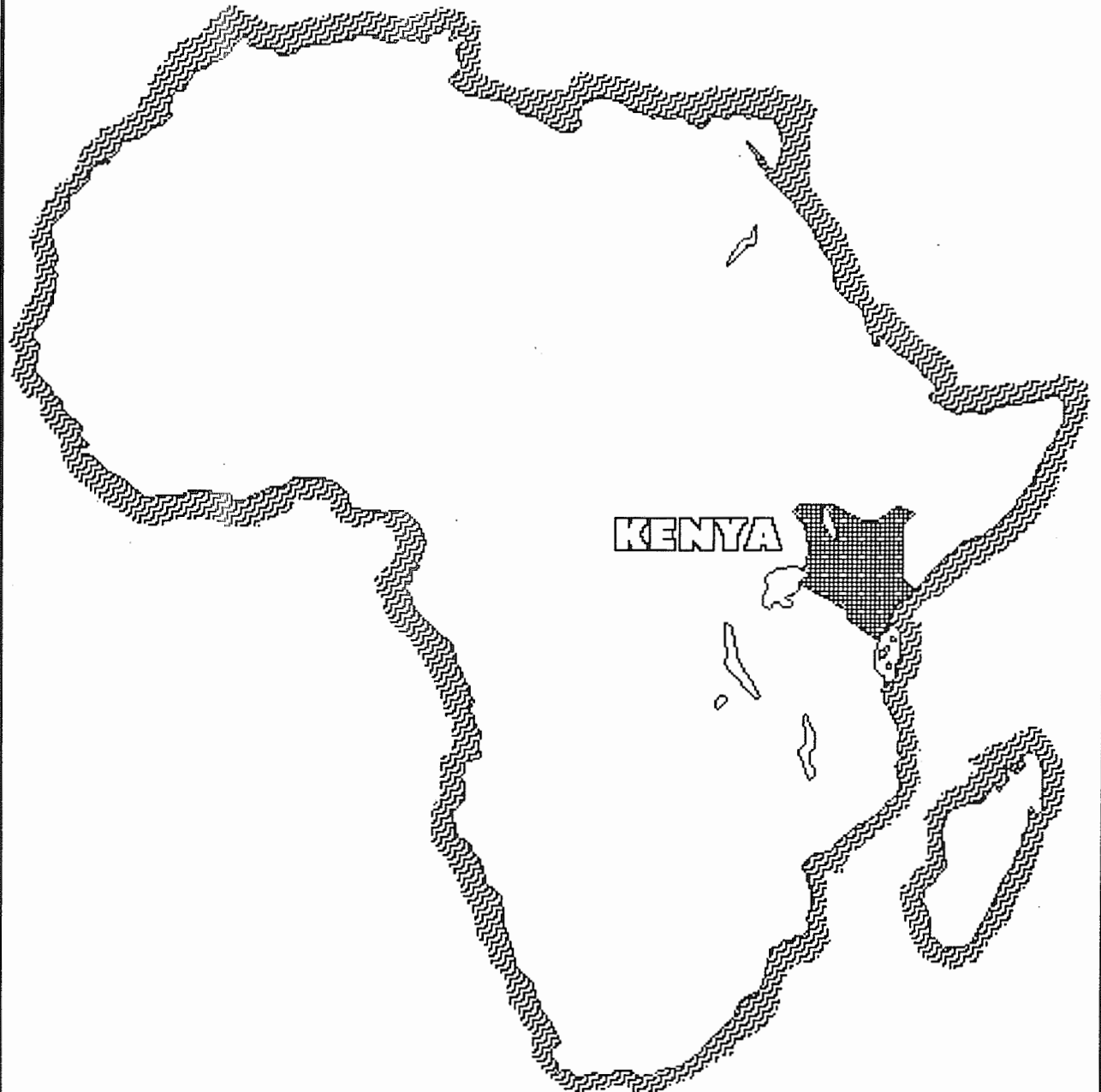


- Paul Robinson -

ST. LAWRENCE UNIVERSITY

KENYA SEMESTER PROGRAM



SPRING 1992 SEMESTER

PROLOGUE

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

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INTRODUCTION TO THE KENYA SEMSTER PROGRAM

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

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

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

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

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

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

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

THE KENYA SEMESTER PROGRAM: HISTORY AND OBJECTIVES

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

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

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

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

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

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

D. Field Study Courses.

(1) Field Course in Tanzania. All students participate in a two-week field course in northern Tanzania. The course is designed to provide students with an integrated perspective on issues of wildlife conservation and development in Tanzania, which since independence has pursued policies based on *ujamaa* socialism. In a transect through several distinct environments which man has inhabited for the past 3+ million years, we will examine processes of development and change. The course is both intellectually and physically rigorous, and students should be prepared for exciting but challenging wilderness situations.

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

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

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

Since its inception, the St. Lawrence University Kenya Semester Program has demonstrated a commitment to excellence, the maintenance of high academic standards and direct personal interaction between Kenyans and Americans. As well as taking courses taught by Kenyan scholars, students

have benefited from the placements in rural and urban homestays, where many have established lasting friendships. In addition, each student has participated as an intern in one of a variety of Kenyan institutions in such fields as education, medicine, business, journalism, wildlife and tourism management and others. These internships have allowed students to contribute their expertise to Kenya on a volunteer basis as well as later helping them to move towards positions of responsibility in the United States or elsewhere in the world.

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

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

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

LAWRENCE HORN KENYA UNIVERSITY

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY		
Jan 13	14 ARRIVAL	15	16	Travel: 17 to Rural HS	18	19	JANUARY	
		ORIENTATION			RURAL HOMESTAYS			
	20	21	22	23	24	25	FEBRUARY	
	RURAL HOMESTAYS				END OF HOMESTAYS (To Kericho)	Return to Nairobi		
27 CLASSES WEEK 1	28	29	30	31	Feb 1	2	FEBRUARY	
					FREE WEEKEND			
3 CLASSES WEEK 2	4	5	6	7	8	9 <i>Mogadi</i>		
	URBAN HOMESTAYS BEGIN (FEBRUARY 4 - MARCH 13)							FEBRUARY
10 CLASSES WEEK 3	11	12	13	14	15	16		
					TZA FIELD COURSE			
	17	18	19	20	21	22	MARCH	
	TANZANIA FIELD COURSE							
	24	25	26	27	Return: 28 to NAIROBI	29	MARCH	
	TANZANIA FIELD COURSE					FREE WEEKEND		
2 CLASSES WEEK 4	3	4	5	6	7	8		
					HOMESTAY WEEKEND		MARCH	
9 CLASSES WEEK 5	10	11	12	13	HOME- STAYS END BBQ	15 FREE DAY		
16 CLASSES WEEK 6	17	18	19	20 CLASSES END	21 STUDY DAY	22 STUDY DAY		
23 EXAMS	24	25 FREE DAY	26 SAMBURU ORIENTATION	27	28	29	APRIL	
			SAMBURU FIELD COURSE					
30	31	Apr. 1	2	3	4	5		
			SAMBURU FIELD COURSE				APRIL	
6	7	8	9	10 RETURN: TO NAIROBI	11	12		
13 PREPARATION/TRAVEL TO INTERSHIPS	14	15	16	17	18	19 HOLIDAY (EASTER)		
20	21	22	23	24	25	26	MAY	
INTERSHIPS/FIELD COURSE								
27	28	29	30	May 1 MAYDAY (holiday)	2	3		
INTERSHIPS/FIELD COURSE							MAY	
4	5	6	7	8	9	10		
INTERSHIPS/FIELD COURSE								
11	12	13	IDS/FC 14 END	15	16	17		
INTERSHIPS/FIELD COURSE				EVALUATION/PROGRAM ENDS				

ORIENTATION SCHEDULE
January 14 - 16, 1992

Tuesday, January 14

8:00 a.m. Arrival at Jomo Kenyatta Airport
10:00 a.m. Breakfast, unpack and rest at the S.L.U. Study Center
11:30 a.m. "Introduction and Formalities." Dr. Paul Robinson and Dr. Howard Brown
12:30 p.m. Lunch
p.m. Rest
6:30 p.m. Dinner
7:30 p.m. "Introduction to the History of East Africa." Dr. Karim Janmohamed

Wednesday, January 15

7 - 9:00 a.m. Breakfast
9:30 a.m. "Kiswahili Orientation." Makioki Language School
Instructors
12:30 p.m. Lunch
2:00 p.m. Free time
4:00 p.m. "Orientation to the Geography of Kenya, with particular reference to the journey to Kisii District." Dr. Asenath Omwega, Kenyatta University
6:30 p.m. BBQ with the faculty

Thursday, January 16

7 - 9:00 a.m. Breakfast
9:30 a.m. "Orientation to the Rural Homestays, seminars and journal keeping". Paul Robinson and Howard Brown, Program Directors
12:30 p.m. Lunch
2:00 p.m. "Introduction to Contemporary Kenya." Dr. Njuguna Ng'ethe
4:30 p.m. "Personal health and health care in Kenya." Consultant Physician
6:30 p.m. Dinner
Evening **** PACK FOR DEPARTURE TO KISII ****

Friday, January 17

6:00 a.m. Breakfast
6:30 a.m. Departure for Kisii District and the Rural Homestays.

ST. LAWRENCE UNIVERSITY LIVING CENTER POLICIES

1. ROOM CLEAN-UP

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

2. MAIL

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

3. CAMPING EQUIPMENT

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

4. VISITORS

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

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

5. LAUNDRY

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

6. WEEKEND TRIPS

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

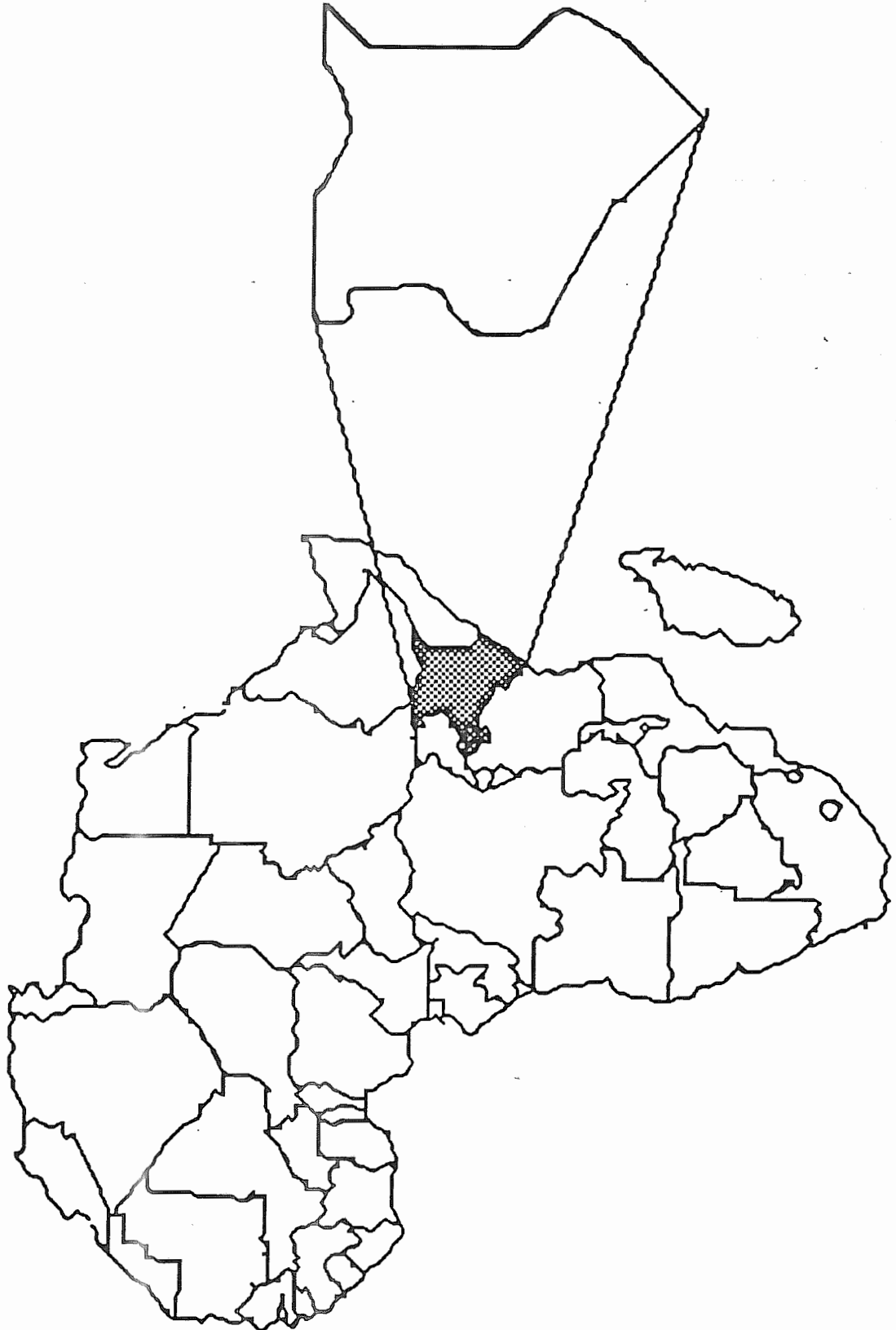
7. LIBRARY

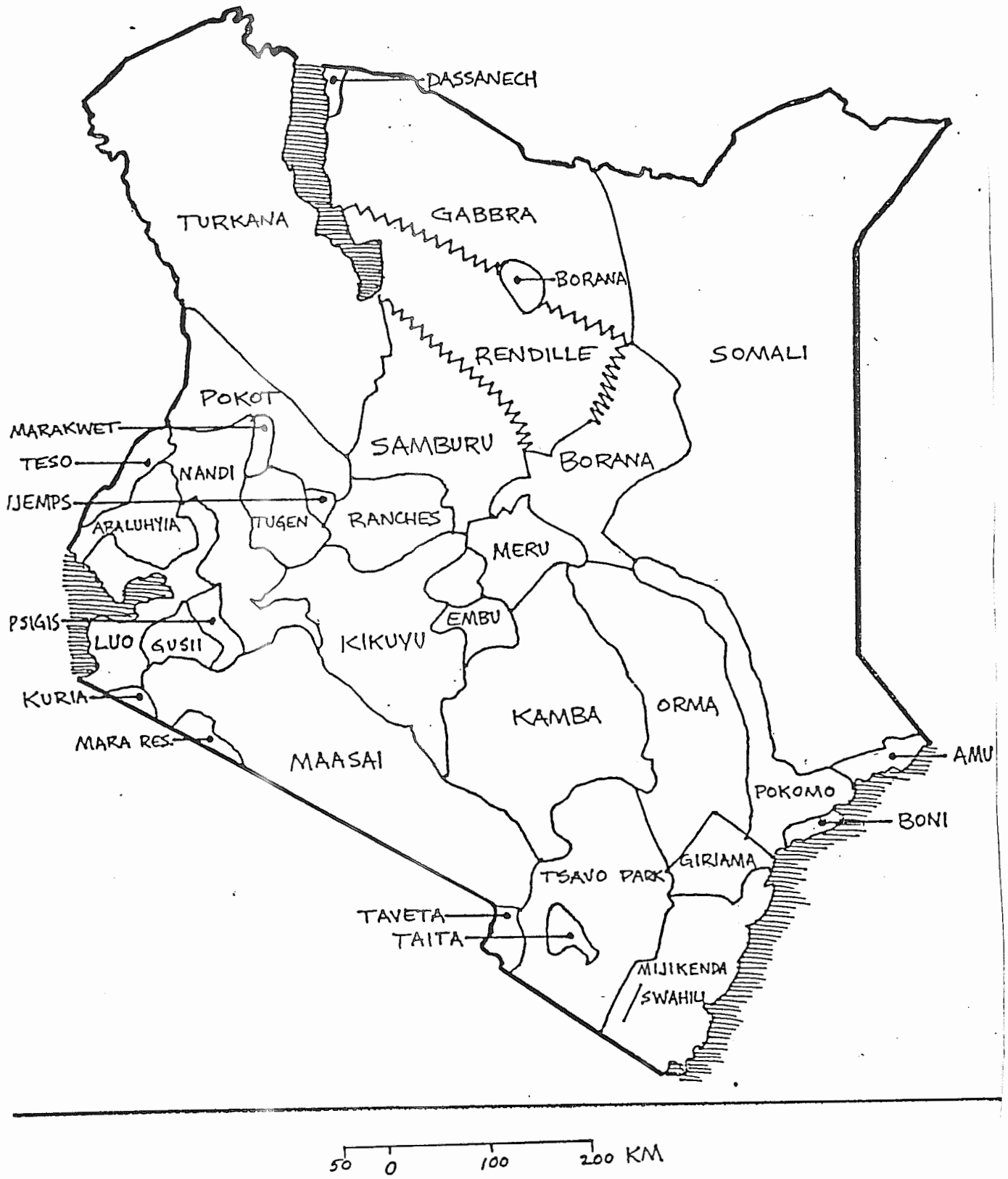
You are free to use the library at any time. The system for checking out books is based entirely on an honor system. After selecting a book(s) please sign it out in the log book near the door. Upon returning the book sign it back in. Francis is the Student Librarian this semester; see him for any problems.

MAPS

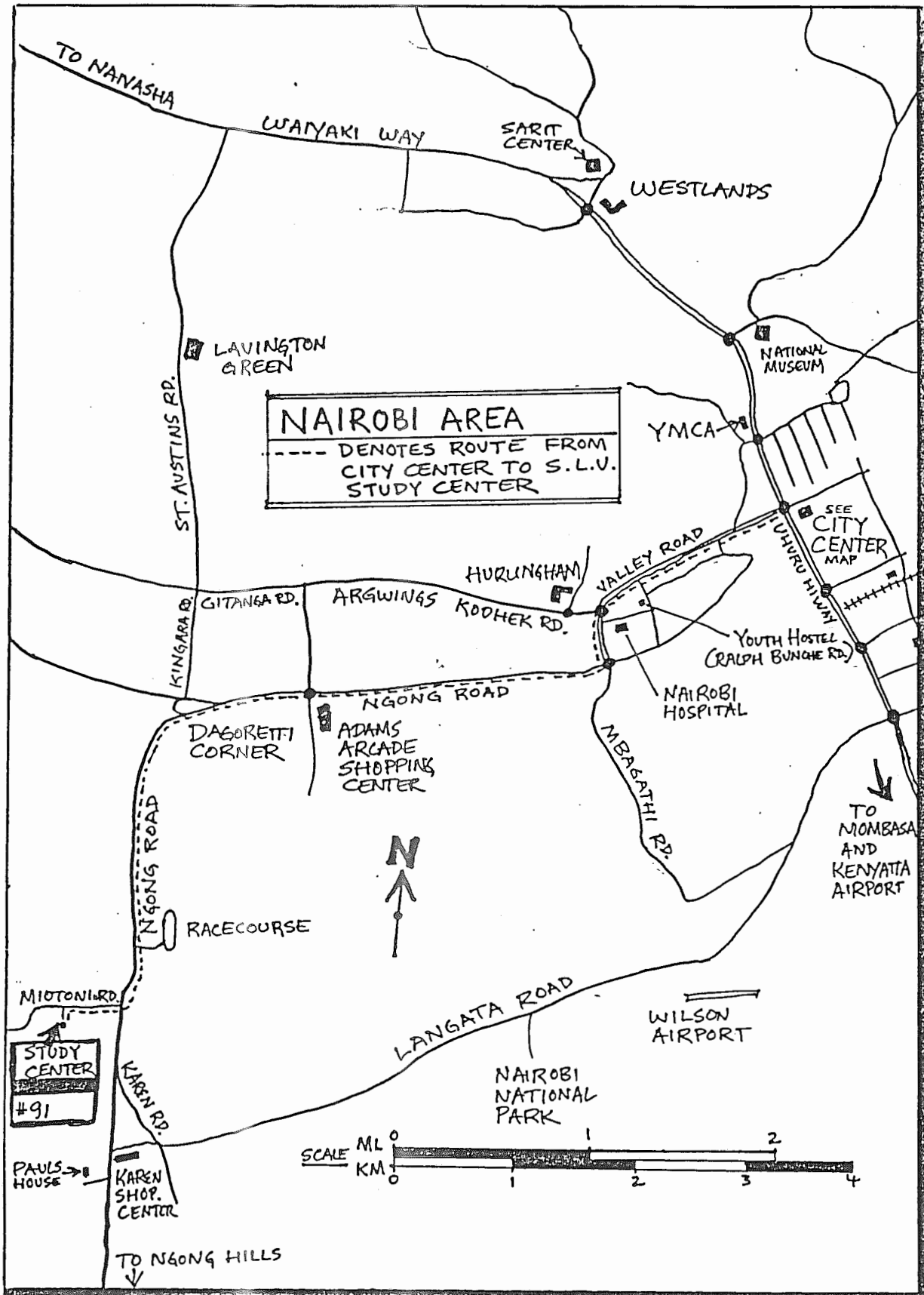
On the following pages, you will find a number of maps which may be of use to you during your stay in Kenya.

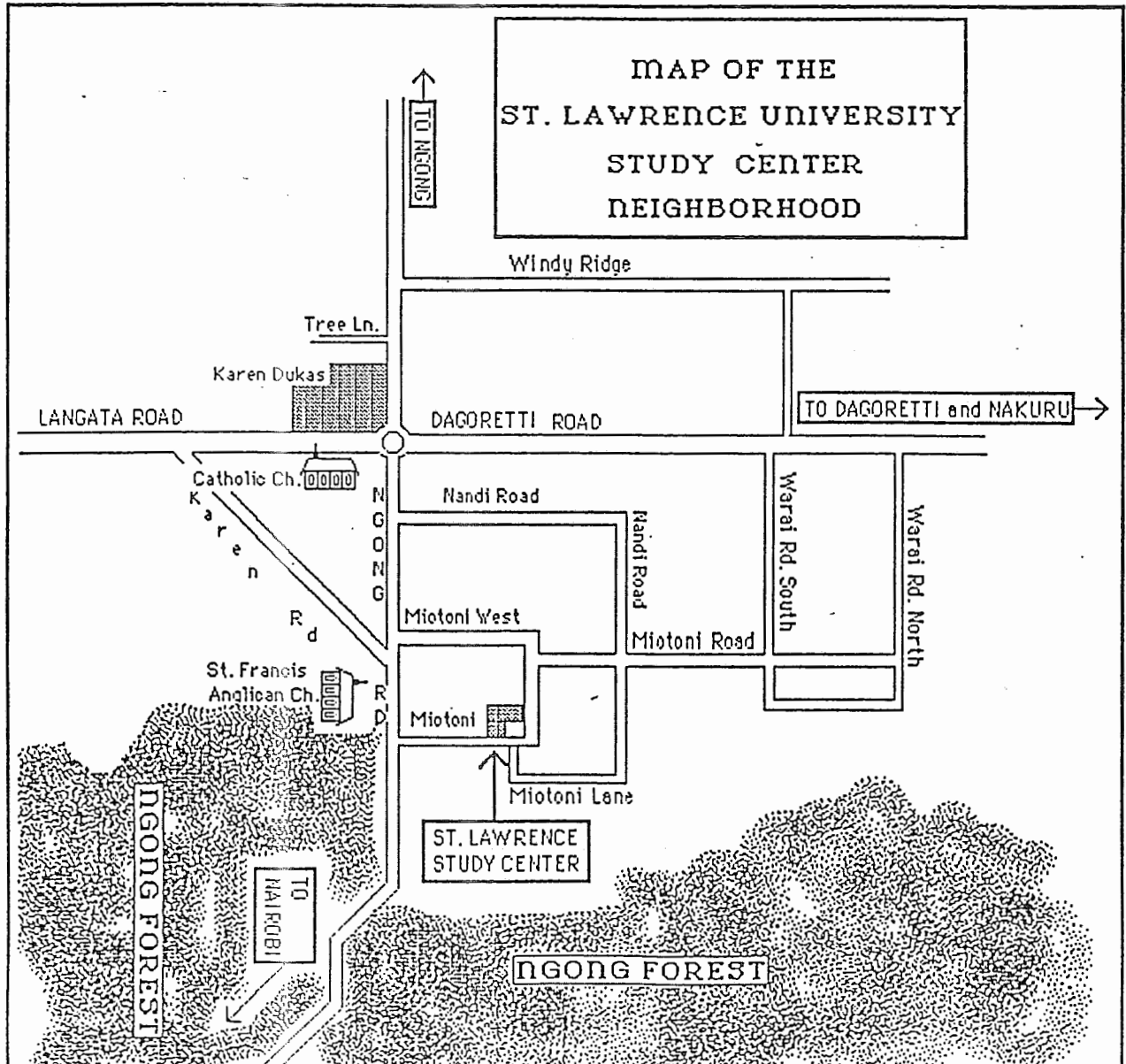
- MAP 1** Map 1 is a map of the continent of Africa, with the political divisions outlined. You may want to fill the country names in during the semester as you learn about the continent.
- MAP 2** Map 2 is a map of the language regions of Kenya. These correspond to the major ethnic groups of the country. There are three major language groupings under which all the languages may be subsumed--Bantu, Nilotic and Cushitic.
- MAP 3** Map 3 is a sketch map of the Nairobi area, showing the major roads linking the city center to the suburbs, including Karen, where we are located.
- MAP 4** Map 4 is a sketch map of the neighborhood in which the Study Center is located.
- MAP 5** Map 5 is a street map of downtown Nairobi, including the location of the University of Nairobi and the YMCA, the latter of which is the location of our classroom.
- MAP 6** Map 6 shows the major streets in the city of Mombasá. 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.

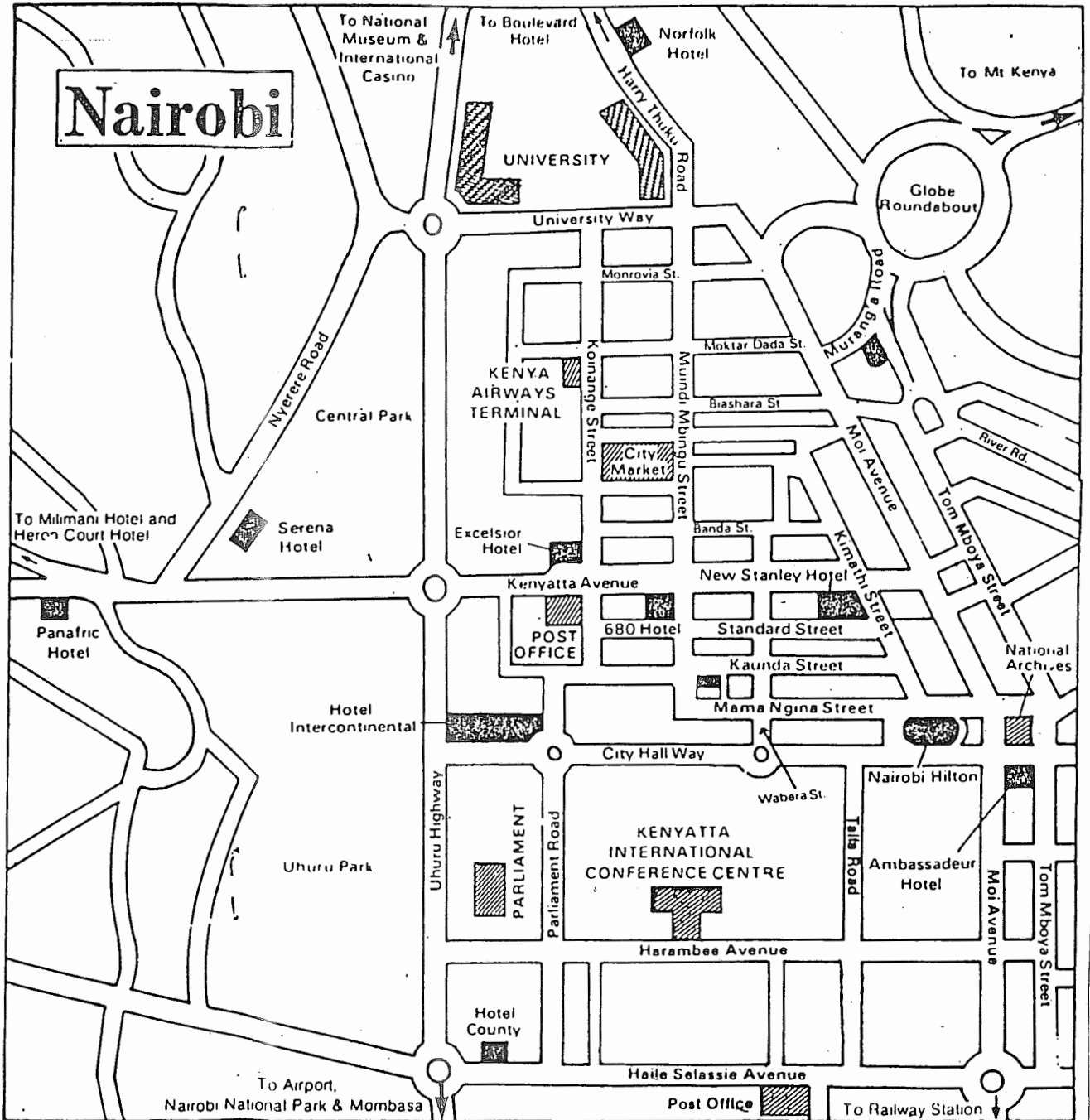


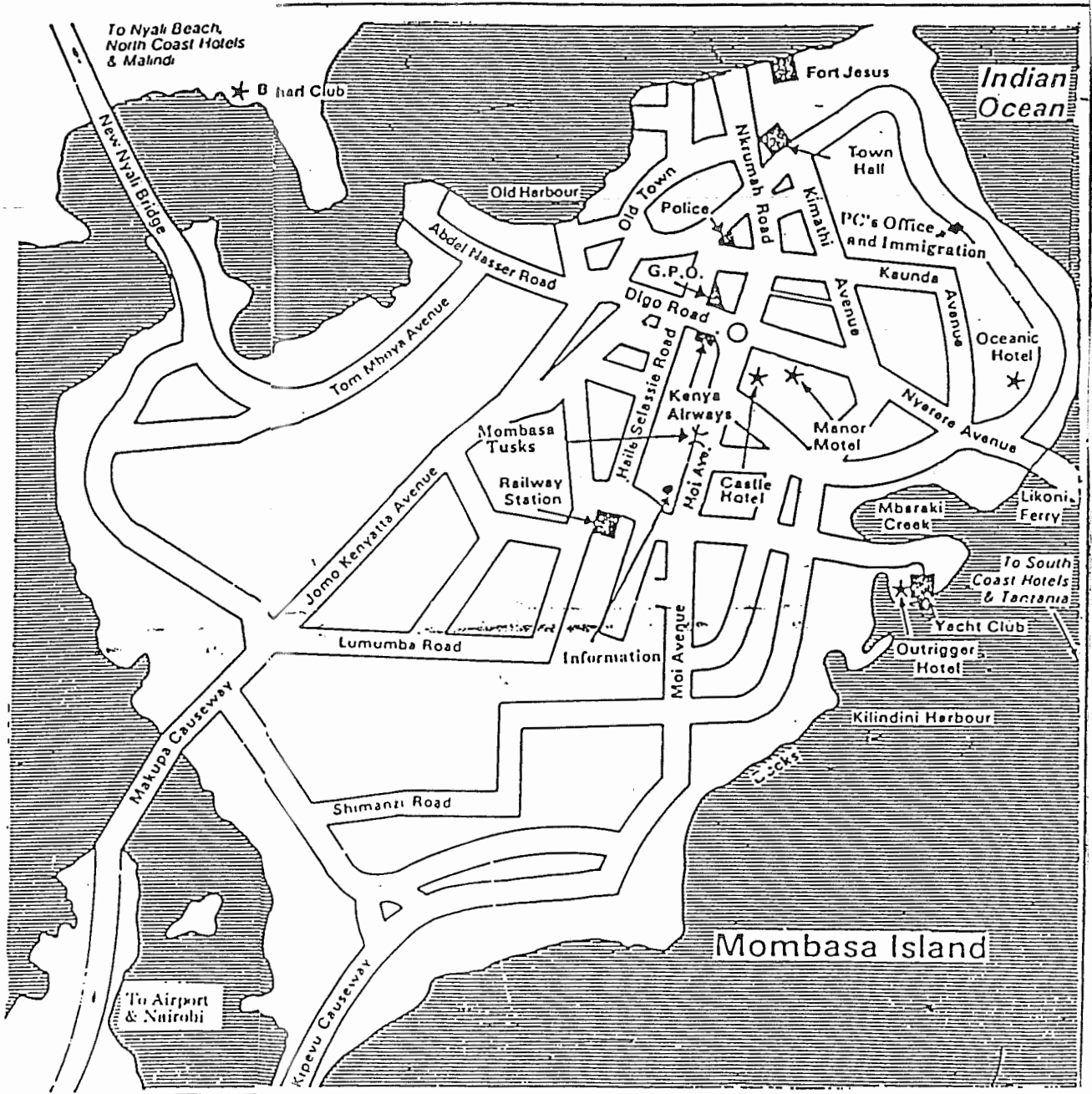


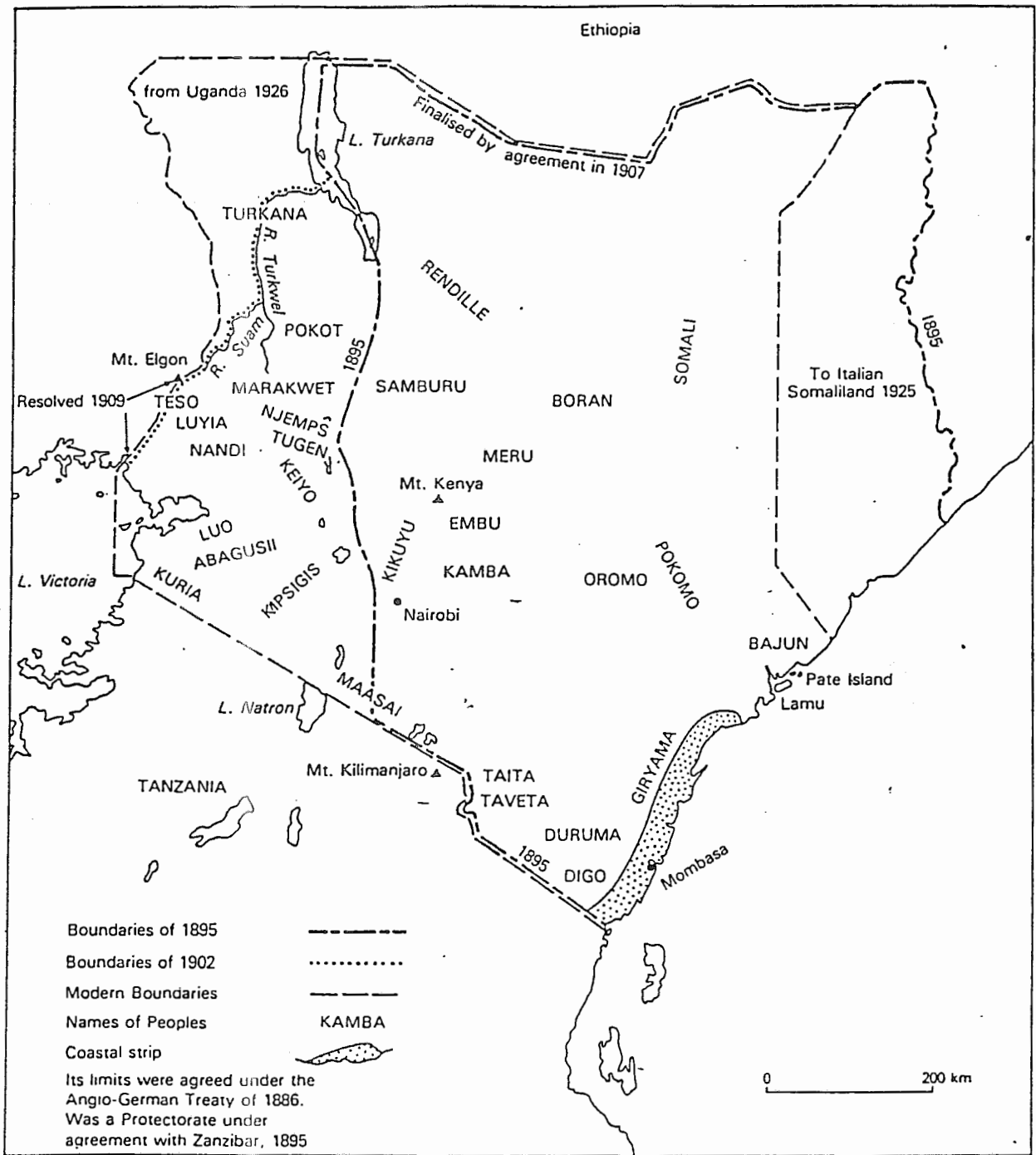
LANGUAGE REGIONS OF KENYA











Kenyan peoples and boundaries

SPRING 1992 CALENDAR

- 14 JANUARY** Students arrive in Nairobi on British Airways flight No. BA 053, arriving 06:05 hrs.
- 14-16 JANUARY** *Orientation/Mini-course* at the St. Lawrence University Study Centre, Miotoni Road, Karen. Concentration will be on an Introduction to Kenya and the Kenya Semester Program, and Kiswahili. The orientation will include introductory lectures for each class.
- 17 JANUARY** Travel to Kisii District, South Nyanza Province for the Rural Homestay Program.
- 17-25 JANUARY** *Rural Homestay Program*, Nyaribari South Location, Kisii District, South Nyanza Province.
- 25 JANUARY** Depart Rural Homestays.
- 25 JANUARY** One night in Kericho, at the Tea Hotel. Rural Homestay seminars.
- 26 JANUARY** Travel back to Nairobi.
- 27-31 JANUARY** *Classes -- Week 1.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 1-2 FEBRUARY** Free weekend.
- 3-7 FEBRUARY** *Classes: Week 2.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 4 FEBRUARY -
13 MARCH** *Urban Homestays.* Students will be resident with Kenyan Nairobi families for a period of four weeks, ending on 13 March. The homestays will begin with an introductory tea to be held at the Karen Study Centre.
- 8-9 FEBRUARY** Free weekend.
- 10-14 FEBRUARY** *Classes: Week 3.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 15 - 18 FEBRUARY** *FIELD COURSE IN TANZANIA.* Educational Field Course to northern Tanzania. The field trip is designed to give students an introduction to

- physical and human geography, geology and development in the northern Tanzanian Rift Valley, and will explore issues of conservation, behavioral ecology and development in the area. The course is designed to provide students with a comparative framework to the approaches developed by Kenya.
- 29 FEBRUARY -
1 MARCH** Free weekend.
- 17-21 FEBRUARY** *Classes: Week 4.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 7 - 8 MARCH** *Homestay Weekend.* Students will spend the weekend with their Urban Homestay families. Events may include a visit to the family's rural home.
- 9-13 MARCH** *Classes: Week 5.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 13 MARCH** Homestays end.
- 14 MARCH** Bar-B-Que party for the students and their families.
- 15 MARCH** Free day.
- 16-20 MARCH** *Classes: Week 6.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 21 - 22 MARCH** Students will study for final examinations and prepare final papers.
- 23 - 25 MARCH** Final Examinations.
- 26 MARCH** Day reserved for preparation for the Samburu Field Course. There will be introductory lectures by Michael Rainy, the Field Course instructor.
- 27 MARCH -
10 APRIL** *Samburu Field Study Course.* Organized and conducted by Explore Mara, Ltd. of P.O. Box 45541, Nairobi, Mr. Michael E. Rainy, Mrs. Judith Rainy, Mr. Ngagan Lesorogol, and Mr. Benjamin Saidimu, Directors.
- 10 APRIL** Return to Nairobi.
- 11 - 14 APRIL** Students will use these four days to prepare for and in some cases travel to their internship sites.

**15 APRIL -
14 MAY**

Internships and the History Field Course. The History field course will be taught by Kenya Semester Program Director, Dr. Paul Robinson, and will center around issues in development. Students participating in the field course do so in lieu of the Internships.

15- 19 APRIL

Internships and Field Study: Week 1.

20 - 26 APRIL

Internships and Field Study: Week 2.

27 APRIL - 3 MAY

Internships and Field Study: Week 3.

4 - 10 MAY

Internships and Field Study: Week 4.

11-14 MAY

Conclusion to Internships and Field Study.

15- 16 MAY

Evaluations. Program evaluation days. Students return to St. Lawrence University Study Centre, Karen. Preparation of final internship/independent study reports and semester evaluations.

16 MAY

Internship papers due.

16 MAY

SEMESTER ENDS.

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM
SPRING 1992 PARTICIPANTS

St. Lawrence University students:

✕Natasha Barton	✕Christopher Bunting
✕Brian Evans	✕Jodi Hicks
✕Michelle Kump	✕Martin Milne —
✕Adam Osburn —	✕Amy Palmer
✕Jonathan Van Campen	✕Jennifer Webster
✕Michael Willis	

Non St. Lawrence University Students

✕Joanna Cameron —	Wesleyan College
✕Sheara Cohen —	Washington University
✕Daphne Dorce	Cornell University
✕Susanna Gaunt —	Boston College
✕Emery Kaufman —	Amherst College
✕Robbie Marks —	Columbia College, Columbia Univ.
✕Devin McDonald —	Amherst College
✕Shannon Moore	Boston College
✕Beth Moynihan —	St. Michael's College
✕Justin Paterson	Connecticut College
✕Kristen Rible	Franklin & Marshall College
✕Whitney Royster	✕ Duke University
✕Karen Singleton	Barnard College, Columbia Univ.
✕Angela Talley —	University of Rochester
✕Jack Thach —	Washington University
✕Joelle van Lent	Skidmore College

Non St. Lawrence University Students

Francis Ganya	Moyale Secondary School (SLU Scholarship Candidate, Fall 1992)
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ST. LAWRENCE UNIVERSITY Kenya Semester Program
SPRING 1992 Student List

<u>NAME</u>	<u>CAMPUS ADDRESS</u>	<u>MAILING ADDRESS</u>
1. Barton, Natasha N. '94 050-50-0062 Sociology	St. Lawrence University PO Box 1292 Canton, NY 13617 (315) 379-6320	Violet Barton 312 East 4th St. Mount Vernon, NY 10553 (914) 668-0510
2. Bunting, Christopher L. '93 213-68-2088 ENVS/Sociology	St. Lawrence University PO Box 1904 Canton, NY 13617 (315) 379-6969	George Bunting 17028 Old York Road Monkton, MD 21111 (301) 771-4837
3. Cameron, Joanna R. '93 050-66-5124 History/Anthropology	Wesleyan University Box 4152, Wesleyan Stn. Middletown, CT 06459 (203) 346-9426	James & Robin Cameron 1064 Glenwood Blvd. Schenectady, NY 12308 (518) 372-1723
4. Cohen, Sheara B. '93 291-58-1329 Anthro/Internat. Stud.	Washington University Campus Box 3263 6515 Wydown Blvd. St. Louis, MO 63105 (314) 935-2924	Marlene & Arthur Cohen 14423 Barkwood Dr. Rockville, MD 20853 (301) 871-3433
5. Dorcé, Daphne '93 051-68-0617 Africana St/Bio/Soc.	Cornell University 5482 Balch Hall Ithaca, NY 14853 (607) 253-8511	Berthilde Lefevre 5204 Snyder Ave. Brooklyn, NY 11203 (718) 498-2572
6. Evans, Brian P. '94 554-85-3207 ENVS/Biology	St. Lawrence University PO Box 1415 Canton, NY 13617 (315) 379-6764	Patricia Evans 506 Central Ave. Glen Burnie, MD 21061 (301) 761-5264
7. Ganya, Francis Kenyan Student '96	Moyale High School St. Lawrence University Canton, New York 13617 (Fall 1992, scholarship candidate)	Mr. Ganya Hurri Kalacha P.O. Box 21028 Nairobi, Kenya
8. Gaunt, Susanna C. '93 151-66-8501 Philosophy	Boston College 20 South St., Apt. #1 Brighton, MA 02135 (617) 782-1290	Edmund Gaunt 81 Fair Haven Rd. Fair Haven, NJ 07704 (908) 842-4873
9. Hicks, Jodi K. '93 080-64-5043 ENVS/Government	St. Lawrence University PO Box 2060 Canton, NY 13617 (315) 379-6715	Kempton & Nancy Hicks Hill & Dale Country Club Carmel, NY 10512 (914) 225-8317
10. Kaufman, Jemery '93 525-27-9556 Anthropology	Amherst College Box 201 Amherst, MA 10012-5000 (413) 542-3072	Michael Kaufman Box 329 Arroyo Hondo, NM 87513 (505) 776-2650

- | | | |
|--|---|--|
| 11. Kump, Michelle L.
'93
148-68-7628
ENVS/Biology | St. Lawrence University
PO Box 2110
Canton, NY 13617
(315) 379-6790 | Ray & Lee Kump
28 Kiceniuk Rd.
Annandale, NJ 08801
(908) 782-0435 |
| 12. Marks, Robbie
'93
543-04-6129
History | Columbia University
1333 John Jay
1116 Amsterdam Ave.
New York, NY 10027
(212) 853-6394 | JoAnn & Barry Marks
7045 SW 84th Ave.
Portland, OR 97223
(503) 244-9985 |
| 13. McDonald, Devin A.
'93
092-74-5037
Anthropology | Amherst College
Box 256
Amherst, MA 01002-5000
(413) 542-3086 | Joseph McDonald
184 Columbia Heights, Apt. 6B
Brooklyn, NY 11201
(718) 802-9034 |
| 14. Milne, John <u>Martin</u>
'93
024-66-6629
History | St. Lawrence University
PO Box 2195
Canton, NY 13617
(315) 379-6969 | John & Dorothy Milne
P.O. Box 207
Deerfield, MA 01342
(413) 773-7205 |
| 15. Moore, Shannon L.
'93
566-93-7014
English | Boston College
1942 Beacon Street
Brighton, MA 02135
(617) 731-3995 | John & Marsha Moore
7 Cramden Dr.
Monterey, CA 93940
(408) 373-8824 |
| 16. Moynihan, Beth
'93
029-66-5602
English | St. Michael's College
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TOTAL: 28

MEN: 10

WOMEN: 18

St. Lawrence University 12 Non-SLU 16

Amherst College	2
Barnard College	1
Boston College	2
Columbia University	1
Connecticut College	1
Cornell University	1
Duke University	1
Franklin & Marshall College	1
St. Michael's College	1
Skidmore College	1
University of Rochester	1
Washington University	2
Wesleyan University	1
TOTAL non-SLU	16

**ST. LAWRENCE UNIVERSITY
KENYA SEMESTER PROGRAM**

KISWAHILI ORIENTATION

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

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

Pronunciation

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

Examples of Kiswahili words

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

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

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

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

TENSE MARKERS

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

PERSONS

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

SUBJECT PREFIX

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

QUESTIONS

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

GREETING

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

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

Answers (any of these):

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

INTRODUCTION

(mimi) ninaitwa _____. I am called _____.

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

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

(wewe) jina lako nani?

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

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

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

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

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

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

HOME WELCOMING

Hodi. Comparable to European custom of knocking at the door.
ans. Karibu. - Welcome.

Greetings (see above)

Kaa

tafadhali. - Please sit down.

Kaeni (pl.)

Utakunywa nini?

What will you drink?

Mtakunywa nini? (pl.)

ans. Nitakunywa

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

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

Utakula nini?

Mtakula nini? (pl.)

ans. Nitakula - I will eat
Tutakula (pl) - We will eat

What will you eat?

e.g., ugali, mkate,
mayai, chapati,
mboga, nyama ya
nguruwe, matunda, ndizi,
maembe, mananasi, etc.

Ninaenda. - I am going.
Nenda salama. - Go well.
Nendeni salama. (pl.) - Go well.

Kwaheri. - Good bye.
Kwaherini (pl.) - Good bye.

Ninashukuru sana. - I am very grateful.
Tunashukuru sana. (pl.) - We are very grateful.

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

TIMES AND DAYS

Utakuja lini? - When will you come?

ans. Nitakuja leo. - today.
kesho. - tomorrow
kesho kutwa. - day after tomorrow.
Jumatatu. - Monday.
Jumanne. - Tuesday.
Jumatano. - Wednesday.
Alhamisi. - Thursday.
Ijumaa. - Friday.
Jumamosi. - Saturday.
Jumapili. - Sunday.
wiki hii. - this week.
wiki iliyayo - next week.
mwezi ujao - next month.
mwaka ujao - next year.

Nilirudi. - I came back.
Tulirudi. (pl.) - We came back.

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

Asubuhi - morning Mchana - during the day
Usiku - night Jioni - in the evening

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

1. From 7 a.m. to 12 noon: subtract six hours from the English time and you get the corresponding Swahili time.

e.g., 7 a.m. - 6 = 1 saa moja.
8 a.m. - 6 = 2 saa mbili.
12 noon - 6 = 6 saa sita.
etc.

2. From 1 p.m. to 6 p.m. add six hours to get the Swahili time.

e.g., 1 p.m. + 6 = saa saba mchana.
3 p.m. + 6 = saa tisa mchana.
6 p.m. + 6 = saa kumi na mbili.

3. Likewise, from 1 a.m. to 6 a.m. add six hours to get the Swahili time, thus:

1 a.m. + 6 = saa saba usiku.
2 a.m. + 6 = saa nane usiku.
6 a.m. + 6 = saa kumi na mbili asubuhi.

MISCELLANEOUS

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

INTRODUCTION TO THE NOUN CLASSES

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

I. The "M - Wa" Class

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

Examples:

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

Agreement with the verb:

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

Examples:

Mpishi anepika.
(The cook is cooking.)

Wapishi wanepika.
(The cooks are cooking.)

EXERCISE:

Change the following into plural:

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

II. The "M - Mi" Class

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

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

Examples:

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

Agreement with the verb:

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

Examples:

Mkate umeoza.

(The loaf of bread is stale.)

Mikate imeoza.

(The loaves of bread are stale.)

EXERCISE:

Change the following into plural:

1. mzigo

2. mmea

3. mwezi

4. mlango

5. mwiba

6. moto unawaka

7. msitu umekakwa

8. mkono unauma

9. mdomo ulifura

10. mtu uko laini

III. The "Ki - Vi" Class

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

Examples:

kitu thing

chumba room

kipofu a blind person

kibarua a laborer

vitu things

vyumba rooms

vipofu blind persons

vibarua laborers

Agreement with the verb:

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

Examples:

Kiti kimevunjika.

(The chair is broken.)

Viti vimevunjika.

(The chairs are broken.)

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

Examples:

Kipofu anatafuta.

(The blind person is searching.)

Vipofu anatafuta.

(The blind persons are searching.)

Chura anaogelea.

(The frog is swimming.)

Vyura anaogelea.

(The frogs are swimming.)

EXERCISE:

Change the following into plural:

1. kitabu

2. kiatu

3. kisu

6. kijiko kimepotea

7. kijiji kimetekwa

8. kikombe kilivunjika

4. chumba
5. cheti

9. kiwete anaomba
10. kiziwi ananungumza

IV. The "Ji - Ma" Class

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

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

Examples:

jiwe	stone	mawe	stones
jina	name	majina	names

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

Examples:

jicho	eye	macho	eyes
bega	shoulder	mabega	shoulders

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

Examples:

mazungumzo	conversation
maji	water

4. Names of occupations of people.

Examples:

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

5. Names of other things.

Examples:

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

Agreement with the verb:

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

Examples:

Gari limeondoka.
(The vehicle has left.)

Magari yameondoka.
(The vehicles have left.)

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

Examples:

Dereva ameenda.
(The driver has left.)

Madereva wameenda.
(The drivers have left.)

EXERCISE:

Change the following into plural:

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

V. The "N - N" Class

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

Examples:

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

Agreement with the verb:

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

Examples:

Nguo <u>i</u> mepasuka. (The cloth is torn.)	Nguo <u>zi</u> mepasuka. (The cloths/clothes are torn.)
---	--

Meza <u>i</u> mevunjika. (The table is broken.)	Meza <u>zi</u> mevunjika. (The tables are broken.)
--	---

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

Example:

Pikipoketi <u>a</u> meshikwa na polisi. (The pickpocket has been caught by the police.)	Pikipoketi <u>w</u> ameshikwa na polisi. (The pickpockets have been caught by the police.)
--	---

EXERCISE:

Change the following into plural.

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

VI. The "U" Class

This is a class that encompasses the following:

a) abstract nouns--

Examples:

urafiki friendship
uzuri beauty/goodness

b) uncountable and collective nouns--

Examples:

udongo soil
umande dew

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

Examples

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

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

Examples:

Ufaransa France
Unguja Zanzibar

Agreement with the verb:

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

Example:

Uzi umekatika.
(The thread is broken.)

Nyuzi zimekatika.
The threads are broken.)

EXERCISE:

Change the following into plural, if possible:

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

VOCABULARY

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

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

FIELD NOTEBOOKS AND NOTEBOOK/JOURNAL-KEEPING

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

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

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

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

Equipment

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

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

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

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

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

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

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

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

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

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

field notes
journal
subjects/serial entries
personal reflections

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

Procedure

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

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

Keeping the field notebook

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Conclusions

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

EXAMPLES OF JOURNAL FORMATS

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

RURAL HOMESTAY/URBAN HOMESTAY/SAMBURU **SEMINARS**

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

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

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

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

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

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

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

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

CULTURAL TOPICS AND PERSPECTIVES

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

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

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

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

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

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

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

Have an enjoyable, exciting and very different learning experience.

RURAL HOMESTAY SEMINAR GROUPS

GROUP 1

Natasha Barton
Michelle Kump
Michael Willis
Beth Moynihan
Devin McDonald
Justin Paterson
Angela Talley

GROUP 2

Christopher Bunting
Martin Milne
Amy Palmer
Sheara Cohen
Shannon Moore
Kristin Rible
Joelle van Lent

GROUP 3

Brian Evans
Adam Osburn
Jennifer Webster
Susanna Gaunt
Jemery Kaufman
Whitney Royster
Daphne Dorcé

GROUP 4

Jodi Hicks
Jonathan Van Campen
Joanna Cameron
Robbie Marks
Karen Singleton
Jack Thach
Francis Ganya

RURAL HOMESTAYS: SPRING 1992 SEMESTER

16 - 26 JANUARY, 1992

SCHEDULE

THURSDAY, 16th January

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

FRIDAY, 17th January

6.00 am Breakfast

6.30 am Departure for Kisii District.

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

FRIDAY, 17th January - SATURDAY, 25th January

Homestays continue.

SATURDAY, 25th January

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

10.30 am FAREWELL MEETING

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

Afternoon seminar.

7.30 pm Dinner at the hotel.

Evening seminar.

SUNDAY, 26th January

7.00 am Breakfast.

8.00 am Departure for Nairobi.

RURAL HOMESTAY PACKING LIST (minimum)

TRY TO PACK IN DAY PACKS, NOT FRAMES!

Journal/pen

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

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

Men: 2-3 pair of jeans or pants, shorts. (Shorts are totally acceptable for men)

Short sleeved shirts or T-shirts.

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

Sweater, sweatshirt or jacket.

Underwear.

Toothbrush and sundries.

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

Flashlight.

Sunscreen or lotion.

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

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

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

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

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

Filled water bottle.

Camera

Towel

Swimsuit

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

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

KISII: A FEW KEY WORDS AND PHRASES

GREETINGS:

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

NAMES OF FOOD

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

DOMESTIC ANIMALS

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

NAMES OF PEOPLE

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

MISCELLANEOUS:

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

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

Stand up	Tenena	Sit down	Ikaransa inse
Come	Inchuo	Go	Genda

Excuse me.....Inyabere

Where are you going? Ngaiogochi |

I am going for a walk..... Ngotara ingochia |

I am going to the market. Echiro ngochia |

I've eaten enough. Naigotire |

The meal was delicious. Endagera yarengengia |

Where is the latrine? Enchoo ngai ere |

Farewell and many thanks.

Farewell Buya mono sana | Farewell (pl)..... | Mbuya |

RURAL HOMESTAYS SPRING 1992 HOMESTAY FAMILIES

<u>NAME</u>	<u>STUDENT NAME</u>
1. Chief and Mrs. William Mogire	Christopher Bunting
2. Mr. & Mrs. David Nyamwaro.....	Jodi Hicks
3. Mr. & Mrs. Naftal Sarara	Natasha Barton
4. Mr. & Mrs. Samuel Ratemo.....	Joanna Cameron
5. Mr. & Mrs. Joseph Ratemo	Brian Evans
6. Mr. & Mrs. Wilson Monda	Daphne Dorcé
7. Mr. & Mrs. Charles Ontoba	Sheara Cohen
8. Mr. & Mrs. David Miyienda	Jemery Kaufman
9. Mr. & Mrs. Naftal Maranga	Susanna Gaunt
10. Mr. & Mrs. Samson Onyancha	Michelle Kump
11. Mr. & Mrs. Zekiah Obaga	Jonathan van Campen
12. Mr. & Mrs. Joseph Mochache	Devin McDonald
13. Mr. & Mrs. Charles Omosa.....	Shannon Moore
14. Mr. & Mrs. Pascal Nyamari	Robbie Marks
15. Mr. & Mrs. Ratemo Nyarera.....	Martin Milne
16. Mr. & Mrs. John Kangwana.....	Adam Osburn
17. Mr. & Mrs. Omote Nyamwaro	Beth Moynihan
18. Mr. & Mrs. Alfred Mose	Michael Willis
19. Mr. & Mrs. Peter Anunda	Amy Palmer
20. Mr. & Mrs. William Nchore.....	Justin Paterson
21. Mr. & Mrs. Simon Ombati.....	Kristen Rible
22. Mr. & Mrs. Francis Ratemo.....	Whitney Royster
23. Mr. & Mrs. Samuel Ondimu.....	Karen Singleton
24. Mr. & Mrs. Omosa Mironga	Angela Talley
25. Mr. & Mrs. Yuvinalis Ratemo.....	Joelle van Lent
26. Mr. & Mrs. Hezron Mainya	Jack Thach
27. Mr. & Mrs. Nathan Nyamao.....	Jennifer Webster
28. Mr. & Mrs. Julius Andima	RESERVE
29. Mrs. Priscilla Gesicho	RESERVE
30. Mr. & Mrs. William Masi	RESERVE
30. Mr. & Mrs. Charles Kobaya	RESERVE
31. Mr. & Mrs. Meshack Ondara	Paul Robinson, Director
	.....Howard Brown, Associate Director

**URBAN HOMESTAYS
SPRING 1992 HOMESTAY FAMILIES**

<u>NAME</u>	<u>STUDENT NAME</u>
1. Mr. & Mrs. Bill Shipiri	Natasha Barton P.O. Box 18422, Nairobi Tel. 567923
2. Mr. & Mrs. Alexander Alusa.....	Joanna Cameron P.O. Box 52051, Nairobi Tel. 500419
3. Mr. & Mrs. Vitalis Tambo.....	Sheara Cohen P.O. Box 67865, Nairobi Tel. 500703
4. Mr. & Mrs. Fred Mwango	Susanna Gaunt P.O. Box 30510 Nairobi Tel. 43141
5. Mr. & Mrs. Paul Chabeda.....	Daphne Dorce P.O. Box 45699, Nairobi Tel. 89163
6. Mr. & Mrs. John Kariuki.....	Beth Moynihan P.O. Box 24616 Nairobi Tel. 882951
7. Mr. & Mrs. Robert Onyango.....	Jodi Hicks P.O. Box 40031, Nairobi (Wc)Tel. 721051
8. Mr. & Mrs. Absalom Mutere.....	Jonathan Van Campen P.O. Box 25105, Nairobi Tel. 445808
9. Mr. & Mrs. Alfred Shikhule.....	Whitney Royster P.O. Box 45089, Nairobi Tel. 506994
10. Mr. & Mrs. Shem Asila.....	Christopher Bunting P.O. Box 30271, Nairobi Tel. 552356
11. Mr. & Mrs. Martin Amoke.....	Brian Evans P.O. Box 56527, Nairobi Tel. 506765
12. Mr. & Mrs. Johnson Mwakazi.....	Robbie Marks P.O. Box 53605, Nairobi Tel. 562061
13. Mr. & Mrs. Zebedee Atika ^{Imbuje}	Michael Willis ⁵³⁶⁰⁵ P.O. Box 53091 , Nairobi Tel: 560006 ⁵⁶⁰⁰⁰⁶
14. Mr. & Mrs. Simon Ngure.....	Michelle Kump P.O. Box 30271, Nairobi Tel. 540264
15. Mr. & Mrs. Jacktone Otuoma.....	Devin McDonald P.O. Box Nairobi 50761 Tel. 506735
16. Mr. & Mrs. Edward Ombura.....	Shannon Moore P.O. Box 26167, Nairobi Tel. 555030
17. Dr. & Mrs. David Opanga.....	Karen Singleton P.O. Box 49394 Nairobi Tel. 891644
18. Mr. & Mrs. Henry Akkendi.....	Jennifer Webster P.O. Box 14403, Nairobi Tel. 798938

19. Dr. & Mrs. J.Mugo Gachuhi.....William T. Thach (Jack)
P.O. Box 21529, Nairobi Tel. 710674
20. Mr. & Mrs Bernard Njeru.....Kristin Rible
P.O. Box 49010, Nairobi Tel. 500631
21. Mr. & Mrs. Charles Ngethe.....John Martin Milne
P.O. Box 78175, Nairobi Tel. 581049
22. Mr. & Mrs. Francis Meso.....Adam Osburnⁿ
P.O. Box 52540, Nairobi Tel. 542967
23. Mr. & Mrs. Edward Onyango.....Angela Talley
P.O. Box 44863, Nairobi Tel. 521120
24. Mr. & Mrs. Wesley Mutagya.....Joelle van Lent
P.O. Box 39617, Nairobi Tel. 728553
25. Mr. & Mrs. Ledama Mesopir.....Amy Palmer
P.O. Box 53260, Nairobi Tel. 558753/544492
26. Mr. & Mrs. Jeffrey Meroka.....Justin Paterson
P.O. Box 34413, Nairobi Tel. 554352
27. Mr. & Mrs. Benjamin Mshila.....Jemery Kaufman
P.O. Box 76163, Nairobi Tel. 564160

PLEASE NOTE:

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

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

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

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

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

CURRENCY AND CURRENCY REGULATIONS

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

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

CURRENCY VALUES

For the sake of simplicity, reckon there are Shillings 30.00 per U.S. dollar.

NOTES

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

NOTE OR COIN

KShs 5.00	US 15¢
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SILVER COINS

KShs 1.00	US 3¢
KShs 0.50	US 1.5¢

COPPER COINS

KShs 0.10	negligible
KShs 0.05	negligible

LIBRARY RESOURCES IN NAIROBI

UNIVERSITY OF NAIROBI

Ghandi Library--Main Campus

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

Kabete Library for Veterinary Medicine and Agriculture--Kabete Campus

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

Chiromo Library for Biological Sciences--Chiromo Campus

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

Education Library--Main Campus

Hours: Same as Ghandi Library

Medical Library--Faculty of Medicine, Kenyatta National Hospital

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

Institute for Development Studies--behind Engineering on Main Campus

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

AMERICAN CULTURAL CENTER LIBRARY

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

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

Notes: Telephone: 337877

BRITISH COUNCIL LIBRARY

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

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

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

**KENYA NATIONAL LIBRARY SERVICES HEADQUARTERS
LIBRARY**

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

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

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

MAISON FRANCAISE

Library of the French Cultural Centre (1st floor)

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

Notes: Telephone 336263

Library of the Alliance Francaise (3rd floor)

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

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

MCMILLAN MEMORIAL LIBRARY

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

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

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

THE BRITISH INSTITUTE IN EASTERN AFRICA

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

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

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

THE NATIONAL MUSEUMS OF KENYA

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

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

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

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

CLASS SCHEDULE

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM

COURSES

<u>COURSE DISCIPLINE</u>	<u>TITLE</u>	<u>INSTRUCTOR</u>
History 477	Special Topics: Disaster and Famine in African History	Dr. Paul W. Robinson, Associate Professor of History and Director, Kenya Semester Program
History 478	Field Study in African Development	Dr. Paul W. Robinson, Associate Professor of History and Director, Kenya Semester Program
Government 337	Politics and Government in East Africa: Kenyan and Tanzanian Experience	Dr. Njuguna Ng'ethe, Research Director, Institute of Development Studies, University of Nairobi
Geography 308	The Physical and Human Geography of Kenya	Dr. Asenath Omwega, Assistant Professor, Department of Geography, Kenyatta University
English 348	African Literature: An Introduction	Ms. Waveney Olemba, Senior Lecturer, Department of Literature, Kenyatta University
Environmental Studies 337	Environment and Development in Kenya	Ms. Njeri Marekia, Lecturer, Department of Environmental Studies, Kenyatta University
Modern Languages 101	Kiswahili	Makioki Language School, Kijabe Street Nairobi
Interdisciplinary Studies 337	Internships	Dr. W. Howard Brown, Associate Director, St. Lawrence University Kenya Semester Program, & Associate Professor of History
-----	Samburu Field Study Course	Mr. Michael Rainy, Mr. Ben Saidimu, and Mr. Ngagan Lesorogal, Directors, Explore Mara Ltd.

St. Lawrence University Kenya Program Syllabus
HISTORY 477

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

Instructor: Dr. Paul W. Robinson

Maximum Enrollment: 12 students

I. ABSTRACT

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

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

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

The approach to be followed will be three-phased:

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

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

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

II. REQUIREMENTS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lewis, L.A. and L. Berry. (eds). African Environments and Resources. Boston: Unwin Hyman, 1988. Chapters 1, 2, 3, 5, 6 and 12.

Glantz, Michael H. "Drought and Economic Development in sub-Saharan Africa." In Glantz, Michael H. (ed). Drought and Hunger in Africa: Denying Famine a Future. Cambridge: University Press, 1987. 37-58.

Horowitz, Michael and Peter D. Little. "African Pastoralism and Poverty: Some Implications for drought and Famine." In Glantz, Michael H. (ed). Drought and Hunger in Africa: Denying Famine a Future. Cambridge: University Press, 1987. 59-84.

Anderson, David M. and Douglas H. Johnson. "Introduction: Ecology and Society in northeast African History." In Johnson, Douglas and David M. Anderson. (eds). The Ecology of Survival: Case Studies from Northeast African History. London: Lester Crook Academic Publishing, 1988. 1-27.

Homewood, Katherine and W. A. Rodgers. "Pastoralism, Conservation and the Overgrazing Controversy." In Anderson, David and Richard Grove. (eds). Conservation in Africa: Peoples, Policies and Practice. Cambridge: University Press, 1987. 111-128.

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

III. OUTLINE

A. The pre-colonial historical evidence.

WEEK 1:

SESSION 1: ~~Monday~~ ^{Tues.} 28 Jan. ~~7-9pm~~ 11-12³⁰

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

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

SESSION 2 ~~Fri.~~ ^{Wed 29} 29 Jan ~~9-10:30~~ 11-12³⁰ ~~Thurs~~ 30 Jan 7-9pm

Introduction to the theme of disaster in African history:

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

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

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

~~Thurs.~~ Wed, 29 Jan, 11-12³⁰

SESSION 3: ~~Wed, 29 Jan, 11-12³⁰~~

Lecture: Characteristics of Pastoralist systems in Eastern Africa.

Friday 31

SESSION 4: ~~Thurs., 30 Jan, 11-12³⁰~~

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

WEEK 2:

SESSION 5: Tuesday, 4 Feb. ~~9-10³⁰ am.~~ 11-12³⁰

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

SESSION 6: Wed., 5 Feb. 11-12³⁰

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

SESSION 7: Friday, 7 Feb., ~~10³⁰~~ 11⁰⁰-12³⁰

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

WEEK 3:

SESSION 8: ~~Wed., 11 Feb., 11⁰⁰-12³⁰~~ ~~9-10³⁰~~ 11-12³⁰ Tues. 11 Feb., 11⁰⁰-12³⁰

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

SESSION 9: ~~Fri., 12 Feb., 11⁰⁰-12³⁰~~ Wed 12 Feb. 11⁰⁰-12³⁰

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

1st Papers are due.

~~TZA etc.~~

B. The colonial record.

SESSION 10: ~~Thurs., 13 Feb., 9-10³⁰~~ Fri. 14 Feb. 11⁰⁰-12³⁰

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

TZA P/c

WEEK 4:

SESSION 11: ^{Wed} ~~Tues~~, 3 Mar., ~~9-10³⁰~~ 11-12³⁰
Discussion: Horowitz and Little, in Glantz, 59-84.;
Homewood and Rodgers, in Anderson and Grove, 111-128.

SESSION 12: ^{Thurs} ~~Wed~~, 5 Mar. ~~10³⁰~~, ~~11-12³⁰~~ ~~9-10³⁰~~ 11-12³⁰
Lecture: Development in the Independent era.

SESSION 13: Fri., 6 Mar., 11-12³⁰
Panel. The role of Bilateral Development Organizations in development. A panel from USAID.

C. The post-colonial period and contemporary strategies.

WEEK 5:

SESSION 14: ^{Tues.} 10 Mar., ~~9-10³⁰~~ 11-12³⁰
Panel Discussion. "PVO's and NGO's in Development."

SESSION 15: ^{Wed.} 11 Mar. ~~10³⁰~~ 11-12³⁰
Seminar presentations
--Case studies

SESSION 18: ~~Tues~~ ^{Fri.}, ~~10³⁰~~ 11-12³⁰
Seminar presentations
--Case studies

WEEK 6:

SESSIONS 19 & 20: ^{Tues.} 17 Mar., ~~9-10³⁰~~ 11-12³⁰; ^{Wed.} 18 Mar., 11-12³⁰
Seminar discussions on development. Discussion on Glantz, 37-58; Berry, Chapter 12, as well as other materials I will hand out at the beginning of this week.

SESSION 21: ^{Thurs.}
Conclusions 19 Mar., ~~9-10³⁰~~ 11-12³⁰

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

TOTAL HRS

18
9

27
4 - eve.

31 o/c.

St. Lawrence University Kenya Program Syllabus
HISTORY 478

Title: **Field Course: Case Studies in African Development**

Instructor: Dr. Paul W. Robinson

Maximum Enrollment: 12 students

I. ABSTRACT

This field course follows History 477 (Seminar in African History: Disaster, Crises and 'Development' in East African History--Survival Strategies in Pastoral Societies), and pre-supposes that all participants have taken that course.

In the preceding history seminar, students will have investigated some of the roots of the environmental, economic and social crises facing societies in dryland Africa from an historical and anthropological perspective, using especially the East African record as evidence. They will have begun an examination of contemporary development and relief initiatives as well as long-term planning strategies currently being formulated to provide relief and stability to affected populations.

Using this evidence as a starting point, students in the field course will pursue the question of development of dryland (arid and semi-arid) East Africa through visiting several development projects in Kenya, and through a practical involvement with one of these projects.

In Baringo District, students will visit the *Baringo Fuel and Fodder Project (BFFP)*, a long term agro-forestry community-based project currently being financed by the Dutch government, and will also have opportunity to view agro-forestry projects initiated by the World Bank and the United Nations Development Program. Students will have opportunity to evaluate efforts with fundamentally different approaches, finance, and level of local participation. This field visit will be a 3-day visit.

In Marsabit District, students will visit one of two Projects. The first is the *Hurri Hills Grazing Ecosystem Project (HHGEP)*, funded for 10 years by Lutheran World Relief, CIDA, World Concern and others. HHGEP is a long-term project in the Gabbra rangelands, initiated in 1973, with strong local participation and input, focusing on community development, agro-forestry, water development and rangeland management. Students' assignment will be to learn about the Project and assess the project's design and effectiveness. A specific project, requested by the national German development assistance program, GTZ, will involve updating a long-term ecological and environmental study of land use on the Hurri Hills to determine the viability of an ongoing transition from pastoral land use to agriculture, and the effects of this transition on the pastoralist population.

Alternatively, students may visit a project in southwestern Marsabit District, at Korr, in the area inhabited by the Rendille pastoralists. This area has been intensively studied by a long-term UNEP project, the Integrated Project in Arid Lands, and has experienced significant environmental degradation, and human hardship during the past several decades. As the Rendille struggle to maintain a viable and productive lifestyle in this area, several ongoing projects are attempting to assist them in various ways. The students' primary assignment will be to evaluate a long-term literacy program, which attempts to integrate into both the settled and mobile Rendille lifestyles. Integrated into the literacy project are learning materials on dealing with many of the problems faced daily by the people -- resource management, veterinary medicine, health and nutrition, etc.

A final decision on the location of the field course will be made during the early part of the Spring 1992 semester.

Each student will do background reading as detailed below, will keep a field journal, will be expected to participate in seminar discussions throughout the field course and will contribute to the field work for *HHGEP*.

Evaluation of the field course will consist of 1/3 of the grade for each the field journal, seminars and proposal.

II. REQUIRED READINGS

Andersen, Herbert E. and Paul W. Robinson; with Elizabeth Blumenstein, Katharine Dearstyne, Timothy Larrison, Joseph Lovejoy, Julianna Perry, Laura Tuach, Doran Webster and Tanya Weinstein. "INTERAID International: An Assessment of Projects in Marsabit District." Nairobi: Interaid, 1989.

Anderson, David M. "Cultivating Pastoralists: Ecology and Economy among the Il Chamus of Baringo, 1840-1980." In Johnson, Douglas and David Anderson. The Ecology of Survival: Case Studies from Northeast African History. London: Lester Crook, 1988.219- 240.

de Groot, Peter and David Hall. "Back to Grass Roots in Kenya." New Scientist. No. 1646, 7 January, 1989. 44-47. [A report on the Baringo Fuel and Fodder Project]

Fratkin, Eliot. "Two Lives for the Ariaal." Natural History. 5.89. 38-49.

Hjort af Ornås, Anders. "Environment and Security of Dryland Herders in Eastern Africa." In Hjort af Ornås, Anders and M.A. Mohamed Salih. Ecology and Politics: Environmental Stress and Security in Africa. Uppsala: SIAS, 1989. 67-88.

Homewood, Katherine and W.A. Rodgers. "Pastoralism, Conservation and the Overgrazing Controversy." In Anderson, David and Richard Grove,

(eds). Conservation in Africa. People, Policies and Practice. Cambridge: Cambridge University Press, 1987. 111-128.

Horowitz, Michael, M. and Peter D. Little. "African Pastoralism and Poverty: Some Implications for Drought and Famine." In Glantz, Michael H. Drought and Hunger in Africa: Denying Famine a Future. Cambridge: Cambridge University Press, 1987. 59-82.

Meyerhoff, E. "Socio-Economic Changes in the Kampi Ya Samaki Area, Baringo: Effects of Baringo Fuel and Fodder Project Development Activities." Nakuru: BFFP, 1988.

Robinson, Paul W. "Mid-Term Evaluation of the Hurri Hills Grazing Ecosystem Project." Nairobi: Lutheran World Relief, 1984.

Robinson, Paul W., Lee Bleumel, Edward Breslin and John McPeak. "An Assessment of the Hurri Hills Grazing Ecosystem Project." Nairobi: August, 1988.

Sobania, Neal W. "Pastoralist Migration and Colonial Policy: A Case Study from Northern Kenya." In Johnson, Douglas and David Anderson. The Ecology of Survival: Case Studies from Northeast African History. London: Lester Crook, 1988.219- 240.

Additional supplemental and specialized reading to be added.

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

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

Instructor: Dr. Njuguna Ng'ethe

COURSE DESCRIPTION

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

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

BOOKS

The following books are required texts:

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

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

COURSE REQUIREMENTS

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

COURSE OUTLINE

**NO. OF
LECTURES**

Orientation Lecture: Themes in African Politics and Government.

1

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

1. Colonialism and its impact on African Societies: Case studies of Kenya and Tanzania.

2

2. The rise of nationalism in Kenya and Tanzania: Accession to independence.

2

WEEK 2: DIVERGING DOCTRINES: SOCIALISM IN TANZANIA VS. CAPITALISM IN KENYA

1. The origins of socialism in Tanzania; Nyerere's political thought and "Ujamaa, the Basis of African Socialism". The Arusha Declaration on Socialism and Self Reliance of 1976.

1

2. Kenya's Sessional Paper No. 10 on "African Socialism and its Application to Planning in Kenya", (1965).

1

3. A contrast of two policy papers.

1

WEEK 3: POLITICAL AND GOVERNMENTAL PROCESSES

1. The politics of "Ujamaa" in Tanzania - Party Supremacy

1

2. The politics of capitalist development in Kenya - Bureaucratic supremacy.

1

3. Electoral politics in Kenya.

1

4. Electoral politics in Tanzania.

1

WEEK 4: DEVELOPMENT EXPERIENCE

1. The developmental performance of Kenya compared to that of Tanzania. Questions of growth and equity.

1

2. The role of international capital in Kenya compared to Tanzania

1

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

WEEK 5: SOCIAL AND POLITICAL RESULTS OF DEVELOPMENT.

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

WEEK 6: AN EVALUATION - THE STATE OF DEBATE

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

READING LIST

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

Required:

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

WEEK 2: DIVERGING DOCTRINE

Required:

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

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

WEEK 5: SOCIAL AND POLITICAL RESULTS OF DEVELOPMENT.

1. The politics of economic growth and inequality in Kenya. 1
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2. Government of Kenya, African Socialism and its Application to Planning in Kenya (Sessional Paper No. 10,1965) Library, Africana section.
3. Ahmed Mohiddin, African Socialism in two Countries, pp67-93.

Recommended:

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

WEEK 3: POLITICAL AND GOVERNMENTAL PROCESSES

Required:

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

Recommended:

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

WEEK 4: DEVELOPMENT EXPERIENCE

Required:

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

Recommended:

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

WEEK 5: SOCIAL AND POLITICAL RESULTS OF DEVELOPMENT

Required:

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

Recommended:

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

WEEK 6: AN EVALUATION - THE STATE OF DEBATE

Required:

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

Recommended:

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

St. Lawrence University Kenya Program Syllabus
Geography 308

Title: Physical and Human Geography of Kenya

Instructor: Dr. Asenath Omwega

THEME

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

LECTURE 1 and 2: THE PHYSICAL ENVIRONMENT OF KENYA

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

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

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

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

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

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

Pastoral nomadism: the Maasai and the Gabbra.

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

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

LECTURE 13: THE HUMAN COMPONENT: KENYA'S PEOPLES

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

LECTURE 14: THE HUMAN COMPONENT: MIGRATION AND INCREASE

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

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

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

LECTURE 16: SUMMARY AND CONCLUSIONS

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

READINGS

National Atlas of Kenya (maps and accompanying text)

- Maps 5 & 6 (Landforms)
- Map 23 (Geology)
- Maps 15 & 17 (Rainfall)
- Map 21 (Temperature)
- Map 29 (Ecological Potential)
- Map 33 (Vegetation)
- Map 43 (Distribution of some cattle ticks and East Coast Fever)
- Map 45 (Distribution of tsetse species)
- Map 47 (Malaria Incidence)
- Map 57 (Forests)
- Map 59 (Game Reserves and National Parks)

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

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

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

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

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

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

REQUIREMENTS

The course will be evaluated by:

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

Guidelines for Term Paper:

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

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

St. Lawrence University Kenya Program Syllabus
English 348

Title: Survey of African Literature

Instructor: Ms. Waveny Olembo

COURSE OUTLINE

I. COURSE DESCRIPTION

This is an introductory study of African literature involving experience of traditional oral literature as well as of a selection of written texts. It aims at facilitating an appreciation of how rich and purposeful African oral literature has been. It also aims at developing students' ability to respond to the totality of a variety of literary texts within the framework of the various contexts which have given rise to them.

II. COURSE REQUIREMENTS

- (1) Attendance at each class session;
- (2) One or two class presentations per student made between the 3rd and last weeks of the course;
- (3) Active participation in class discussions, displaying sensitive and informed responses to the texts (this presupposes that each student will have read the relevant texts by the assigned date for discussion of that text);
- (4) Two essays of approximately 8 handwritten foolscap pages each. The first paper is due half-way through the course; and the second paper is due on the final day of classes.
- (5) A final 2-hour examination consisting of two essays chosen from six questions. In the examination, students may refer to literary texts; but **not** to class/study notes.

II. COURSE TEXTS

1. *Oral poems from:*
Senanu & Vincent (eds.). A Selection of African Poetry.
(Longman, new ed., 1988.)
2. *The Introduction and selected texts from:*
Ogotu and Roscoe. Keep My Words.
Lusweti, B.M. The Hyena and the Rock.
Mwangi, Rose. Kikuyu Folktales.
3. p'Bitek, Okot. Song of Lawino and Song of Ocol.
Achebe, Chinua. Things Fall Apart.
Soyinka, Wole. Death and the King's Horseman.
Oyono, Ferdinand. Houseboy.

4. wa Thiong'o, Ngugi and Mugo, Micere. The Trial of Dedan Kimathi.
Imbuga, Francis. Betrayal in the City.
Kibera, Valerie. East African Short Stories.

5. Ba, Mariama. So Long a Letter.
Oludhe, Marjorie MacGoye. Coming to Birth.
La Guma, Alex. A Walk in the Night and Other Stories.
Achebe, Chinua. Anthills of the Savannah.
Vassanji, M.G. The Gunny Bag Sac.
Dickinson, Margaret (ed.). When Bullets Begin to Flower.
Vieira, Jose L. The Real Life of Domingos Xavier.

6. Senanu and Vincent (eds.). A Selection of African Poetry. Heinemann,
new ed., 1988) Selected poems.

St. Lawrence University Kenya Program Syllabus
Environmental Studies 318

Title: Women, Environment and Development

Instructor: E. Njeri Marekia

THEME

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

REQUIREMENTS

The course will be evaluated as follows:

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

LECTURE 1 and 2: THE WOMEN OF KENYA

Occupation, distribution, education, economic status, role in resource management.

- a). Ahawo, O. Dismas, "Women and Occupation Classification," in Women and Law in Kenya, 91-95.

- b). Mbugua, W., "Women Employment Patterns: Emerging Aspects of Economic Marginalization," in Women and Law in Kenya, 97-112.
- c.) Mbeo, M. "Organizing and mobilizing Women's Groups in Kenya," in Women and Law in Kenya, 123- .
- d.) Forum '85 Report. September 1987 (whole booklet).

LECTURES 3 and 4: ENVIRONMENTAL ISSUES IN KENYA

Agriculture: Genetic erosion, the Green Revolution, nutritional deficiencies, indigenous education, kproperty rights, development policy, deforestation, land degradation.

Energy: The energy crisis, causes and effect on women, women's approach to energy self-sufficiency.

Field trip to an energy-saving stoves workshop (KENGO).

- a). Timberlake, L. 1986: Africa in Crisis, 5-164.
- b). Sessional Paper on Environment and Deveopment, 9-52.

**LECTURES 5 and 6: ENVIRONMENTAL ISSUES IN KENYA
(continued)**

Kenya's environmental conservation agenda, and women's role in it; institutions: MYWO, KENGO, ELCI, Green Belt Movement, World Neighbors, FEMNET, Africa 2000, DDC's, etc.

- a). Juma, C. 1991: "Sustainable Development and Economic Policy in Kenya," in Gaining Ground, 51-85.
- b). Marekia, E.N. "Women in Soil and Food Conservation," 1990.

LECTURES 7 and 8: NATURAL RESOURCE DEVELOPMENT POLICY

Women's role in resource management in pre-colonial, colonial, and post-colonial Kenya. Effects of agricultural policy and land adjudication on women. Guest speaker.

- a). Sessional Paper on Environment and Development, 1989
- b). Kettel, B. "Women in Kenya at the end of the UN Decade," in Canadian Women's Studies, 38-41.
- c). Marekia, "Women in Soil and Food Conservation, 7-17.

LECTURES 9 and 10: WOMEN, EDUCATION AND DEVELOPMENT

Formal/non-formal and informal education in relation to women's role in development and environmental management. Guest speaker.

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

LECTURE 11 and 12: PROPERTY RIGHTS AND WOMEN'S PARTICIPATION

Relationship between land ownership and environmental conservation; Legal options. Guest speaker.

- a). Ooko-Ombaka, "The Kenya Legal System and the Woman Question," in Women and Law in Kenya, 31-39.
- b). Butegwa, "Kenya Women's Awareness of Their Rights: Report", in Women and Law in Kenya, 53-69.

LECTURE 13, 14 and 15:

Comparative presentations by the students. Each student or group of students will choose a topic and discuss this in comparison to women both in the U.S.A. and in Kenya. Examples of topics are: women's participation in development, cultural alienation of women, women's response alienation, etc.

LECTURE 16: SUMMARY AND CONCLUSIONS

This will be in the form of a seminar. The discussion will be centered on the options open for women to enhance and facilitate their full participation in development and environmental management.

READINGS:

Dankelman, I and Davidson, J. Women and Environment in the Third World: Alliance for the Future. Earthscan Publications Ltd. London, 1988.

Mbeo, M. and Ooko-Ombaka, O. Women and Law in Kenya. Public Law Institute, Nairobi.

Timberlake, L. Africa in Crisis: the Causes, the Cures of Environmental Bankruptcy. New Society Publishers, Philadelphia, 1986.

Lappe, F. and Collins, J. Food First: Beyond the Myth of Scarcity. Ballantine, New York, 1982.

Anand, A. "Women and Development," in Alternatives: Perspectives on Society, Technology and Environment. Vol 12, Nos. 3/4 Spring/Summer, 1985.

Juma, C. "Environment and Economic Policy in Kenya", in Gaining Ground: Institutional Innovations in Land-use Management in Kenya. ACTS Press, Nairobi, 1989. 45-65.

Wamalwa, B. "Indigenous Knowledge and Natural Resources," in Gaining Ground, 45-65.

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

St. Lawrence University Kenya Semester Program
Modern Languages 101

Title: Kiswahili

Instructors: Makioki Language School

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

Kiswahili Reference Books

Kiswahili Course textbook

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

English-Kiswahili and Kiswahili-English Dictionary

Other Kiswahili materials in the Program's library

COURSE EXPECTATIONS

Schedule

- Classes for 6 weeks at 1¹/₂ hour^s per day.
- Participation in the Integrated Field Course, Kiswahili instruction.
- At least one quiz every two weeks, for a total of at least 3 quizzes.
- Oral and written examinations at the end of the course.

Grading

50% - written examination

30% - oral examination

20% - continuous assessment

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

Course content

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

Week 1

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

Week 2

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

Week 3

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

Week 4

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

Week 5

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

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

Week 6

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

Final Examination

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

Title: Internships and Independent Study

Instructor: Dr. W. Howard Brown

GENERAL

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

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

THANK YOU IN ADVANCE FOR DOING A GOOD JOB.

COURSE REQUIREMENTS:

The internships will last for a period of four weeks, from 15 April - 14 May, 1992. It is expected that you will devote your full energies to the Internship. You are required to:

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

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

PAPER:

The following should be included in your internship paper:

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

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

Evaluation will be calculated on the following basis:

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

**THE INTERNSHIP PAPERS ARE DUE ON
SUNDAY, May 15th, 1992.**

HAVE A GREAT INTERNSHIP!!

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

Instructors: Dave Peterson
Thad Peterson
Mike Peterson
and others

Host Organization: Dorobo Safaris, Arusha, Tanzania

FIELD STUDY COURSE IN TANZANIA

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

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

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

- a). Students will be provided with reference materials and topics will be assigned to each student at the beginning of the trip for later discussion.
- b). Formal and informal discussions will be arranged with National Park personnel, Maasai elders, the Department of Antiquities, Olduvai, wildlife and conservation researchers, and other authorities on the range of issues covered by the field course.
- c). Our Dorobo guides and staff represent a wide range of cultural and professional backgrounds. They will play a valuable role as educators throughout the field course.

Itinerary: 15 - 29 February, 1992

- 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:** Early departure for Arusha National Park. Day hike up Meru crater. Students will observe human settlement dynamics and resource utilization strategies in a high-potential highland ecosystem. Return to Olasiti camp.
- Day 3:** Travel to Ngorongoro crater, in the Ngorongoro Conservation Area. Camp on the crater rim.
- Day 4:** Full day of wildlife viewing in Ngorongoro crater from vehicles. Return to camp on rim.
- Day 5:** Travel to Olduvai Gorge and then on across short grass to camp at Ndotu or Gol Mountains. There will be a stop at Olduvai and a lecture by the Conservator of the archaeological museum.
- Day 6:** Travel to Soito Orgoss Kopje Wilderness Area. Base camp.
- Day 7&8:** Walking and exploring this wilderness area.
- Day 9:** Travel to Maasai village of Magaiduru, located in the Loliondo Highlands. Camp near the settlement of the Maasai village chairman.
- Day 10:** Travel to Lake Natron. Set up camp along the Engare Sero River near the base of the active volcano, Oldonyo Lengai.
- Day 11:** Hike up river gorge and evening visit to Lake Natron shore.
- Day 12:** Climb of Mt. Ol Donyo Lengai.
- Day 13:** Travel to Arusha- overnight at medium class hotel.
- Day 14:** Transfer to Namanga border.

St. Lawrence University Kenya Program Syllabus
Samburu Field Study Course

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

Host Organization: Explore Mara, Ltd.

SAMBURU FIELD COURSE INTRODUCTION AND SEMINAR NOTES

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

The Samburu Field Course is a challenging experience which seeks to encourage student participation on both a physically demanding level and as a rigorous mental exercise. The Field Course is a unique combination of an introduction to, and involvement with, *Maa* speaking Samburu pastoralists and their environment. The quality of your experience is determined mainly by the initiative and energy with which you participate in this trip. Saidimu Lenaronkoito, Pakuo Lesorogol, Judy and Mike Rainy, together with the Explore Mara staff will attempt to provide the interpretative context for many of your experiences, but ultimately the effort must be yours.

You will also be accompanied by a group of Samburu elders, junior elders and warriors, giving you ample time and opportunity to meet and converse with Samburu people before your homestays. Other students can also help cross-cultural learning, particularly if you all intentionally minimize the amount of North American cultural baggage you attempt to carry on this trip. Kiswahili is of tremendous importance here as it provides an easily learned means to break the barriers of understanding between English and *Maa*. **YOU ARE STRONGLY ENCOURAGED TO PRACTICE BOTH THE KISWAHILI AND MAA LANGUAGES DURING THE FIELD COURSE!** Lasting rewards from this course very much depend on it. It is the most effective step you can take towards developing an African perspective.

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

During the first week of the Field Course, students will be guided on foot through three distinct Samburu lowland habitats: montaine, riverine and dry thorn bushland. These days will provide a direct introduction to the pastoral environment and its resultant life style. Students will use this information for more intensive study at the Highland base camp near Mt. Naibor Keju. The Field Course will culminate in five days during which students will share

settlement and herding life with the Samburu as well as explore nearby highland forests with Samburu elders as guides.

The value you derive from the Field Course will be directly related to the amount of continuous effort you make on daily journal entries as well as on formal and informal discussions. These will all provide resource material for the final seminars of the Field Course at Naibor Keju and Kikwal Cave in the Karrisia Forest.

During the trip the group will be subdivided into smaller discussion groups of 6 or 7 people each. As camping units these smaller groups will share more closely many of the Field Course activities, and will informally discuss daily themes as they arise, and present more focused conclusions occasionally to the larger group. These smaller groups will jointly develop a topic that considers some broad aspect of the Samburu pastoral culture during the course, e.g., the early education of children, or the polygamous marriage system in relationship to environmental determinants as well as modern economic and political pressures for cultural change. To discover how different cultural systems work, it helps to focus on one of its major moving parts relative to the whole. Each of these sub-groups will be responsible for bringing their insights and notes to the seminar and making a formal presentation of their findings and observations to the larger group.

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

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

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

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

SAMBURU FIELD STUDY COURSE

Suggested Readings:

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

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

Day 1 Drive to Ldonyo Sabachi. Our route is through wet agricultural Kikuyu land between the Aberdare Range and Mt. Kenya. Contrast this with the semi-arid grassland that is just north of Kiganjo. North of Nanyuki the predominant land use is large-scale cattle and sheep ranching and wheat and barley farms. Emphasis on the ecological zonation of the agricultural-pastoral transition of Central Kenya. Base Camp 1 at Sabachi.

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

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

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

Day 6 After an early breakfast we will divide into two groups, each to be led by Samburu elders, and will walk inland to visit nearby Samburu settlements. This is intended as a **full day** away from the river to be amongst Samburu people and their herds. Emphasis will be on observing and describing lowland settlement organization, structure, land use and herding strategies, including the effects of the preceding seasons.

Day 7 After observing the beginning of a lowland pastoral day, we will return to our Base Camp, have a light breakfast and then drive to our next camp at Naibor Keju in the western highlands of Samburu land. Emphasis will be on the ecological contrast between lowland and highland Samburu. Base Camp 3 orientation. Evening discussion by seminar sub-groups on their interpretation of lowland pastoral life starts at 17:00. These should compare dynamic and sedentarized pastoralists. Please announce your group's final seminar topics.

Day 8 Early morning climb of Naibor Keju Hill. Emphasis will be on relating highland Samburu settlement organization and movement strategies. Talk on past and present attempts to change traditional grazing practices on the Leroki Plateau (Colonial grazing schemes, post-colonial, and Group Ranching). Rest of the morning free for journal writing. In the afternoon there will be a women's meeting at a nearby local woman's house, concerning traditional issues that pertain particularly to Samburu women. Men will discuss

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

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

Day 10 and 11 More than two full days in Samburu settlements should give you adequate time to participate in herding and many other aspects of everyday Samburu life. Draw a sketch map of your settlement area showing the relationship of houses. Try to understand how specifically these people interact as pastoralists. What are their main problems? What are their main adaptations and solutions? Attempt to grasp the whole of Samburu life from the more focused perspectives you will present in the final seminar. Try to think about the evolution of Samburu culture in a semi-arid environment.

Day 12 After returning to Base Camp from the settlements, students can shower and have a substantial brunch. In the afternoon we will visit Maralal town, which is the administrative headquarters for Samburu District as well as its largest trading center. The focus is on working out the interrelationship between pastoral people, trade and urbanization. Maralal is a town of great multiple ethnic character. Kikuyu, Meru, Turkana, Somali, Boran and Samburu predominate. After sketching its geographical layout, we will concentrate on sorting out its functional and ethnic zonation. What role(s) do Samburu play in Maralal? Based on what you have seen today, how do you expect Maralal to change in the next ten years? On our route home, women will stop at the home of a modern Samburu woman and continue their exploration of the problems confronting women in Samburu society today.

Evening informal discussion and seminar preparation.

Days 12 and 13 About 10:00 we will leave for a two-day stay in the Karissia Forest. Emphasis here is on the forest as a pastoral resource and on joining Samburu friends in the fellowship of a traditional meat feast. You will also have time to reflect on the meaning of your Samburu experience in a peaceful natural setting. (Seminar 15:30 - 17:00 Day 13). Traditional Meat Feast.

Our second day in the forest will be a last chance to talk to and to question our Samburu guides (Seminar II 12:00 - 13:30). For the Samburu the black forest *lorok* is a shelter from drought and sickness, a living blessing for the health and future welfare of *lokop* (the people of the land) and *lopok* (those that survive). It will be difficult to see how such a poetic metaphorical relationship can be reconciled with the popular reputation pastoral people have as desert-makers.

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

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

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

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