WEEK 2: DIVERGING DOCTRINE

Required:

1. The Arusha Declaration and TANU Policy on Socialism and Self-Reliance (Dar-es-Salaam, Government Printer 1967) reproduced in Julius Nyerere, Freedom and Socialism, pp231-50.
2. Government of Kenya, African Socialism and its Application to Planning in Kenya (Sessional Paper No. 10,1965) Library, Africana section.
3. Ahmed Mohiddin, African Socialism in two Countries, pp67-93.

Recommended:

1. Claude Ake, "Ideology and Objective Conditions" In Barkan, Politics and Public Policy, pp117-27.
2. Henry Bienen, Tanzania: Party Transformation and Economic Development, Chapter VI, "Ideology and Commitment".

WEEK 3: POLITICAL AND GOVERNMENTAL PROCESSES

Required:

1. John J. Okumu, "Party and Party-State Relations" Chapter 2, In Joel Barkan, Politics and Public Policy.
2. Goran Hyden, "Administrative and Public Policy" Chapter 4, In Joel Barkan, Politics and Public Policy.
3. Joel Barkan, "Legislators, Elections and Political Linkage" chapter 2 in Politics and Public Policy.
4. N. Nge'ethe, Harambee and the Patron Client State" (photocopy in the Karen Library).

Recommended:

1. Colin Leys, Underdevelopment in Kenya, Chapter 7.
2. Nyerere, Freedom and Socialism.

WEEK 4: DEVELOPMENT EXPERIENCE

Required:

1. Gromond J. "Two routes to Eldorado" The Economist, March.
2. S.F. Migot-Adholla, "Rural Development Policy and Inequality" Chapter 7 in J. Barkan, Politics and Public Policy.
3. Goran Hyden, Beyond Ujamaa in Tanzania, Chapter 4.
4. Colin Leys, Underdevelopment in Kenya, Chapters 3-5.
5. R. Kaplinsky, Readings on the Multinational Corporations in Kenya, Chapter 1 and 4.
6. Gatheru Wanjohi, The Role of Foreign Aid in Kenya (PhD Thesis 1982, relev

Recommended:

S.S. Mushi, "Ujamaa Planning and the Politics of Allocation In Tanzania: The case of Morogoro District, in H.W.D. Okoth-Ogendo (ed) Rural Transformation in East Africa, Bookwise, 1981.

WEEK 5: SOCIAL AND POLITICAL RESULTS OF DEVELOPMENT

Required:

1. Kinyanjui, K. Development Policy and Education Opportunity: The Experience of Kenya and Tanzania. I.D.S. OP 33 (cc in Karen library).
2. Colin Leys, Underdevelopment in Kenya, Chapters 6 and 7.
3. Goran Hyden, Beyond Ujamaa, Chapter 8.
4. Zaki Ergas, "Why did Ujamaa Policy Fail?" Journal of Modern African Studies, Vol. 18, No. 2, 1980.

Recommended:

1. N.Ng'ethe, "Income Distribution in Kenya: The Politics of Mystification", (photocopy in Karen library).
2. David Court, "Education Systems as a Response to Inequality," chapter 9 in Barkan, Politics and Public Policy.
3. International Labor Organization, Incomes and Inequality in Kenya Geneva, 1972. Relevant Sections.

WEEK 6: AN EVALUATION - THE STATE OF DEBATE

Required:

1. Julius Nyerere, "The Arusha Declaration, Ten Years After", Dar-es-Salaam, Government Printer, 1977.
2. Nicola Swainson, The Development of Corporate Capitalism in Kenya (Heinemann, 1980) Especially Ch. 5 "Indigenous Capitalism."
3. Colin Leys, Underdevelopment in Kenya, Chapter 7.
4. A.M. Babu, African Socialism or Socialist Africa, TPH, 1981.
5. Issa Shivji, Class Struggles in Tanzania, TPH, 1975.

Recommended:

1. Goran Hyden, Beyond Ujamaa, Chapter 9.
2. N. Ng'ethe, "The Kenyan Peasantry in National Development" (photocopy in Karen Library).
3. Gavin Kitching, Class and Economic change in Kenya, Part 4, "Classes and Exploitation and the Role of the State In Kenya: A Theoretical Analysis".

St. Lawrence University Kenya Program Syllabus
Geography 308

Title: Physical and Human Geography of Kenya

Instructor: Dr. Celia Nyamweru

THEME

The theme of this course is Kenya's environment and the uses that are made of it by the different peoples of the country. Throughout the course, we look at resources (aspects of the physical environment which people can use beneficially) and constraints (aspects of the physical and human environment which limit the effective development of the resources).

LECTURE 1 and 2: THE PHYSICAL ENVIRONMENT OF KENYA

Relief/altitude and landforms: highlands, plateaux and coastal plains.
Geology: the range of rock types and the different minerals they contain.
Climate: rainfall, temperature and winds. Seasonal and regional variations in climate.

LECTURES 3 and 4: THE PHYSICAL ENVIRONMENT OF KENYA (continued)

Aridity - Kenya's main climatic problem.
Kenya's natural vegetation and soils: the agricultural resource base.
Animal, bird and insect life: resource and constraint.
Regional division of Kenya according to ecological potential: high, medium and low potential areas.

LECTURES 5, 6 and 7: LANDUSE IN THE HIGH AND MEDIUM POTENTIAL AREAS

The highland forests: the Okiek (Dorobo) hunter-gatherers.
lumbering
tourism
The medium altitude forests: the agricultural systems of the Abugusii and the Kikuyu traditional agricultural systems and trading systems.

LECTURES 8, 9 and 10: LANDUSE IN THE LOW POTENTIAL AREAS

Pastoral nomadism: the Maasai and the Gabbra.

LECTURES 11 and 12: HISTORICAL BACKGROUND TO KENYA'S LAND TENURE SYSTEM

Outline of foreign land ownership in Kenya: the White Highlands.
Mau Mau and the Swynnerton Plan.
Independence and the Settlement Schemes.
Land-buying companies and purchase by individuals.
Development in the rangelands: group ranches.

LECTURE 13: THE HUMAN COMPONENT: KENYA'S PEOPLES

African peoples: Khoisan origins - Southern Cushites - the Bantu - Nilotes (Southern, Eastern and Western) - Eastern Cushites.
Asiatic peoples: Arabs and people from the Indian sub-continent.
Europeans.

LECTURE 14: THE HUMAN COMPONENT: MIGRATION AND INCREASE

Population distribution and density in modern Kenya.
Population dynamics: fertility and mortality.
Rural - urban migration: causes and effects.

LECTURE 15: NON-AGRICULTURAL RESOURCES (MINING/POWER)

The role of minerals in Kenya's economy.
Kenya's power needs: domestic and industrial.
Current sources of power: woodfuel, oil-based, electric, solar, geothermal, hydroelectric

LECTURE 16: SUMMARY AND CONCLUSIONS

This lecture will be in the form of a seminar with one or two invited guests, with a discussion on the theme: **KENYA IN THE 21ST CENTURY--ITS POTENTIALS AND ITS PROBLEMS.**

READINGS

National Atlas of Kenya (maps and accompanying text)

Maps 5 & 6 (Landforms)

Map 23 (Geology)

Maps 15 & 17 (Rainfall)

Map 21 (Temperature)

Map 29 (Ecological Potential)

Map 33 (Vegetation)

Map 43 (Distribution of some cattle ticks and East Coast Fever)

Map 45 (Distribution of tsetse species)

Map 47 (Malaria Incidence)

Map 57 (Forests)

Map 59 (Game Reserves and National Parks)

C. Nyamweru: Rifts and Volcanoes. Nelson Africa, 1980.

C. Nyamweru: "The Geology of Kenya." *Swara Magazine*, 1983.

C. Nyamweru: "Climate, Vegetation and Wildlife in Kenya." *Swara Magazine*, 1986.

F.F. Ojany and R.B. Ogendo: Kenya, A Study in Physical and Human Geography. (supplementary material)

W.T.W. Morgan: East Africa. (Longman's Geographies for Advanced Study) (supplementary material)

- R.H. Blackburn: The Okiek. (Peoples of Kenya Series, 1982).
- W.H. Allan: "Hunters and Food Gatherers." (Chapter XVI in The African Husbandman)
- D. Stiles. "On the Side of the Hunter." *Wildlife Magazine*, August 1983.
- D. Stiles. "A people's hard fight for survival." *Sunday Nation*, 10 September, 1989.
- anon. "The Forest Hunters Without a Choice." *The Standard*, 8 May, 1989.
- D. Western and T. Dunn. "Environmental Aspects of Settlement Site Decisions among the Pastoral Maasai." Human Ecology. Vol. 7, 1979.
- V.R. Uchendu and K.R.M. Anthony. Agricultural Change in Kisii District. (especially chapters 2,3 and 4)
- W.H. Allan: "Other Regions of High Population Density in East Africa." (Chapter XII in The African Husbandman--pages 176-180 on the Kikuyu, and pages 180-182 on the Nyanza Province of Kenya)

REQUIREMENTS

The course will be evaluated by:

- A. Two short answer quizzes, one approximately half way through the course and the other at its end. Together these will carry 50% of the final grade.
- B. A Term Paper which will carry 50% of the final grade. More details on the term paper will be given at the beginning of the course, but general guidelines are as follows:

Guidelines for Term Paper:

1. Select ONE area of Kenya (ideally it should be one of the areas that you have spent some time in) and write a paper on 'The Physical Environment of Area X and the Ways in Which People Have Made Use of It'. In your discussion of the physical environment, show its resources (factors that can be exploited to the benefit of human beings) and its constraints (lack of certain resources and factors that hinder the exploitation of the resources). In your discussion of the ways in which people have made use of the resources, try to look at past and present and also to present a short look into the future of the area; what are the current problems facing the area and how much they be overcome.
2. Papers may be handwritten (legibly please) and should be double-spaced on A4 size paper (12 inches by 8 inches), one

side of the page only. Maximum length of text should be about 15 - 20 pages.

3. Illustrate your paper with maps, diagrams, statistics, graphs, photos, which should all be at the end and need not be counted in the 15 - 20 pages. Each of them should be mounted on A4 size paper and numbered.
4. The paper should contain references to written sources and a detailed bibliography should be included, also not within the 15 - 20 pages. References to your own experience and observations are also encouraged.
5. The papers should be handed in AT LATEST before you go on your Internships.

St. Lawrence University Kenya Program Syllabus
English 348

Title: Survey of African Literature

Instructor: Ms. Waveny Olemba

COURSE OUTLINE

I. AIMS

- (1) *To introduce students to the African literary heritage;*
- (2) *To expose students to fresh ways of interpreting form and content in the various genres that represent the spoken, the performed and the written traditions of African literature;*
- (3) *To stimulate beginners in Literature into reading habits and to add new dimensions to approaching Literature among existing students of this discipline.*

II. METHODOLOGY

- (1) Students will be required to study prescribed texts before coming to class and to bring to the classroom original ideas of their own;
- (2) There will be a 45 minute lecture followed by a discussion period for the remainder of the class;
- (3) Each student will submit 5 book reviews of 2 to 3 pages each during the semester. Each review will constitute 10% of the final grade. Class discussion will constitute a further 20% of the final grade.
- (4) **Overall assessment.** The students' final grades will be based on
 - (a) 5 book reviews/essays (each at 10% of the final grade)--50% of the final grade;
 - (b) class discussion--20% of the final grade
 - (c) examination (written)--30% of the final grade.

The **examination** will be given at the end of the semester. This will be a 2 hour paper consisting of at least 9 questions from which the student will be required to answer 3 questions.

II. COURSE TEXTS

SELECTED READINGS FROM:

Lusweti, B.M. The Hyena and the Rock.

Ogutu and Roscoe. Keep My Words.

Mwangi, Rose. Kikuyu Folktales.

p'Bitek, Okot. Song of Lawino and Song of Ocol.

Achebe, Chinua. Things Fall Apart.

wa Thiong'o, Ngugi. The River Between.

Soyinka, Wole. Death and the King's Horseman.
wa Thiong'o, Ngugi and Mugo, Micere. The Trial of Dedan Kimathi.
Watene, Kenneth. Dedan Kimathi.
Imbuga, Francis. Betrayal in the City.
Man of Kafira.

Oyono, Ferdinand. Houseboy.
Ba, Mariama. So Long a Letter.
Macgoye, Marjorie Oludhe. Coming to Birth.

Dickinson, Margaret (ed.). When Bullets Begin to Flower.
La Guma, Alex. A Walk in the Night and Other Stories.
Vieira, Jose L. The Real Life of Domingos Xavier.

Cook & Rubadiri (eds.). Poems from East Africa.
Selected Poems. (duplicated and distributed).

St. Lawrence University Kenya Semester Program
Modern Languages 101

Title: Kiswahili

Instructors: Mrs. Priscilla Mwamunga

NOTE: *There may be two streams of Kiswahili in order to facilitate increased student/instructor contact and enhance language learning. The syllabus for each class is the same.*

Kiswahili Reference Books

Kiswahili Course textbook

Kiswahili grammar - P.M. Wilson, Simplified Swahili.

English-Kiswahili and Kiswahili-English Dictionary

Other Kiswahili materials in the Program's library

COURSE EXPECTATIONS

Schedule

- Classes for 6 weeks at 1 hour per day.
- Participation in the Integrated Field Course, Kiswahili instruction.
- At least one quiz every two weeks, for a total of at least 3 quizzes.
- Oral and written examinations at the end of the course.

Grading

50% - written examination

30% - oral examination

20% - continuous assessment

A final grade of below 65% will constitute a failure of the course.

Course content

- grammar
- contextual conversations
- vocabulary building
- at the end of the 7-week course, students should be able to speak Kiswahili correctly.

Week 1

1. Orientation phrases
2. Persons: *Mimi, wewe, yeye*. Practise with negatives.
e.g., *mimi ni Kazungu* *Mimi si Kazungu*
 wewe ni John *wewe si John*
 wewe si Susan *wewe ni Susan*
3. Demonstratives: (singular and plural)
huyu/hawa/, yule/wale, huyo/hao.
Practise with negation
e.g., *huyu ni mwalimu* *huyu si mwalimu*
 hawa ni waalimu *hawa si waalimu*
4. Practising persons, demonstratives and negation.
5. An introduction to verbs.
6. An introduction to noun classes.

Week 2

1. Tenses: (Present, past and future). Practise with persons and demonstratives.
e.g., *mimi ninaenda wewe unaenda yeye anaenda.
*huyu anaenda yule anaenda huyo anaenda, etc.**
2. Tenses continued. Practise with negatives.
3. Introduce infinitive verbs. Practise with negation and tenses.
e.g., *mimi napenda kucheza mimi sipenda kucheza
 *mimi nilipenda kucheza mimi sikupenda kucheza
 *mimi nitapenda kucheza mimi sitapenda kucheza***
4. Continue tenses. Practise with demonstratives.
5. Revision exercises on person, demonstratives, tenses and negation.

Week 3

1. Introduce verbs.
e.g., *sana, haraka, upesi, vizuri, vibaya, etc.*
Practise with tenses.
e.g., *alicheza sana, atacheza sana, etc.*
Include reduplication.
e.g., *anakula upesi upesi.*
2. Introduce the concept **ana**. Practise with persons and demonstratives.
e.g., *mimi nina kitabu huyu ana kitabu, etc.*
3. Continue with **ana**. Practise with negation.
4. Introduce imperative sentences (positive, negative, singular and plural).
e.g., *toka/usitoke tokeni/msitoke, etc.*
5. Introduce the subjunctive.

Week 4

1. Revision and practising the imperative and the subjunctive.
2. Introduce the Swahili class system in general.
M/Wa (singular and plural)
Practise with demonstratives.
3. ***M/Wa*** and adjectives. Practise with demonstratives and negation.
e.g., *mtu huyu ni mzuri mtu huyu si mzuri, etc.*

Week 5

1. ***M/Wa*** class. Practise with the concept of **ana** with possessives.
e.g., *mtoto wangu mzuri ana kitabu
 *waalimu wetu warefu wana vikapu**

2. Introduce **M/Mi** class (singular and plural).
Practise with demonstratives and adjectives.
e.g., *mti huu mrefu* *miti hii mirefu*, etc.
3. **M/Mi** class. Practise with the concept of **ana** with possessives.
e.g., *mti wangu mkubwa* *miti yangu mikubwa*
mti wako fupi *miti yako mifupi*, etc.
4. Introduce **Ki/Vi** class (singular and plural).
Practise with demonstratives and adjectives.
e.g., *kiti hiki kizuri* *viti hivi vizuri*, etc.
5. **Ki/Vi** class. Practise with the concept of **ana** with possessives.
6. Revision exercise of **M/Wa, M/Mi, Ki/Vi**.

Week 6

1. Introduce **Ji/Ma** class (singular and plural).
Practise with demonstratives and adjectives.
2. **Ji/Ma** class. Practise with the concept of **ana** with possessive.
3. Introduce the **N/N** class (singular and plural).
Practise with demonstratives and adjectives.
e.g., *ngui hii ni ndogo* *nguo hizi ni ndogo*, etc.
4. **N/N** class. Practise with the concept of **ana** with possessives.
5. General revision.
6. Dialogue

Final Examination

St. Lawrence University Kenya Program Syllabus
Interdisciplinary Studies 337 (Internships)
and
Interdisciplinary Studies 339 (Independent Study)

Title: Internships and Independent Study

Instructors: Dr. Paul Robinson

GENERAL

We consider the internships to be one of the most important phases of the Program. The internships give each of you an opportunity to spend a concentrated period of time on an in-depth project. Each of your hosts **will** be expecting you to give the Internship your every effort. In some cases, arranging the internships is very difficult, as hosts do not expect that undergraduates can do anything significant in a period of four weeks--we will have have convinced each of them that you **CAN**.

Also keep in mind that you may not be the first student, nor are you likely to be the last student, to be offered this particular internship. Arranging the internships consumes a great deal of our time and effort, and require that we put our own names and professional reputations here in Kenya, as well as that of St. Lawrence University, on the line for **EACH** internship. Please ensure that your performance will live up to the expectations of your hosts (and us), so that we can indeed follow up and build on the relationships we have made in Kenya. Please adhere to any dress and conduct codes, etc. which may be appropriate for your internship.

THANK YOU IN ADVANCE FOR DOING A GOOD JOB.

COURSE REQUIREMENTS:

The internships will last for a period of four weeks, from 19 Nov.- 14 Dec., 1990. It is expected that you will devote your full energies to the Internship. You are required to:

1. Work at least **40** hours per week, to a **minimum** of **160** hours for the internship period.
2. Keep a candid daily journal explaining what you have done in your internship and your daily reactions to your assignment.
3. Write an internship paper of about **15-20** pages. Your hosts may ask for a copy of your paper, so please be cognizant of that when you discuss your organization or host.

4. Secure a letter of evaluation from your supervisor/host at the end of the internship. **This is your responsibility, and will be included in the course grade.**

PAPER:

The following should be included in your internship paper:

1. A completed **Internship Report form** (which you will be given).
2. Description of the Agency/host.
 - public or private sector
 - size of agency
 - scope of activities
 - role of expatriates and Kenyans in the organization
 - is the agency commercial or service oriented
 - goals of the agency or host
3. Description of the Internship (you may include journals or your project paper).
4. Analysis. Assess the contribution the agency/host is making to Kenyan society and development, needs being met, income distribution or redistribution being affected, and the impact on social values. Utilize anything from your Kenyan experience in a perceptive judgement of the impact and role of the agency/host/project on Kenyan society.

This format is intended as a set of guidelines; you may arrange alternative paper formats with us depending on the nature of your internship project.

Evaluation will be calculated on the following basis:

- supervisor/host evaluation 25%.
- project paper 75%

**THE INTERNSHIP PAPERS ARE DUE ON
SUNDAY, December 16th, 1990.**

HAVE A GREAT INTERNSHIP!!

St. Lawrence University Kenya Program Syllabus
Samburu Field Study Course

Instructors: Michael Rainy
Judith Rainy
Pakuo Lesorogol
and others

Host Organization: Explore Mara, Ltd.

SAMBURU FIELD COURSE INTRODUCTION AND SEMINAR NOTES

The 15 day Samburu Field Course will explore directly many facets of the complex physical, biotic, and social environments in which Samburu cattle pastoralists live. The field trip has been designed as a separate academic and experiential course.

The Samburu Field Course is a challenging experience which provides an introduction to, and involvement with, *Maa* speaking Samburu pastoralists and their environment. The quality of your experience is determined mainly by the initiative and energy with which you participate in this trip. Michael Rainy, his wife, Judy, his Samburu partner, Pakuo Lesorogol, and their Explore Mara staff will attempt to provide the interpretative context for many of your experiences, but ultimately the effort must be yours.

You will also be accompanied by a group of Samburu elders and junior elders giving you ample time and opportunity to meet and converse with Samburu people before your homestays. Other students can also help cross-cultural learning, particularly if you intentionally minimize the amount of North American cultural baggage you attempt to carry on this trip. Kiswahili is of tremendous importance here as it provides an easily learned means to break the barriers of understanding between English and *Maa*. **YOU ARE STRONGLY ENCOURAGED TO LEARN AT LEAST ONE KENYAN LANGUAGE!** It is possible. In fact, lasting rewards from this course very much depend on it. It is the most effective step you can take towards developing an African perspective.

Just before the Field Course, Michael Rainy will introduce the relationship between environmental and cultural variety in Kenya, between the environment and pastoral culture of the Samburu people, and discuss pastoralism as an adaptation to semi-arid conditions.

Western style ranching is often cited as a model on which to base the development of traditional pastoral culture. During the first part of the Field Course students will compare and contrast the economic, social and environmental characteristics of large-scale commercial beef ranching north of Nanyuki with sedentary subsistence pastoralism in the so-called Mukogodo Reserve. This will be followed by camping and walking in three distinct pastoral habitats: highland plateaux grass and bushland; riverine woodland; and dry lowland thorn bushland.

These days will provide a direct introduction to the pastoral environment and its resultant life style. Students will use this information for more intensive study at the Highland base camp near Mt. Naibor Keju. The Field Course will culminate in five days during which students will share settlement and herding life with the Samburu as well as explore nearby highland forests with Samburu elders as guides.

The value you derive from the Field Course will be directly related to the amount of continuous effort you make on daily journal entries as well as on lectures and more informal discussions. These will all provide resource material for the final seminars of the Field Course after the homestays.

During the trip the group will be subdivided into smaller discussion groups of 5 or 6 people each. These smaller groups will jointly informally discuss daily themes as they arise and present more focussed conclusions occasionally to the larger group. These smaller groups will also jointly develop a topic that considers some broad aspect of the Samburu pastoral culture during the course, e.g., the early education of children, or the polygamous marriage system in relationship to environmental determinants as well as modern economic and political pressures for cultural change. To discover how different cultural systems work, it helps to focus on one of its major moving parts relative to the whole. Each of these sub-groups will be responsible for bringing their insights and notes to the seminar and making a formal presentation of their findings and observations to the larger group.

At its best, cross-cultural interaction holds a mirror up to ourselves and promotes understanding and tolerance of different human lives. **It can be the best kind of learning.** The seminars on this and on your other cross-cultural experiences in Kenya are the best way to prevent short term cross-cultural contact from being superficial.

At its worst cross-cultural interaction can be like a painful failure to re-invent the wheel. By sharing your experiences and insights, you can multiply your individual awareness immensely because you have the means to distinguish between isolated cases and trends of behaviour, as well as between an erroneous glimpse and a more accurate fuller picture.

Very few students have the opportunity to live amongst three very different peoples at the same time. By making the most of the comparative opportunities offered by your seminar, you will be making the most of these opportunities.

SAMBURU FIELD STUDY COURSE

- A. The survival value of Samburu pastoral ideas. Pre-trip lecture. (Also read "Samburu Ritual Symbolism, an Adaptive Interpretation of Pastoralist Traditions." (M.E. Rainy, 1989)
- B. Specific introduction to the Samburu Field Course. Introduction to the variety of pastoral populations and their environments in East Africa:

Pastoralism is a sensible strategy for dry land living. It is also a cause of dryness and desertification.

- B. Introduction to the ecology, land, and people of south Samburu in the context of other pastoral populations in Kenya. Samburu seasonality and reactions to drought. (Days 1 through 6)

Day 1 Depart Karen Study Center at 7:30 a.m. Our route is through wet agricultural Kikuyu land between the Aberdare Range and Mt. Kenya. Contrast this with the semi-arid grassland that is just north of Kiganjo. North of Nanyuki the predominant land use is large-scale cattle and sheep ranching. This is often cited as a model economic development for Kenya's pastoralists through controlled resource use. The pastoral zone begins with the last fence line separating the Laikipia Ranching from the Mukogodo Reserve. We'll set up a fly camp at Sait Aitashe where we can consider and discuss the implications of these contrasts and begin to understand human adaptation to the arid zone.

Days 2 After an early start we will cross the Lchoki highland plateau and then descend into the Uaso Nyiro River basin near Longopito. At a massive outcrop called Tale we will meet some of the pastoral men who will act as teachers and guides through their country for the next two weeks. From Tale's rocky top, we'll glimpse the magnitude of pastoral space and the task of developing it. In the late afternoon we will arrive at our first Base Camp on the Uaso Nyiro River at Ngutuk Lmuget. After dinner we will participate in an exchange of pastoral news led by our elders.

Days 3 Early morning walk along the Uaso Nyiro River. Be back for breakfast at 10:00. At 11:00 a lecture on pastoral history will give a functional interpretation of the pastoral oral tradition. Following this we will meet with a group of local elders and hear their views. From here to the Ethiopian border at Mandera 585 km (360 miles) northeast there are no more perennial rivers. Be careful of crocodiles!, but spend the rest of the afternoon writing and enjoy the river, followed by evening discussion.

Day 4 After an early breakfast we will divide into two groups and walk inland to visit nearby Samburu settlements. This is intended as a **full day** away from the river to be amongst Samburu people and their herds. Emphasis will be on observing and describing lowland settlement organization, structure, land use and herding strategies, including the effects of the preceding seasons.

Day 5 After breakfast, we will visit a German-sponsored land reclamation project site, also designed to provide "food-for-work" as a drought survival mechanism, then drive to our next camp at Naibor Keju Hill in the western highlands of Samburu land. Emphasis will be on the ecological contrast between Lowland and Highland Samburu. Evening discussion by seminar sub-groups on their interpretation of Lowland pastoral life starts at 17:00. These should compare dynamic and sedentarized pastoralists. Please announce your group's final seminar topics.

Day 6 Early morning climb of Naibor Keju Hill. Emphasis will be on relating Highland Samburu settlement organization and movement strategies to

ecological patterns. Talk on past and present attempts to change traditional grazing practices on the Leroki Plateau (Colonial grazing schemes and Group Ranching). Rest of the morning free for journal writing. After lunch there will be a specific introduction to Samburu homestays.

Day 7 In the late morning we will meet informally with a small group of Elders from *Sitat* subclan -- please be prepared with useful and answerable questions. After an early lunch you will leave for your homestays. In most cases you will walk there with your hosts from Naibor Keju.

Day 8 and 9 Two full days in Samburu settlements should give you adequate time to participate in herding and many other aspects of everyday Samburu life. Draw a sketch map of your settlement area showing the relationship of houses. Try to understand how specifically these people interact as pastoralists. What are their main problems? What are their main adaptations and solutions? Attempt to grasp the whole of Samburu life from the more focused perspectives you will present in the final seminar.

Day 10 After returning to base camp from the settlements, students can shower and have a substantial brunch. In the late afternoon there will be an informal group discussion of the Samburu homestays. Please begin seminar presentations.

Days 11 We will visit Maralal town, which is the administrative headquarters for Samburu District as well as its largest trading center. The focus is on working out the interrelationship between pastoral people, trade and urbanization. Maralal is a town of great multiple ethnic character. Kikuyu, Meru, Turkana, Somali, Boran and Samburu predominate. After sketching its geographical layout, we will concentrate on sorting out its functional and ethnic zonation. What role(s) do Samburu play in Maralal? Based on what you have seen today, how do you expect Maralal to change in the next ten years?

Day 12 and 13 08:30 Seminar I. About 10:00 we will leave for a two-day stay in the Karissia Forest. Emphasis here is on the forest as a pastoral resource and on joining Samburu friends in the fellowship of a traditional meat feast. You will also have time to reflect on the meaning of your Samburu experience in a peaceful natural setting.

On day 13, Seminar II will be at 08:00. On this second day in the forest we intend to walk to Soit L/Melani which offers a superb overview of the Samburu low country. It will be a last chance to talk to and to question our Samburu guides (Seminar III: 12:00 - 13:00).

For the Samburu the black forest lorok is a shelter from drought and sickness, a living blessing for the health and future welfare of *lokop* (the people of the land) and *lopok* (those that survive). It will be difficult to see how such a poetic metaphorical relationship can be reconciled with the popular reputation pastoral people have as desert-makers.

Day 14 We will return to Base Camp at Naibor Keju by 10:00 and leave for the upper Uaso Nyiro and a final fly camp on Ngabolo Ridge on the Lchoki Plateau.

Day 15 After striking camp and completing Seminar IV, we will return to Nairobi via Nanyuki and Thika, hoping to arrive in Nairobi by 18:00.

NKAI INJO IO NKISHONI! NKAI INJO IO SOBATI! GOD GIVE US LIFE! GOD GIVE US GOODNESS!

CONCLUSION

You were taken back until something unknown
moved inside your soul; you were plagued by the
feeling that stirred uneasily in your flesh and bones.
Had you, on the long road to the You of today,
ever danced like that?

Negley Farson

Roslyn Interim. 28 Jan - 1 Feb.

- assoc. mission. C of God.
- Baptists in Mandal - church planting.
- Mennonites.
- Maasai.
- AIM
- ACROSS