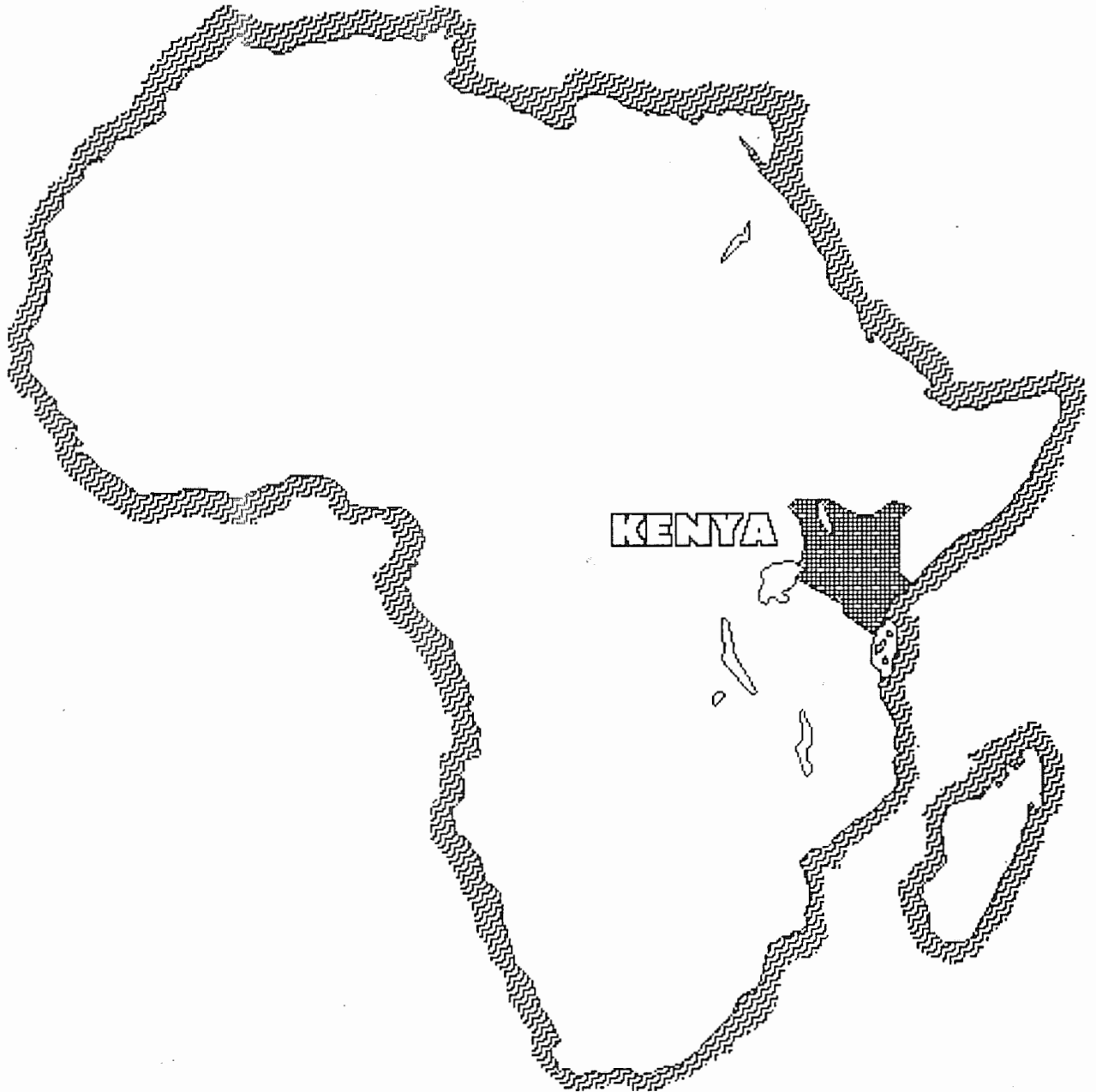


Paul W. ROBINSON

**ST. LAWRENCE  
UNIVERSITY**

**KENYA SEMESTER PROGRAM**



**FALL 1992 SEMESTER**

# 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]

Always insert in  
director's copies, trying  
for emergency #s.  
+ tel #s for students.  
also need a Kiswahili  
102 syllabus.

T.O.C. missing  
also IDS 387 Requirements  
currency req.  
IDS Reg.

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## **INTRODUCTION TO THE KENYA SEMSTER PROGRAM**

In his recently 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.<sup>1</sup>

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

---

<sup>1</sup>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.



# LAWRENCE UNIVERSITY

## KENYA NATIONAL

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	
August 17	18 <b>ARRIVAL</b>	19	20	21 Travel to Kisii for Rural HS	22 RURAL HOMESTAYS	23	
24	25	26	27	28	29 HS end Travel to Kericho	30 Return to Nairobi	
31 CLASSES WEEK 1	Sept 1	2	3	4	5	6 FREE WEEKEND	SEPTEMBER
7 CLASSES WEEK 2	8 URBAN HOMESTAYS BEGIN (8 September - 17 October)	9 ← NAHTAL OFF (DOMMAS) →	10	11	12	13 FREE WEEKEND	
14 CLASSES WEEK 3	15	16	17	18	19	20 FIELD COURSE IN TZA	
21	22	23	24	25	26	27 FIELD COURSE IN TANZANIA	
28	29	30	1	2 Rtn to NAIROBI	3 SLU AFR STUDIES CONF	4 FREE WEEKEND	OCTOBER
5 CLASSES WEEK 4	6	7	8	9	10 MOI DAY HOMESTAY WEEKEND	11	
12 CLASSES WEEK 5	13	14	15	16	17 Urban Homestays End BBQ	18 FREE DAY	
19 CLASSES WEEK 6	20 KENYATTA DAY	21	22	23 CLASSES END	24 STUDY DAY	25 STUDY DAY	
26 EXAMS	27	28 FREE DAY	29 FIELD COURSE ORIENT	30	31 SAMBURU FIELD COURSE	1	NOVEMBER
2	3	4	5	6	7	8 FIELD COURSE IN SAMBURU	
9	10	11	12	13 RETURN TO NAIROBI	14	15 FREE WEEKEND	
16 INTERNSHIPS/ FIELD COURSE (NOVEMBER 19-DECEMBER 14)	17	18	19	20	21	22 FREE WEEKEND	
23 INTERNSHIPS/FIELD COURSE	24	25	26 <i>Thanksgiving</i>	27	28	29 FREE WEEKEND	DECEMBER
30 INTERNSHIPS/FIELD COURSE	1	2	3	4	5	6 FREE WEEKEND	
7 IDS/FC Con't	8	9	10	11 IDS/FC END	12 UHURU	13 PROGRAM ENDS	

**ORIENTATION SCHEDULE**  
**August 18-21, 1992**

**Tuesday, August 18**

5:30 a.m. Arrival at Jomo Kenyatta Airport  
8:00 a.m. Arrive at the S.L.U. Study Center. Breakfast, unpack and settle in.  
9:00 a.m. Introduce the staff. Formalities, Pasport registration.  
12:30 p.m. Lunch  
  
- Afternoon to rest -  
  
6:30 p.m. Dinner  
7:30 p.m. Introduction to the Kenya Semester Program

**Wednesday, August 19**

7:00 -9:00 a.m. Breakfast  
10:30 a.m. Introduction to the syllabus  
12:30 p.m. Lunch  
3:00 p.m. Kiswahili Orientation. Mrs. Winnie Kivutha and Mr. Peter Ndeleva  
6:30 p.m. Dinner  
7:30 p.m. "Introduction to Kenya Politics" Dr. Kivutha Kibwana  
Department of Law, University of Nairobi

**Thursday, August 20**

7 - 9:00 a.m. Breakfast  
10:00 a.m. "Orientation to the Rural Homestays, seminars and journal keeping. Dr. Robinson & Dr. Brown. Directors  
12:30 p.m. Lunch  
2:00 p.m. Personal health & health care in Kenya, Dr. C. S. Sheth, Program Physician  
4:00 p.m. Rural Homestay Orientation continued.  
6:30 p.m. Dinner

\*\*\*\* PACK FOR DEPARTURE TO KISII DISTRICT \*\*\*\*

**Friday, August 21**

6:00 a.m. Breakfast  
6:30 a.m. Departure for Kisii District 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.

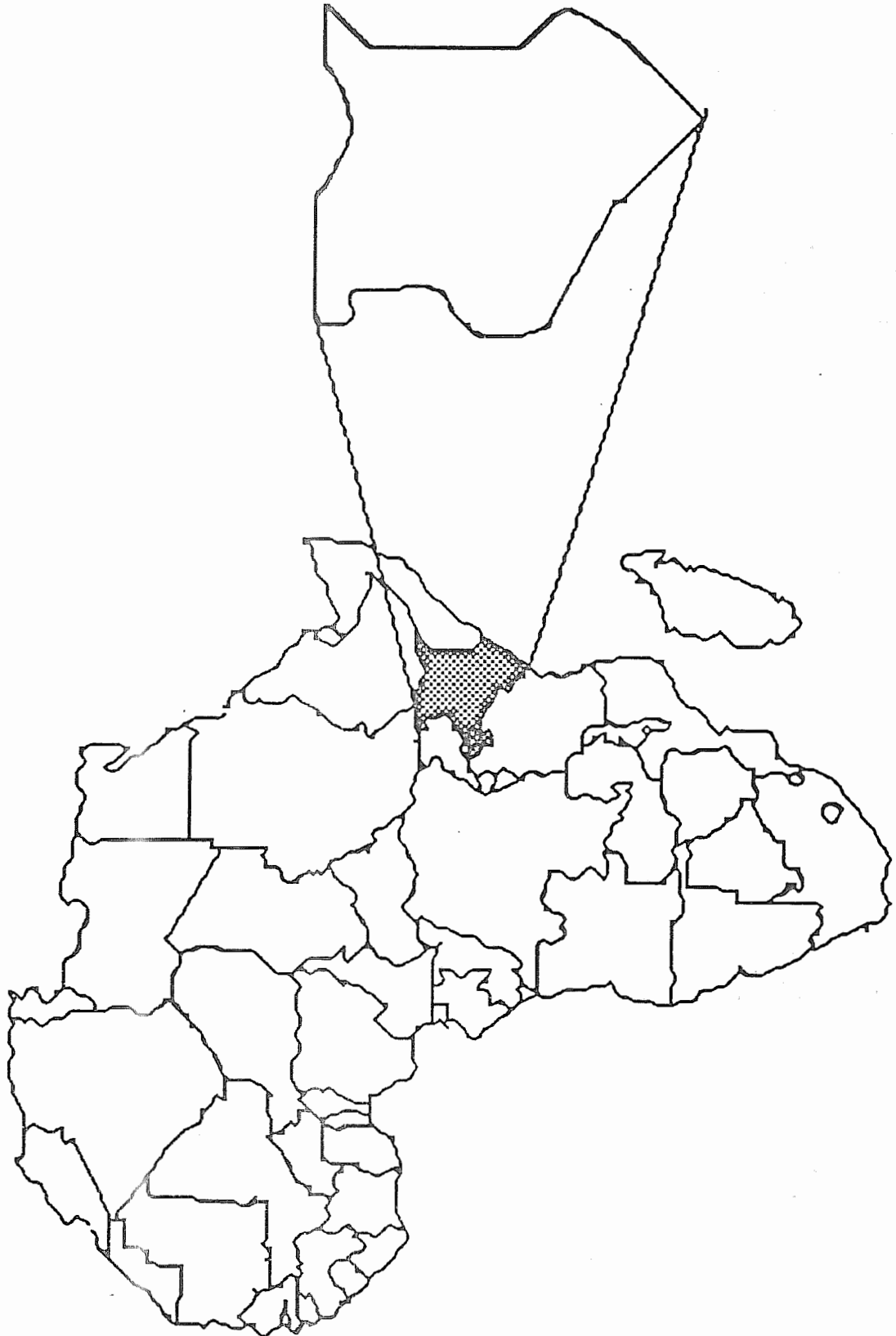
### **7. LIBRARY**

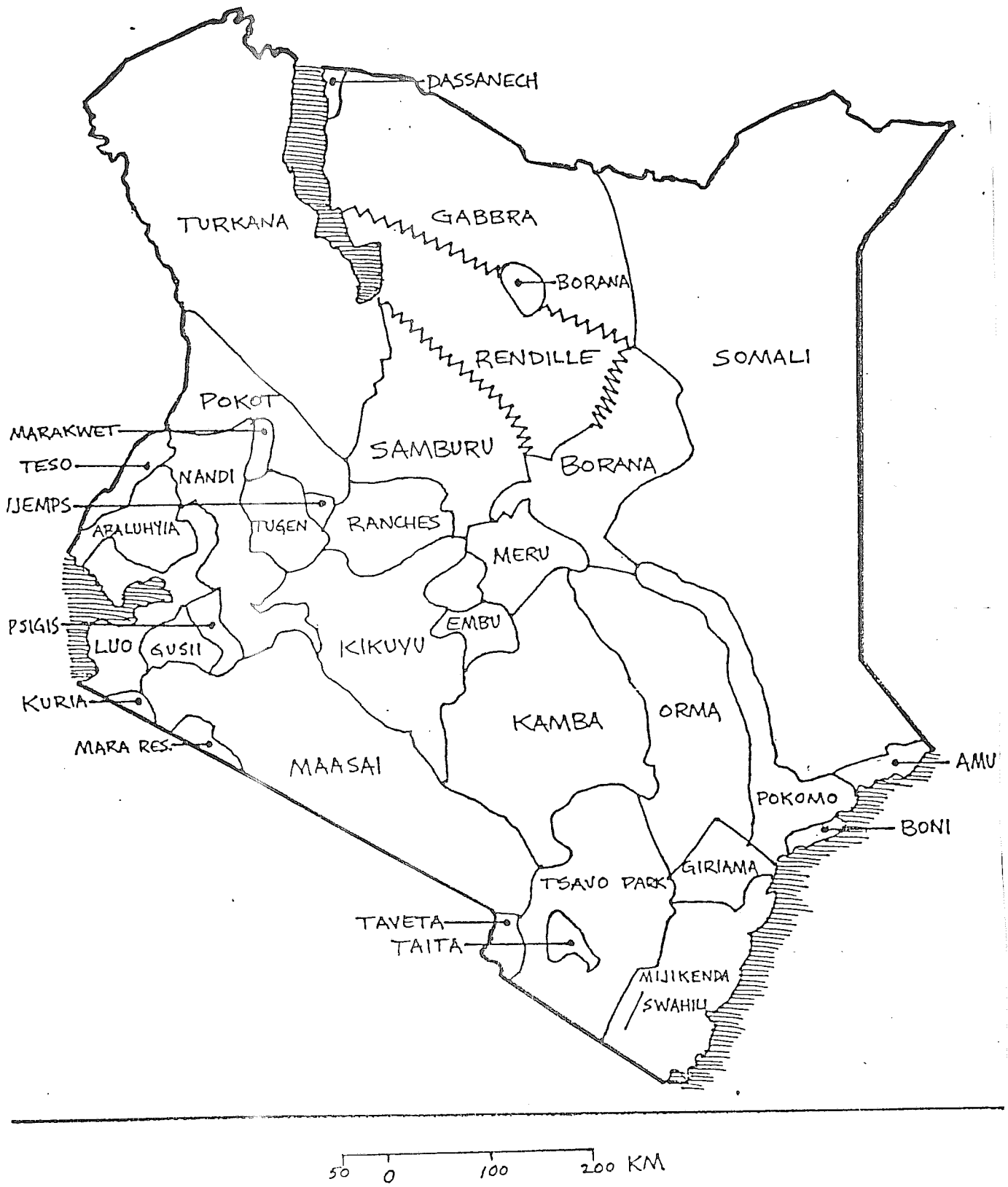
You are free to use the library at any time. The system for checking out books is based entirely on an honor system. After selecting a book(s) please sign it out in the log book near the door. Upon returning the book sign it back in. If the library is locked see Joyce for the key.

## MAPS

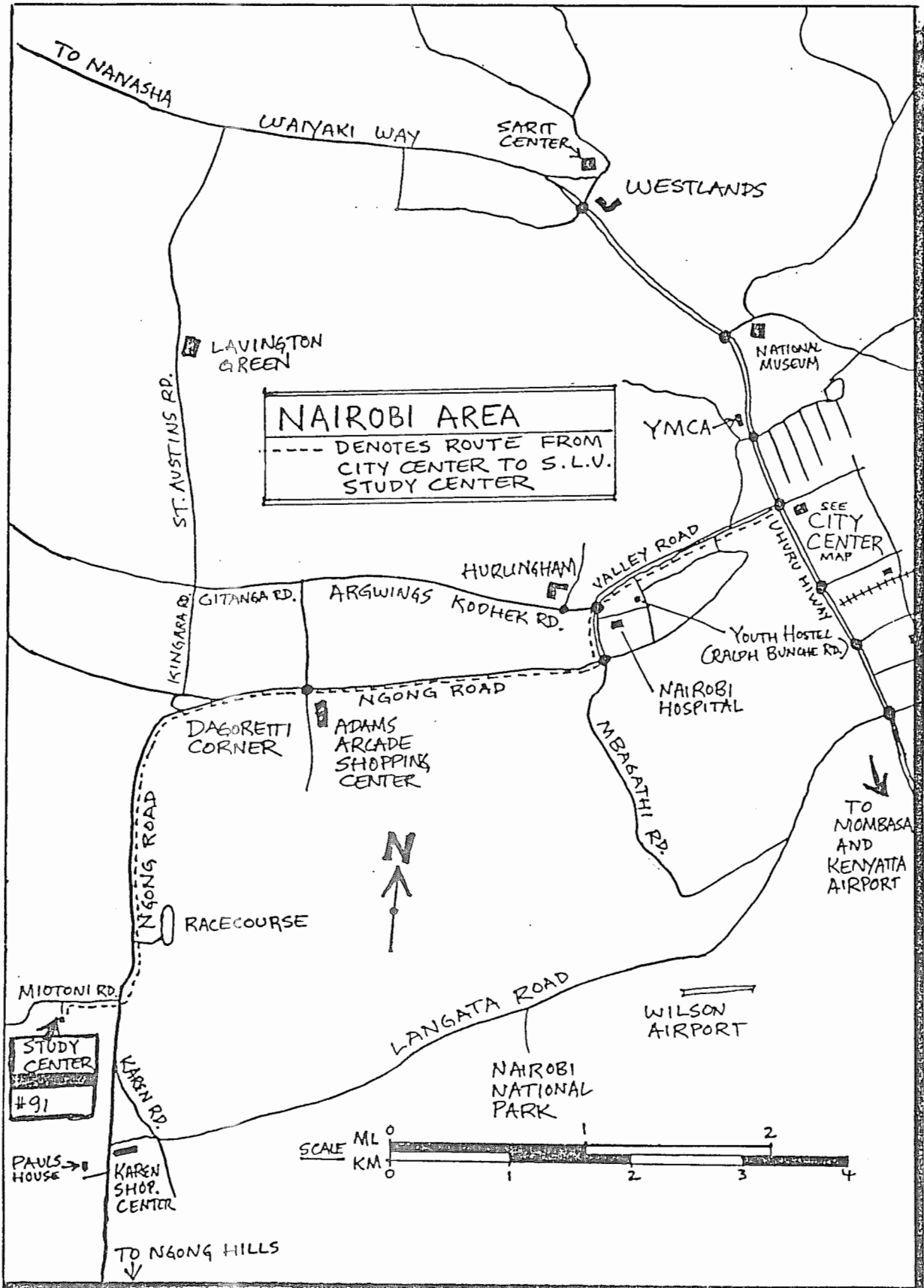
On the following pages, you will find a number of maps which may be of use to you during your stay in Kenya.

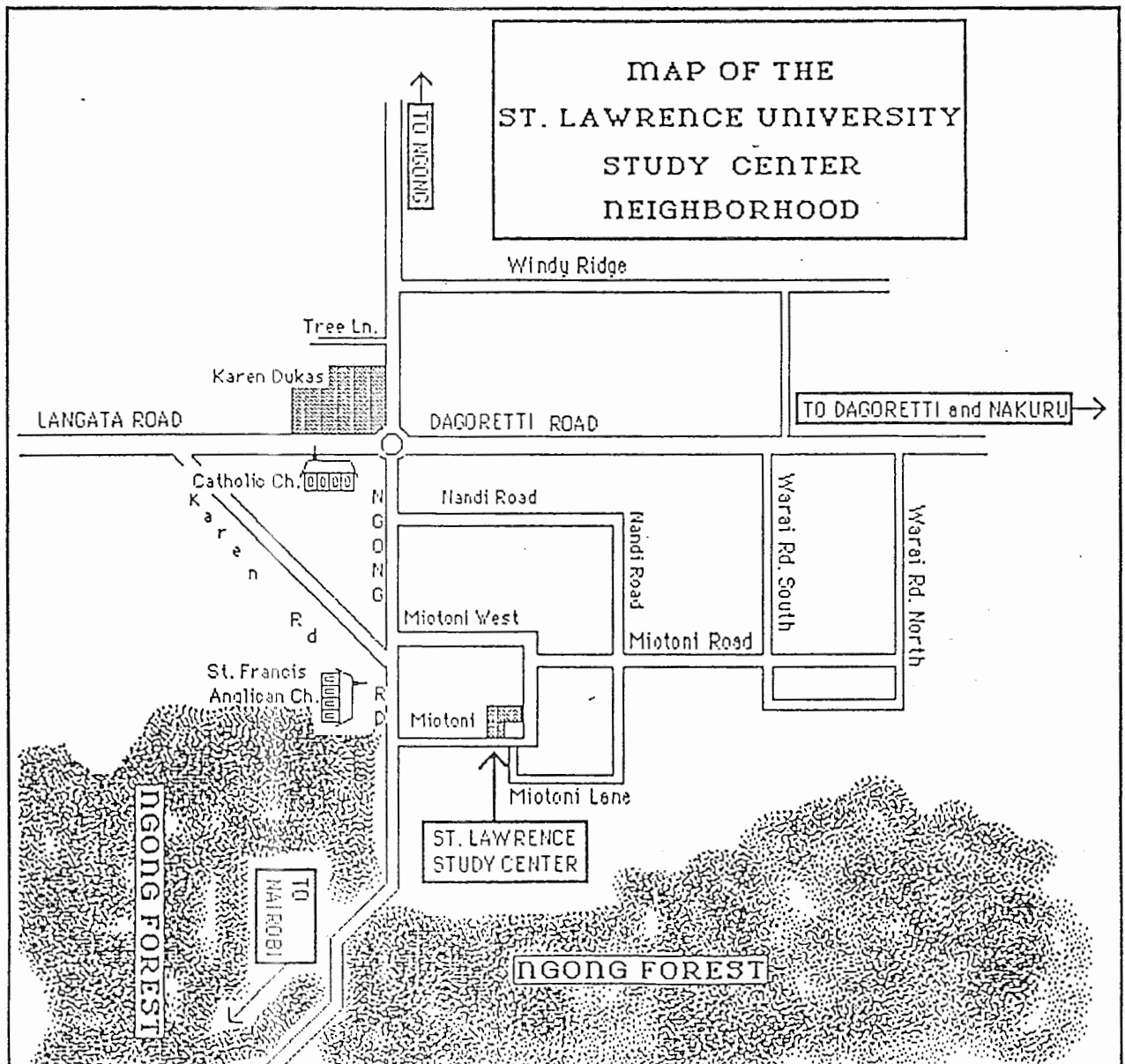
- MAP 1** Map 1 is a map of the continent of Africa, with the political divisions outlined. You may want to fill the country names in during the semester as you learn about the continent.
- MAP 2** Map 2 is a map of the language regions of Kenya. These correspond to the major ethnic groups of the country. 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.



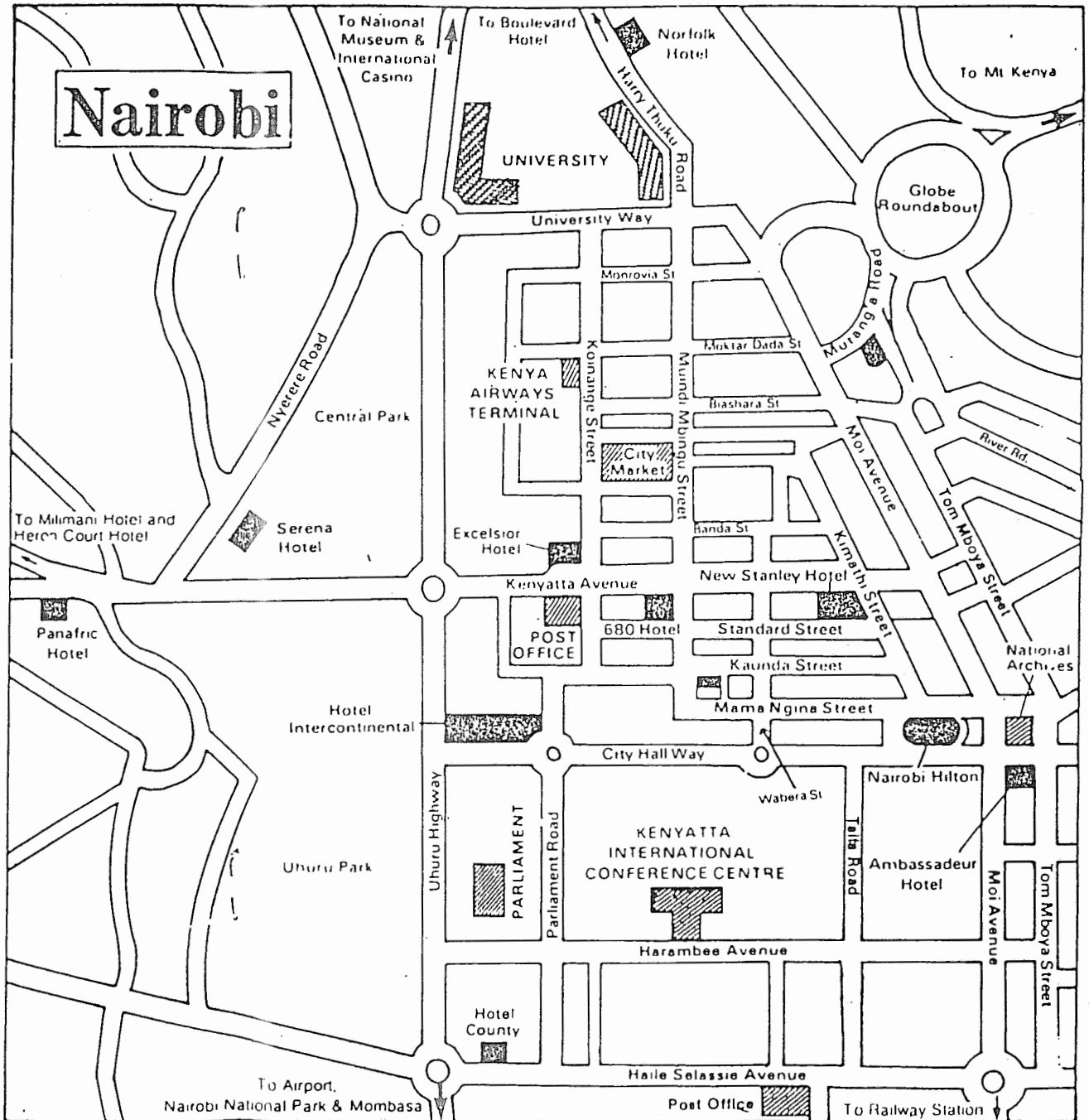


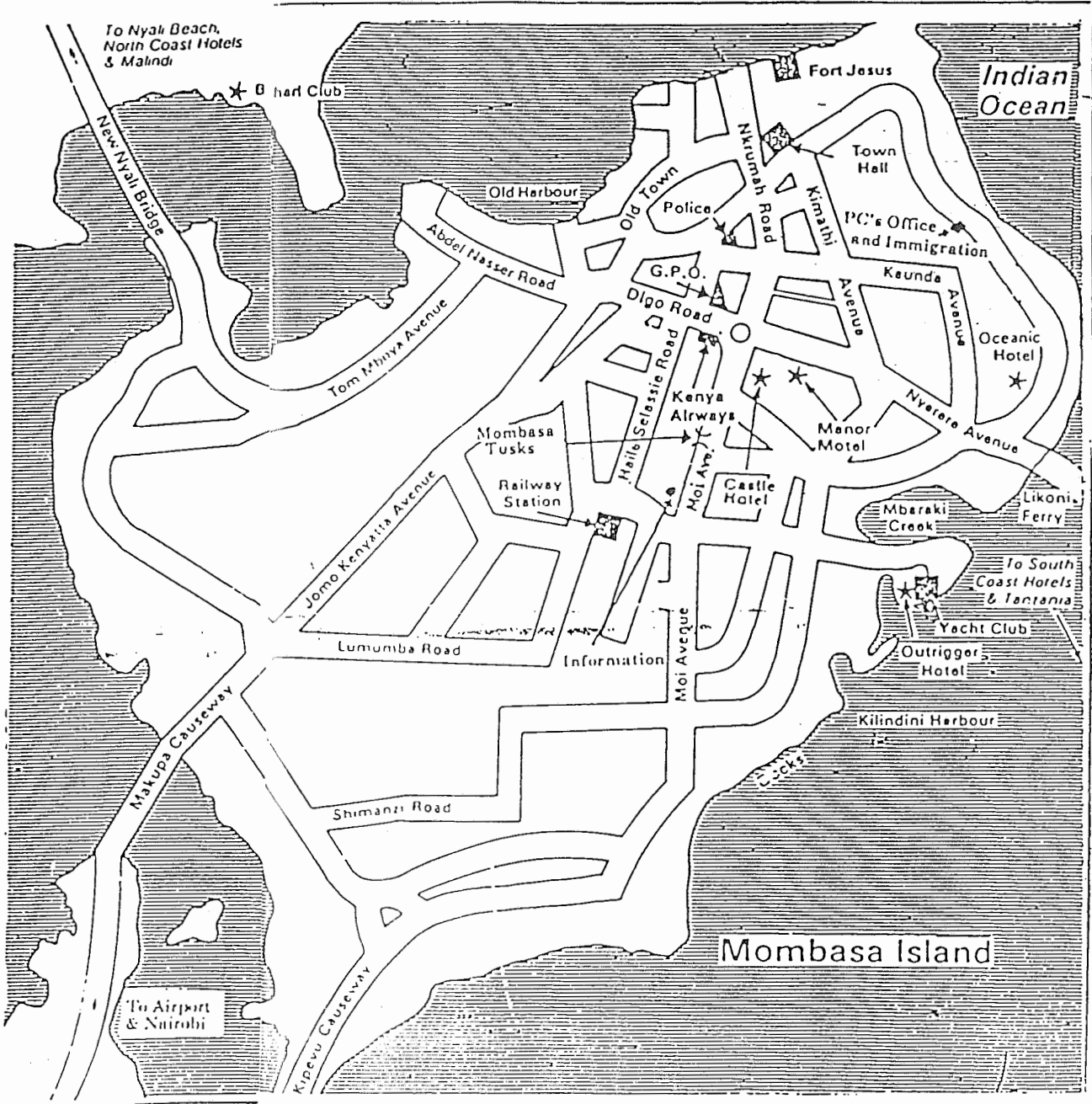
LANGUAGE REGIONS OF KENYA

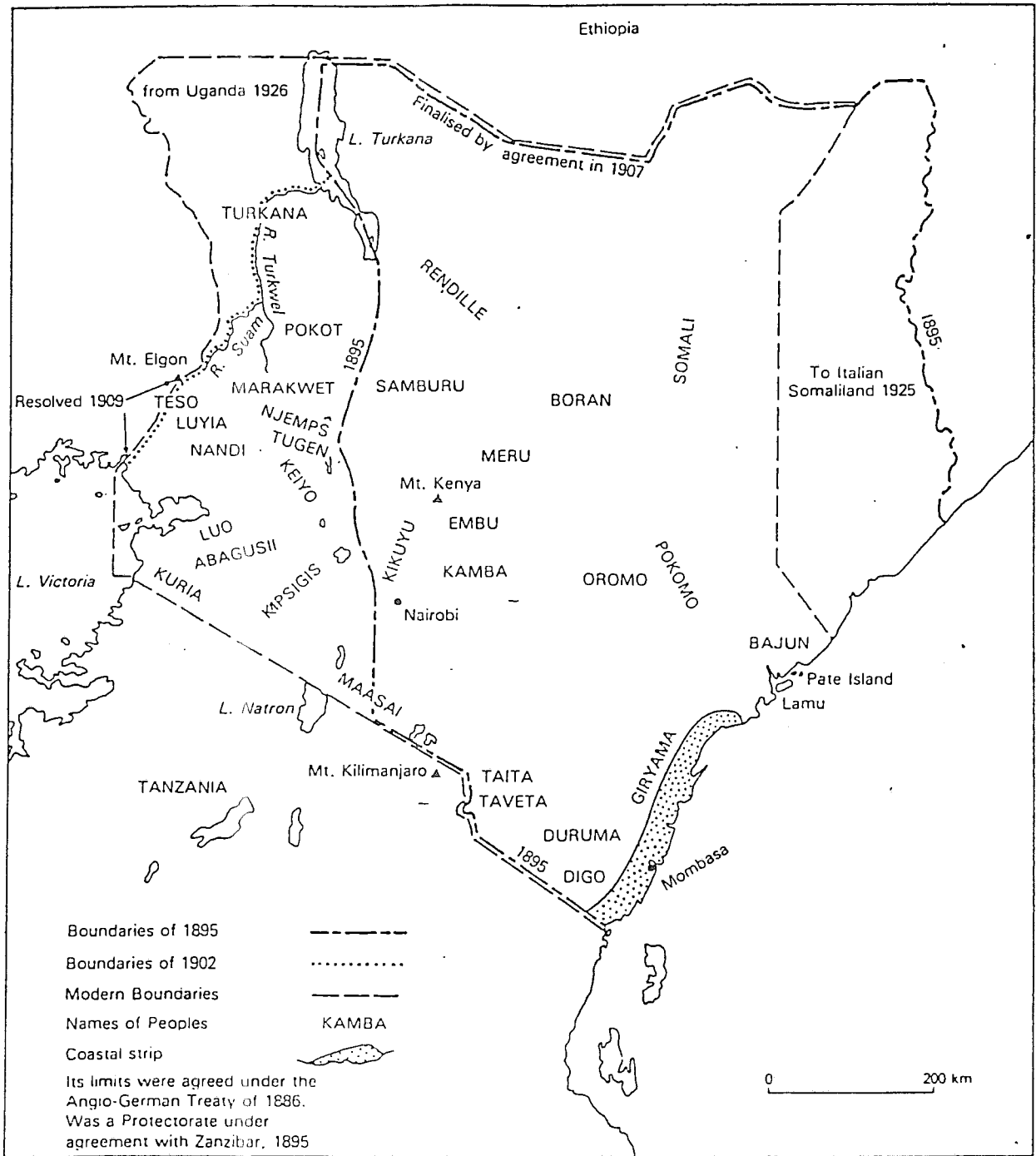












Kenyan peoples and boundaries

## FALL 1992 CALENDAR

- 18 AUGUST** Students arrive in Nairobi on British Airways flight No. BA 054, arriving 08:00 hrs.
- 19 - 20 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.
- 21 AUGUST** Travel to South Nyanza Province, Kisii District for the Rural Homestay Program.
- 22 - 28 AUGUST** *Rural Homestay Program*, Nyaribari Location, Kisii District, South Nyanza Province.
- 29 AUGUST** Depart Rural Homestays.
- 29 AUGUST** One night in Kericho, at the Tea Hotel. 29th August reserved for the Rural Homestay seminars.
- 30 AUGUST** Travel back to Nairobi
- 31 AUG - 6 SEPTEMBER** *Classes -- Week 1.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 5 - 6 SEPTEMBER** Free weekend.
- 7 - 11 SEPTEMBER** *Classes: Week 2.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 12-13 SEPTEMBER** Free weekend.
- 8 SEPTEMBER - 18 SEPTEMBER** *Urban Homestays.* Students will be resident with Kenyan Nairobi families for a period of 2 weeks, in September. The homestays will begin with an introductory tea to be held at the Karen Study Centre.
- 19 SEPT. - 1 OCT.** *FIELD COURSE IN TANZANIA.* Educational Field Course to northern Tanzania. The field trip is designed to give students an introduction to physical and human geography, geology and development in the northern Tanzanian Rift Valley, and will explore issues of conservation,

- behavioral ecology and development in the area. The course is designed to provide students with a comparative framework to the approaches developed by Kenya.
- 5 - 17 OCTOBER**      *Urban Homestays.* Students will continue to reside with their Urban Homestay families for the second period of 2 weeks, in October.
- 5 - 10 OCTOBER**      *Classes: Week 4* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 10 - 11 OCTOBER**      *Homestay Weekend.* Students will spend the weekend with their Urban Homestay families. Events may include a visit to the family's rural home.
- 12 - 18 OCTOBER**      *Classes: Week 5* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 17 OCTOBER**      Urban Homestays ends and Bar-B-Que for the students and their families.
- 20 OCTOBER**      KENYATTA day.
- 19 - 23 OCTOBER**      *Classes: Week 6.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 24 - 25 OCTOBER**      Students will study for final examinations and prepare final papers.
- 26 - 27 OCTOBER**      Final Examinations.
- 28 OCTOBER**      Free day.
- 29 OCTOBER**      Day reserved for preparation for the Samburu Field Course. There will be introductory lectures by Michael Rainy, the Field Course instructor.
- 30 - 12 NOVEMBER**      *Samburu Field Study Course.* 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.
- 13 NOVEMBER**      Return to Nairobi.
- 14 - 15 NOVEMBER**      Students will use these three days to prepare for and in some cases travel to their internship sites.

- 16 NOVEMBER -  
11 DECEMBER**      *Internships and the History Field Course.* The History field course will be taught by Kenya Semester Program Associate Director, Dr. Howard Brown, and will center around a study of the history and cultures of the Kenya coast. Students participating in the field course do so in lieu of the Internships.
- 16 - 22 NOVEMBER**      Internships and Field Study: Week 1.
- 23 NOVEMBER -  
29 DECEMBER**      Internships and Field Study: Week 2.
- 30 NOV - 6 DECEMBER**      Internships and Field Study: Week 3.
- 7 - 11 DECEMBER**      Internships and Field Study: Week 4.
- 11 DECEMBER**      Conclusion to Internships and Field Study.
- 13 - DECEMBER**      *Evaluations.* Program evaluation days. Students return to St. Lawrence University Study Centre, Karen. Preparation of final internship/independent study reports and semester evaluations.
- 13 DECEMBER**      Internship papers due.
- 13 DECEMBER**      **SEMESTER ENDS.**

**ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM**  
**FALL 1992 PARTICIPANTS**

**St. Lawrence University students:**

Alfonsina Camacho  
Wendy Frantz  
Connie Scharff  
Johnny Sherwood  
Mara Guccione  
Ronald Judson  
Kieran Kileen  
Alison Macrae

Carolyn Edy  
Nathaniel Patridge  
Benjamin Schwartz  
Thomas Swenson  
Inger Wardour  
Bethany Karmozyn  
Michael Lohead  
Laura Marzac  
Robyn Munn

**Non St. Lawrence University Students**

Calvin Baker  
Lisa Bayless  
Erin Chace  
Julia Chamovitz  
Erika Clark  
Jennifer Ewing  
Susan Gibbs  
Romelia Lerach  
Matthew Meyer  
Elizabeth O'Neill  
Margaret Smith

Amherst College  
Tufts University  
Washington University  
Washington University  
Amherst College  
Indiana University  
Swarthmore College  
Bowdoin College  
Brown University  
Cornell University  
Duke University

**ST. LAWRENCE UNIVERSITY Kenya Semester Program**  
**FALL 1992 Student List**

<b><u>NAME</u></b>	<b><u>CAMPUS ADDRESS</u></b>	<b><u>MAILING ADDRESS</u></b>
1. <b>Baker, Calvin</b> 325-78-2610 '94	Amherst College PO Box 461 Amherst, MA 01002 (315) 379-6815	Gloria Spencer 4235 Hirsch St. Chicago, IL 60651 (312) 342-3530
2. <b>Bayless, Lisa</b> 523-92-2729 '94	Tufts University 503 Hill Hall Medford MA 02155 (617) 629-8384	Lynda M. Fox 11801 E. Yale Ct. Aurora, CO 80014 (303) 745-3685
3. <b>Camacho, Alfonsina</b> 079-62-7344 '93	St. Lawrence University Box 1914 SLU Canton, NY 13617  (315) 379-7137	Lurdes Baerga 509 E. 182 nd St. Apt. 5 Bronx, NY 10457 (212) 733-1425
4. <b>Chace, Erin</b> 038-38-3921 '93	Washington University 520 Kingsland No.3N St. Louis, MO 63130 (314) 727-0113	Nathan Chace 18 George St. Providence, RI 02906 (401) 331-0731
5. <b>Chamovitz, Julia</b> 201-52-2689  93	Washington University Bldg.4 Unit 201 St. Louis, MO 63130 (314) 935-2207	Robert Chamovitz 6510 Bartlett St Pittsburgh, PA. 15217 (412) 422-8223
6. <b>Clark, Erika</b> 218-82-6202 '93	Amherst College Box 63 Amherst, MA 01002 (413) 542-4265	Gwendolyn Clark 5836 Alderleaf Pl. Columbia, MD 21045 (301) 596-3512
7. <b>Edy, Carolyn</b> 001-70-0964 '93	St. Lawrence University Box 1982 Canton, New York	Donald G. Edy R.R. 1 Box 269 Contoocook, NH 03229 (603) 746-5701
8. <b>Ewing, Jennifer</b> 303-82-0872 '93	Indiana University 430 E. Second St. Bloomington, IN 47401 (812) 335-1801	John Ewing 2200 Covenanter Dr. Bloomington, IN 47401 (812) 336-8341
9. <b>Frantz, Wendy</b> 067-64-3268 '93	St. Lawrence University Box 6375 Canton, NY 13617 (315) 379-6927	Judith Fabiniak 180 Huntley. Buffalo, NY 14215 (716) 832-8278



- |  |   |  |
|--|---|--|
| 10. <b>Gibbs, Susan</b><br>238-31-9866<br>'94                  | Swarthmore College<br>500 College Ave<br>Swarthmore, PA 19081<br>(215) 328-8444 | Dr. James S. Gibbs<br>349 Pine Valley Rd<br>Winston-Salem NC 27103<br>(919) 723-2311 |
| 11. <b>Guccione, Mara</b><br>052-66-2647                       | St. Lawrence University<br>Box 1465<br>Canton, New York 13617                   | Margaret Guccione<br>12 Jay Street<br>Canton, New York 13617<br>(315) 386-4385       |
| 12. <b>Judson, Ronald</b><br>099-70-6662<br>'93                | St. Lawrence University<br>Box 1504<br>Canton, New York 13617                   | Karen A. Curry<br>103 Borse Dr.<br>Syracuse, NY 13210<br>(315) 478-3953              |
| 13. <b>Karmozyn, Bethany</b><br>039-52-9595<br>'94             | St. Lawrence University<br>Box 1510<br>Canton, New York 13617                   | Robert Karmozyn<br>P.O. Box 76<br>Glendale, RI 02826<br>(401) 568-4639               |
| 14. <b>Killeen, Kieran</b><br>069-68-8914<br>'94               | St. Lawrence University<br>Box 1518<br>Canton, New York 13617                   | Sean Killeen<br>111 Orchard Place<br>Ithaca, NY 14850<br>(607) 273-6615              |
| 15. <b>Leach, Romelia</b><br>052-64-8795<br>'94                | Bowdoin College<br>MU Box 366<br>Brunswick, ME 04011<br>(207) 725-3802          | Perline Leach<br>975 Walton Avenue<br>Apt.5, AN Bronx N.Y.10452<br>(212) 538-4769    |
| 16. <b>Lochead, Michael</b><br>461-77-7650<br>'93              | St. Lawrence University<br>Box 2134<br>Canton, New York 13617                   | Ronald Lochead<br>5604F Lakeview Dr.<br>Kirkland, WA 98033<br>(206) 827-1570         |
| 17. <b>Macrae, Alison</b><br>108-62-0012<br>'94                | St. Lawrence University<br>Box 1574<br>Canton, New York 13617                   | Ann Macrae<br>18 North Street<br>Bedford Hills, N.Y.10507<br>(914) 666-3083          |
| <i>Marzec</i><br>18. <b>Marzoe-Laura</b><br>121-54-4063<br>'94 | St. Lawrence University<br>Box 1596<br>Canton, New York 13617                   | Lorraine Marzec<br>R.D. No.3, Box 272<br>Roscoe, NY. 12776<br>(607) 363-7193         |
| 19. <b>Meyer Matthew</b><br>222-44-1968<br>'94                 | Brown University<br>P.O. Box 5909<br>Providence, RI<br>02912<br>(401) 863-5492  | Ellen Meyer<br>2201 Gilpin Avenue<br>Wilmington, DE<br>19806<br>(302) 652-6663       |
| 20. <b>Munn, Robyn</b><br>054-56-4263<br>'94                   | St. Lawrence University<br>Box 1659<br>Canton, New York 13617                   | Stephen Munn<br>8522 Chippendale C<br>Manlius, New York<br>(315) 682-8447            |
| 21. <b>O'Neill, Elizabeth</b><br>137-80-1361<br>'93            | Cornell University<br>118 College Ave.<br>Ithaca New York<br>(607) 256-1613     | Theodore O'Neill<br>218 Edgewood Dr.<br>New Holland, PA<br>(717) 354-2928            |

- |   |   |  |
|---|---|--|
| 22. <b>Patridge, Nathaniel</b><br>003-08-9772<br>'93<br>Anthropology/French | St. Lawrence University<br>Box 2247<br>Canton, NY 13617<br>(315) 379-6789 | Patridge David<br>Box 68, Buffalo<br>Rumney, NH 03266<br>(603) 786-9770                        |
| 23. <b>Scharff, Connie</b><br>565-35-6035<br>'94                            | St. Lawrence University<br>Box 1760<br>Canton, New York                   | Pearl Harris<br>16 Hillside Rd.<br>Canton, New York 13617<br>(315) 386-2453                    |
| 24. <b>Schwartz Benjamin</b><br>108-56-5942<br>'93                          | St. Lawrence University<br>Box 1760<br>Canton, NY 13617                   | Robert Schwartz<br>16 Hillside Rd<br>Canton, New York<br>(315) 386-2453                        |
| 25. <b>Sherwood, Johnny</b><br>098-56-1319<br>'94                           | St. Lawrence University<br>Box 1767<br>Canton, NY 13617                   | Starlit Sherwood<br>2925 W. 27th Street<br>Apt. 8-28 C<br>Brooklyn, New York<br>(718) 449-6637 |
| 26. <b>Smith, Margaret</b><br>286-62-1536<br>95                             | Duke University<br>2011 Yearby L<br>Durham, N.C.<br>(919) 684-1198        | L. L. Smith<br>1401 Westridge Rd.<br>Greensboro, N.C. 27410<br>(919) 288-0991                  |
| 27. <b>Swenson, Thomas</b><br>139-56-4489<br>'93                            | St. Lawrence University<br>Box 2368<br>Canton, New York                   | Mr. James Swenson<br>114 Franklin Ave<br>Oakland, N.J. 07436<br>(201) 337-7148                 |
| 28. <b>Wardour, Inger</b><br>066-72-1365<br>'93                             | St. Lawrence University<br>Box 2399<br>Canton, New York 13617             | Mr. & Mrs. Wardour<br>240 Bramblewood Ln.<br>East Amherst, N.y.<br>(716) 688-9662              |

**TOTAL: 28**

**MEN: 9 WOMEN: 19**

**St. Lawrence University 17**

**Non-SLU 11**

<b>Amherst College</b>	<b>2</b>	<b>Bowdoin College</b>	<b>1</b>
<b>Duke University</b>	<b>1</b>	<b>Swathmore College</b>	<b>1</b>
<b>Washington University</b>	<b>2</b>	<b>Cornell University</b>	<b>1</b>
<b>Tufts University</b>	<b>1</b>	<b>Indiana University</b>	<b>1</b>
<b>Brown University</b>	<b>1</b>		

**TOTAL non-SLU 11**

**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):

Habari gani? (What is the news?) Njema.

Habari ya asubuhi? (Good morning.) Nzuri.

Habari ya kushinda? (Good evening.) Salama.

Habari yako? (How are you?)

zenu? (How are you? pl.)

za watoto? (How are the children?)

za nyumbani? (How is the home?)

za mgonjwa? (How is the sick one?)

names of people or relations. (e.g., John, Jane, bibi, baba,  
mwalimu, mama, babu, 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,

Iutakunywa (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 hii. - 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	mianzo	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  | 6. moto unawaka   |
| 2. mmea   | 7. msitu umekatwa |
| 3. mwezi  | 8. mkono unauma   |
| 4. mlango | 9. mdomo ulifura  |
| 5. mwiba  | 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	vitu	things
chumba	room	vyumba	rooms
kipofu	a blind person	vipofu	blind persons
kibarua	a laborer	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 wnatafuta.  
(The blind persons are searching.)

Chura anaogelea.  
(The frog is swimming.)

Vyura wanaogelea.  
(The frogs are swimming.)

**EXERCISE:**

Change the following into plural:

- |           |                        |
|-----------|------------------------|
| 1. kitabu | 6. kijiko kimepotea    |
| 2. kiatu  | 7. kijiji kimetekwa    |
| 3. kisu   | 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 limeondoka.  
(The vehicle has left.)

Magari yameondoka.  
(The vehicles have left.)

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

**Examples:**

Dereva ameenda.  
(The driver has left.)

Madereva wameenda.  
(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 <u>i</u> mepasuka. (The cloth is torn.)	Nguo <u>zi</u> mepasuka. (The cloths/clothes are torn.)
Meza <u>i</u> mevunjika. (The table is broken.)	Meza <u>zi</u> mevunjika. (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 <u>a</u> meshikwa na polisi. (The pickpocket has been caught by the police.)	Pikipoketi <u>w</u> ameshikwa 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 ilipotea
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
2. ufa
3. ukuta
4. uzee
5. uchafu

6. utambi umeteketea
7. ugonjwa umezidi
8. ufuta umepandwa
9. wembe ulinyoa
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 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**

Calvin Baker  
Connie Scharff  
Alfonsina Camacho  
Julia Chamovitz  
Ronald Judson  
~~Margaret Boule~~  
Romelia Lerach  
Wendy Frantz

**GROUP 2**

Erin Chace  
Erika Clark  
Jennifer Ewing  
Michael Lohead  
Mara Guccione  
Kileen Kieran  
~~Katherine Strife~~  
~~Lisa Ferri~~  
Tom Swenson

**GROUP 3**

Susan Gibbs  
Alison Macrae  
Matthew Meyer  
Robyn Munn  
Nathaniel Patridge  
Inger Wardour  
Margaret Smith  
~~Tom Swenson~~

**GROUP 4**

Johnny Sherwood  
~~Monique Rodgers~~  
Lisa Bayless  
Elizabeth O'Neil  
Laura Marzac  
Benjamin Schwartz  
Bethany Karmozyn  
Cavlyn Eady.

## **RURAL HOMESTAYS: FALL 1992 SEMESTER**

**20 -30 AUGUST, 1992**

### **SCHEDULE**

#### **THURSDAY, 20th August**

Introduction to the Rural Homestays, Kisii District, Nyanza Province and Kisii peoples.

#### **FRIDAY, 21st August**

6.00 am Breakfast.

6.30 am Departure for Kisii District.

3.00 pm Arrive at Nyaribari Location. Students meet parents and walk home with them.

#### **SATURDAY, 22nd August - SATURDAY, 29th August**

Homestays continue.

#### **SATURDAY, 30th August**

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

10.30 am FAREWELL MEETING

2.00 pm Students will depart for Kericho, where we will spend one night.

Afernoon seminar.

7.30 pm Dinner at the hotel.

Evening seminar.

#### **SUNDAY, 30th August**

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: 2-3 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.

## **KISII: A FEW KEY WORDS AND PHRASES**

### **GREETINGS:**

Good morning:	Question .....	Bwakire
	Answer .....	Bwakire buya
Good evening:	Question.....	Bwairire
	Answer .....	Bwairire buya
How are you?	.....	Imbuyore
I am fine.	.....	Imbuyande
Thank you.	.....	Imbuya mono

### **NAMES OF FOOD**

Food.....	Endagera
Porridge.....	Erongori
Tea.....	echae
Beans.....	Chingende
Water.....	Amache
Milk.....	Amabere
Meat.....	Enyama
Banana.....	Ritoke

### **DOMESTIC ANIMALS**

Cow.....	Engombe
Goat.....	Embori
Cat.....	Ekemoni
Dog.....	Ese
Donkey.....	Ebunda

### **NAMES OF PEOPLE**

Mother.....	Mama	Father.....	Tata
Old man.....	Omogaka	Old woman.....	Omongina
Man.....	Omosacha	Woman.....	Omokungu
Young man.....	Omomura	Young siser.....	Omoiseke
Young child.....	Omwana		

### **MISCELLANEOUS:**

I'm glad to meet you.	.....	Nagokire koumerana naye.
I'm glad to meet you (pl).	.....	Naiche nagokire.

May I come in?	.....	Nasoire, aa.
Come in/welcome.	.....	Soa.

Stand up .....	Tenena	Sit down .....	Ikaransa inse
Come .....	Inchuo	Go .....	Genda

Excuse me.....Inyabere

Where are you going? .....	Ngaiogochi
I am going for a walk.....	Ngotara ingochia
I am going to the market. ....	Echiro ngochia

I've eaten enough. ....	Naigotire
The meal was delicious. ....	Endagera yarengengia

Where is the latrine?.....Enchoo ngai ere

Farewell and many thanks.		
Farewell.....	Buya mono sana	Farewell (pl).....Mbuya

## RURAL HOMESTAYS FALL 1992 HOMESTAY FAMILIES

<u>NAME</u>	<u>STUDENT NAME</u>
1. Chief and Mrs. William Mogire ✓	Calvin Baker
2. Mr. & Mrs. David Nyamwaro ✓	Jennifer Ewing
3. Mr. & Mrs. Naftal Sarara ✓	Benjamin Schwartz
4. Mr. & Mrs. Samuel Ratemo ✓	Lisa Bayless
5. Mr. & Mrs. Joseph Ratemo ✓	Carolyn Edy
6. Mr. & Mrs. Julius Andima ✓	Inger Wardour
7. Mr. & Mrs. Charles Ontoba ✓	Erin Chace
→ 8. Mr. & Mrs. Charles Kobaya ✓	Johnny Sherwood
9. Mr. & Mrs. Naftal Maranga ✓	Erika Clark
10. Mr. & Mrs. Samson Onyancha ✓	Julia Chamowitz #1
11. Mr. & Mrs. Zekiah Obaga ✓	Wendy Frantz #3
#12. Mr. & Mrs. Joseph Mochache ✓	Susan Gibbs
- 13. Mr. & Mrs. Charles Omosa ✓	Mara Guccione
14. Mr. & Mrs. Pascal Nyamari ✓	Thomas Swenson
15. Mr. & Mrs. Ratemo Nyarera ✓	Bethany Karmozyn
16. Mr. & Mrs. John Kangwana ✓	Ronald Judson
17. Mr. & Mrs. Omote Nyamwaro ✓	Romelia Leach
18. Mr. & Mrs. Alfred Muse ✓	Alison Macrae
19. Mr. & Mrs. Peter Anunda ✓	Laura Marzac
20. Mr. & Mrs. William Nchore ✓	Michael Lohead
21. Mr. & Mrs. Simon Ombati ✓	Robyn Munn
- 22. Mr. & Mrs. William Masi ✓	Nathaniel Patridge
23. Mr. & Mrs. Samuel Ondimu ✓	Elizabeth O'Neill #2
24. Mr. & Mrs. Omosa Mironga ✓	Connie Scharff
25. Mr. & Mrs. Yuvinalis Ratemo ✓	Kieran <del>Kileen</del> Killeen
26. Mr. & Mrs. Hezron Mainya ✓	Matthew Meyer
27. Mr. & Mrs. Nathan Nyamao ✓	Margaret Smith
28. Mr. & Mrs. Wilson Monda ✓	Alfonsina Camacho
29. Mr. & Mrs. Francius Ratemo ✓	RESERVE
30. Mr. & Mrs. David Miyienda ✓	RESERVE
31. Mrs. Priscilla Kesicho ✓	RESERVE
32. Mr. & Mrs. Meshack Ondara	Paul Robinson, Director Howard Brown, Associate Director

*artist*

- (1) Julia - blood sugar sensitive; heat sensitive
- (2) Elizabeth - bee sting allergy - carries AMAKIT.
- (3) Wendy - heart surgery - single kidney - watch.



**URBAN HOMESTAYS  
FALL 1992 HOMESTAY FAMILIES**

<u>NAME</u>	<u>STUDENT NAME</u>
1. Mr. & Mrs. Bill Shipiri .....	Romelia Leach <i>P.O. Box 18422, Nairobi Tel. 567923</i>
2. Mr. & Mrs. Job Osiako.....	Connie Scharff <i>P.O. Box 44953, Nairobi Tel. 793616</i>
3. Mr. & Mrs. Vitalis Tambo.....	Bethany Karmozyn <i>P.O. Box 67865, Nairobi Tel. 500703</i>
4. Mr. & Mrs. Paul Chabeda.....	Nathaniel Patridge <i>P.O. Box 45699 Nairobi Tel. 891636</i>
5. Mr. & Mrs. David Opanga.....	Alison Macrae <i>P.O. Box 49394, Nairobi Tel. 891644</i>
6. Mr. & Mrs. J. R. M. Owala.....	Margaret Smith <i>P.O. Box 45042 Nairobi Tel. 559725</i>
7. Mr. & Mrs. Robert Onyango.....	Calvin Baker <i>P.O. Box 40031, Nairobi (Wc) Tel. 721051</i>
8. Mr. & Mrs. Louis Kiambi.....	Michael Lohead <i>P.O. Box 70144 , Nairobi Tel. 793877</i>
9. Mr. & Mrs. Alfred Shikhule.....	Elizabeth O'Neil <i>P.O. Box 45089, Nairobi Tel. 506994</i>
10. Mr. & Mrs. Shem Asila.....	Matthew Meyer <i>P.O. Box 28413, Nairobi Tel. 552356</i>
11. Mr. & Mrs. Francis Meso.....	Ronald Judson <i>P.O. Box 52540, Nairobi Tel. 542967</i>
12. Mr. & Mrs. Johnson Mwakazi.....	Benjamin Schwartz <i>P.O. Box 53605, Nairobi Tel. 562061</i>
13. Mr. & Mrs. L. Mwashigadi.....	Mara Guccione <i>P.O. Box 30364, Nairobi Tel. 711242 (wc)</i>
14. Mr. & Mrs. J. Nyaburi.....	<del>Inger Inger</del> Wardour <i>P.O. Box 53260, Nairobi Tel. 541940</i>
15. Mr. & Mrs. Jacktone Otuoma.....	Alfonsina Camacho <i>P.O. Box Nairobi 50761 Tel. 506735</i>
16. Mr. & Mrs. Edward Ombura.....	Julia Chamovitz <i>P.O. Box 26167, Nairobi.....Tel. 555030</i>
17. Mr. & Mrs. M. Orwa.....	Susan Gibbs <i>P.O. Box 18118, Nairobi Tel. 502168</i>
18. Mr. & Mrs. E. Mugo.....	Robyn Munn <i>P.O. Box 56668, Nairobi Tel. 582062</i>
19. Mr. & Mrs. Francis Kamunde.....	Wendy Frantz ✓ <i>P.O. Box 60000 Nairobi Tel. 540801</i>

20. Mr. & Mrs D. Owuor .....Laura Marzac  
P.O. Box 56588, Nairobi Tel. 442606
21. Mr. & Mrs. Charles Ngethe.....Thomas Swenson  
P.O. Box 78175, Nairobi Tel. 581049
22. Mr. & Mrs. David Kitavi.....Johnny Sherwood  
P.O. Box 72949, Nairobi Tel. 602632
23. Mr. & Mrs. Ndavu.....Kieran Killen  
P.O. Box 30710, Nairobi Tel. 43330 (wc)
24. Mr. & Mrs. Wesley Mutagyera.....Erin Chace  
P.O. Box 39617, Nairobi Tel. 728553
25. Mr. & Mrs. B. E. Achieng.....Jennifer Ewing  
P.O. Box 30041, Nairobi Tel. 569457
26. Mr. & Mrs. Jeff Meroka.....Lisa Bayless  
P.O. Box 30527, Nairobi Tel. 558753/544492
27. Mr. & Mrs. J. Kariuki.....~~Alfonsina Camacho~~  
P.O. Box 24616, Nairobi Tel. 882951 Carolyn Edy.
28. Mr. & Mrs. Ben Mshila.....Erika Clark  
P.O. Box 76163, Nairobi Tel. 556588 (wc)

6006512(R)

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**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 your passport when changing currency. The transaction will be recorded, and you will be issued with an receipt. Keep the receipt.
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 30.00 per U.S. dollar.

#### **NOTES**

KShs 500.00	US\$ 16.60
KShs 200.00	US\$ 6.60
KShs 100.00	US\$ 3.30
KShs 50.00	US\$ 1.60
<b>KShs 20.00</b>	<b>US 60¢</b>
KShs 10.00	US 30¢

#### **NOTE OR COIN**

KShs 5.00	US 15¢
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#### **SILVER COINS**

KShs 1.00	US 3¢
KShs 0.50	US 1.5¢

#### **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	Lit.		Lit.		Lit.
10:30 to 11:50	Hist.		Hist.		Hist.
12:00 to 12:55	KISWAHILI 103 (Lunch for Kiswahili 101 students)				
1:00 to 2:20	KISWAHILI 101 (Lunch for Kiswahili 102 students)				
2:30 to 4:50	Govt.	ENV.	Govt.	ENV.	Govt. / ENV.
7:00 to 9:00					

**C L A S S**

**S C H E D U L E**

**ST. LAWRENCE UNIVERSITY**

**KENYA SEMESTER PROGRAM**

**COURSES**

<b><u>COURSE DISCIPLINE</u></b>	<b><u>TITLE</u></b>	<b><u>INSTRUCTOR</u></b>
History 337	East Africa Under Colonial Rule	Dr. W. Howard Brown Assistant Professor of History and Assoc. Director, Kenya Semester Program
? History 478	Field Study in African Development	Dr. P. W. Robinson, Director, St. Lawrence Univ., Kenya Semester Prog.
Government 337	Politics and Government in East Africa: Kenyan and Tanzanian Experience	Dr. Kivutha Kibwana, Dean, Faculty of Law, and Associate Professor University of Nairobi
Environmental Studies 317	Women, Environment and Development in Africa	Ms. Njeri Marekia Lecturer, Department of Environmental Studies Kenyatta University
English 348	African Literature: An Introduction	Ms. Waveny Olemba, Senior Lecturer, Department of Literature, Kenyatta University
Modern Languages 101	Kiswahili	Mrs. Winnie Kivutha c/o St. Lawrence Univ. Kenya Semester Prog.
Interdisciplinary Studies 337	Internships	Dr. Paul W. Robinson, 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
-----	Field Study Course in Tanzania	Mr. David, Thad and Mike Peterson, Directors, Dorobo Expeditions

## **ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM**

### **COURSES**

**Curriculum.** The Kenya Semester Program will be offering the following courses during the Fall 1992 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 478.** "***Field Study in African Development.***" Students in the field course will pursue the question of development of dryland (arid and semi-arid) East Africa through visiting several development projects in Kenya and through a practical involvement with one or more of these projects. Students will visit projects funded by the World Bank and the United Nations Development Program in Baringo District, and by NGO's in Marsabit District. They will therefore have opportunity to evaluate efforts with fundamentally different approaches to design, finance implementation and the level of local participation.
3. **Government 337.** "***Introduction to Kenya Constitutional Law.***" This course will examine the historical background of politics in Kenya from the pre-colonial period to the present, concentrating on the development of contemporary institutions and organs of governance. Particular attention will be given to the framework of state power and its distribution between the various government branches and the development of non-governmental institutions. Matters of accountability, the rule of law, human rights, civil society and the participation of women in the democratic process will be discussed. Finally, issues of multiparty political processes together with constitutional reforms in Kenya will be addressed. The course will provide a critical framework for understanding contemporary Kenya.
4. **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.

5. **Environmental Studies 318.** "***Women, Environment and Development in Africa.***" This course centers around the role of women in development in Africa. The course examines how women in Africa, with special reference to Kenya, relate to the physical environment, how they affect and are affected by changes in it and what constraints and options women have as partners in development and environmental conservation. Special attention is paid in the course to both official environmental and developmental policies and the role of NGO's and locally organized grass-root movements. Women's participation in education and politics are also given attention. Issues examined in the course feed into topics explored in the field courses.
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 small group situations 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. **Field Study Course in Tanzania.** The fourteen-day Field Study Course in Tanzania will provide students with an integrated perspective on issues of wildlife conservation and development in Tanzania. Tanzania has since independence pursued policies based on *ujamaa* socialism, and only within the past several years has begun to shift towards a market, more capitalist economy. In a transition through several distinct environments, including regions continuously inhabited by humans for more than 3 million years, we will examine processes of development and change. Topics covered will include archaeology, human evolution, Maasai pastoralist ecology, geology, geography and plant ecology, and wildlife ecology and conservation.

Students will also begin a process of comparison between the fundamentally different strategies for political and economic development pursued by the two East African neighbors, Kenya and Tanzania. The field course will take the students through the highland environs of Mt. Meru to the northern Maasai steppe and the Ol Donyo Sambu and Tarangire area, and proceed to the Ngorongoro Conservation Area, and onwards to Olduvai Gorge, the Serengeti and the regions south of Lake Natron, including the active volcano, Ol Donyo Lengai.

9. **Samburu Field Study Course.** The fifteen-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. W. Howard Brown

## **COURSE DESCRIPTION**

The colonial era in African history has been variously described as a simple episode in Africa's long historical development to the single most important watershed event in the continent's past that shaped and directed the future of Africa.

This course will examine the social, political and economic history of East Africa (Kenya, Uganda and Tanzania) under colonial rule (ie. 1890's-1960) in an attempt to discuss several issues crucial to understanding the current development of the region. Some of these will include:

- A description of the political economy of East Africa prior to the arrival of the colonial powers.
- The reasons (political, economic, humanitarian) for the "scramble" for African territory at the end of the 19th century.
- African response to imperialism
- The legacy of colonialism. Was colonialism "an engine of cultural transformation" or was it just a "one armed bandit"?
- Is colonialism still to be blamed for the continued underdevelopment of East Africa?

The overall objective of the course will be to make our questions, observations and discoveries relevant to contemporary East Africa and the specific experiences you will have this semester. The course will be a combination of lectures, readings and group discussions. Several guest lecturers from the University of Nairobi and Kenyatta University will add their expertise to several topics.

## **REQUIREMENTS**

Map quiz, Mid-term exam, Final exam and Research Paper.

## **GENERAL BACKGROUND READINGS**

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).

W. R. Ochieng. A History of Kenya. (MacMillan)

## **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. I, 1, 1965.
- E.A. Alpers. "The Nineteenth Century: Prelude to Colonialism." In B.A. Ogot (ed). Zamanl. pp 229-248.
- T. Spear. "Processes of cultural development: the ethnographic record" In Kenya's Past.
- T. Spear. "Trade and society in the 19th century: the political economy of change" in Kenya's Past.

## **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:**

- 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.
- B. Freund, "The Conquest of Africa," in The Making of Contemporary Africa.
- P. Curtin, et.al. "The European Conquest", in African History.
- G.N. Uzioigwe. "The Mombasa-Victoria Railway, 1890-1902: Imperial Necessity, Humanitarian Venture or Economic Imperialism?" In Kenya Historical Review. 4, 1, 1976. pp. 11-34.

## **RESPONSES TO THE ESTABLISHMENT OF COLONIAL RULE**

Definition of African resistance: primary vs. secondary. 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.

### **READINGS:**

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

**COLONIAL ADMINISTRATION: THE ROLE OF CHIEFS**

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

**READINGS:**

W.R. Ochieng'. "Colonial African Chiefs--Were They Self-seeking Scoundrels?" In B.A. Ogot (ed). Politics and Nationalism in Colonial Kenya.

B.E. Kipkorir, "The Functionary in Kenya's Colonial System," in Imperialism and Collaboration in Colonial Kenya".

**COLONIAL ECONOMIES: KENYA UP TO 1939**

Land alienation, settler domination, small-scale vs plantation agriculture, African labor- squatters and producers.

**READINGS:**

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.

**COLONIAL ECONOMIES: 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.

R. Zwanenberg, "Agriculture in Uganda: change without development," in An Economic History of Kenya and Uganda.

**COLONIAL ECONOMIES: TANGANYIKA UP TO 1939**

Economic changes during German and British rule. History of the African peasantry.

**READINGS:**

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

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

### **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.

### **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.
- F. Furedi, The Mau Mau War in Perspective.

### **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.

### **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.

**ASSESSMENT OF THE COLONIAL PERIOD IN EAST AFRICA**

The colonial legacy and its significance to the modern nation state in East Africa.

**READINGS:**

A. Adu Boahen, "Colonialism in Africa: its impact and significance," in UNESCO General History of Africa.

Basil Davidson, The Black Man's Burden: Africa and the Curse of the Nation-State. Chapter 7.

**St. Lawrence University Kenya Program Syllabus**  
**HISTORY 477**

**Title:** Seminar in African History: "Disaster and Crises in East African History: Survival Strategies Past, Present and Future."

**Instructor:** Dr. Paul W. Robinson  
**Maximum Enrolment:** 10 students

**I. ABSTRACT**

During the past decade, many parts of the African continent have been savaged by droughts, warfare, political and economic insecurity, diseases (both human and livestock), periods of excessive rainfall and other calamities. African governments, development planners, aid and relief organizations, and especially those Africans directly affected by these disasters, have for the most part been absolutely unable to cope with their extent and severity. The magnitude of human suffering defies comprehension.

This course will explore some of the roots of these crises from an historical and anthropological perspective, using especially the East African record as evidence, and will examine contemporary development and relief initiatives as well as long-term planning strategies currently being formulated to provide relief and stability to affected populations.

We will concentrate on the record of the arid and semi-arid regions of East Africa, which are occupied by nomadic pastoralists. These areas are often indicators of impending disaster and are areas where disaster has often been most critically felt. Today it is estimated that in eastern and northeastern Africa, some 40 million pastoralists are more or less at constant risk of famine. This area concentration will also enable us to include the Samburu Field Study Course as an integral component of the course.

The approach to be followed will be three-phased:

1. **The pre-colonial historical evidence.** *Disasters are a part of the African historical record from pre-history to the present. Through examining African historiography, it is hoped that we will get a sense of both the historicity of disaster and as well an understanding of traditional adaptive and survival mechanisms utilized by some of East Africa's peoples to cope with disaster.*
2. **The colonial record.** *During the colonial period in East Africa, African societies were faced with a number of new problems. In some areas, there was massive dislocation of populations (e.g., Maasai) to make room for European settlement. In other areas efforts were made by the colonial administrations to settle and develop some of the semi-arid*



regions by introducing new methods of agriculture and ranching. Recurrent disasters were met with new responses of aid and development, which in a number of instances began to replace traditionally developed strategies. In many areas this set the stage for the increasing magnitude of the problems faced in the independent era.

3. **The post-colonial period and contemporary strategies.** *Independent African governments have inherited the legacies of both the pre-colonial and the colonial situations.* In this section of the course, we will attempt to put the entire record into the perspective of the crises of the past decade and will examine initiatives in both the public and private sectors to cope with these devastating situations.

## **II. REQUIREMENTS**

**General.** The course is designed as a Junior and Senior level reading and research course. Each topic will be introduced by at least one lecture, and as well by guest lecturers drawn from researchers, multinational aid and relief organizations and government planners in Nairobi.

A significant portion of the class time will be devoted to seminars which **will be led by students**, and which will be devoted to the results of individual student research on specific topics. In this way, we should emerge with an wholistic perspective on natural disasters and food production crises in East African history.

Each student will be required to prepare and present 2 research papers: the one on the first of the three basic themes outlined above, and the second paper on a combination of the second two themes. These will be individually prepared and presented to the class.

Assessment of performance will be based on the written research papers and class participation--33 percent for each paper and 33 percent for class participation.

**The seminar papers** Each student will prepare two research papers during the course of the seminar. Given the difficulty of library research in Nairobi. (location of libraries, times when they are open, and the diverse nature of materials contained in them--many are specialty collections), I expect that a great deal of the material obtained for the papers will be of a secondary nature.

African historiography is a discipline which requires one to be able to make use of a wide variety of source materials, ranging from written documentation and oral testimonies to materials from the ancillary disciplines of archaeology, anthropology, climatology, linguistics, etc. To obtain an wholistic picture of the history of a region, country or a people, it is usually

necessary to draw upon extremely diverse and perhaps seemingly totally unrelated materials.

In the research papers, you will be taking each of the three themes of the seminar in turn: the pre-colonial historical evidence, the colonial record, and the post-colonial and contemporary period. What I would like you to do is to not only investigate a particular problem, but also make reference to the methodology required to investigate the problem. In most, if not all cases, you will be utilizing the materials gathered by other scholars or individuals, and part of the exercise will be to discuss their methodologies in the context of how questions are addressed and studied. As to the paper topics, each student will choose a particular pastoralist society from East Africa.

For example, someone may decide to prepare a paper on disasters and survival strategies among the Jie of northeastern Uganda during the pre-colonial period. The major source of material concerning Jie historiography is a book by John Lamphear, entitled *The Traditional History of the Jie of Uganda*. In the seminar paper, the student should, in addition to discussing the problem, briefly discuss Lamphear's field methodology. In this way during the seminar, we will not only obtain a picture of the problems which are being discussed, but also we will learn how African historiography is done. I think you will find it fascinating and profitable to see how historians have developed and utilized methodologies to probe what essentially has been the non-literate historical traditions of the African continent--which some professional historians of western traditions have found seemingly totally incomprehensible.

Should you have opportunity, you will also find it valuable to do some primary research, especially for the last theme. I would anticipate that you might be able to interview personnel from UNEP, USAID, some of the NGO relief and development agencies, and perhaps (after clearing it with me) some Kenya governmental officials.

As to the paper topics themselves, I would suggest (although not require) that you pursue a common theme throughout the two papers. Again, from the above example, someone might elect to do the first paper on the Jie of northeastern Uganda, follow that up with colonial policies in Karamoja district, and conclude with the famine of the last several years in that area which have been caused by natural factors (e.g., climate) and/or man-made factors (e.g., militarism and insecurity).

Finally, I do not necessarily expect that the two papers initially presented for discussion will be polished and conclusive documents. They will be discussion papers, will likely require revision and may build upon each other throughout the semester. After each paper is presented in the seminar, it should be submitted to me for comment. You may then resubmit each paper individually or as a complete document inclusive of all three papers, as final polished papers. I will then evaluate these for your course grade.

**All three papers are due in final form at 9:00 a.m. on the day of the Samburu Orientation. There will be no extensions to this deadline.**

**Common Required Readings.** Each student will be required to read the following for class discussion:

- ✓ Lewis, L.A. and L. Berry. (eds). African Environments and Resources. Boston: Unwin Hyman, 1988. Chapters 1, 2, 3, 5, 6 and 12.
- ✓ Glantz, Michael H. "Drought and Economic Development in sub-Saharan Africa." In Glantz, Michael H. (ed). Drought and Hunger in Africa: Denying Famine a Future. Cambridge: University Press, 1987. 37-58.
- Horowitz, Michael and Peter D. Little. "African Pastoralism and Poverty: Some Implications for drought and Famine." In Glantz, Michael H. (ed). Drought and Hunger in Africa: Denying Famine a Future. Cambridge: University Press, 1987. 59-84.
- ✓ Anderson, David M. and Douglas H. Johnson. "Introduction: Ecology and Society in northeast African History." In Johnson, Douglas and David M. Anderson. (eds). The Ecology of Survival: Case Studies from Northeast African History. London: Lester Crook Academic Publishing, 1988. 1-27.
- Homewood, Katherine and W. A. Rodgers. "Pastoralism, Conservation and the Overgrazing Controversy." In Anderson, David and Richard Grove. (eds). Conservation in Africa: Peoples, Policies and Practice. Cambridge: University Press, 1987. 111-128.

**Students must recognize that the success of the Seminar is absolutely dependent on the quality of the research papers and preparation done by each participant. To accomplish the necessary work in the time provided for the course and given library facilities in Nairobi will require a great deal of individual discipline.**

### **III. OUTLINE**

#### **A. The pre-colonial historical evidence.**

##### **WEEK 1:**

##### **SESSION 1**

Introduction to the course: Why study history in the context of current crises? Discuss course outline and seminar papers/topics/groups.

Overview of food production in African arid and semi-arid environments--an overview.

##### **SESSION**

Introduction to the theme of disaster in African history:

**VIDEO: "The Garden of Eden in Decay."** This film was done by Dr. Ali Mazrui, of the University of Michigan. It concerns African underdevelopment and its roots, and explores

food production shortages as well as environmental deterioration on the continent.

**VIDEO: "African Calvary."** This film was done by Mohammed Amin and sponsored by UNICEF. It concerns the recent Ethiopian and Sudan famine, and discusses a number of the causes of the food production crisis in Africa.

SESSION 3

Lecture: Characteristics of Pastoralist systems in Eastern Africa.

**WEEK 2:**

SESSION 4

Appointments with instructor to discuss seminar paper topics, resources, methodology, etc.

SESSION 5

Discussion: Lewis, and Berry. Chapters 1, 2, 3, 5 and 6; Anderson and Johnson. pp. 1-27.

SESSION 6

**VIDEO: "The Karamojong."** Produced by Alan Root in 1962, and updated in 1982, the video details Karamojong society in the period immediately preceding independence in Uganda, and also discusses recent developments which have led to famine in the area.

**WEEK 3:**

SESSION 7

**VIDEO: "The Gabbra."** Produced by anthropologist, Dr. William Torry, whose research on the Gabbra between 1969-71, was the first study on those people.

SESSION 8

Seminar presentations  
--Case studies (pre-colonial period)

SESSION 9

Seminar presentations  
--Case studies (pre-colonial period)

**1st Papers are due.**

**B. The colonial record.**

**WEEK 4:**

SESSION 10

Lecture: Colonialism in East Africa: Policies towards the arid and semi-arid lands.

SESSION 11

Discussion: Horowitz and Little, in Glantz, 59-84.; Homewood and Rodgers, in Anderson and Grove, 111-128.

**WEEK 5:**

SESSION 12

Seminar presentations  
--Case studies (colonial period)

SESSION 13

Seminar presentations  
--Case studies (colonial period)

**C. The post-colonial period and contemporary strategies.**

**WEEK 6:**

SESSION 14

Lecture: Development in the Independent era.

SESSION 15

Guest Lecture--"Northern Kenya--problems of desertification and the work of UNESCO/UNEP sponsored Integrated Project in Arid Lands."

SESSION 18

Seminar presentations  
--Case studies

**WEEK 7:**

SESSION 19

Seminar presentations  
--Case studies

SESSIONS 20 & 21

Seminar discussion on development. Discussion on Glantz, 37-58; Berry, Chapter 12, as well as other materials I will hand out at the beginning of this week.

**Conclusions**

**2nd Papers are due. All three papers are due in final form at 9:00 a.m. on the morning of Samburu Orientation. There will be no extensions to this deadline.**

# **St. Lawrence University Kenya Program Syllabus:** **Government 337**

**Title:** Introduction to Kenya Constitutional Law.

**Instructor:** Dr. Kivutha Kibwana

## **1. Historical Background**

- °Precolonial Society
- °Colonial Intervention
- °Rise and Development of the Kenyan State
- °Autochthony and Constitution Building in the 1950's and 1960's.

## **BOOKS**

The following books are required texts:

1. Joel Barkan, Politics and Public Policy in Kenya and Tanzania (Revised Edition) 1984 Heinemann Kenya at 3 -102
2. Ghai, Y.P. & J.P.W.B.McAuslan, Public Law and Political Change in Kenya etc. Nairobi, Oxford University Press, 1970 at 3 -176.
3. Colin Leys, Underdevelopment in Kenya ( London,Heinemann) at 1 - 62
4. Ojwang, J.B. Constitutional Development in Kenya, Nairobi, Acts Press, 1990 at 19 - 40
5. Okoth-Ogendo, H.W.O., Tenants of the Crown, Nairobi Acts, at 7 - 80.
6. Nicola Swainson, The Development of Corporate Capitalism in Kenya 1918 - 1977 London Heinemann, especially 1 - 20
7. Zwanenberg, R.M.A. Van Colonial Capitalism and Labour in Kenya 1919 - 1939, Kampala EALB, 1975 especially at XV - XX IX

## **2. Organs of Government**

- °Structure of Constitution
- °Executive
- °Judiciary
- °Legislature
- °Political Parties

### General Readings

The Constitution of Kenya  
The Constitutions of Kenya African National Union (KANU), Forum for Restoration of Democracy (FORD) and the Democratic Party (DP)  
Kibwana, Kivutha, Materials on Constitutional Law

**St. Lawrence University Kenya Program Syllabus:**  
**Government 337**

**Title:** Introduction to Kenya Constitutional Law.

**Instructor:** Dr. Kivutha Kibwana

**1. Historical Background**

- °Precolonial Society
- °Colonial Intervention
- °Rise and Development of the Kenyan State
- °Autochthony and Constitution Building in the 1950's and 1960's.

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**2. Organs of Government**

- °Structure of Constitution
- °Executive
- °Judiciary
- °Legislature
- °Political Parties

General Readings

The Constitution of Kenya  
The Constitutions of Kenya African National Union (KANU), Forum for Restoration of Democracy (FORD) and the Democratic Party (DP)  
Kibwana, Kivutha, Materials on Constitutional Law

Ojwang, J.B. Constitutional Development in Kenya, Ibid at 41 - 174  
Robert F. Kennedy Memorial Centre for Human Rights, Justice Enjoined  
the State of the Judiciary in Kenya, New York, 1992

### **3. Control of State Power**

- °Separation of power
- °Constitutionalism
- °Rule of Law
- °Human Rights
- °Accountability
- °Non-Governmental Organizations and Civil Society Activity

#### General Readings

I.C.J. (Kenya Section) Law and Administration of Justice in Kenya,  
Nairobi, 1992  
Muigai, Githu, "The Rule of Law and the Challenge of Democracy" in  
I.C.J. (Kenya) Law and Society, Nairobi, 1989 at 24 - 36  
Mwabueze, B.O., Constitutionalism in Emergent States, London,  
C. Hurst & Co. 1973  
Kibwana, Kivutha, Fundamental Rights and Freedoms in Kenya, Nairobi,  
OUP, 1990.  
Ojwang, J.B. Constitutional Development in Kenya Ibid, at 211 -220

### **4. Elections and Electoral Law**

Kibwana, Kivutha, Materials on Constitutional Law, Ibid Current  
Newspaper Reports

### **5. Women Participation in the Democratic Process**

#### General Readings

Nzomo, Maria, "The Gender Dimension of Democratization in Kenya:  
Political Participation' Paper Presented at the AAWORD Seminar on  
Women and Democratization in Kenya, 31st January - 1st February  
Hotel Millimani, Nairobi

#### Video Show

Mothers In Action. A video show of the Women's Convention of  
Feb.1992



**6. Constitutional Reform**

°From multipartism to monopartism to multipartism  
°The New Democracy: Wind of Change?

General Readings

Anyang' Nyong'o 'Democratization Process in Africa' AAPS Newsletter,  
March, 1991 at 12 - 16.

Kibwana, Kivutha 'Democracy and Constitutionalism in Africa'  
AAPS Newsletter, December 1990, 4 - 9

Kibwana, Kivutha, 'Issues of Constitutional Reform In Africa: The Example  
of Kenya' in Nairobi Law Monthly No.33, June, 1991 at 31 - 38.

**St. Lawrence University Kenya Program Syllabus**  
**Environmental Studies 318**

**Title:** Women, Environment and Development

**Instructor:** E. Njeri Marekia

**THEME**

The theme of this course is the role of women in environmental management and development. Throughout the course, the students will look at how women in Kenya relate to the physical environment, how they affect and are affected by changes in it, what constraints and options women in Kenya have, as partners in development and environmental conservation.

**REQUIREMENTS**

**The course will be evaluated by:**

- A. 25% of the Final Grade. A mid-term take home examination due 17 September, 1992.
- B. 25% of the Final Grade. Class participation, which includes the following:
  1. A visit to a local open-air market, plus presentation of findings on gender issues in the economy.
  2. Presentation on women's role in the different homestays.
  3. Discussion of a questionnaire on issues to be explored during the Tanzania Field Course.
  4. An essay on women's issues in Samburu (from issues discussed and experienced during the Samburu Field Course).
- C. 25% of the Final Grade. Comparative presentation -- U.S. and Kenya -- on a topic of the student's choice. This will comprise 25% of the course grade.
- D. 25% of the Final Grade. A Term Paper on a topic to be chosen by each student. Papers will be 15- 20 pages in length, and will include analysis and a complete bibliography.

**LECTURE 1 : THE WOMEN OF KENYA**

Occupation, distribution, education, economic status, role in resource management, role in decision making in the domestic and at the national level.

Readings

- a. Dan Kelman & Davidson " Women and Environment in the Third World;
- b. Ahaiwo, O. Dismas, "Women and Occupation Classification, " in Women and Law in Kenya, 91 -95.
- c. Mbugua, W. "Women Employment Paterns: Emerging Aspects of Economic Marginalization," in Women's and Law in Kenya, 97-112.

**LECTURE 2: THE WOMEN OF KENYA (CONTINUE)**

Experiences from Kisii - Student Presentations/Discussion based on the following:

- Gender property rights.
- Gender roles in resource management (food, water, fuel, land, etc.)
- Division of labour
- Women's economic status
- Women's support systems
- Changing roles, economy etc, effect on women
- Constraints - cultural, environmental, political, financial etc. faced by women.

**LECTURE 3 : WOMEN'S RESOURCE MANAGEMENT**

A historical perspective with emphasis on food security.

Readings

- a) Kanogo, T. (1992) "Women and Environment in History", in Groundwork. pp.7-17
- b) Chiuri, W, Nzioki, A. (1992)" Women: Invisible managers of natural resources" in groundwork, Dankelman and Davidson, 7-28

**LECTURES 4: WOMEN AND ENERGY RESOURCES**

Guest Speaker: Mr. Chege, Field Officer, Kenya Energy and Environment Organizations.

Readings

- a) Sunny, G. (1992) "Women's Role in the Supply of fuelwood," in Groundwork, (1992). pp.55-65.

- b) Omosa, M. (1992) "Women and the Management of Domestic Energy," in *Groundwork*, (1992) pp 41-54.
- c) Dan Kelman and Davidson J. "Women's Energy Crisis: in women and Environment in the Third World 66-86

**LECTURES 5: KENYA'S DEVELOPMENT AND CONSERVATION  
POLICY EFFECT ON WOMEN**

- a) Nzomo, M. (1992) "Policy Impacts on Women and Environment", in *Groundwork* pp. 101 - 117
- b) Kabeberi Macharia (1992) "Women and Environmental Law in Kenya" in *Groundwork*, pp. 91 - 100.
- c) Sessional Paper on Environment and Development, pp.9 - 52

**LECTURES 6: WOMEN'S ECONOMIC ACTIVITIES, OPPORTUNITIES  
AND CONSTRAINTS**

Visit to local markets.

**LECTURES 7: GROUP DISCUSSION ON MARKET ACTIVITIES**

**LECTURES 8: INSTITUTIONS AS BOTH INSTRUMENTS OF  
EMPOWERMENT AND DISEMPOWERMENT OF  
WOMEN**

The role of NGO's in the advancement of Women  
Discussion of various institutions and how they address women's issues.  
World Bank/IMF and other International Development agencies  
NGO's  
Traditional Support systems.

Readings: a) Gardner, (1991) "NGO'S: A New Perspective on Development or a new pon for Bilateral and Multilateral Aid (to be handed out)  
b) Dankelman and Davidson, "Water for Health in Kenya", in *Women and Environment in the Third World*, 37-39

**LECTURES 9: INSTITUTIONS AS BOTH INSTRUMENTS OF  
EMPOWERMENT AND DISEMPOWERMENT OF  
WOMEN**

The Role of Oxfam in Women's Development

Guest Speaker: Adelina Mwau, Gender Officer Oxfam

**LECTURE 10: WOMEN, EDUCATION AND DEVELOPMENT: Women's EDUCATION AS AN INSTRUMENT OF ENABLEMENT.**

- Women's Education in Kenya
- Formal Education and the Marginalization of Women
- Traditional Education.
- Why Educate Women
- What Education for Women
- Recommendations

Guest Speaker: Mrs. Jane Njooa, Lecturer, Kenyatta University

- Readings: a) Karani, F. "Education Policies and Women's Education", in Women and Law in Kenya, 23-28.  
b) Dankelman and Davidson, "Training Women", in Women and Environment, 123-125

**LECTURE 11: WHAT DEVELOPMENT FOR AND BY WOMEN?**

- Discussion on "Sustainability" case studies (to be handed out)
- Ingredients of Sustainable development and its consequences on environmental conservation.
  - What role should international agencies, GOK, women play to enhance women's role in development and Environmental Conservation?

**LECTURE 12: POLITICS AND WOMEN'S MARGINALIZATION:  
WHAT FUTURE FOR KENYA'S WOMEN?**

- Women and Political change
- Women in decision making process
- Women in the legislative process
- Women and property rights
- Effects on development and conservation
- Recommendations

Guest Speaker: Dr. Kivutha Kibwana. Dean Faculty of Law, University of Nairobi.

**LECTURE 13, 14 and 15: COMPARATIVE CLASS PRESENTATIONS**

**LECTURE 16: SUMMARY AND CONCLUSIONS**

**RECOMMENDED READINGS:**

- A. Ooko-Ombaka (1989) "The Kenya Legal System and the Woman Question in Women and Law in Kenya, 31-39
- B. Asiyo, P. (1989) "The legislative Process and Gender issues in Kenya" in Women and Law in Kenya 41-49
- O'Neil, M. "Forward-Looking Strategies: the UN World Conference on Women," in Canadian Women Studies, Spring/Summer 1986, Vol 7, Nos. 1&2, 19-21.
- Sen, G. and Grown, C. "Development Crisis and Alternative Visions: Third World Women's Perspectives," in Canadian Women Studies (above), 31-33.
- Kettel, B. "Women in Kenya at the end of the UN Decade," in Canadian Women Studies (above), 39-41.
- Jagge, A. "The State, the Law and Women's Political Rights," in Canadian Women Studies (above), 43-46.
- Butengwa, F. "Creating an Awareness among Kenyan Women of their Legal Rights," Canadian Women Studies (above), 69-75.
- Mulikita, N. "The Ongoing Food Crisis in Africa and the Rights of Female Farmers," in Canadian Women Studies (above), 85-88.
- Badri, B. "Women, Land Ownership and Development in the Sudan," in Canadian Women Studies (above), 89-92.
- Anstey, B. "Pesticide Poisoning: Payment of Women in Developing Countries," in Canadian Women Studies (above), 175-177.

**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.

Tel.:  
- 766633

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).

Wed. 9<sup>00</sup> - 10<sup>20</sup> am.



**St. Lawrence University Kenya Semester Program**  
**Modern Languages 101**

**Title:** Kiswahili 101

**Instructor:** Mrs. Nazi Kivutha

**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., *nguo 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** **Tanzania Field Study Course**

**Instructors:** Dave Peterson  
Thad Peterson  
Mike Peterson  
and others

**Host Organization:** Dorobo Safaris, Arusha, Tanzania

### **FIELD STUDY COURSE IN TANZANIA**

The 14 day Field Study Course in Tanzania will provide students with an integrated perspective on issues of wildlife conservation and development in Tanzania. Tanzania has since independence pursued policies based on *ujamaa* socialism, and only within the past several years has begun to shift towards a market-orientated, more capitalist economy. In a transition through several distinct environments, including regions continuously inhabited by humans for more than 3 million years, we will examine processes of development and change. Topics covered will include: archaeology; human evolution; Maasai pastoralist ecology- the historical background and the present; geology and geography- a focus on the rift valley system and its influence on human patterns of settlement and activity; plant ecology - influencing factors of soil, climate, animals and fire; wildlife ecology - ecological separation related to social organization and behaviour; and conservation - focusing on the broader perspectives for a developing nation, resource utilization and related conflicts.

Students will also begin a process of comparison between the fundamentally different strategies for political and economic development pursued by the two East African neighbors, Kenya and Tanzania. The Field Course will take the students through the highland environs of Mt. Meru to the northern Maasai steppe and the Ol Donyo Sambu and Tarangire area, and proceed to the Ngorongoro Conservation Area, and onwards to Olduvai Gorge, the Serengeti and the regions south of Lake Natron, including the active volcano, Ol Donyo Lengai.

Student learning will take place at different levels and will combine formal lectures with integrated experiential learning. This will occur in various formats:

- a). Students will be provided with reference materials and topics will be assigned to each student at the beginning of the trip for later discussion.
- b). Formal and informal discussions will be arranged with National Park personnel, Maasai elders, the Department of Antiquities, Olduvai, wildlife and conservation researchers, and other authorities on the range of issues covered by the field course.

- c). Our Dorobo guides and staff represent a wide range of cultural and professional backgrounds. They will play a valuable role as educators throughout the field course.

**Itinerary: 19 September - 2 October, 1992**

- Day 1:** Travel from Nairobi to Namanga where students will be met by trucks and transferred to Dorobo base at Olasiti village, Arusha. Afternoon devoted to learning camp procedures and formal briefing to provide students with an overview of geographical and topical areas covered on the field trip.
- Day 2:** Travel to Tarangire National Park buffer zone in South Maasailand. Set up base camp at Oldonyo Sambu mountain.
- Day 3&4:** Operating out of our base camp, students will have a chance to explore the surrounding area on foot. The emphasis here will be to look at details not easily observed from a vehicle.
- Day 5:** Travel through the Maasai village of Loibor Serrit and into Tarangire National Park. Set up base camp in the park.
- Day 6&7:** Wildlife viewing from the vehicles in Tarangire National Park.
- Day 8:** Travel to Ngorongoro crater. Camp on the crater rim.
- Day 9:** Full day of wildlife viewing in Ngorongoro crater from vehicles. Return to camp on rim.
- Day 10:** Travel to Lake Natron with an extended stop at Olduvai Gorge Archaeological site. Set up camp along the Engare Sero River near the base of the active volcano, Oldonyo Lengai.
- Day 11&12:** Hiking excursions from base camp including a climb up Oldonyo Lengai.
- Day 13:** Travel to Arusha- overnight at medium class hotel.
- Day 14:** Transfer to Namanga border.

**St. Lawrence University Kenya Program Syllabus**  
**Samburu Field Study Course**

**Instructors:** Saidimu Lenaronkoito  
Pakuo Lesorogol  
Judy Rainy  
Michael Rainy  
Explore Mara Staff

**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 seeks to encourage student participation on both a physically demanding level and as a rigorous mental exercise. The Field Course is a unique combination of 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. Saidimu Lenaronkoito, Pakuo Lesorogol, Judy and Mike Rainy, together with the 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, junior elders and warriors, 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 all 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 PRACTICE BOTH THE KISWAHILI AND MAA LANGUAGES DURING THE FIELD COURSE!** Lasting rewards from this course very much depend on it. It is the most effective step you can take towards developing an African perspective.

At the St. Lawrence Study Center the evening before the Field Course begins, Explore Mara instructors will introduce the pastoral culture of the Samburu with a slide show and a discussion of "What It Means To Be A Samburu."

During the first week of the Field Course, students will be guided on foot through three distinct Samburu lowland habitats: montaine, riverine and dry 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 formal and informal discussions. These will all provide resource material for the final seminars of the Field Course at Naibor Keju and Kikwal Cave in the Karrisia Forest.

During the trip the group will be subdivided into smaller discussion groups of 6 or 7 people each. As camping units these smaller groups will share more closely many of the Field Course activities, and will informally discuss daily themes as they arise, and present more focused conclusions occasionally to the larger group. These smaller groups will 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 behavior, 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.

This trip is an exciting and challenging one. You are all encouraged to prepare yourselves mentally and physically for this experience.

### **SAMBURU FIELD STUDY COURSE**

Suggested Readings:

Spencer, Paul. The Samburu. A Study of Gerontocracy in a Nomadic Tribe. (London: Routledge & Kegan, Ltd., 1965).

Rainy, M.E. "Samburu Ritual Symbolism, an Adaptive Interpretation of Pastoralist Traditions." 1989. (Hand out)

**Day 1** Drive to Ldonyo Sabachi. 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 and wheat and barley farms. Emphasis on the ecological zonation of the agricultural-pastoral transition of Central Kenya. Base Camp 1 at Sabachi.

**Days 2 & 3** Climb and explore the Sabachi massif, with student groups of 6 or 7, each led by two Samburu elders. Emphasis on understanding the pastoral grazing systems of Samburu using Sabachi as a microcosm of the principal ecological gradients and factors of the southern Samburu ecosystems. The Samburu are experts on local pharmacology and will discuss the veterinary and medicinal uses of native plants. Swahili practice for cross-cultural communication and evening discussions.

**Day 4** Descend Sabachi. Compare the old and new settlements at Lerata Bore Hole. In the late afternoon, we will arrive at Base Camp 2 on the Uaso Nyiro River at Ngutuk Lmuget. Base Camp 2 orientation.

**Day 5** Early morning walk along the Uaso Nyiro River. Students will then have time to catch up on laundry, write journals, rest and/or bathe in the river. Be careful of crocodiles! After lunch we will meet with a group of local elders and hear their views. Rest of the day free for journal writing and to meet with your seminar groups.

**Day 6** After an early breakfast we will divide into two groups, each to be led by Samburu elders, and will 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 7** After observing the beginning of a lowland pastoral day, we will return to our Base Camp, have a light breakfast and then drive to our next camp at Naibor Keju in the western highlands of Samburu land. Emphasis will be on the ecological contrast between lowland and highland Samburu. Base Camp 3 orientation. 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 8** Early morning climb of Naibor Keju Hill. Emphasis will be on relating highland Samburu settlement organization and movement strategies. Talk on past and present attempts to change traditional grazing practices on the Leroki Plateau (Colonial grazing schemes, post-colonial, and Group Ranching). Rest of the morning free for journal writing. In the afternoon there will be a women's meeting at a nearby local woman's house, concerning traditional issues that pertain particularly to Samburu women. Men will discuss



the problems of a polygamous society from the point of view of Samburu warriors and elders.

**Day 9** In the late morning we will meet informally with a small group of Elders from *Sifat* subclan -- please be prepared with useful and answerable questions. Later in the morning there will be a specific introduction to Samburu homestays. After an early lunch you will walk to your homestay with your hosts from Naibor Keju.

**Day 10 and 11** More than 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. Try to think about the evolution of Samburu culture in a semi-arid environment.

**Day 12** After returning to Base Camp from the settlements, students can shower and have a substantial brunch. In the afternoon 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? On our route home, women will stop at the home of a modern Samburu woman and continue their exploration of the problems confronting women in Samburu society today.

Evening informal discussion and seminar preparation.

**Days 12 and 13** 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. (Seminar 15:30 - 17:00 Day 13). Traditional Meat Feast.

Our second day in the forest will be a last chance to talk to and to question our Samburu guides (Seminar II 12:00 - 13:30). 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.

We will return to Base Camp at Naibor Keju in the late afternoon. The rest of the day is free after making final preparations for an early start on the following day for Nairobi.

**Day 15** Leave Naibor Keju by 07:30. Our route to Nairobi will cross the large-scale commercial ranches of the Laikipia Plateau to Rumuruti, where the uplifted topography of the eastern wall of the Great Rift Valley begins to make agriculture possible once again. We should be back in Nairobi by 18:00.

**NKAI INJO IO NKISHON! NKAI INJO IO SOBATI!** *GOD GIVE US LIFE! GOD GIVE US GOODNESS!*

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

**Title:** Internships and Independent Study

**Instructor:** Dr. Paul W. 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 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 16 November - 11 December, 1992. 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  
SATURDAY, December 13th, 1992.**

HAVE A GREAT INTERNSHIP!!

## **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***