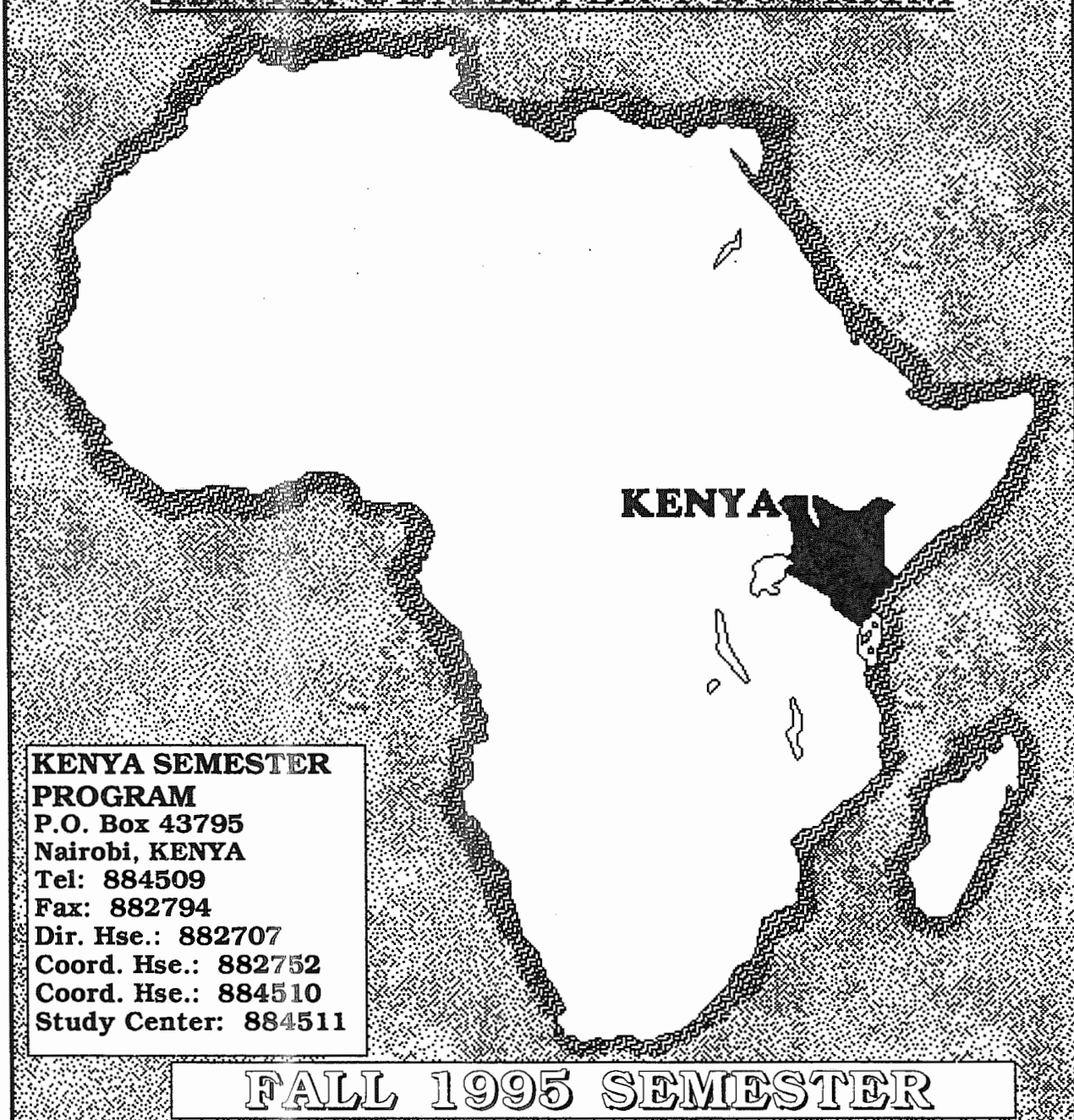


Amroa

ST. LAWRENCE UNIVERSITY

KENYA SEMESTER PROGRAM



KENYA

KENYA SEMESTER PROGRAM

P.O. Box 43795

Nairobi, KENYA

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FALL 1995 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]

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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 unproved, but they reflect a truth that is gradually beginning to dawn on mankind: despite all the apparent differences of race, color, 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 behavior. Time and time again the human capacity for ingenious adaptation has lifted people above the determining bounds of the environment into realms of civilization where culture seems an end in itself, and mankind truly the paragon of animals. Then, time and again, human ambition has reached beyond prudence and civilization has foundered. Mankind seems on the brink of such a crisis now, with the relentless exploitation of resources, and the reckless pollution of the global environment consorting to threaten disaster on an unprecedented scale.¹

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

Can the commonality of our shared inheritance, the ingenuity of our ancestry and the bonds of our common humanity at least allow us to 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 millennia 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 1,000 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 standing 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 classroom and field learning situations including: rural homestays; urban homestays; classroom teaching; field teaching and study components; 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. During the past fifteen years, the rural homestays have been conducted among the Kikuyu, Akamba, Luo, Abaluhya, Kisii and Taita peoples.

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 classroom study 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 Study: Classroom and Field. The Kenya Semester Program consists of an integrated classroom and field study curriculum. Classroom study and field study together constitute the courses which carry university credit. There is a fundamental linkage and interdependence between the classroom and field.

1. Classroom Study Component. Students register for courses which directly address the social, political, economic, historical, geographical,

environmental and developmental issues currently facing Kenya. Formal classroom teaching takes place in a six and one-half week block of time, and is complemented by seminars, field study components, panel discussions and films--all of which enhance learning.

2. Field Study Components. Field study components are built into the Program's curriculum. These facilitate the exploration, in various field contexts, of the many issues central to the Program's overall curriculum.

(a) Tanzania Field Study Component. All students participate in a two-week field study component in the northern Maasai steppe in Tanzania. This course is designed to explore the problems of conservation and land management in the conservation areas of the region, as well as exploring environmental and wildlife behavioral issues. The regions through which we travel have been continuously occupied by mankind and our ancestors for more than 3 million years, and provides an important context for the development of our species.

(b) Samburu Field Study Component. All students participate in a two-week field student component amongst the traditional Samburu pastoralists. The component 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.

(c) 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. Host evaluation, formal papers relating to the internship, and field journals which students keep throughout the semester, form the basis of the internship evaluation.

(d) Field Course. In any given semester, a separate field course may be offered by the Program Director, which students may elect to do in lieu of an internship. At present, this field course is in the field of anthropology. Taught by Dr. Ali Pomponio, assisted by Sam Harrell, this course will explore the nature and function of belief

systems in East Africa through a study of African Traditional Religion and its modern counterparts, which together form the mosaic of religion in much of Africa today. The course format will combine lectures from a number of specialists in the field of religion, course readings, seminar discussion, and field exploration.

D. 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, many students have participated as interns 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 AGRICULTURE UNIVERSITY

MON	TUES	WED	THURS	FRI	SAT	SUN	
Aug 21	22	23	24	25	26	27	AUG
ORIENTATION				Travel to RHS	RURAL HOMESTAYS		
28	29	30	Sep 31	1	2	3	SEPTEMBER
RURAL HOMESTAYS				End HS To Tsavo	Return to Nairobi		
4	5	6	7	8	9	10	
CLASS Week 1						WEEKEND	
11	12	13	14	15	16	17	
CLASS Week 2						TZA FIELD COMP.	
18	19	20	21	22	23	24	OCTOBER
TANZANIA FIELD COMPONENT							
25	26	27	28	29	30	OCT 1	
TANZANIA FIELD COMPONENT				Return to Nairobi	WEEKEND		
CLASS Week 3	2	3	4	5	6	7	
URBAN HOMESTAYS: (2 Oct. - 4 Nov.)					FREE WEEKEND		
9	10	11	12	13	14	15	NOVEMBER
FREE WKD/MO D.		SAMBURU F.C.					
16	17	18	19	20	21	22	
SAMBURU FIELD COMPONENT							
23	24	25	26	Kenya-tta Day	27	28	
SAMBURU FIELD COMPONENT					Return to Nairobi	FREE DAY	
30	31	Nov 1	2	3	4	5	DECEMBER
CLASS Week 5						HS END BBQ	
6	7	8	9	10	11	12	
CLASS Week 6						WEEKEND	
13	14	15	16	17	18	19	
CLASS Week 7	Review papers, study			EXAMS			
20	21	22	23	24	25	26	DECEMBER
INTERNSHIPS / FIELD COURSE							
27	28	29	30	Dec 1	2	3	
INTERNSHIPS / FIELD COURSE							
4	5	6	7	8	9	10	
INTERNSHIPS / FIELD COURSE							
11	UHURU	13	14	15	16	17	
INTERNSHIPS / FIELD COURSE					EVAL/PROG ENDS		

ORIENTATION SCHEDULE

August 19, 1995

Saturday, August 19

4:00 a.m. Arrival at Jomo Kenyatta Airport
7:30 p.m. Arrive at the S.L.U. Study Center. Breakfast, unpack and settle in.
- Rest until lunch -
12:30 p.m. Lunch
1:30 p.m. Tour of campus
2:00 p.m. Formalities - passport registration, health cards, deposits, handbooks, etc.
6:30 p.m. Welcome Dinner
7:30 p.m. Introduction to staff

Sunday, August 20

7 - 8:30 a.m. Breakfast
9:00 a.m. Rest/Readings
12:30 p.m. Lunch
2:00 p.m. Depart for Lake Naivasha and Burch's campsite
5:00 p.m. Set up camp
6:30 p.m. Dinner
7:30 p.m. Introductory Group meeting

Monday, August 21

7:00 a.m. Breakfast
8:00 a.m. Depart for Hell's Gate
1:00 p.m. Lunch at camp
2:00 p.m. Introduction to KSP, Syllabus/Journal keeping
6:30 p.m. Dinner

Tuesday, August 22

7:00 a.m. Breakfast
- Pack up camp -
9:00 a.m. Depart for Center
12:30 p.m. Lunch
2:00 p.m. Kiswahili Orientation - Mrs. Winnie Kivutha
6:30 p.m. Dinner

Wednesday, August 23

7 - 8:30 a.m. Breakfast
9:00 a.m. Personal health & health care in Kenya
12:30 p.m. Lunch
2 - 5:00 p.m. Interaction with faculty/discussion of core readings
Note: You must have done your readings by now
6:30 p.m. BBQ with faculty followed by further discussion

Thursday, August 24

7 - 8:30 a.m.	Breakfast
9:00 a.m.	Orientation to Rural Homestays, seminars. Sam Harrell
12:30 p.m.	Lunch
2:00 p.m.	Rural Homestays orientation continued. David Kitawi, Taita Host
6:30 p.m.	Dinner

******PACK FOR DEPARTURE TO TAITA/TAVETA DISTRICT******

Friday, August 25

7:30 a.m.	Breakfast
8:30 a.m.	Depart for Rural Homestays

ST. LAWRENCE UNIVERSITY STUDY 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 in the outgoing mail bin in the seminar room. Incoming mail will be collected daily by one of the drivers, and distributed to your mailbox at the seminar room or at the downtown classroom.

3. **CAMPING EQUIPMENT.** Tents; water bottles, cooking gear, ensolite pads, etc. are located in **Doug's Duka**. 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.** Overnight guests at the Center are not permitted. All invitations to dinner guests must first be cleared with Sam one day in advance and will be charged according to the following rates:

Dinner	- Sh. 100/-
Lunch	- Sh. 80/-
Breakfast	- Sh. 50/-

5. **LAUNDRY.** Laundry facilities are located at two locations on the property which will be pointed out to you. Our staff will wash and hang out your laundry; it will be your responsibility to take your clothes off the clotheslines. You will have your laundry done once per week while you are at the center, and at other times during the semester (e.g., after field trips) as arranged. A fee for the laundry service will be deducted from your deposit. Please check the posted lists for your laundry day and adhere to 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 one of us for the key.

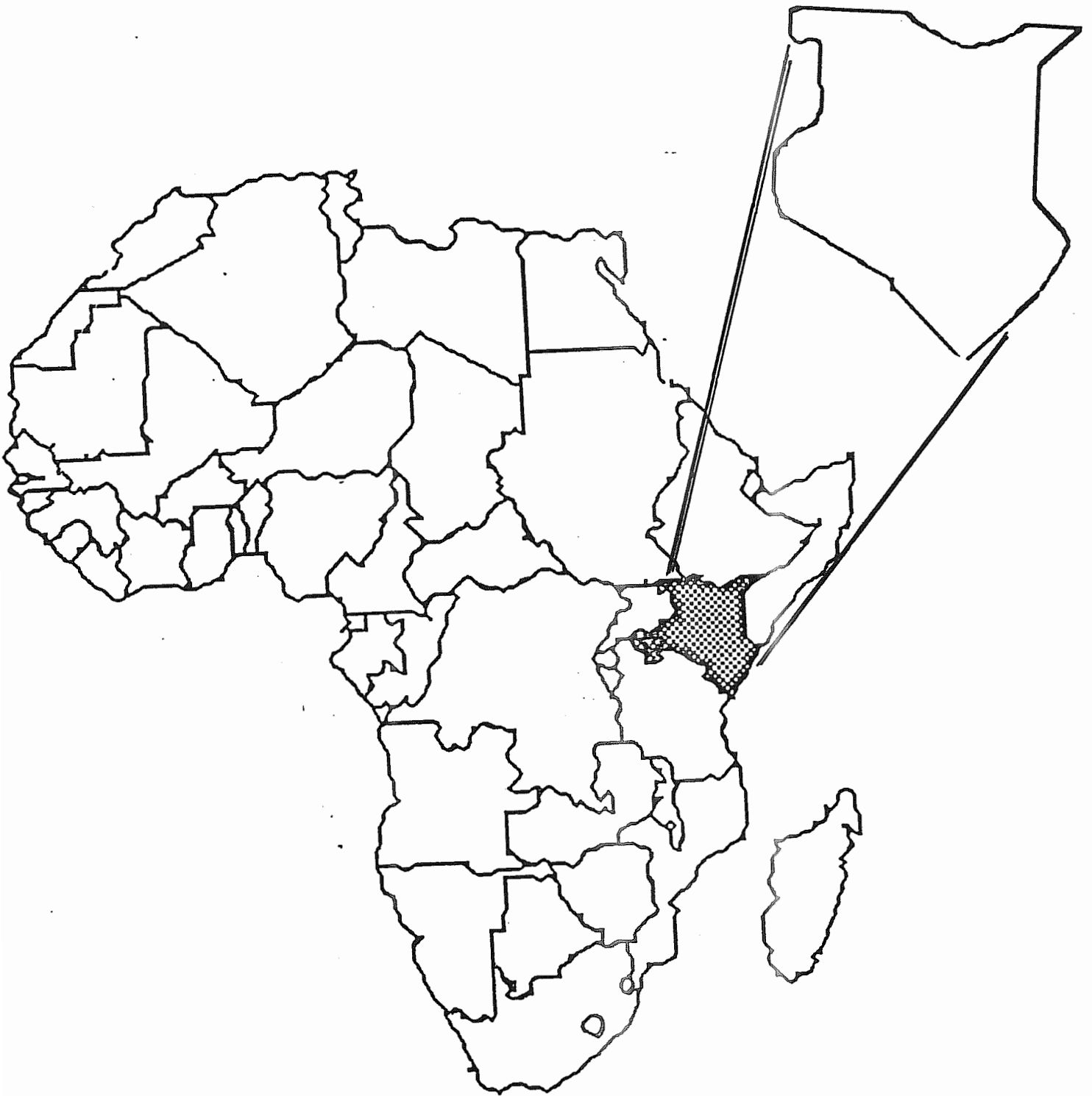
8. **COMPUTERS**. We have three Apple MacIntosh powerbook and one Apple MacIntosh portable computers available for student use. The computer room is located off the library. **All computers MUST remain in this room at all times.** Instructions are posted as to how to use these. Please adhere to sign-up policies.

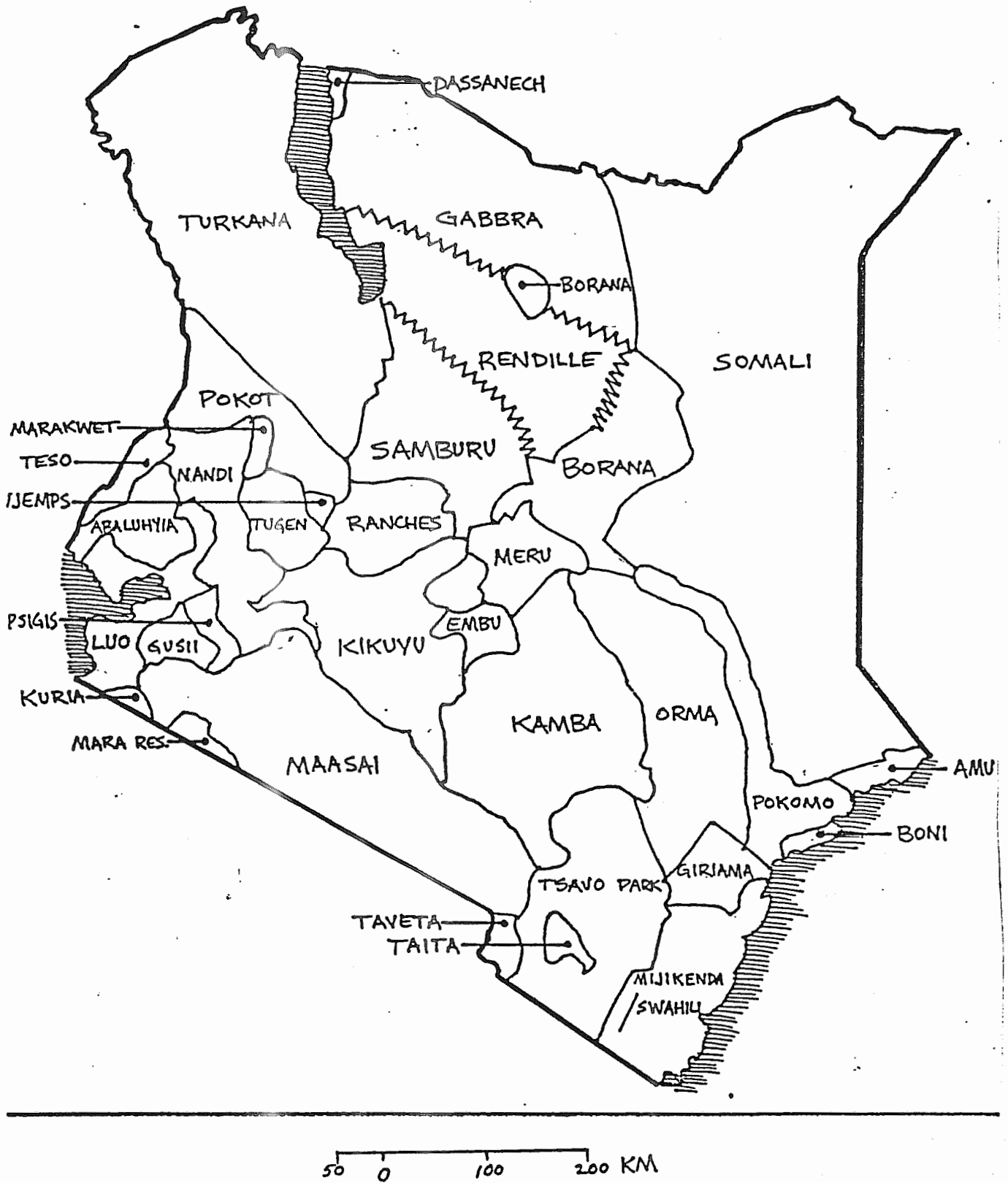
8. **DOUG'S DUKA**. We have a small kiosk, where you may purchase items such as stationary, stamps, sodas, snacks toiletries and other items. When you are in residence in Karen, the duka will be open each afternoon from 5:30 p.m. to 7:00 p.m.

MAPS

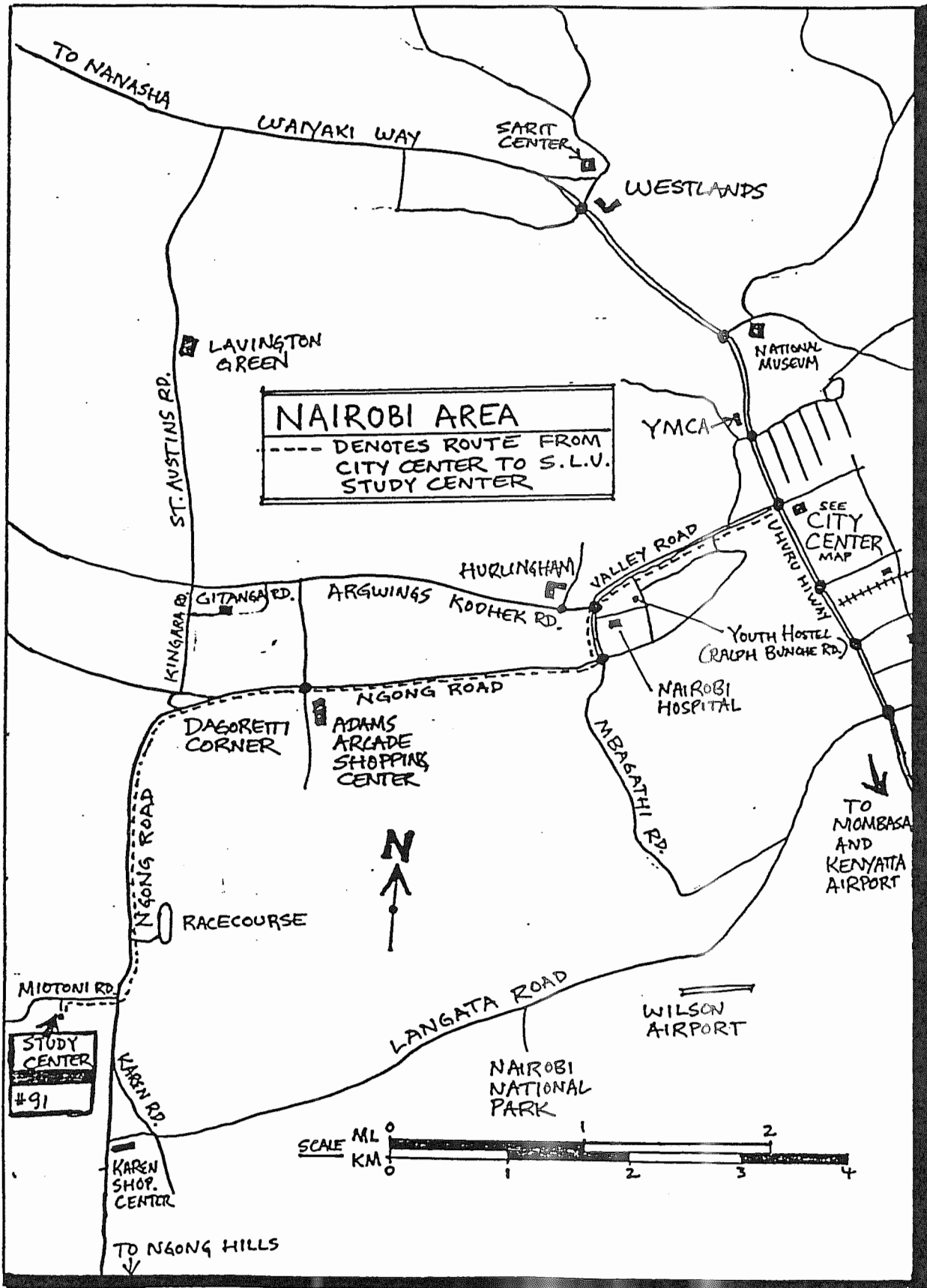
On the following pages, you will find a number of maps which will be of use to you during your stay in Kenya.

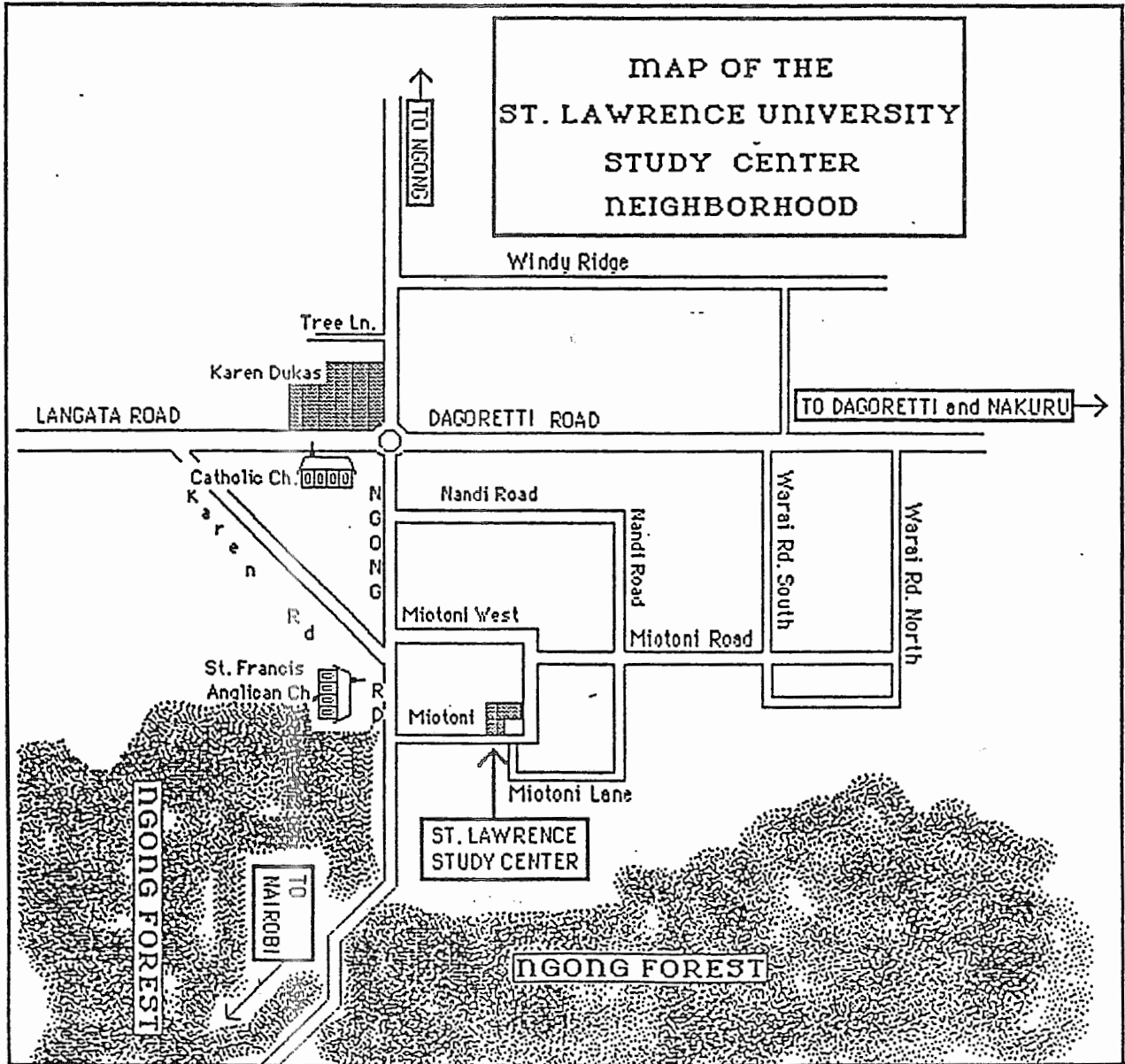
- MAP 1** *Map 1 is a map of the continent of Africa, with the political divisions outlined. You may want to fill the country names in during the semester as you learn about the continent.*
- MAP 2** *Map 2 is a map of the language regions of Kenya. These correspond to the major ethnic groups of the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

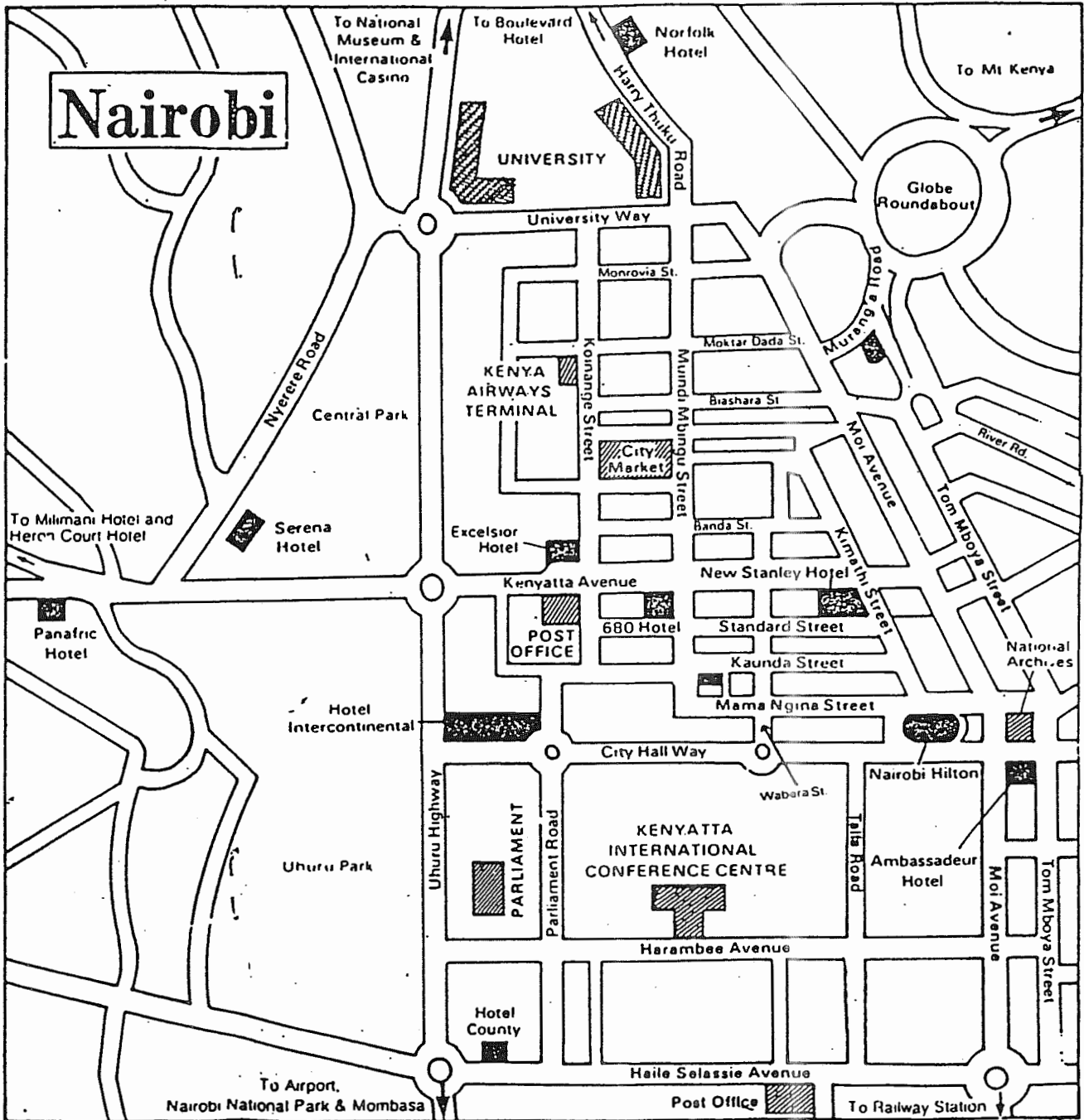


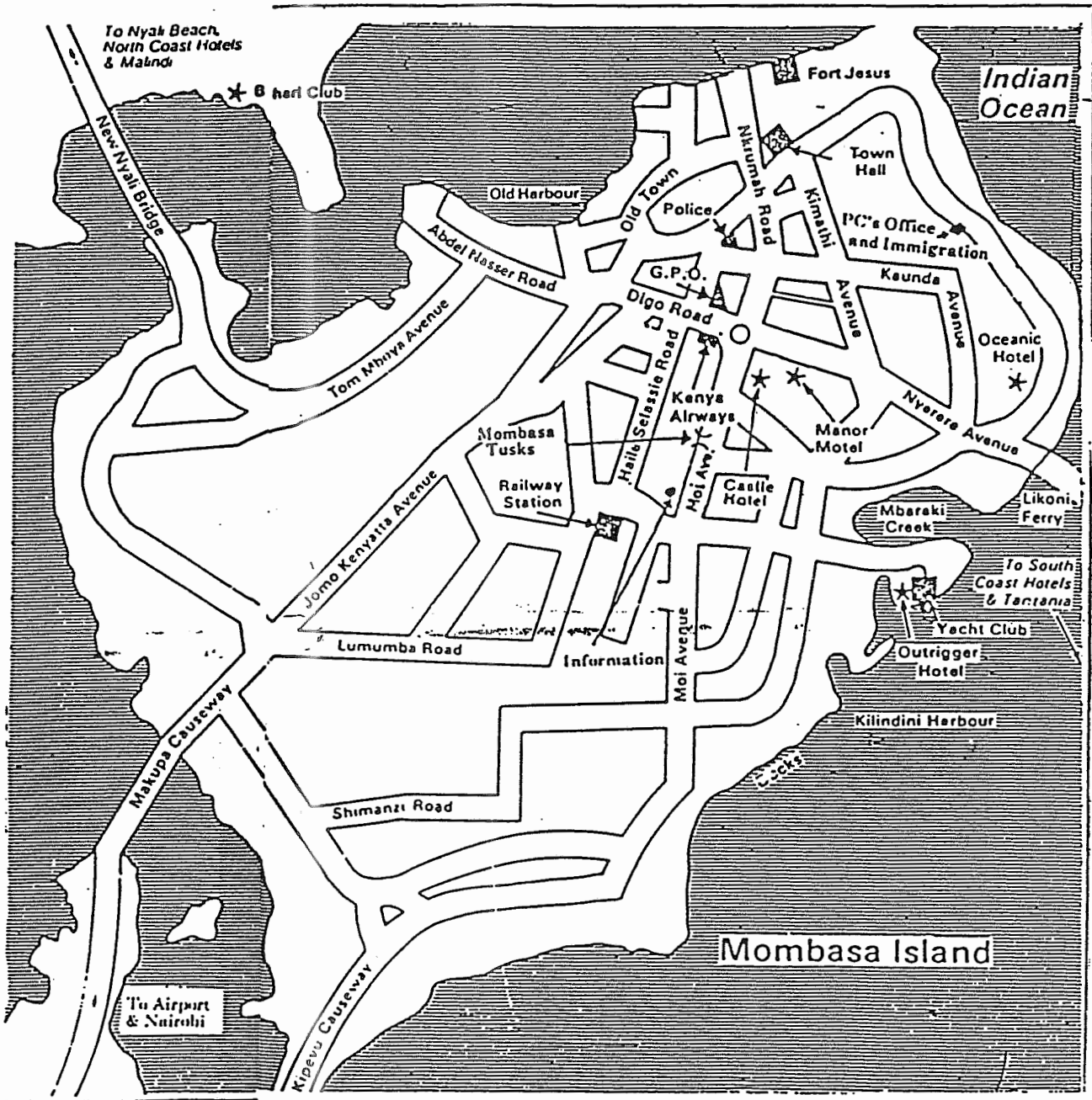


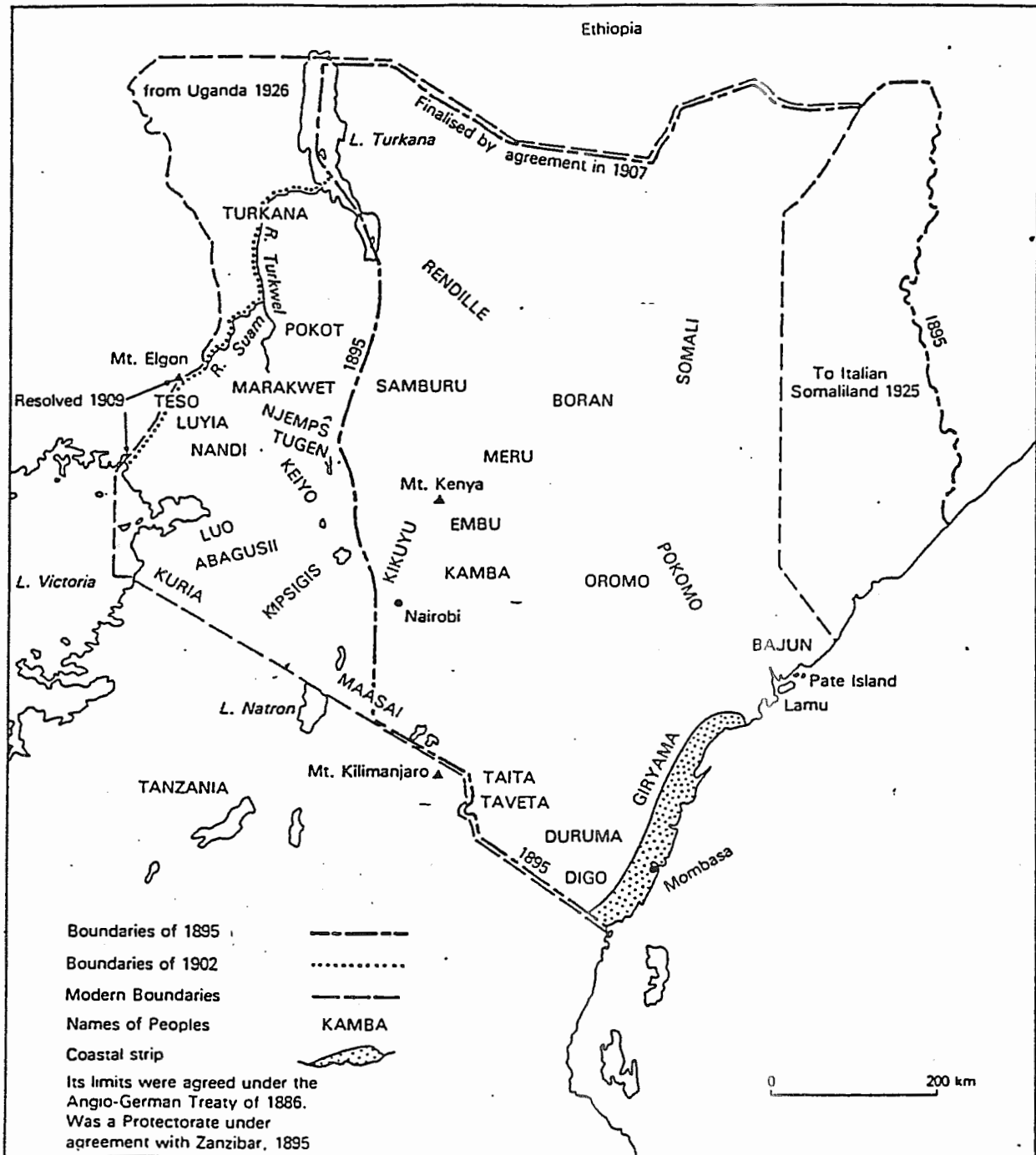
LANGUAGE REGIONS OF KENYA











Kenyan peoples and boundaries

FALL 1995 CALENDAR

- 19 AUGUST** Students arrive in Nairobi on British Airways arriving 04:00 hrs.
- 19 - 24 AUGUST** *Orientation* - Concentration will be on an Introduction to Kenya, the Kenya Semester Program, Kiswahili and the Rural Homestays. Venue will be the St. Lawrence Study Center and Burch's Camp at Lake Naivasha.
- 25 AUGUST** Travel to Kishamba Location, Taita-Taveta District Coast Province, for the Rural Homestay Program.
- 25 AUGUST -
1 SEPTEMBER** *Rural Homestay Program*, Kishamba Location, Taita-Taveta District, Coast Province.
- 1 SEPTEMBER** Depart Rural Homestays. Overnight at Kitani bandas in Tsavo West National Park. Seminars in afternoon.
- 2 SEPTEMBER** Travel back to Nairobi via Tsavo West National Park.
- 4 - 8 SEPTEMBER** *Classes: Week 1.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 11 - 15 SEPTEMBER** *Classes: Week 2.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 16 SEPTEMBER -
29 SEPTEMBER** *TANZANIA FIELD COMPONENT.* Field study component in northern Tanzania. The 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.
- 29 SEPTEMBER** Depart from Tanzania.
- 2 OCTOBER** *Urban Homestays.* Students will be resident with Kenyan Nairobi families for a period of 2 weeks, before the Samburu field component, then for one week after that study trip. The homestays will begin with an introductory tea to be held at the Karen Study Centre.
- 2 - 6 OCTOBER** *Classes: Week 3.* Classes will be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.

7 OCTOBER - 10 OCTOBER	<i>FREE WEEKEND.</i> Students may travel to the coast, climb Mt. Kenya or do whatever during these four days which includes the "Moi Day" holiday.
11 OCTOBER - 13 OCTOBER	<i>Classes: Week 4 .</i> Classes will be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
14 OCTOBER - 28 OCTOBER	<i>Samburu Field Component.</i> Organized and conducted by Explore Mara, Ltd. of P.O. Box 56923, Nairobi, Mr. Michael E. Rainy, Mrs. Judy Rainy, Mr. Saidimu Lenarankoito and Mr. Ngagan Lesorogol, Directors.
30 OCTOBER - 3 NOVEMBER	<i>Classes: Week 5.</i> Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
4 NOVEMBER	Urban Homestays end with a Bar-B-Que for the students and their families.
6 - 10 NOVEMBER	<i>Classes: Week 6.</i> Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
13 - 14 NOVEMBER	The last two days of classes at the Y.M.C.A .
15 - 16 NOVEMBER	Students will have review sessions, study for exams and prepare final papers.
17 - 18 NOVEMBER	Final Exams at the study center
19 NOVEMBER	Prepare for Internships, Independent Study and Field Course.
20 NOVEMBER - 15 DECEMBER	Internship and Field Study.
16 - 17 DECEMBER	<i>Evaluations.</i> Program evaluation days. Students return to St. Lawrence University Study Centre, Karen. Preparation of final internship/independent study reports and semester evaluations.
18 DECEMBER	SEMESTER ENDS.

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM
FALL 1995 PARTICIPANTS

St. Lawrence University students:

Chanda Betourney
Kathleen Conboy
Richard Eckel
Matthew Fellowes
Jennifer Garrett
Jessica Hoehn
Andrew Johnson
Lisa Lind
Suzanne Shibley
Kathleen van Weel

Rebecca Carey
Timothy Conlon
Pablo Elizondo
Joshua Gannon
Caroline Hardy
Elizabeth Hogan
Chad Leonard
Nicole Shanor
Andrew Skea

Non St. Lawrence University Students

Amy Elmore
Amanda Hornbuckle
Nicole Moorehead
Kristen Osborne
Vicki Skovle
Nicole Widdersheim

Leah Gotcsik
Caitlin Montague
Emily Mott
Diane Savage
Elizabeth Thompson

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM
FALL 1995 Student List

NAME	CAMPUS ADDRESS & TELEPHONE NUMBER	MAILING ADDRESS & TELEPHONE NUMBER
1. BETOURNEY, Chanda 009-56-1223 '97 7/26/75 Government	St. Lawrence University CMR 1886 Canton, New York 13617 379-6849	Frances Betourney RR 1, Box 470 Randolph Center, VT 05061 802-728-3710
2. CAREY, Rebecca 006-80-6019 '96 4/14/73 Sociology	St. Lawrence University CMR 732 Canton, New York 13617 379-1877	Mr/Mrs Chip Carey Minister Hill Kingfield, ME 04947 207-265-2273
3. CONBOY, Kathleen 131-54-5237 '97 12/18/74 Government/Psychology	St. Lawrence University CMR 1958 Canton, New York 13617 379-6979	Carol Conboy 1326 4th Avenue Watervliet, New York 12189 518-273-7184
4. CONLON, Timothy 006-80-5754 '96 7/27/73 History	St. Lawrence University CMR 107 Canton, New York 13617 379-7052	Mr/Mrs Edward Conlon 39 Forest Street Lake Placid, New York 12946 518-523-7122
5. ECKEL, Richard 002-56-8519 '96 5/1/74 Environment/Government	St. Lawrence University CMR 180 Canton, New York 13617 379-7276	Mr/Mrs G. Mitchell Eckel III 108 Crescent Road Concord, MA 01742 508-369-9374
6. ELIZONDO, Pablo 095-80-6202 '96 2/27/75 Government	St. Lawrence University CMR 184 Canton, New York 13617 379-6455	Michele Elizondo 4800 de Maisonneuve West #411 Westmount, PQ CANADA H3Z 1M2 (514) 989-1988
7. ELMORE, Amy 524-13-0938 '96 8/14/74 Biological Anthro./ Anatomy & History	(Duke University) P.O. Box 95724 Durham, NC 27708 919-613-1473	Mr/Mrs Martin Elmore P.O. Box 194 Galena, AK 99741 907-446-3530
8. FELLOWES, Matthew 337-72-6083 '97 2/27/75 Environment/Government	St. Lawrence University CMR 2013 Canton, New York 13617 379-7017	Mr/Mrs Peter Fellowes 654 North Park Boulevard Glen Ellyn, IL 60137 708-858-6167
9. GANNON, Joshua 031-68-1427 '97 9/11/74 Environment/Sociology	St. Lawrence University CMR 2032 Canton, New York 13617 379-7017	Betsy Gannon P.O. Box 562 Williamsburg, MA 01096 413-268-3147

- | | | |
|---|---|---|
| 10. GARRETT, Jennifer
004-68-6055
'96 11/10/73
Biology | St. Lawrence University
CMR 218
Canton, New York 13617
379-7019 | Mr/Mrs Benjamin Garrett
64 Young Street
South Berwick, ME 03908
207-384-5806 |
| 11. GOTCSIK, Leah
068-60-7882
'97 3/25/75
Sociology/Anthopology/
Environmental Studies | Swarthmore College
500 College Avenue
Swarthmore, PA 19081-1397
610-690-1173 | Mr/Mrs George Gotcsik
7364 East Main Street
Lima, New york 14485
716-624-2484 |
| 12. HARDY, Caroline
292-84-9636
'96 9/15/74
History/Gender Studies | St. Lawrence University
CMR 248
Canton, New York 13617
379-6970 | Dr/Mrs Russell Hardy
14480 Hartwell Trail
Novelty, Ohio 44072
216-338-1768 |
| 13. HOEHN, Jessica
009-62-4759
'97 1/22/75
Government | St. Lawrence University
CMR 2055
Canton, New York 13617
386-2678 | Mr/Mrs Edward Hoehn
273 South Prospect Street
Burlington, VT 05401
802-863-2879 |
| 14. HOGAN, Elizabeth
143-82-3105
'97 5/5/74
Government/Spanish | St. Lawrence University
CMR 2061
Canton, New York 13617
386-2678 | Mr/Mrs Gerry Hogan
2 Park Hill Terrace
Princeton Jct., NJ 08550
609-275-1838 |
| 15. HORNBUCKLE, Amanda
482-88-3029
'97 3/6/75
Gen'l Science/Biology/
Sociology | Grinnell College
Box 17-06
Grinnell, IA 50112
515-269-3787 | Carol Hornbuckle
403 South Center
Shenandoah, IA 51601
712-246-2688 |
| 16. JOHNSON, Andrew
110-58-3271
'97 9/4/74
English Writing | St. Lawrence University
CMR 2086
Canton, New York 13617
379-6877 | Mr/Mrs John Johnson, Jr.
341 Paddock Street
Watertown, New York 13601
315-788-8133 |
| 17. LEONARD, Chad
592-30-1173
'97 8/30/74 | St. Lawrence University | Mr/Mrs Leonard
1125 Driftwood Drive
Vero Beach, FL 32963 |
| 18. LIND, Lisa
005-68-4323
'97 1/26/75
English | St. Lawrence University
CMR 2146
Canton, New York 13617
379-6015 | Mr/Mrs Howell Lind
3261 East Boulevard
Bethlehem, PA 18017-2601
610-867-372 |
| 19. MONTAGUE, Caitlin
216-04-4591
'97 10/6/75 | Amherst College
Box 298
Amherst, MA 01002-5000
(413) 542-2582 | Mr/Mrs Peter Montague
3614 Thornapple Street
Chevy Chase, MD 20815
(301) 654-0402 |

- | | | |
|---|--|---|
| 20. MOOREHEAD, Nicole
073-70-5190
'97 10/3/75
American Studies/Black Studies | Amherst College
Amherst, Ma 01002-5000
413-542-8044 | Mr/Mrs Leroy Moorehead
6B Broun Place
Bronx, New York 10475
718-379-3293 |
| 21. MOTT, Emily
081-74-4433
'97 11/26/75
Psychology/Education | (Swarthmore College)
500 College Avenue
Swarthmore, PA 19081
610-544-9427 | Martha Mott Gale
308 Park Avenue
Leonia, NJ 07605
201-461-5366 |
| 22. OSBORNE, Kristen
222-62-2036
'97 9/8/75
Social Psychology/
Women's Studies | (Swarthmore College)
500 College Avenue
Swarthmore, PA 19081
610-690-5668 | Mr/Mrs Bill Osborne
11 Arrowhead Tr.
Media, PA 19063
610-565-8699 |
| 23. SAVAGE, Diane
538-72-4182
'97 4/23/75
Comparative Regional
Studies: Africa & Latin America | Georgetown University
Box 578079
Washington, DC 20057-8079
202-784-7615 | Margaret Savage
118 N. 12th Street
Tacoma, WA 98403
206-272-3750 |
| 24. SHANOR, Nicole
223-11-4909
'97 4/3/75
Government | St. Lawrence University
CMR 2319
Canton, New York 13617
379-6704 | Ms. Willie Fuhrman
122 East Meadow Drive
Vail, Colorado 81657
303-328-7347 |
| 25. SHIBLEY, Suzanne
027-62-9388
'97 1/10/75
Environmental Biology | St. Lawrence University
CMR 2321
Canton, New York 13617
379-6454 | Mr/Mrs Paul Shibley
20 Hop Brook Lane
Sudbury, MA 01776
508-443-6735 |
| 26. SKEA, Andrew
009-68-0583
'97 4/15/75
Environmental Studies/
Government | St. Lawrence University
CMR 2328
Canton, New York 13617
379-6583 | Mr. Edmund Skea
P.O. Box 355
Montpelier, VT 05601
(802) 223-6792 |
| 27. SKOVLE, Vicki
215-13-5430
'97 8/16/75
Psychology | Amherst College
Box 394
Amherst, MA 01002
413-542-8038 | Lisa Shipley
4 Upland Rd., #11
Baltimore, MD 21210
410-243-1148 |
| 28. THOMPSON, Elizabeth
471-11-0996
'97 5/15/75 | Trinity College
Hartford, Ct. | |
| 29. van WEEL, Kathleen
021-64-0708
'96 4/13/74
Fine Arts | St. Lawrence University
CMR 586
Canton, New York 13617
379-6450 | Mr/Mrs John van Weel
P.O. Box 56
E. Dennis, MA 02641
508-385-5404 |

30. **WIDDERSHEIM, Nicole** (Kent State University) Susan Widdersheim
292-64-5066 701 East Main Street, Apt. 1 282 N. Metzger
'96 12/23/72 Kent, Ohio 44240 Rittman, Ohio 44270
International Relations 216-677-8971 216-927-0055

MEN: 8 WOMEN: 22 = TOTAL: 30

St. Lawrence University - 19 Non-SLU - 11

WHO TO ASK - RESPONSIBILITIES

While each of us is available, willing and somewhat knowledgeable about most areas of the Program, we try and divide our responsibilities in order to avoid unnecessary overlap. The following list of responsibilities is designed to assist you in obtaining the information that you need as quickly and efficiently as possible. Please take time to familiarize yourself with these areas.

Ali Pomponio and Dick Perry:

- academic information
- courses & professors
- journals (process & evaluation)
- field course information (Anthopology 448)
- internships & independent study (evaluation)
- cultural adjustment/counseling
- evaluations

Sam Harrell:

- program calendar and general information
- rural homestays
- field study component information (Tanzania, Samburu)
- internship/field course arrangement and logistics
- in-country or local travel, visas (internships, field trips, free travel)
- center operations/maintenance
- cultural adjustment/counseling
- health (medicine, etc.)
- student deposits

Andrea Mshila:

- accounts info.
- urban homestays
- international travel
- government regulations
- telephone accounts and procedures
- cultural adjustment/counseling

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 or an empty office 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 "parallel" 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 50.00 per U.S. dollar.

NOTES

KShs 1000.00	US\$ 20.00
KShs 500.00	US\$ 10.00
KShs 200.00	US\$ 5.00
KShs 100.00	US\$ 2.00
KShs 50.00	US\$1.00
KShs 20.00	US 50¢
KShs 10.00	US 20¢

NOTE OR COIN

KShs 10.00	US 20¢
KShs 5.00	US 10¢

SILVER COINS

KShs 1.00	US 2¢
KShs 0.50	US 1¢

COPPER COINS

KShs 0.10	negligible
KShs 0.05	negligible

CRISIS MANAGEMENT

Every effort has been made in the arrangement of the Kenya Semester Program to insure, as much as is possible, the safety of each student at all times. There are times, however, due to any number of factors, that a student might find h/herself in a particular danger spot. During such instances, the most important thing to remember is to **'keep your head.'** You will find that common sense will see you safely through most incidents. To further assist you during times of difficulty/danger, we have compiled a list of helpful hints:

Things to do:

- remove yourself from immediate danger as quickly and calmly as possible.
- if trouble breaks out at the University, it may well be that the van will be unable to collect you at the "Y." If this is the case, **call the center first** and then proceed to Vic Preston's Shell service station which is across (under) Uhuru Highway. The van will be waiting for you there. If trouble seems to be emanating from town, however, simply call from the "Y" and await further instruction.
- if you need help arranging transportation back to the Center, etc., call the office (884509) or any of the numbers listed on the front of the orientation handbook.

Things not to do:

- **do not** gravitate towards riots or other disturbances in the city or area that you are staying.
- **do not** involve yourself in matters that do not concern you and that could lead to a volatile situation.
- **do not** flee a safe situation in order to make it back to the center or to your homestay by traveling through a trouble spot. Simply call the center and we will advise you.
- **avoid** being lured or otherwise advised by any individual that you aren't sure about. There are lots of con-men in Nairobi who would like nothing better than to take advantage of you.

When traveling, most problems can be avoided by:

- traveling with another student
- avoiding night travel (except the train)
- planning your trip in advance (i.e.. know where you are going)
- making sure you leave us your contact number and/or destination.
- allowing extra time in your travel schedule (due to often unreliable transport, your travel time may very well be longer than expected.

Quotable Quotes:

- "Cultural sensitivity ends where your personal boundaries begin."
- "Should you have an encounter with plain clothes police, demand to see their ID."
- "Try to be inconspicuous when buying things."
- "Pay regular attention to the news (newspapers, radio, television, etc.)"
- "Matatus, buses and stages are where pickpockets ply their trade. Keep your wits about you in such situations."
- "Don't keep money in one place. Use decoy money."
- "Know where you're going. Don't dawdle."
- "The longer you try to be patient and polite, the more difficult it will be to extricate yourself later." (especially vis a vis sexual harassment)

RURAL HOMESTAYS: FALL 1995 SEMESTER

25 August - 1 September, 1995

SCHEDULE

THURSDAY, 24th August

Introduction to the Rural Homestays, Taita/Taveta District, Coast Province and Taita peoples.

FRIDAY, 25th August

7.00 am Breakfast.

8.30 am Departure for Taita/Taveta District.

4.00 pm Arrive at Dembwa village. Students meet parents and walk home with them.

SATURDAY, 26th August - Friday 1st September

Homestays continue.

TUESDAY, August 29

9.00 am Students will meet at the lorry by 9:00 a.m. sharp! We will be touring a sisal factory, visiting a basket - making cooperative and listen to traditional drumming.

4.30 pm Walk back to homestays.

FRIDAY, 1 September

8.00 am Collection of students. Students will meet at the secondary school for a farewell meeting.

8.30 am FAREWELL MEETING

9.30 am Students will depart for Tsavo West, where we will spend one night.

Afternoon seminar.

7.30 pm Dinner at the camp.

Seminars continue

SATURDAY, 2 September

7.00 am Breakfast.

Pack up camp.

9.00 am Departure for Nairobi, via Tsavo West National Park and Mzima Springs

KITAITA: A FEW KEY WORDS AND PHRASES

GREETINGS:

Good morning:	Question.....	Kwawuka mana
	Answer.....	Nawuka mana
Good evening:	Question.....	Kwasinda mana
	Answer.....	Nasinda mana
How are you?	.....	Koko mana
I am fine.	.....	Neko mana
Thank you.	.....	Chawucha

NAMES OF FOOD

Food	vindo
Porridge.....	uji
Tea.....	chai
Beans.....	mungulu
Water.....	machi
Milk.....	mariwa
Meat.....	nyama
Banana.....	irugu

DOMESTIC ANIMALS

Cow	ngombe
Goat.....	mburi
Cat.....	pusi
Dog.....	koshi
Donkey	punda

NAMES OF PEOPLE

Mother.....	Mau	Father.....	Aba
Old man.....	Mgosi	Old woman.....	Mkeku
Man.....	mndwawomi	Woman.....	mka
Young man.....	mdawana	Young sister.....	mujige
Young child.....	mwana		

MISCELLANEOUS:

I'm glad to meet you.	.....	Naboilwa kukuwona.	
I'm glad to meet you (pl).	.....	Naboilwa kupwana.	
May I come in?	.....	Nadima kuingia.	
Come in/welcome.	.....	Karibu.	
Stand up	wuka	Sit down	sea kidombo
Come	choo	Go	genda
Excuse me	Nifuye wugoma.		
Where are you going?.....	Kwawuyagenda hao?		
I am going for a walk.....	Naenda kusela.		
I am going to the market.....	Naenda sokonyi.		
I've eaten enough.....	Naguda.		
The meal was delicious.	Vindo vasingiege sana.		
Where is the latrine?	Choro cheko hao.		
Farewell and many thanks	Chawucha sana nagenda.		
Farewell.....	Nagenda.	Farewell (pl)	Dagenda.

RURAL HOMESTAYS
FALL 1995 HOMESTAY FAMILIES

<u>NAME</u>	<u>STUDENT NAME</u>
1. Mr & Mrs. Christopher Fumbu.....	Chanda Betourney
2. Mr. & Mrs. Jimmy Mbogholi.....	Rebecca Carey
3. Mr. & Mrs. Johnson Nyambu.....	Kathleen Conboy
4. Mr. & Mrs. Mwande Mwakajo.....	Amy Elmore
5. Mrs. Nancy Kileta.....	Jennifer Garrett
6. Mr. & Mrs. Godfrey Mteta.....	Leah Gotcsik
7. Mr. & Mrs. David Mdam.....	Caroline Hardy
8. Mr. & Mrs. Justine Lugho.....	Richard Eckel
9. Mr. & Mrs. Steven Wamada.....	Andrew Skea
10. Mr. & Mrs. Martin Mungwana.....	Jessica Hoehn
11. Mr. & Mrs. Liverson Mwanyalo.....	Elizabeth Hogan
12. Mr. & Mrs. Mwakio Mwangoma.....	Lisa Lind
13. Mr. & Mrs. Antony Mganga.....	Caitlin Montague
14. Mr. & Mrs. Daniel Mwakurigha.....	Chad Leonard
15. Mr. & Mrs. Granton Mwangombe.....	Andrew Johnson
16. Mr. & Mrs. Osmond Mwaluficho.....	Joshua Gannon
17. Mr. & Mrs. Crispin Chombo.....	Nicole Moorehead
18. Mr. & Mrs. Raphael Maza.....	Emily Mott
19. Mr. & Mrs. Fulgent Mwambai.....	Kristen Osborne
20. Mr. & Mrs. Samuel Mwangoo.....	Diane Savage
21. Mr. & Mrs. Renson Zinga.....	DRIVER
22. Mr. & Mrs. David Kitavi Fumbu.....	SAM HARRELL
23. Mr. & Mrs. Mwakoma Mwalembe.....	Vicky Skovle
24. Mr. & Mrs. Mbori Mzarumi.....	Elizabeth Thompson
25. Mr. & Mrs. Martin Machila.....	Kathleen van Weel
26. Mr. & Mrs. Mwakio Mwatoa.....	Nicole Shanor
27. Mr. & Mrs. Jasper Maza.....	Suzanne Shibley
28. Mr. & Mrs. Mwalim Mwakavura.....	Nicole Widdersheim
29. Mr. & Mrs. Christopher Mwavula.....	Matthew Fellows
30. Mr. & Mrs. Hussein Abdallah.....	Pablo Elizondo
31. Mr. & Mrs. Frank Mwandhgha.....	Amanda Hornbuckle
32. Mr. & Mrs. Joel Mwamburi.....	Timothy Conlon
33. Mr. & Mrs. Martin Mshimba.....	RESERVE
34. Mr. & Mrs. Patrick Mwavula.....	RESERVE
35. Mr. & Mrs. Justine Kilale.....	RESERVE

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM
CURRICULUM

The Kenya Semester Program will be offering the following curriculum during the Fall 1995 semester of study. There will be classroom and field components, which together will constitute the courses which carry university credit.

CLASSROOM COMPONENTS:

1. **Anthropology 302. Seminar in Cultural Anthropology.** The course will deal with the central issues of cultural anthropology, a discipline which addresses the cultural, historical, and social bases of human behavior. The course uses several different descriptive studies, or ethnographies, of particular societies with different ways of life rather than a single text. The majority of these studies will deal with African societies, with special attention to some of the communities whom students will have the opportunity to visit. The aims of the course are to develop a good empirical knowledge of some of the peoples of East Africa and to explore some of the more challenging questions involved in trying to understand the human experience from a cross-cultural perspective.
2. **History 337. "Introduction to the History of Kenya 1895 to Present."** This course surveys the political and economic history of Kenya during the colonial period. Themes within the course include: the pre-colonial political economy, reasons for the European scramble for Africa, African responses to imperialism, features of the colonial system and the legacy of colonialism in contemporary Kenya. The objective of the course is to understand the history of Kenya and so to better understand the contemporary situation. The course includes a combination of lectures, readings, guest lectures and group discussions.
3. **Sociology 326N "Critical Issues in Socio-Economic Development in Kenya."** Drawing its strength from a team teaching format and guest contributions, this course studies the concept of "development" as it is being applied to Kenya, examining political organization as a context for development, the position of groupings within society, factors affecting economic health and growth and the socio-legal framework of development.
4. **English 348. "The Literature of East Africa."** Designed to acquaint students with various genres of African literature and to develop their understanding of and appreciation for East African themes, this course explores poetry, drama, novel and short stories produced by selected East African writers. Students are also exposed to the rich sources of oral tradition within the region.

- 5-6. **Modern Languages 101 and 102.** "*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. Ample opportunity is provided for individual tutorials, as the Program employs an instructor on a full-time basis.

FIELD COMPONENTS:

The field components of the Kenya Semester are an integral part of the classroom components, providing opportunities for observation, critical thinking and comparison in a number of diverse situations.

In each field situation, students do common readings which are designed to complement and enhance other forms of teaching and learning which are part of the various field components. These are integrated both formally and informally into the classroom components of the program.

Finally, each student keeps an organized field journal throughout the semester, and in particular throughout each field study component. This journal is assessed at several intervals during the course of the semester by the Program Director, and carries a percentage of the **Anthropology 448** and the **Interdisciplinary Studies 337** grades.

1. **Anthropology 448.** "*Belief & Practice in African Religions.*" Taught by Dr. Ali Pomponio, assisted by Sam Harrell, this course will explore the nature and function of belief systems in East Africa through a study of African Traditional Religion and its modern counterparts, which together form the mosaic of religion in much of Africa today. the course format will combine lectures from a number of specialists in the field of religion, course readings, seminar discussion, and field exploration.
2. **Interdisciplinary Studies 337.** "*Integrated Field Study in East Africa.*" Credit for this course is derived in two parts: (1) participation in each of the field components offered during the program (a one-week rural agricultural homestay, the two-week Tanzania field component and the two-week Samburu field component), and evaluation of the field journals; and (2) a one month (minimum of 160 hours) internship 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, this course provides students with the means for holistically integrating their entire semester in East

Africa as well as an opportunity during the concluding month of their stay in Kenya to contribute their skills to various Kenyan organization.

3. **Tanzania Field Component.** The fourteen-day Tanzania field study component provides 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, students examine processes of development and change. Topics covered include archaeology, human evolution, Maasai pastoralist ecology, geology, geography and plant ecology, and wildlife ecology and conservation.

Students 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 takes the students through the highland environs of Mt. Meru to the northern Maasai steppe and the Ol Donyo Sambu and Tarangire area, the Ngorongoro Conservation Area, Olduvai Gorge, the Serengeti and the regions south of Lake Natron, including the active volcano, Ol Donyo Lengai.

4. **Samburu Field Component.** The fifteen-day Samburu field study component explores many facets of the complex physical, biotic and social environments in which Samburu cattle pastoralists live. This component 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 in the field, 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 here for more intensive study of the highland Samburu lifestyle and environment.

The time in the field culminates in the second week, when 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, and include topics such as Samburu survival strategies, pastoralist strategies, life-cycles, philosophy and cosmology, development and modernization.

LIBRARY RESOURCES IN NAIROBI

UNIVERSITY OF NAIROBI

Kenyatta Memorial 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 Kenyatta Memorial 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 accomodate only two or three students at a time. You also will need to pay a small (less than \$10) 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.

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM

COURSES

<u>COURSE DISCIPLINE</u>	<u>TITLE</u>	<u>INSTRUCTOR</u>
Anthropology 302	Seminar in Cultural Anthropology	Dr. Richard Perry Dept. Anthropology St. Lawrence University
History 337	Introduction to the History of Kenya, 1895 to Present	Dr. Karim Janmohamed Adjunct Faculty Kenya Semester Program
Sociology 326N	Critical Issues in Socio-Economic Development in Kenya	Dr. Kivutha Kibwana and Dr. Okech Owiti Faculty of Law, University of Nairobi
English 348	Literature of East Africa	Dr. Monica Mweseli Department of Literature, University of Nairobi
Modern Languages 101, 102	Kiswahili	Mrs. Winnie Kivutha
Interdisciplinary Studies 337	Internships	Director, St. Lawrence University Kenya Semester Program
-----	Samburu Field Study Component	Mrs. Judy Rainy, and Mr. Ngagan (Pakuo) Lesorogal, Directors, Explore Mara
-----	Tanzania Field Study Component	Mr. David, Thad and Mike Peterson, Directors, Dorobo Expeditions

	monday	tuesday	wed	thurs	friday
8:00-9:25					
9:30-10:55					
11:00-12:25					
12:25-1:30					
1:30-2:55					
3:00-5:00					
7:00-9:00					

C L A S S S C H E D U L E

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM

ACADEMIC POLICIES

GRADES

The Grading system in use at St. Lawrence University and the Kenya Semester Program is as follows:

<i>Grade</i>	<i>Grade Point Equivalent per Course Unit</i>
4.0	Excellent.....4.00
3.5	Intermediate between Excellent and Good.....3.50
3.0	Good.....3.00
2.5	Intermediate between Good and Satisfactory.....2.50
2.0	Satisfactory.....2.00
1.5	Intermediate between Satisfactory and Lowest Passing Grade.....1.50
1.0	Lowest Passing Grade.....1.00
0.0	Failure .....0.00
E	(Incomplete; see below).....0.00
P	(Pass under Pass/Fail option; see below).....0.00
W	(Withdrawn).....0.00
WM	(Withdrawn Medical).....0.00
X	(See Below).....0.00

An "X" grade is assigned at the end of a semester for work in a designated course in which the prescribed work will be completed in the following semester. Only those students specified by the mid-term of the initial semester are eligible to receive an "X" grade. This grade is not to be confused with the incomplete ("E"), which is given to a student who fails for a valid reason to complete the work of a course within the period prescribed for that course.

The grade of Incomplete (E) is assigned only when, as a result of unusual or extenuating circumstances (e.g., illness), some part of the required work for a course is left unfinished. In such a case, the instructor informs the Program Director and agrees on conditions for removal of the E with the student, preferably in writing. The student is expected to fulfill these conditions in good time, in the ensuing semester, for the instructor to evaluate his or her work and report a permanent grade to the registra by the end of the sixth week. If no grade is reported, the E is replaced by 0.0 (Failure). The Program Director may request further delay from the registrar, but this delay may not be longer than the term. It is the responsibility of the student to see that conditions for the removal of a grad of E are established and met.

Pass/Fail. A student is permitted to elect up to four semester units of work, including the SPLS 100, to be graded Pass/Fail during the four years in

college. The purpose of the option is to encourage students to explore new areas of study in which they are interested, but have little or no background. The Pass/Fail option is not offered as a means to remove deficient mid- or late-term grades incurred, nor is the desire to reduce effort in a course appropriate justification for utilizing this option. The Pass/Fail option may be chosen for semester course units taken to satisfy distribution requirements or any elective semester units outside the major or minor. The Pass/Fail option is subject to the following limitations:

1. Semester Course units in the student's major and minor fields cannot be taken on a Pass/Fail basis after the major and minor are declared.
2. No more than one Pass/Fail option course unit can be taken in any semester.
3. The Pass/Fail option requires the written consent of the instructor within the first 15 days after classes begin in the fall and spring semesters.
4. A student must attain a minimum of a 1.0 grade to receive a Pass for the course.

Students should be aware that grades of 0.0 (F) are calculated in the grade point average. Although the P grade is not calculated in the grade point average, P grades may place students in a competitive disadvantage when they apply for admission to some graduate or professional schools.

ADADEMIC HONESTY

The primary objective of the University is the promotion of knowledge. This objective can be furthered only if there is strict adherence to scrupulous standards of honesty. At St. Lawrence, all members of the university community have a responsibility to see that standards of honesty are maintained.

The following constitutes the definition of academic dishonesty at St. Lawrence University:

1. It is assumed that all work submitted for credit is done by the student himself/herself, unless the instructor gives specific permission for collaboration.
2. Cheating on examinations and tests consists of knowingly giving or using, or attempting to use, unauthorized assistance during examinations or tests.
3. Dishonesty in work outside of examinations and tests consists of handing in for credit as original work that which is not original, where originality is required. Examples of this include:
 - plagiarism
 - false reports on experiments

- book reports on books that have not been read
- supplying information to another student knowing that such information will be used in a dishonest way.
- submitting work (papers, journal abstracts, etc) to satisfy the requirements of more than one course.

The penalty for first-time academic dishonesty is customarily failure in the course; however, where the violation is flagrant and obviously premeditated, it may result in suspension. The penalty for a second violation is expulsion from the University.

DEADLINES

It cannot be stressed often enough or with enough emphasis, that the classroom teaching is compressed into a very short period of time. Most, if not all, students have never had previous experience with the unique demands entailed by compressing a full semester's course requirements into a six and one-half week period of classroom learning.

Built into the classroom component is the expectation that students will spend at least two to three hours of outside work for each hour inside the classroom. There will be many competing demands on students' time, and much of whether students succeed will depend on choices made on organization and on discipline. It is absolutely essential that all students keep up with all course material, attend all classes, and meet all deadlines, in order to ameliorate what can be an overwhelming crush of responsibilities at the time of examinations.

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM
FIELD STUDY: FIELD JOURNALS[¥]

INTRODUCTION

Each of you is required to keep a field journal while you are in Kenya. The journal will be assessed at selected times during the semester, and will constitute 1/3 of the grade for *Interdisciplinary Studies 337: Field Study In Kenya*, which will also include the internship (for those doing internships), and 1/3 of the grade for *Anthropology 448: "Belief & Practice in African Religion"*. The integration of classroom and field study forms the heart of the Kenya Semester Program, and is the basis for full academic credit for the Program. Keeping a first rate field journal can be of inestimable value in the process of acquiring knowledge and understanding, and indeed of knowing the questions to ask. You will find that in addition to becoming an integral part of your own learning process, that your field journal will be very valuable in the classroom, as a source of primary data and reflection.

In addition, keeping a field journal can be one of the most rewarding experiences you have while you are in Kenya, and the 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 the organizational format which each of you should follow while you are in Kenya.

Please note that for the purpose of evaluation, we will not be evaluating the "personal reflections" portion of this journal.

First, it is important to define the difference between a diary and a field 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 field 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 journal should not be regarded as a final step in composition, but **as a way of remembering and thinking in writing.**

[¥]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 of Explore Mara and past Kenya Semester Student participants .

EQUIPMENT

The field journal notebook. Most natural historians and field scientists use a field journal 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 these notebooks can be invaluable in organizing virtually anything which a person experiences.

Brevity is the key to keeping a 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 journal notebook is something which acts as a memory prod, as a tickler in the difficult process of detailed writing. In the 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 is recommended (but not always available) for the field journal 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. You may want to keep a straight edge with/in your journal 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 JOURNAL

You should 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. This section will not be evaluated.

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 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.

ST. LAWRENCE UNIVERSITY Kenya Semester Program SYLLABUS
Anthropology 302

Title: **Seminar in Cultural Anthropology**

Instructor: **Dr. Richard J. Perry**

COURSE DESCRIPTION

Cultural anthropology is a field of inquiry that accommodates a range of issues, perspectives, and theories. Beyond all of that, though, the central questions are simple. What do people do? Why do they do it? And why that way rather than another? The thrust of anthropology is to understand the factors that affect people's lives in a variety of circumstances and the ways in which they have developed strategies to address some of the concerns that all humans share. How do they raise their children? How do they manage relationships among one another and with their neighbors? What do they believe about the relationship between humans and the rest of reality? How do they make a living, and what effects does this have on other aspects of their lives?

To address these questions, anthropologists have focused on as wide a variety of the human experience as possible. They have tried to understand societies in minute detail, but always with a concern for broader issues: what can the experiences of these people tell us about what it means to be human? In this course we will examine six East African populations with these questions in mind. Some of the readings, such as Grace Harris's *Casting Out Anger*, will have direct linkages to field components in the course. Others, such as Jomo Kenyatta's *Facing Mount Kenya*, are classic studies of major Kenyan populations.

The aims of the course are to develop a good empirical knowledge of some of the peoples of East Africa and to explore some of the more challenging questions involved in trying to understand the human experience from a cross-cultural perspective.

REQUIREMENTS

Since the aims of the course involve exploring issues as well as processing information, class discussion is absolutely necessary. That means, of course, that everyone in the class must have something to converse about, and that means keeping up with the reading. There will also be three exams, each worth the same amount, on the three segments of the course. Finally, each person will write a short (3-5 page) paper comparing some aspect of two or more societies: one from among the course reading, and the other a selection of your own choice other than your own society).

The relative weight of these requirements with regard to grading is as follows:

Class attendance and participation.....	15%
3 exams @ 25 points apiece.....	75%
Paper.....	10%
	100%

Grade conversion table: 90-100.....	4.0
85-89	3.5
80-85	3.0
75-79	2.5
70-74	2.0
65-69	1.5
60-64	1.0

READING

- Harris, Grace G. Casting Out Anger: Religion among the Taita of Kenya.
 Klima, George. The Barabaig: /East African Cattle Herders.
 Beidelman, T. O. The Kaguru: A Matrilineal People of East Africa.
 Parkin, David. Palms, Wine, and Witnesses: Public Spirit and Private Gain in an African Farming Community.
 Kenyatta, Jomo. Facing Mount Kenya: The Tribal Life of the Gikuyu.
 Rigby, Peter. Cattle, Capitalism, and Class: Iparakuyo Maasai Transformations.

COURSE SCHEDULE

The readings vary a great deal in terms of "density" and readability. Everyone would be wise to keep ahead of them rather than trying to catch up. You may notice that the first book, Grace Harris's, is especially challenging--but push on and don't get discouraged.

We will set aside one day at the end of each week for discussion of any questions that have arisen or issues that we would like to pursue or clarify.

For week one: read Harris.

- Basic issues: the concept of culture and its use in understanding human affairs language and humanness
- Basic data: the field experience
- Culture as an integrated system: the Taita example

For week two: read Klima.

- Kinship and social organization: what are the various ways in which people organize personal relationships?
- What are some of the effects of the way people make a living on other aspects of their lives: the Barabaig example.

FIRST EXAM ON FRIDAY

(TANZANIA FIELD COMPONENT)

For week three: read Beidelman.

What are some of the dynamics between the individual and culture?
Negotiating and manipulating relationships.
Marriage, property, and politics: The Kaguru example.

For week four: read Parkin.

Are economics and law comparable across cultures?
Conflict resolution and social order: the Giriama example.

SECOND EXAM ON FRIDAY

(SAMBURU FIELD COMPONENT)

For week five: read Kenyatta

Dealing with the supernatural locating humanity in the universe.
Coping with, and defining, reality.
World view and the social order: the Kikuyu example.

For week six: read Rigby

Can distinct peoples retain social autonomy and cultural integrity within the
global system?
Forces for change: The Ilparakuyo Maasai example.
Wrap-up and review

ST. LAWRENCE UNIVERSITY Kenya Semester Program SYLLABUS
History 337

Title: **Introduction to the History of Kenya. 1895 to Present**

Instructor: **Dr. Karim K. Janmohamed**

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.

Basically this course will examine the social, political and economic history of Kenya under colonial rule. An attempt will be made to discuss several issues crucial to understanding current developments in Kenya. They 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.
- Salient features of the colonial system.
- The legacy of colonialism. Was colonialism 'an engine of cultural transformation' or was it just a 'one-armed bandit'?
- To what extent can one attribute the continued underdevelopment of Kenya to colonialism?

The overall objective of the course will be to make our questions, observations and discoveries relevant to contemporary Kenya and the specific experiences you will have this semester. The course will be a combination of lectures, readings and group discussions. There will be a couple of guest lectures.

REQUIREMENTS

There will be a Mid-term exam, a Final exam and a Research Paper. Each component will account for 1/3 of the final grade. Members of the class will be expected to select their topics for the research paper before departure to Tanzania for the Tanzania Field Component. Papers will be due at the final exam.

READING MATERIAL

There will be a great deal of emphasis on group discussion. As such, students will be expected to make a sustained effort to read widely to make the learning experience meaningful. They will also be expected to read Kenyan newspapers regularly.

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:

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

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

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

R.M. Maxon. East Africa: An Introductory History. (Heinemann)

Required readings are listed below. A list of supplementary readings will be provided.

**INTRODUCTION: Prelude to Imperialism:
East Africa in the Nineteenth Century**

The emergence of Zanzibar as the chief entrepot of East Africa; local, regional and long-distance trade with emphasis on the Mijikenda and the Kamba; changes in African societies, e.g., the changing fortunes of the Maasai, the rise of the Nandi; ethnic interaction; the myth of the "pure" tribe; the advent of Christian missions; the formation of the IBEA Company.

READINGS

W.R. Ochieng'. A History of Kenya. pp. 13-86.

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

T. Spear. "Processes of Cultural Development: The Ethnographic Record." In Kenya's Past. pp. 71-112.

T. Spear. "Trade and Society in the 19th Century: The Political Economy of Change." In Kenya's Past. pp. 113-132.

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. pp. 83-110.

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

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 rule in East Africa. Some attention will be paid to the other responses, e.g., independent churches, messianic movements, will be considered.

READINGS:

W.R. Ochieng'. A History of Kenya. pp. 87-101.

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.

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

G. Muriuki. A History of the Kikuyu. pp. 136-166.

W. R. Ochieng'. A Pre-colonial History of the Gusii of Western Kenya. pp. 220-247.

COLONIAL ADMINISTRATION: THE ROLE OF CHIEFS

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

READINGS:

W.R. Ochieng'. A History of Kenya. pp. 102-106.

W.R. Ochieng'. "Colonial African Chiefs—Were They Self-seeking Scoundrels?" In B.A. Ogot (ed). Politics and Nationalism in Colonial Kenya. pp. 46-70.

G. Muriuki. "Background to Politics in Central Kenya. In B.A. Ogot (ed). Politics and Nationalism in Colonial Kenya. pp.1-17.

Bruce Berman. Control and Crisis in Colonial Kenya. pp. 208-218.

B.E. Kipkorir. Biographical Essays on Imperialism and Collaboration in Colonial Kenya. pp. 57-86 and pp. 209-243. (biographies of Koinange and Chepkwony)

COLONIAL ECONOMY

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

READINGS:

W. R. Ochieng'. A History of Kenya. pp. 106-118.

C.C. Wrigley. "Kenya: The Patterns of Economic Life, 1902-45. In V. Harlow and E. Chilver (eds). History of East Africa. Vol. 2. pp. 209-264.

E.A. Brett. Colonialism and Underdevelopment in East Africa. pp. 165-216.

R.D. Wolff. Britain and Kenya. pp. 47-67 and 89-131.

URBANIZATION AND SOCIAL CHANGE

READINGS:

R.A. Obudho and R.A. Obudho. "The Colonial Urban Development Through Space and Time, 1895-1963." In W. R. Ochieng' and R.M. Maxon (eds). An Economic History of Kenya. pp. 147-158.

R.M.A. van Zwanenberg and A. King. An Economic History of Kenya and Uganda. pp. 253-274.

K.K. Janmohamed. "Ethnicity in an Urban Setting: A Case Study of Mombasa." in B.A. Ogot (ed). History and Social Change in East Africa.

Luis White. "A Colonial State and an African Petty Bourgeoisie: Prostitution, Property and Class Struggle in Nairobi, 1936-1940." in Frederick Cooper (ed). Struggle for the City. pp. 167-194.

POLITICS IN KENYA, 1919-1945

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

READINGS:

W. R. Ochieng'. A History of Kenya. pp. 118-127.

C. Rosberg and J. Nottingham. The Myth of "Mau Mau". pp. 35-55. 96-104 and 188-233.

- 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'. A History of Kenya. pp. 128-143.
- C. Rosberg and J. Nottingham. The Myth of "Mau Mau". Chapters 8,9 and 10.
- D.L. Barnett and K. Njama. Mau Mau From Within. pp. 23-72.
- O. Furley. "The Historiography of Mau Mau." In B.A. Ogot (ed). Politics and Nationalism in Colonial Kenya. pp. 105-133.

ASSESSMENT OF THE COLONIAL PERIOD IN KENYA

The colonial legacy in Africa with special reference to Kenya.

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.
- Bruce Berman. Control and Crisis in Colonial Kenya. pp. 424-443.

KENYA SINCE INDEPENDENCE

Emergence of the one-party state under Kenyatta. The economy. Continuity and changes since 1978.

READINGS:

- C.J. Gertzel. Politics of Independent Kenya. Chapters 2 and 6.
- Colin Leys. Underdevelopment in Kenya.
- E.S. Atieno-Odhiambo. "Democracy and the Ideology of Order in Kenya." In M.G. Schatzberg (ed.). The Political Economy of Kenya.
- Norman Miller and Rodger Yeager. Kenya: The Quest for Prosperity. pp. 97-124.
- Selected issues of The Weekly Review.

St. LAWRENCE UNIVERSITY Kenya Semester Program SYLLABUS
English 348

Title: Introduction to East African Literature

Instructor: Dr. Monica Mweseli

COURSE DESCRIPTION

This course is designed to acquaint students with various genres of African literature and to develop their understanding of and appreciation for East African themes. Specifically students will study poetry, oral literature, novels and short stories by selected African authors.

REQUIRED TEXTS

POETRY:

1. Song of Lawino and Song of Ocol by Okot P'Bitek.
2. Song of Malaya and Song of Prisoner by Okot P'Bitek.
3. Boundless voices ed. by Arthur Luvai.
4. When Bullets Begin to Flower edited by Margaret Dickinson.
5. Poems from East Africa edited by Cook and Rubadiri.

SHORT STORY ANTHOLOGY:

1. Land Without Thunder by Grace Ogot.

NOVELS:

1. Petals of Blood by Ngugi Wa Thiong'o.

COURSE OUTLINE

Taita Homestay: try to record at least one traditional Taita story in your field journal, or if translation is impossible, try to experience on presentation of oral literature in the Taita language. We will discuss these in the first class session.

Week One: The theme will be the impact of the colonialist/missionary in East Africa from different perspectives (i.e. the problem of cultural alienation).

Lecture and discussion:

Class one: Course introduction, teachable ideas about East Africa, poetry students read and discussed in class, do a writing project on East Africa. See Appendix A and B.

Class two and three: Discussions of Poetry of Okot P'Bitek; students do the take-home examination on Bitek. See App. F for questions on the Poetry of Bitek.

Week Two: Theme as above.

Class one: Lecture and discussion of poetry selections from Boundless Voices. (Be prepared for a quiz).

By class one students should begin writing their first paper of critical analysis on a poetry selection from Boundless Voices.

Class two: First paper due. Film on Masai Women.

Tanzania Field Component: Continue to collect oral literature selections and record them in your journals.

Week Three: The theme will be pastoral values. Lecture and discussion will focus on selected short stories by Grace Ogot, Kipury, Somali writings and selected handouts of oral literature.

Class one: Lecture topic - Oral literature - myths, tales and legends that reflect and reinforce pastoral values. (Reading: Kipury, pp. 27-44, 59-63, 93-95, 107-121, 212, 217; Finnegan pp. 1-25; Handouts from instructor).

Class two: will focus on the assigned readings as above. It will deal with themes of livestock, the impact of drought, initiation and the roles of men, women, and children in a pastoral society.

Class three: Guest lecturer on Household Food Security, Health and Nutrition in the Kenyan Society. (Mrs. Elizabeth Kuria, Lecturer, Home Economics Dept.).

Week Four: Reading and discussion of When Bullets Begin to Flower. Students do a take-home assignment.

Second paper due. The specific topics for this paper will be announced but should focus on pastoral values as depicted in one or more of the pieces of oral literature we have studied as well as on, When Bullets Begin to Flower.

Samburu field component: Try to record two or three traditional Samburu stories, tales or myths in your journal.

Week Five: Themes: Changing roles, gender issues, urban problems, neocolonialism, development issues.

Class one: Reading: Petals of Blood, half-way.

Class two: Reading: Petals of Blood, complete and do a take-home examination on it. See Appendix G for questions.

Class three: Read poetry selections from Poetry of East Africa; choose and prepare a presentation to the class.

Week Six: Theme as above.

Class one: Reading: Land Without Thunder half-way.

Class two: Reading: Land Without Thunder, complete the short story anthology.

Third paper due on Land Without Thunder.

Final Examination: Three questions will be announced during class two of week six for students to think about, then they will come to class on exam day and write out their answers to one of those questions.

COURSE REQUIREMENTS

Students are expected to:

1. Complete the reading assignments by the due date
2. Attend all classroom lectures, participate in discussions, and take the occasional quiz.
3. Write three short papers on critical analysis which demonstrate their understanding of the readings, classroom lectures and discussion. These papers will not necessitate research or reference to critics, however if students choose to refer to source material, proper notation and bibliographic references are required.
4. Complete the final exam.

Evaluation will be based on the following grading yardstick:

A = 93 - 100%

B = 85 - 92%

C = 75 - 84%

D = 65 - 74%

F = 64 and below

	<u>Maximum Points</u>	<u>Points Earned</u>
1. Class Participation	10	_____
2. Student Initiative	5	_____
3. Oral Presentation of class Paper(s)	5	_____
4. Attendance	5	_____
5. Assignments	10	_____
6. Quizzes	10	_____
7. Take-home examinations	15	_____
8. Final exam	15	_____
9. Papers	25	_____
10. Extra Credit (if any)	_____	_____

Final Grade_____

*Participation in discussion is an important part of the learning experience. This is an opportunity for you to verbalize your own ideas and explore their validity in a group setting for possible inclusion in your critical essays. If you sit in the back and sleep you will not only lose your discussion points, but lose an opportunity to grow intellectually...So, be engaged and involved.

NB: Students who miss classes more than once without prior arrangement with the instructor or without verified health reasons will have their final grade lowered by 10%.

- Plagiarism is unacceptable, punctuality is crucial.
- Office hours will be arranged by appointment.

ST. LAWRENCE UNIVERSITY Kenya Semester Program SYLLABUS
Modern Languages 101

Title: **Kiswahili 101**

Instructor: Mrs. Nazi Kivutha

Tutor: Ms. Nduta

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 1.5 hours per day.
- Participation in the field components, Kiswahili instruction and tutorials.
- At least one quiz every two weeks, for a total of at least 3 quizzes.
- One short composition
- Oral and written examinations at the end of the course.

Grading

40% - written examination

20% - oral examination

30% - continuous assessment

10% - homework

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

- NB** 1. Students who miss class more than **once** without prior arrangement with the instructors or for verified health reasons, will automatically have their Final Course grade penalized by 0.5 (e.g., from 3.5 to 3.0)
2. All graded work is the responsibility of the student. Students will not be permitted to hand in work that has been copied or done for them by other sources.
 3. Punctuality is crucial, since this is a very intensive course.
 4. Tutorials are available for anyone who wishes to have them. Please make all arrangements through Peter, who will schedule them.

Course content

- grammar
- contextual conversations
- vocabulary building
- at the end of the 6-week course, students should be able to speak and write Kiswahili correctly.

Week 1

1. Orientation phrases
2. Persons: *Mimi, wewe, yeye*. Practise with negatives.
3. Practising persons, demonstratives and negation.
4. An introduction to verbs.
5. An introduction to imperatives.

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. Field trip.
4. Revision.
5. **Quiz 1.**

Week 3

1. Introduce numbers.
2. Time
3. Days and months.
4. Date: how to tell dates.
5. Question forms..

Week 4

1. Conjunctions and Prepositions.
2. Adverbs and "ka".
3. Revision.
4. Field Trip.
5. **Quiz 2.**

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/Wa* class (singular and plural).
Practise with demonstratives and adjectives.
e.g., *mti huyu ni mrefu watu hawa ni warefu, etc.*

3. *M/Mi* class.
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. *Ji/Ma* class. Practise with the concept of *ana* with possessives.
6. *N/N* class.

Week 6

1. *U* class.
2. Quiz 3.
3. General review.
4. Prepare for Oral Presentations.
5. Oral Presentations

Week 7

Final Examination

ST. LAWRENCE UNIVERSITY Kenya Semester Program SYLLABUS
Modern Languages 102

Title: **Kiswahili 102 (Advanced)**

Instructor: Mrs. Nazi Kivutha

Tutor: Ms. Nduta

Kiswahili Reference Books

Kiswahili Course textbook

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

English-Kiswahili and Kiswahili-English Dictionary

T. J. Hinnebusch and S. Mirza. Kiswahili. Msingi wa Kusema, Kusoma na Kuandika.

COURSE EXPECTATIONS

Schedule

- Classes for 6 weeks at 1.5 hours per day.
- Participation in the field components, Kiswahili instruction and tutorials.
- Two essays and 1 quiz to constitute "continuous assessment test."
- One short composition
- Oral and written examinations at the end of the course.

Grading

40% - written final examination

15% - final class oral examination

45% - continuous assessment and 2 essays

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

- NB**
1. Students who miss class more than **once** without prior arrangement with the instructors or for verified health reasons, will automatically have their Final Course grade penalized by 0.5 (e.g., from 3.5 to 3.0)
 2. All graded work is the responsibility of the student. Students will not be permitted to hand in work that has been copied or done for them by other sources.
 3. Punctuality is crucial, since this is a very intensive course.
 4. Tutorials are available for anyone who wishes to have them. Please make all arrangements through Peter, who will schedule them.

Course content

- grammar
- contextual conversations
- vocabulary building
- at the end of the 6-week course, students should be able to speak and write Kiswahili correctly, and also be able to express themselves well in the language. It is hoped that they will have also gained

some confidence in the language to enable them to carry an intelligible debate in both spoken and written Kiswahili..

Week 1

1. General review.
 - Tenses, additional verbs, imperatives, conjunctions, numbers, time, days of the week, telling dates

Week 2

1. **1st essay due.**
2. Review of noun classes.
 - M/Wa
 - Ki/Vi
 - Ji/Ma
 - N/N
 - M/Mi

Week 3

1. **2nd essay due.**
2. Introduce other noun classes.
 - Mahali class
 - Ku class
 - U/N class

Week 4

1. More grammar.
 - -po- of time
 - relative 'amba'
 - object infixes
 - hypothetic -nge-, -ngali
 - derivative verbs (causitive, stative, reciprocal, passive, propositional)
2. Revision of work done from 3rd week.
3. **Quiz.**

Week 5

1. **3rd. essay due.**
2. Reading from textbook for comprehension.
3. Explanations of cultural aspects from readings, word usages and discussions.

Week 6

1. Comprehension continued.
2. Oral Class Presentations.
3. General review for Final Examination.

Week 7

Final Examination

ST. LAWRENCE UNIVERSITY Kenya Semester Program SYLLABUS
Sociology 326N

Title: **Critical Issues in Socio-Economic Development in Kenya.**

Instructors: **Prof. Kivutha Kibwana, Dean, Faculty of Law, University of Nairobi**
Okech-Owiti, Faculty of Law, University of Nairobi

OBJECTIVES

The objective of the course is to familiarize the student with Kenya's socio-economic formation through an in-depth study of critical issues in political, economic and social development.

The course will prepare the student for future comprehensive study and interest in African Studies; it supplements the student's experience in understanding Kenyan society through observation while he/she is in Kenya.

The course will cover the following areas:

- The concept of *development*
- Politics and development
- Economic organization and development
- The socio-legal framework of development

COURSE REQUIREMENTS

Course requirements will consist of two essay assignments, which will constitute 60% of the final grade, and an end of semester examination, which will constitute 40% of the final grade.

The research topic for the first assignment will be selected by the student, and approved by the instructors. It is anticipated that students will examine topics which will include material from both field learning situations as well as from written empirical sources.

The research topic will be agreed upon by Monday, _____ 1995.

The essay will be handed in by or on Wednesday, _____ 1995.

The second essay will be a review of an assigned course material. It will be handed in by or on Friday _____ 1995.

It is important that the prescribed readings are read **BEFORE** the relevant class to facilitate meaningful discussions. In specific cases, groups of students will be asked to prepare on certain topics and lead class discussions thereon.

(Week 1, class one)

0.0 INTRODUCTION

Ndegwa, P. and Green R.H.. Africa to 2000 and Beyond. Nairobi, EAEP, 1994

(Week 1, class two)

0.0 THE CONCEPT OF DEVELOPMENT

1.1 *Development* as a general concept

Adelman, Sammy and Paliwala, Abdul. "Law and Development in Crisis." in Adelman and Paliwala (eds). Law and Development in Crisis. London: Hans Tell Publishers, 1993. pp. 1-10.

Amin, Samir. "Ideology and Development in Sub-Saharan Africa." in Nyong'o, Anyang' Peter. 30 Years of Independence in Africa: The Lost Decades? Nairobi: Academy of Science Publishers, 1992. pp. 40-46.

Leys, Colin. Underdevelopment in Kenya: The Political Economy of Neo-Colonialism 1964-1971. London: Heinemann, 1975. pp. 1-27.

Nyerere, Julius K. Ujamaa: Essays on Socialism. Dar-es-Salaam: Oxford University Press, 1968. pp. 1-12.

Okech-Owiti. "Law, Ideology and Development: Dialectic or Exlecticisim at Play." in Vyas, Yash, K. Kibwana, Okech-Owiti and S. Wanjala (eds). Law and Development in the Third World. Nairobi: Faculty of Law, University of Nairobi, 1994. pp. 18-24.

1.2 The concept of *Development* in the Kenyan context.

Government of Kenya. African Socialism and Its Application to Planning in Kenya. Sessional Papter No. 10 of 1965. Nairobi: Government Printers, 1965.

Nabudere, Dani Wadada. "Africa's Development Experience Under Some Conventions. in Nyong'o. (*ibid*). pp. 145-174.

Ochieng', William. "The Post-Colonial State and Kenya's Economic Inheritance." in Ochieng', W.R. and Maxon, R.M. (eds). An Economic History of Kenya. Nairobi: EA Educational Publishers, 1992. pp. 259-272.

Sandbrook, Richard. The Politics of Africa's Economic Stagnation. Cambridge: Cambridge University Press, 1985. pp. 1-41.

Swainson, N. The Development of Corporate Capitalism in Kenya 1918-1977. London: Heinemann, 1980. pp. 1-18.

Wagao, Jumanne. "Economic Aspects of the Crisis in Africa." in Nyong'o. (*ibid*). pp. 103-130.

(Week 2, class one)

1.3 Factors affecting *Development*

Wanjohi, Gatheru N. "The Relationship between Economic Progress and Democracy in Kenya and Tanzania." in Oyugi and A. Gitonga (eds). Democratic Theory and Practice in Africa. Nairobi: Heinemann, 1987. pp. 178-201.

(Week 2, class two)

2.0 POLITICS AND DEVELOPMENT

2.1 Relation of Politics and Development

2.2 Democratic theory and practice

Chege, M. "Remembering Africa." (Distributed)

Gitonga, Afrifa. "The Meaning and Foundation of Democracy." in Oyugi and Gitonga. (*ibid*). pp. 4-23.

- Babu, A.M. "The Struggle for Uhuru." in Nyong'o. (*ibid*). 9-24.
- Ikiara, G.K. "Rule of Law and the Grassroot Population." in Kivutha Kibwana. (ed). Law and the Administration of Justice in Kenya. Nairobi: ICJ, 1992. pp. 16-25.
- Mugenyi, Meddi. "Development First, Democracy Second." in Oyugi and Gitonga. (*ibid*). pp. 150-162.
- Nyong'o, Anyang' Peter. "One-Party State and its Apologists: The Democratic Alternative." in Nyong'o. (*ibid*). pp. 1-8.
- Odhiambo, Atieno. "Democracy and the Ideology of Order in Kenya. In Schatzberg, Michael (ed.). The Political Economy of Kenya. New York: Praeger, 1987. pp. 177-201.

(Week 2, class three)

2.3 Civil society and non-governmental organizations

- Ijukko, Frederick W. "Political Parties, NGOs and Civil Society in Uganda." Mimeo. pp. 1-5 and 16-22.
- Mutunge, Willy. "Building Popular Democracy in Africa: Lessons from Kenya." Mimeo. pp.27-63.
- Ng'ethe, Njuguna. "In Search of NGO's in Nairobi." Nairobi: Institute of Development Studies, 1989.
- Ngunyi, Mutahi. "Forces Conditioning the Transition to Multi-Party Politics in Kenya in a Polarised Civil Society." Mimeo.

(Week 3, class one)

2.4 Women and politics

- Kameri-Mbote, P.A. and K. Kibwana. "Women, Law and the Democratization Process in Kenya." in Kabira, et. al. (eds). Democratic Change in Africa: Women's Perspective. Nairobi: KAWORD, 1993. pp. 17-23.
- Mbeo Adhiambo, M. and Oki Ooko-Ombaka (ed.). Women and Law in Kenya. Nairobi: PLI, 1989. pp. 3-12, 31-52.
- Nzomo, Maria. Empowering Kenyan Women. Nairobi: NCSW, 1993. pp. 6-19.

(Week 3, class two)

2.5 Minorities

- religious
- ethnic
- refugee
- and the Majimbo debate

- Nyong'o, Anyang' Peter. "Arms and Daggers in the Heart of Africa: An Introduction." in Nyong'o. (ed.) Arms and Daggers in the Heart of Africa. Nairobi: Academy of Science Publishers, 1993. pp. 1-14.
- Daily Nation, 30 July, 1994. p. 14.
- Daily Nation, 6 August, 1994. p. 16.
- The Standard, 14 August, 1994. p. 14/20.

(Week 4, class one)

2.7 Civil Education for participation

- Okech-Owiti. "Civic Education for Political Participation: A Case Study of a Kenyan NGO's Efforts." Mimeo.
- Okech-Owiti. "Legal Research for Public Awareness: A view? Mimeo. pp. 7-11.
- Kisembo, Paul. Militarism and Peace Education in Africa. AALAE, 1993.

(Week 4, class two)

3.0 ECONOMIC ORGANIZATION AND DEVELOPMENT

3.1 Economic-Ideological paradigms: Capitalism and Socialism

Adelman and Paliwala. (*ibid*). pp. 1-7.

Leys, Colin. Underdevelopment in Kenya: The Political Economy of Neo-Colonialism, 1964-1971. London: Heinemann, 1975. pp. 1-27.

(Week 5, class one)

3.2 Economic Reforms

Government of Kenya. Development Plan, 1994-1996. p. 205.

Nzomo. (*ibid*). pp. 20-38.

Turok, Ben. "Towards a Democratic Coalition Against SAP." in Nyong'o (1992), (*ibid*). pp. 131-144.

Economic Review. May 9-15, 1994. pp. 10-16.

Economic Review. May 16-22, 1994. pp. 4-9.

(Week 5, class two)

3.3 Corruption and economic mismanagement

Economic Review. May 2-8, 1994. pp. 4-13.

Economic Review. May 9-15, 1994. pp. 4-9.

Kibwana, K. "Can the Law Dent Corruption in Kenya?" in WAIIBU, Vol. 7., No. 1 (1992). pp. 14-16.

Kimondo, George. "How to End Corruption. in The Standard. 13 April, 1993. p. 15.

United Nations. Corruption in Government. Report of an Interregional Seminar. Netherlands: The Hague. 11-15 December, 1989. (NY, UN 1990), pp. 1-31.

(Week 6, class one)

3.4 Social Dimensions of Development

- population expansion
- urbanization
- health
- education

Eshiwani, G.S., Education in Kenya Since Independence. Nairobi, EAEP, 1993

GOK. Development Plan, 1994-1996. pp. 23-24, 26-27, 35, 110, 229-234, 261-272.

Kenya Population Census, 1989. Vol. 1.

Ngege, George Owuor. "Tourism in Kenya: Genesis, Growth and Impact." in Ochieng and Maxon (eds). (*ibid*). pp. 327-345.

Obudho, R.A. and Obudho, R.A. "The Colonial Urban Development through Space and Time, 1895-1963." in Ochieng' and Maxon (eds). (*ibid*). pp. 147-158.

_____. "The Post-Colonial Urbanization Process." (*ibid*). pp. 405-444.

Wisner, Ben. "Health of the Future/The Future of Health." in Seidman, Ann and Frederick Anang. (eds). 21st Century Africa: Towards a New Vision of Sustainable Development. Trenton: Africa World Press, 1992. pp. 149-181.

(Week 6, class two)

4.0 THE SOCIO-LEGAL FRAMEWORK OF DEVELOPMENT

4.1 Policies on social development

4.2 Institutional framework for social development

GOK. Development Plan, 1994-1996. chapters 2, 13.

Constitution of Kenya.

Relevant Acts of Parliament.

(Week 6, class three)

4.3 The legal framework

Relevant Acts of Parliament regarding property law, investment, fiscal and banking policies and law.

(To be announced)

5.0 REVIEW

NOTE: Some of the topics will be covered by guest lecturers.

RURAL HOMESTAY/URBAN HOMESTAY SEMINARS

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

For the purposes of these seminars, students will be divided into 5 groups of 5 or 6 persons. It is likely that the groups will remain the same for both seminars. 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 should meet together before and after the homestays, and should jointly prepare written statements to be delivered by members of the group during the seminar. The following format should be suggested:

- a) **Reporting.** A discussion of not longer than 15 minutes which reports and describes observations made within individual experiences which relate to the chosen topic.
- b) **Analysis.** A discussion 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 discussion 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.

Although you will be focusing on specific topics for your seminars, 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. (Africans -- especially rural -- would not compartmentalize phenomena as we do.) The field experiences are far too short to produce 28 different cultural specialists.

Rather, the function of the seminars is to formally examine some of the interrelationships between culture and environment in several contexts, 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, or after clearing it with the director or Sam, 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 the director or Sam of the topic chosen, in order to coordinate the seminars and presentations.

REMEMBER, THE PRIMARY INPUT TO THE SEMINAR PRESENTATIONS IS YOUR EXPERIENCE IN THE FIELD. AVOID TOPICS ON WHICH IT WILL BE HARD TO GET INFORMATION, 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

Chanda Betourney
Amy Elmore
Timothy Conlon
Matthew Fellowes
Caitlin Montague
Caroline Hardy

GROUP 2

Rebecca Carey
Leah Gotcsik
Richard Eckel
Joshua Gannon
Nicole Moorehead
Jessica Hoehn

GROUP 3

Kathleen Conboy
Amanda Hornbuckle
Pablo Elizondo
Jennifer Garrett
Emily Mott
Elizabeth Hogan

GROUP 4

Andrew Johnson
Kristen Osborne
Lisa Lind
Vicki Skovle
Suzanne Shibley
Kathleen van Weel

GROUP 5

Chad Leonard
Diane Savage
Nicole Shanor
Elizabeth Thompson
Andrew Skea
Nicole Widdersheim

ST. LAWRENCE UNIVERSITY Kenya Semester Program SYLLABUS
Tanzania Field Study Component

Instructors: **Dave or Thad Peterson, Directors, Dorobo Tours**
 SLU Kenya Semester Program Staff and others.

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

FIELD STUDY COMPONENT IN TANZANIA

The 14 day field study component 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 study 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 common readings which will constitute reference materials 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 in the field.

- 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 trip.

Itinerary: 16 - 29 September (subject to modification)

- Day 1:** Travel from Nairobi to Namanga where students will be met by trucks and transferred to Dorobo base as 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:** A day walking on Mt. Meru in the environs of Arusha. Examination of WaArush and WaMeru settlements and agriculture. Issues of ecology, the effects of altitude on environment, changing settlement patterns, population and the relation between highland and lowland members of the wider community.
- Day 3:** Travel to Ol Donyo Sambu wilderness area, southeast of Tarangire National Park.
- Day 4&5:** 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 6:** Travel through the Maasai village of Loibor Serrit and into Tarangire National Park. Set up base camp in the park.
- Day 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 Semester Program SYLLABUS
Samburu Field Study Component

Instructors: Pakuo Lesorogol, Judy Rainy, Michael Rainy, Saidimu Lenaronkoito and the Explore Mara Staff

Host Organization: Explore Mara, Ltd.

SAMBURU FIELD COMPONENT INTRODUCTION AND SEMINAR NOTES

The 15 day field study component in Samburu will explore directly many facets of the complex physical, biotic, and social environments in which Samburu cattle pastoralists live.

The Samburu Field Component is a challenging experience which seeks to encourage student participation on both a physically demanding level and as a rigorous mental exercise. The field study 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 TRIP!** Lasting rewards from this time in the field 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 study, 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 trip 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 will be directly related to the amount of continuous effort you make on the common readings, daily field journal entries and both formal and informal discussions. These will all provide resource material for the final seminars 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 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 COMPONENT

Common Readings:

TO BE DISTRIBUTED

Itinerary -- subject to change.

SECTION 1

Days 1 - 7: Introduction to the Pastoral Environment & Culture of Northern Samburu District - 4 day climb of Mt. Nyiru, the sacred mountain of Samburu.

Day 1 Today will be the longest day in our safari trucks. In the morning our route will cover the familiar ground of Kenya Central Rift Valley. But after lunch please be alert for the ecological and cultural zonation of the agricultural/pastoral transition of Laikipia District which is devoted to large scale cattle ranching. By late afternoon we will enter Samburu District, meet our Samburu guides and make a fly camp at Lake Kisima, and important mineral source for highland cattle.

Day 2 Full day at Lake Kisima with Samburu elder/guides.

Day 3 The environments of the Great Rift were central to our own evolution and have provided a topographic focus for the development of pastoral cultures such as the Samburu and Maasai. Our destination today is the dwarf shrubland beyond Kowop near the south-western base of Mt. Nyiru. To get there we will cross the arid Lbarta Plateau, parts of which have not had significant rainfall for most of the past three years. Our emphasis today is on living with recurrent drought. We'll focus on the ecological contrast between Samburu cattle pastoralists and Turkana small stock pastoralists.

Day 4, 5 & 6 Mt. Nyiru is Samburu's highest mountain and most reliable dry season refuge. It is also the most important site for traditional pastoral rituals. As we climb and explore its forested glades in small groups led by Samburu guides, our aim will be to see the impact of large scale ecological variables in determining the shape of cultural responses. Specifically, we will aim to understand the limits of periodic grazing in places like Nyiru as a pastoral survival strategy. The view of Lake Turkana and the Rift from Mowo Losowan, "the horn of the buffalo," is one of the finest introductions to pastoral space in all of Africa.

The Samburu are ethno botanical experts and will also introduce the many uses of medicinal preparations from local plants for animals and people. Get the most from Swahili practice in cross cultural communication and evening discussions.

Nyiru is a rewarding physical and mental challenge that is often a cold, wet contrast to the semi desert that surrounds it. At this time of year the onset of the rains is unpredictable, so be prepared for wet weather with suitable rain gear. We will adjust the number of days we spend on the top according to the weather we encounter and how well prepared we are for it.

Day 7 After a 4-5 hour morning descent we'll return to the drier country below and attempt to put desertification into perspective, then camp again on the Lbarta Plains. We will be located near a Samburu settlement belonging to members of the Lmasula Clan. We'll visit their lowland settlement to observe Samburu adaptations to very dry country dominated by Duosperma, a single grazing resistant dwarf shrub. Their land is also now used seasonally by rival

Turkana, pastoralists who are much more mobile and opportunistic than the Samburu.

Day 8 En route to our Base Camp for the second section of the Field Course at Naibor Keju, we may have time to visit Maralal town which is the administrative headquarters for Samburu District as well as its largest urban centre. It's a place of great contrast and diverse character, having absorbed Kikuyu and Meru agriculturalists, as well as pastoral refugees from the Turkana, Somali, Boran, and Samburu communities for pastoralists in Kenya today. What will Maralal be like 10 years from now?

SECTION II

Days 9 - 15 In-depth study and homestays in the Samburu pastoral community living near Naibor Keju Hill where most of our elder guides live with their families and herds.

Day 9 The morning will be free for students to rest, bathe, do laundry, write in journals. In the afternoon there will be a women's meeting concerning traditional issues that pertain particularly to Samburu women at a nearby local woman's house. Men will discuss the problems of gender and polygamous society from the point of view of Samburu warriors and elders.

Day 10 In the morning there will be a specific introduction to Samburu homestays. Later the same morning we will meet informally with a small group of elders from Sitat subclan - please be prepared with useful and answerable questions. After an early lunch you will walk to your homestay with your hosts from Naibor Keju.

Days 11, 12 & 13 Three full days in Samburu settlements should give you adequate time to participate in herding and many other aspects of every day Samburu life. Draw a sketch map of your settlement area showing the relationship of houses. Try to understand how specifically these people interact. What are their main problems? What are their main adaptations and solutions? Attempt to grasp the whole of Samburu life from a focussed perspective. Try to think about the evolution of Samburu pastoral culture in a semi arid environment.

Day 14 After returning to Base Camp from the settlements on the morning of Day 14, students can shower and have a substantial brunch. Discussions of Homestays will begin at 16:00. Try to see how and why pastoral Samburu life styles are so different from urban and agricultural life styles in Kenya. In particular, what did you notice about the roles of men, women, warriors, girls, children in your homestays? How do these compare with what you observed in your Taita homestays? With what you have observed in US culture?

The rest of the day is free after making final preparations for an early start on the following day for Nairobi. Farewell dinner followed by traditional

singing and dancing - be prepared to offer a polished effort from your group in exchange!

Day 15 Leave Naibor Keju by 08:30. 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!

* We will use the same seminar format as followed after the rural homestays in Taita. This will sharpen both similarities and contrasts between the two environments and their cultures.

ST. LAWRENCE UNIVERSITY Kenya Semester Program SYLLABUS
Interdisciplinary Studies 337: Integrated Field Study in East Africa
(Including Internships)

**Title: Integrated Field Study in East Africa Including Internships and
Independent Study**

Instructor: Directors, Kenya Semester Program

GENERAL

We are committed to the integration of classroom and field components. Credit for this course is in two parts: (1) continuous assessment throughout the semester of field journals; and (2) the internship/independent study which is done during the final four weeks of the semester. (In lieu of an internship/independent study, students may elect to do the Anthropology 448 Field Course.)

The internship provides students an opportunity to spend a concentrated period of time on an in-depth project. Hosts will be expecting students to give the Internship their 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 students CAN.

In any given semester, students may or may not be the first student to participate in a given internship. Other students are likely to do the same internship in a subsequent semester. 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. Each student must ensure that his/her performance will live up to the expectations of 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 a given internship internship.

THANK YOU IN ADVANCE FOR DOING A GOOD JOB.

COURSE REQUIREMENTS:

The first requirement is keeping a continuous and consistent field journal. Journals will be turned in no later than 3 days after the Rural Homestays, the Tanzania Field Component and the Samburu Field Component for evaluation. Field journals will also be evaluated together with the internship/independent study report/paper turned in at the end of the internship/independent study.

The internships will last for a period of four weeks during which time 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 field 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. Arrange the format of the paper with the director.
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.**
5. Hand in a completed **Internship Report form** (which you will be given).

EVALUATION

Evaluation will be calculated on the basis of one-third of the final grade for each of the following:

- Continuous assessment of field journals.
- supervisor/host evaluation.
- project paper.

**THE INTERNSHIP PAPERS ARE DUE ON
FRIDAY, DEC. 15, 1995**

ST. LAWRENCE UNIVERSITY Kenya Semester Program Syllabus
ANTHROPOLOGY 448

FIELD COURSE: BELIEF AND PRACTICE IN AFRICAN RELIGIONS

INSTRUCTORS: Dr. Alice Pomponio, Professor of Anthropology
Mr. Sam Harrell, Coordinator for Field Study

COURSE DESCRIPTION

Religious belief and practice lie at the heart of any cultural tradition. Africa is no exception. So important is the study of religion to Africa that one might be tempted to say that neglect in this area would result in an incomplete if not erroneous view of African culture. In the words of religious scholar J.S. Mbiti, "In African Traditional Religion there is no formal distinction between the sacred and the secular. Religion permeates every department of life...This is why many African languages do not have a word for 'religion' because everything is religious. There is no idea that religion is something separate from life itself."

Africa has long fascinated scholars for its exceptionally rich variety of religious traditions; traditions that have not developed in a vacuum but often are the result of dynamic interactions between diverse cultures. More recently, European, colonial and missionary presence have lent even greater complexity to discussions on African religion with new belief systems being woven into the fabric of different societies according to pre-extant cultural principles, beliefs and values.

This course will explore the nature and function of belief systems in East Africa through a study of African Traditional Religions and their more recent counterparts, which together form the mosaic of religion in much of Africa today. Key questions in this study will include:

- Is there an institution we can call "African Religion?" If so, what is it like?
- How is it similar to/different from Western belief systems?
- How have Christianity, Islam and other religious traditions influenced African religions and vice versa?
- What is the nature and function of African religious belief and practice today?

Prerequisite: Ant 102 OR 302 OR Rel. Stds. 100 OR equivalent

Maximum enrollment: 10

EVALUATION

The course format will combine lectures from a number of specialists in the field of religion, course readings, seminar discussion, and field exploration.

Students will be evaluated according to the following :

- 25% Quality of discussion and participation
- 25% Two written essays, 3-5 pp. each, averaged
- 25% Journal
- 25% Final examination

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

