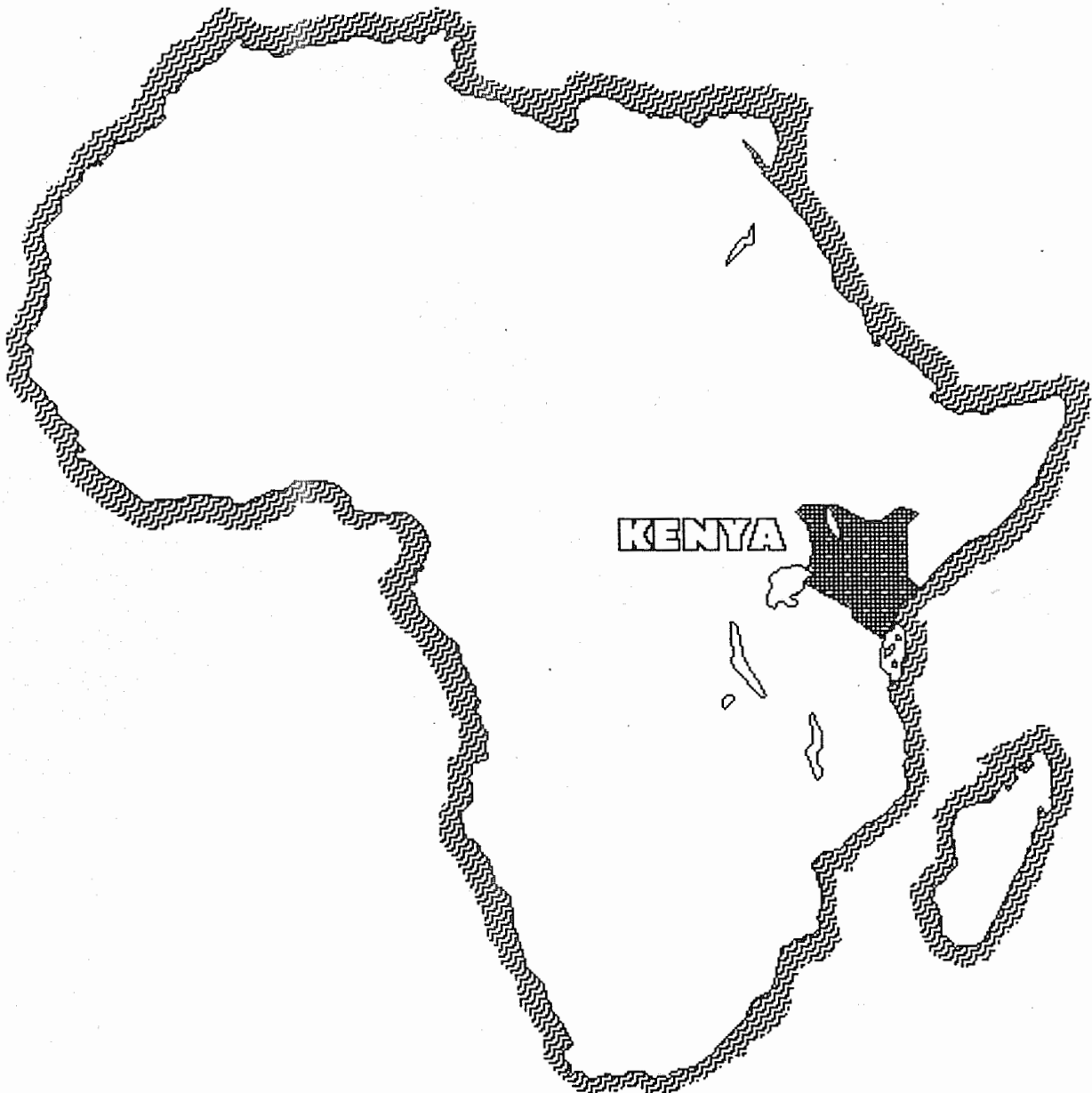


Paul Robinson

ST. LAWRENCE UNIVERSITY

KENYA SEMESTER PROGRAM



SPRING 1993 SEMESTER



PROLOGUE

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

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INTRODUCTION TO THE KENYA SEMESTER 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

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

Can the commonality of our shared inheritance, the ingenuity of our ancestry and the bonds of our common humanity at least allow us to perhaps begin to solve these problems from a foundation of an understanding of one another? In Africa, where humanity developed the basics of our shared cultures, we can rediscover many of those characteristics which facilitated our development over 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 1400 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, and more recently in Kisii District, South Nyanza, among the Abagusii 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 Study Course in Tanzania. All students participate in a two-week field study course in the northern Maasai steppe in Tanzania. This course is designed to explore the problems of conservation and land management in the conservation areas of the region, as well as exploring environmental and wildlife behavioral issues.

(2) Samburu Field Study Course. All students participate in a two-week field study 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.

(3) History Field Course. Each semester a field course may be offered, which students may elect to do in lieu of an internship. At present, this is in the field of history. The field course is a study of current developmental problems facing Africa. Students explore the environmental, economic and social issues facing societies in Africa, using the continent's drylands as a case study. In the field, students are presented with fundamentally different approaches to development, ranging from large-scale bilateral projects to small, locally initiated projects. Success and failures of projects within each approach are investigated.

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.

KENYA SEMESER PROGRAM HANDBOOK

Page 6

KENYA SCIENCE UNIVERSITY	2023							JANUARY
	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	
	Jan 11	12 ARRIVAL	13 ORIENTATION	14	Travel 15 to Rural HS	16 RURAL HOMESTAYS	17	
	18	19	20	21	22	END OF 23 HOMESTAYS (To Kericho)	Return 24 to Nairobi	
	25 CLASSES WEEK 1	26	27	28	29	Longonot 30	31	
	1 CLASSES WEEK 2	2	3	4	5	6 <i>Longonot / Hills</i> FREE WEEKEND <i>Galt.</i> NOMBAKA	7	
	8 CLASSES WEEK 3	9	10	11	12	13	14	
	15	16	17	18	19	20	21	
	22	23	24	25	26 Return to NAIROBI	27	28	
	1 CLASSES WEEK 4	2	3	4	5	6	7	
	8 CLASSES WEEK 5	9	10	11	12	HOME- STAYS END BBQ	14 FREE DAY	
	15 CLASSES WEEK 6	16	17	18	19 CLASSES END	20 STUDY DAY	21 STUDY DAY	
	22 E X A M S	23	24 FREE DAY	25 SAMBURU ORIENTATION	26	27	28	
	29	30	31	1	2	3	4	
	5	6	7	8	9 RETURN TO NAIROBI	10 PREP/TRAVEL TO IDS	11 EASTER	
	12 PREPARATION/TRAVEL TO INTERNSHIPS	13	14	15	16	17	18	
	18	20	21	22	23	24	25	
	26	27	28	29	30	1 MAYDAY (holiday)	2	
	3	4	5	6	7	8	9	
	10	11	12	13 IDS/FC END	14	15	16	

KENYA SEMESER PROGRAM HANDBOOK

Page 6

ST LAWRENCE UNIVERSITY	K E N Y A S E M E S T E R S P R I N G 2 0 2 3	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	
		Jan 11	12	13	14	Travel: 15 to Rural HS	16	17	
JANUARY			ARRIVAL	ORIENTATION			RURAL HOMESTAYS		
		18	19	20	21	22	END OF: 23 HOMESTAYS (To Kericho)	Return 24 to Nairobi	
		25	26	27	28	29	Longonot. 30	31	
FEBRUARY		CLASSES WEEK 1					FREE WEEKEND		
		1	2	3	4	5	6	7	
		CLASSES WEEK 2					Longonot/Thika FREE WEEKEND Go to MOMBASA		
		8	9	10	11	12	13	14	
		CLASSES WEEK 3					TZA FIELD COURSE		
		15	16	17	18	19	20	21	
		TANZANIA FIELD COURSE							
		22	23	24	25	Return: 26 to NAIROBI	27	28	
		TANZANIA FIELD COURSE							
MARCH		1	2	3	4	5	6	7	
		CLASSES WEEK 4					HOMESTAY WEEKEND		
		8	9	10	11	12	HOME- 13 STAYS END BBQ	FREE 14 DAY	
		15	16	17	18	19	20	21	
		CLASSES WEEK 6				CLASSES END	STUDY DAY	STUDY DAY	
		22	23	FREE 24 DAY	25	26	27	28	
APRIL		E X A M S		FREE DAY		SAMBURU ORIENTATION	SAMBURU FIELD COURSE		
		29	30	31	1	2	3	4	
		SAMBURU FIELD COURSE							
		5	6	7	8	9	10	11	
		SAMBURU FIELD COURSE				RETURN: 9 TO NAIROBI	PREP/TRAVEL TO IDS		
MAY		12	13	14	15	16	17	18	
		PREPARATION/TRAVEL TO INTERNSHIPS		INTERNSHIPS/FIELD COURSE					
		18	20	21	22	23	24	25	
		INTERNSHIPS/FIELD COURSE							
		26	27	28	29	30	1	2	
		INTERNSHIPS/FIELD COURSE				MAYDAY (holiday)			
		3	4	5	6	7	8	9	
		INTERNSHIPS/FIELD COURSE							
		10	11	12	IDS/FC 13 END	14	15	16	
		INTERNSHIPS/FIELD COURSE				EVALUATION/PROGRAM ENDS			

ORIENTATION SCHEDULE
January 12 - 14, 1993

Tuesday, January 12

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

Wednesday, January 13

7:00 -9:00 a.m.	Breakfast
10:00 a.m.	"Orientation to the Rural Homestays, seminars and journal keeping. Dr. Robinson & Dr. Brown. Directors.
12:30 p.m.	Personal health & health care in Kenya, Dr. C. S. Sheth, Program Physician
1:15 p.m.	Lunch
3:00 p.m.	Kiswahili Orientation. Mrs. Winnie Kivutha and Mr. Peter Ndeleva
6:30 p.m.	Dinner
7:00 p.m.	Rural Homestay Orientation continued.

Thursday, January 14

6:30 a.m.	Breakfast
7:00 a.m.	Day trip to Mt. Longonot.

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

Friday, January 15

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

ST. LAWRENCE UNIVERSITY LIVING CENTER POLICIES

1. ROOM CLEAN-UP

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

2. MAIL

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

3. CAMPING EQUIPMENT

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

4. VISITORS

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

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

5. LAUNDRY

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

6. WEEKEND TRIPS

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

7. LIBRARY

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

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MAPS

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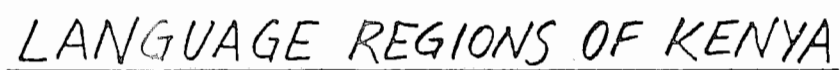
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- MAP 4** Map 4 is a sketch map of the neighborhood in which the Study Center is located.
- MAP 5** Map 5 is a street map of downtown Nairobi, including the location of the University of Nairobi and the YMCA, the latter of which is the location of our classroom.
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- MAP 7** Map 7 is a historical map of the boundaries of Kenya.

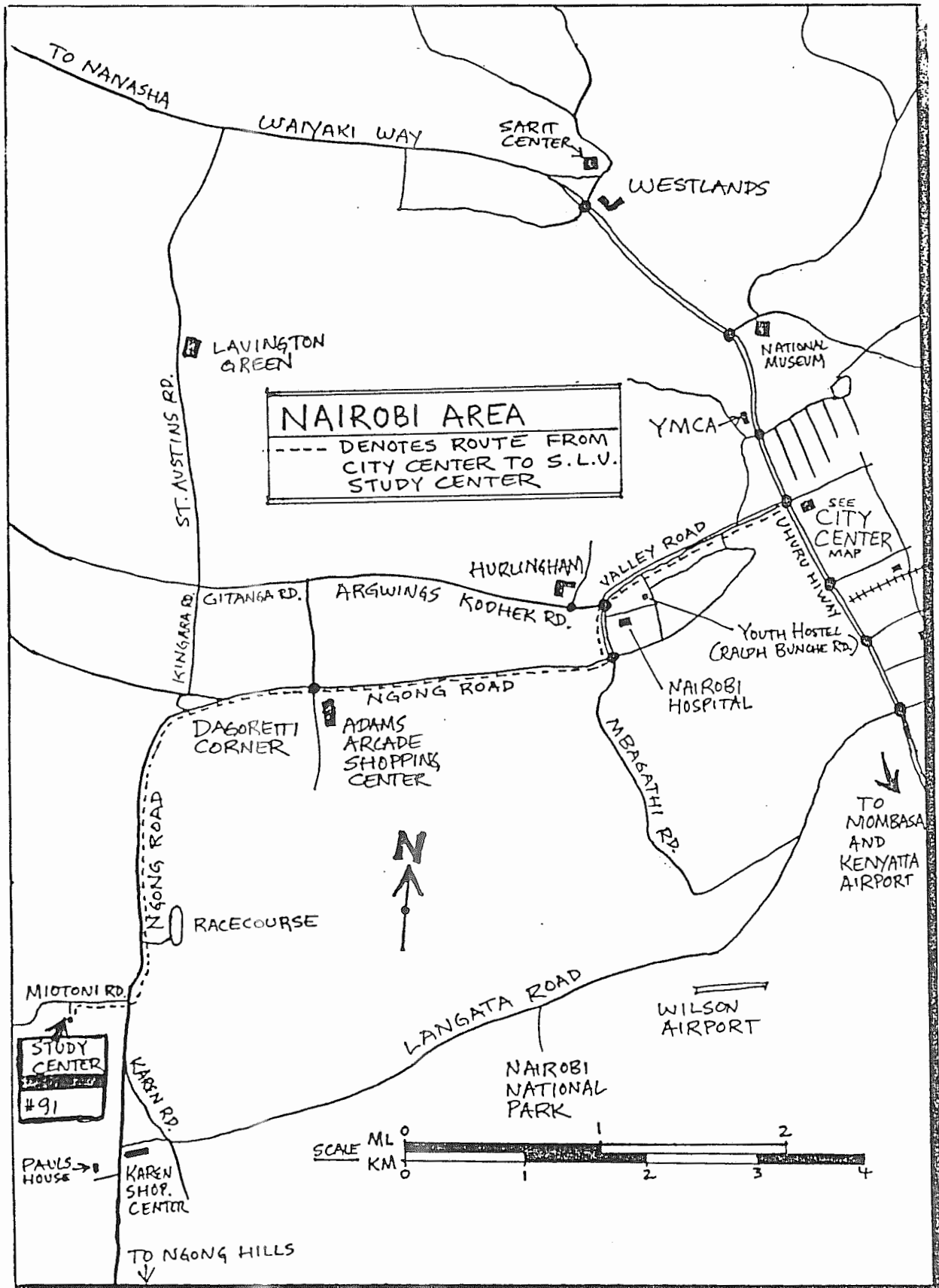
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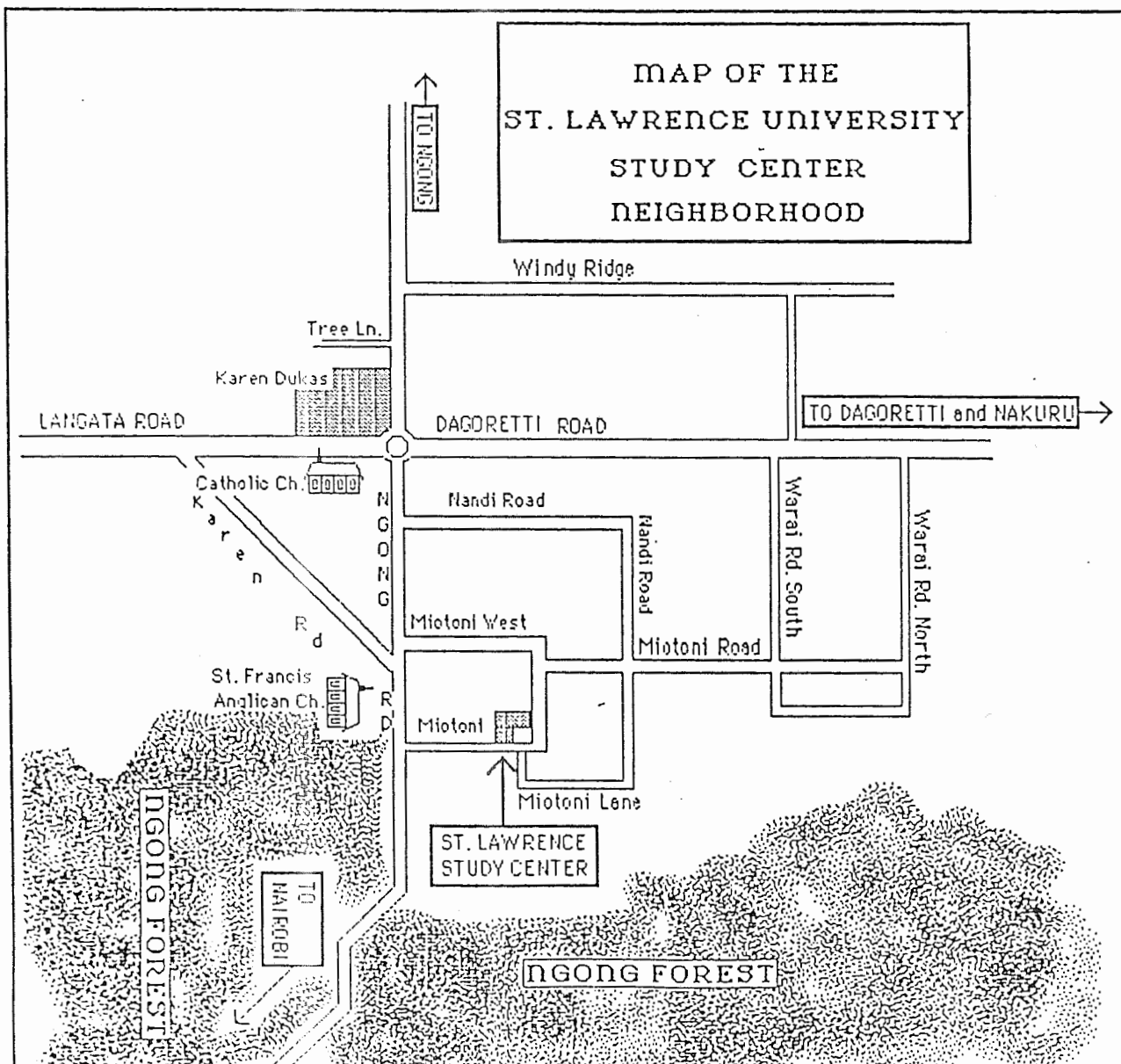
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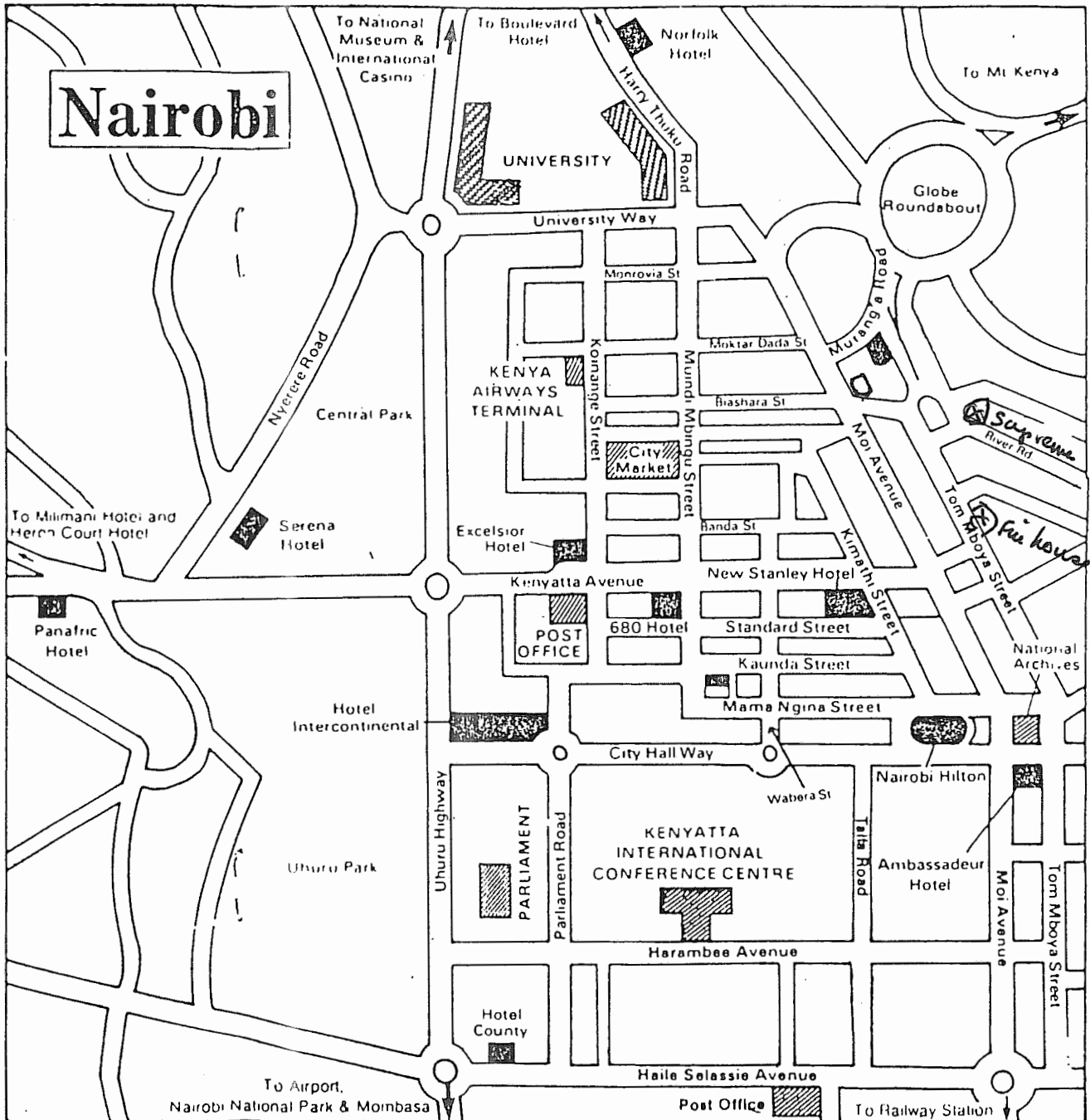
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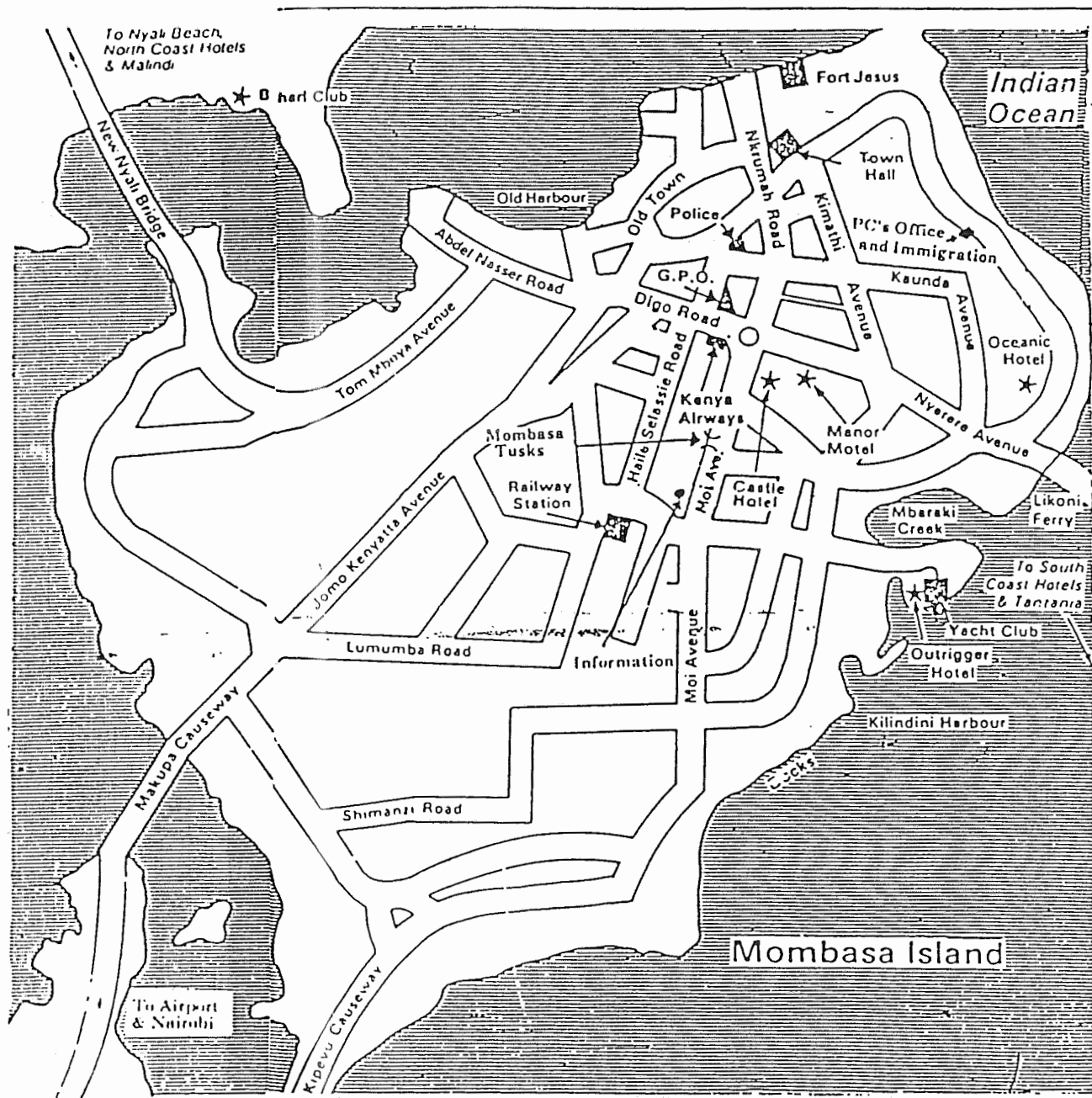


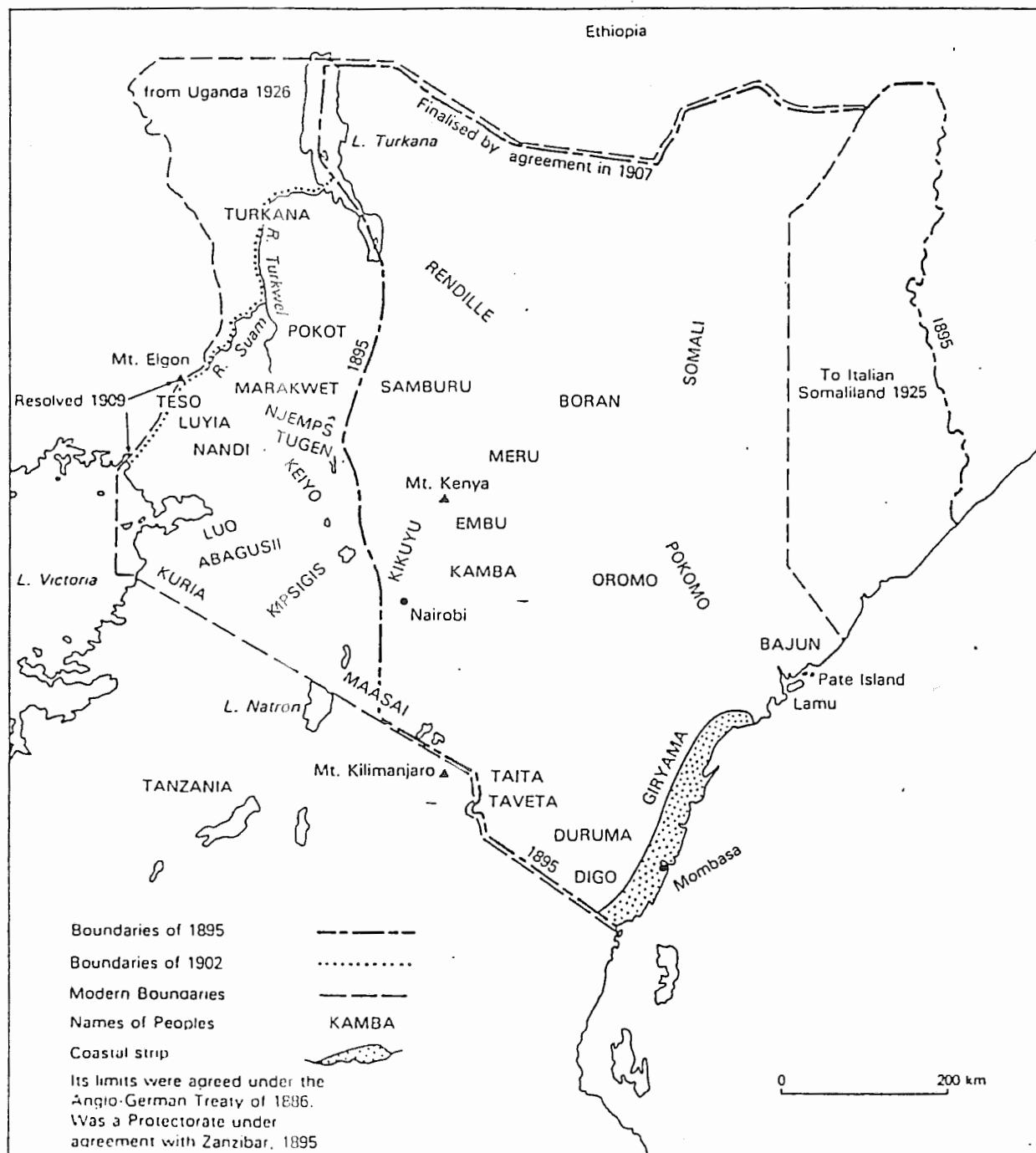












Kenyan peoples and boundaries

SPRING 1993 CALENDAR

12 JANUARY	Students arrive in Nairobi on Swiss Air flight No. 292 arriving at 06:20 hrs.
13 - 14 JANUARY	<i>Orientation/Mini-course</i> 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.
15 JANUARY	Travel to South Nyanza Province, Kisii District for the Rural Homestay Program.
16 - 23 JANUARY	<i>Rural Homestay Program</i> , Nyaribari Location, Kisii District, South Nyanza Province.
23J ANUARY	Depart Rural Homestays.
23 JANUARY	One night in Kericho, at the Tea Hotel. 23rd January, reserved for the Rural Homestay seminars.
24 JANUARY	Travel back to Nairobi
25 - 29 JANUARY	<i>Classes -- Week 1.</i> Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
30 - 31 JANUARY	Free weekend.
1 - 5 FEBRUARY	<i>Classes: Week 2.</i> Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
6 - 7 FEBRUARY	Free weekend.
2 FEBRUARY - 12 FEBRUARY	<i>Urban Homestays.</i> Students will be resident with Kenyan Nairobi families for a period of 2 weeks, in FEBRUARY. The homestays will begin with an introductory tea to be held at the Karen Study Centre.

- 13 - 25 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.
- 26 FEBRUARY** Return to Nairobi.
- 27 - 28 FEBRUARY** Free Weekend
- 1 - 13 MARCH** *Urban Homestays.* Students will continue to reside with their Urban Homestay families for the second period of 2 weeks, in March.
- 1- 6 MARCH** *Classes: Week 4* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 6 - 7 MARCH** *Homestay Weekend.* Students will spend the weekend with their Urban Homestay families. Events may include a visit to the family's rural home.
- 8 - 12 MARCH** *Classes: Week 5* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 13 MARCH** Urban Homestays ends and Bar-B-Que for the students and their families.
- 15 - 19 MARCH** *Classes: Week 6.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 20 - 21 MARCH** Students will study for final examinations and prepare final papers.
- 22 - 23 MARCH** Final Examinations.
- 24 MARCH** Free day.
- 29 MARCH** Day reserved for preparation for the Samburu Field Course. There will be introductory lectures by Michael Rainy, the Field Course instructor.
- 25 MARCH - 8 APRIL** *Samburu Field Study Course.* Organized and conducted by Explore Mara, Ltd. of P.O. Box

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45541, Nairobi, Mr. Michael E. Rainy, Mr. Ngagan Lesorogol, and Mr. Benjamin Saidimu, Directors.

9 APRIL

Return to Nairobi.

10 - 13 APRIL

Students will use these three days to prepare for and in some cases travel to their internship sites.

14 APRIL

13 MAY

Internships and the History Field Course. The History field course will be taught by Kenya Semester Program Associate Director, Dr. Howard Brown, and will center around a study of the history and cultures of the Kenya coast. Students participating in the field course do so in lieu of the Internships.

14 - 16 APRIL

Internships and Field Study: Week 1.

18 - 23 APRIL

Internships and Field Study: Week 2.

26 - 30 APRIL

Internships and Field Study: Week 3.

3 - 7 MAY

Internships and Field Study: Week 4.

13 MAY

Conclusion to Internships and Field Study.

14 - 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, 1993 PARTICIPANTS

St. Lawrence University students:

William Clifford
Tegan Hamilton
Jessyca Harris
Heather Martin
Christopher McCuin
Sarah Mitchell
Karen Rick
Katherine Strife
John Shikhule

Joy-Elizabeth Flood
Brian Hare
Deborah Kmon
Michelle Martin
Hannah Mitchell
Adam Prime
Jennifer Risley
Gretchen von Schlegell
Jessica Wegrzyn

Non St. Lawrence University Students

Christine Capetan
Caroline Russell
Sara-Larus Tolley
Maureen Mislivets

Helen Rosenfeld
Suzanne Thomas
David Mace Vaughan

ST. LAWRENCE UNIVERSITY Kenya Semester Program
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| 26. Shikhule, John | (Kenyan Student) | |

TOTAL: 26

MEN: 6 WOMEN: 20

St. Lawrence University	19	NOLS	1
Amherst College	1	Lehigh University	1
Georgetown University	1	University of Pennsylvania	1
Tufts University	1	Bryn Mawr College	1

- | | | |
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**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

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

SUBJECT PREFIX

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

QUESTIONS

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

GREETING

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

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

Answers (any of these):

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

INTRODUCTION

(mimi) ninaitwa_____. I am called_____.
(mimi) jina langu ni_____. My name is_____.

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

(wewe) unatoka wapi? - Where do you come from?
ans. (Mimi) ninatoka_____ I come from_____.

Unatoka mji gani? - Which city do you come from?
ans. (Mimi) ninatoka_____ I come from_____.

Unatoka jimbo gani? - Which state do you come from?
ans. (Mimi) ninatoka_____ I come from_____.

HOME WELCOMING

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

Greetings (see above)

Kaa tafadhali. - Please sit down.
Kaeni (pl.)

Utakunywa nini? What will you drink?

Mtakunywa nini? (pl.)

ans. Nitakunywa I will drink e.g., soda, chai,
Tutakunywa (pl.) - We will drink fanta, maji ya
machungwa, bia, maziwa, etc.

Utakula nini?

Mtakula nini? (pl.)

ans. Nitakula

Tutakula (pl.)

- I will eat

- We will eat

What will you eat?

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

Ninaenda. - I am going.

Nenda salama. - Go well.

Nendeni salama. (pl.) - Go well.

Kwaheri. - Good bye.

Kwaherini (pl.) - Good bye.

Ninashukuru sana. - I am very grateful.

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

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

ans. Ahasante. - Thank you.

TIMES AND DAYS

Utakuja lini? - When will you come?

ans. Nitakuja leo. - today.

kesho. - tomorrow

kesho kutwa. - day after tomorrow.

Jumatatu. - Monday.

Jumanne. - Tuesday.

Jumatano. - Wednesday.

Alhamisi. - Thursday.

Ijumaa. - Friday.

Jumamosi. - Saturday.

Jumapili. - Sunday.

wiki hii. - this week.

wiki ijayo. - next week.

mwezi ujao. - next month.

mwaka ujao. - next year.

Nilirudi. - I came back.

Tulirudi. (pl.) - We came back.

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

Asubuhi -

Usiku -

morning

night

Mchana - during the day

Jioni - in the evening

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

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

MISCELLANEOUS

<u>Kupiga mswaki</u>	to brush teeth
<u>Kufua nguo</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>Kuosha 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	person	watu	people
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 | 6. mdudu anatembea |
| 2. mvulana | 7. mnyama aliruka |
| 3. mzee | 8. mgonjwa atalala |
| 4. mwenyeji | 9. mkurugenzi amefika |
| 5. Mwamerika | 10. mwanafunzi anasoma |

II. The "M - Mi" Class

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

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

Examples:

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

Agreement with the verb:

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

Examples:

Mkate umeoza.

(The loaf of bread is stale.)

Mikate imeoza.

(The loaves of bread are stale.)

EXERCISE:

Change the following into plural:

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

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

III. The "Ki - Vi" Class

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

Examples:

kitu	thing
chumba	room
kipofu	a blind person
kibarua	a laborer

vitu	things
vyumba	rooms
vipofu	blind persons
vibarua	laborers

Agreement with the verb:

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

Examples:

Kiti kimevunjika.

(The chair is broken.)

Viti vimevunjika.

(The chairs are broken.)

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

Examples:

Kipofu anatafuta.

(The blind person is searching.)

Vipofu 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 imepasuka.
(The cloth is torn.)

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

Meza imevunjika.
(The table is broken.)

Meza zimevunjika.
(The tables are broken.)

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

Example:

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

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

EXERCISE:

Change the following into plural.

1. bei impenan
2. baiskeli inapelekwa
3. suruali itapasuka
4. sabuni 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	mkate	bread
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	bia	beer
maziwa	milk	babu	grandfather
nyanya	grandmother	mgonjwa	the sick
maji ya		nyama ya	
machungwa	orange juice	nguruwe	pork

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. Journal writing 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, polygyny, 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 Rikuyu 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 Pakwo 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 Pakwo 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

Christine Capetan
Sara-Larus Tolley
Tegan Hamilton
Joy-Elizabeth Flood
Jessica Wegryzn
Brian Hare

GROUP 2

Adam Prime
Deborah Kmon
Jessyca Harris
David Mace Vaughan
Helen Rosenfeld
Karen Rick

GROUP 3

Maureen Mislivets
Suzanne Thomas
Michelle Martin
Katherine Strife
Sarah Mitchell
Christopher McCuin

GROUP 4

Caroline Russell
Gretchen von Schlegell
William Clifford
Heather Martin
Jennifer Risley
Hannah Mitchell

RURAL HOMESTAYS: JANUARY 1993 SEMESTER

15 - 23 January, 1993

SCHEDULE

THURSDAY, 14th January

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

FRIDAY, 15th 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.

SATURDAY, 15th January - SATURDAY, 23rd January

Homestays continue.

SATURDAY, 23rd January

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

9.00 am FAREWELL MEETING

11.00 am Students will depart for Kericho, where we will spend one night.

3.00 pm Afternoon seminar.

7.30 pm Dinner at the hotel.

Evening seminar.

SUNDAY, 24th January

7.00 am Breakfast.

8.00 am Departure for Nairobi.

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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?Ngaigochi

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.

FarewellBuya mono sana Farewell (pl).....Mbuya

RURAL HOMESTAYS JANUARY 1993 HOMESTAY FAMILIES

<u>NAME</u>	<u>STUDENT NAME</u>
1. Chief and Mrs. William Mogire	William Clifford
2. Mr. & Mrs. David Nyamwaro.....	Christine Capetan
3. Mr. & Mrs. Naftal Sarara.....	Brian Hare
4. Mr. & Mrs. Charles Ontobo.....	Joy-Elizabeth Flood
5. Mr. & Mrs. Samuel Ratemo.....	Sara Larus Tolley
6. Mr. & Mrs. Julius Andima.....	Tegan Hamilton
7. Mr. & Mrs. Joseph Mochache.....	Deborah Kmon
8. Mr. & Mrs. Charles Kobaya.....	Jessyca Harris
9. Mr. & Mrs. Naftal Maranga.....	Gretchen von Schlegell
10. Mr. & Mrs. Samson Onyancha.....	Suzanne Thomas
11. Mr. & Mrs. Wilson Monda.....	Katherine Strife
12. Mr. & Mrs. Charles Omosa	Heather Martin
13. Mr. & Mrs. Pascal Nyamari.....	Christopher McCuin
14. Mr. & Mrs. Ratemo Nyarera.....	Michelle Martin
15. Mr. & Mrs. John Kangwana	Maureen Mislivets
16. Mr. & Mrs. Omote Nyamwaro	Hannah Mitchell
17. Mr. & Mrs. Alfred Mose	Sarah Mitchell
18. Mr. & Mrs. Peter Anunda.....	Karen Rick
19. Mr. & Mrs. William Onchore	Adam Prime
20. Mr. & Mrs. Simon Ombati.....	Jennifer Risley
21. Mr. & Mrs. William Masi	John Shikhule
22. Mr. & Mrs. Omosa Mironga.....	Helen Rosenfeld
23. Mr. & Mrs. Yuvinalis Ratemo	Caroline Russell
24. Mr. & Mrs. Hezron Mainya	David Mace Vaughan
25. Mr. & Mrs. Nathan Nyamao.....	Jessica Wegryn
26. Mr. & Mrs. Francius Ratemo	RESERVE
27. Mr. & Mrs. Joseph Ratemo	RESERVE
28. Mr. & Mrs. Francis Kayago	RESERVE
29. Mr. & Mrs. Zekiah Obaga	RESERVE
30. Mr. & Mrs. Meshack Ondara	Paul Robinson, Director
	Howard Brown, Associate Director

URBAN HOMESTAYS

SPRING 1993 HOMESTAY FAMILIES

<u>NAME</u>	<u>STUDENT NAME</u>
1. Mr. & Mrs. David Opanga.....	Christine Capetan
.....	Joy-Elizabeth Flood
P.O. Box 49394, Nairobi.....	Tel. 891644
2. Mr. & Mrs. Robert Onyango.....	Tegan Hamilton
.....	Maureen Mislivets
P.O. Box 40031, Nairobi.....	(Wk)Tel. 721051
3. Mr. & Mrs. Johnson Mwakazi.....	Brian Hare
.....	Mace Vaughan
P.O. Box 53605, Nairobi.....	Tel. 562061
4. Mr. & Mrs. E. Mugo.....	Deborah Kmon
.....	Suzanne Thomas
P.O. Box 56668, Nairobi.....	Tel. 582062
5. Mr. & Mrs. B. E. Achieng.....	Hannah Mitchell
.....	Helen Rosenfeld
P.O. Box 30041, Nairobi.....	Tel. 569457
6. Mr. & Mrs. Jeff Meroka.....	Jennifer Risley
.....	Caroline Russell
P.O. Box 30527 Nairobi.....	Tel. 552966 (wk)
7. Mr. & Mrs. Alfred Shikhule.....	William Clifford
P.O. Box 45089, Nairobi.....	Tel. 506994
8. Mr. & Mrs. L. Mwashigadi.....	Sara-Larus Tolley
P.O. Box 30364, Nairobi.....	Tel. 711242 (wk)
9. Mr. & Mrs. Jacktone Otuoma.....	Heather Martin
P.O. Box 50761, Nairobi.....	Tel. 541265
10. Mr. & Mrs. Edward Ombura.....	Jessyca Harris
P.O. Box 26167, Nairobi.....	Tel. 555030
11. Mr. & Mrs. Ndavu.....	Katherine Strife
P.O. Box 30710, Nairobi.....	Tel. 724063

12. Mr. & Mrs. Wesley Mutagyera.....Jessica Wegrzyn
P.O. Box 39617, Nairobi.....Tel. 728553
13. Mr. & Mrs. R. Kimani.....Sarah Mitchell
P.O. Box 25290 Nairobi.....Tel. 891358
14. Mr. & Mrs. Ben Mshila.....Michelle Martin
P.O. Box 76163, Nairobi.....Tel. 600656
15. Mr. & Mrs. Fred Mwango.....Gretchen von Schlegell
P.O. Box 30510 Nairobi.....Tel. 43141
16. Mr. & Mrs. Leonard Amalia.....Karen Rick
P.O. Box 20723 Nairobi.....Tel. 564689
17. Mr. Martin Amoke.....Christopher McCuin
P.O. Box 21033, Nairobi.....Tel. 506765
18. Mr. & Mrs. Francis Meso.....Adam Prime
P.O. Box 52540 Nairobi.....Tel. 542967

PLEASE NOTE:

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

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

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

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

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

CURRENCY AND CURRENCY REGULATIONS

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

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

CURRENCY VALUES

For the sake of simplicity, reckon there are Shillings 40.00 per U.S. dollar.

NOTES

KShs 500.00	US\$ 12.50
KShs 200.00	US\$ 5.00
KShs 100.00	US\$ 2.50
KShs 50.00	US\$ 1.25
KShs 20.00	US 50¢
KShs 10.00	US 25¢

NOTE OR COIN

KShs 5.00	US 12.5¢
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SILVER COINS

KShs 1.00	US 2¢
KShs 0.50	US 1¢

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 accomodate 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.

CLASSES

SCHEDULE

	monday	tuesday	wed	thurs	friday
9:00 to 10:20	HIST 477	HIST 337	HIST 477	HIST 477	HIST 337 HIST 477
10:30 to 11:50	HIST 337	ANTHRO	ANTHRO	ANTHRO	HIST 337
12:00 to 12:55	KISWAHILI 102 (Lunch for Kiswahili 101 students)				
1:00 to 2:20	KISWAHILI 101 (Lunch for Kiswahili 102 students)				
2:30 to 4:50	GOVT 337	ENV 318	GOVT 337	ENV 318	GOVT 337 ENV 318
7:00 to 9:00				HIST	

SPECIAL EVENING CLASSES IN KAREN
 Tuesday, 26 Jan. 7-9 pm Government
 Wednesday, 27 Jan. 7-9 pm Environmental Studies
 Monday, 1 Feb. 7-9pm Anthropology

Monday, 15 Mar. 7-9 pm. Anthropology
 Tuesday, 16 Mar. 7-9 pm. Government
 Wednesday, 17 Mar. 7-9 pm. Environmental Studies

ST. LAWRENCE UNIVERSITY

KENYA SEMESTER PROGRAM

COURSES

<u>COURSE DISCIPLINE</u>	<u>TITLE</u>	<u>INSTRUCTOR</u>
History 337	East Africa Under Colonial Rule	Dr. W. Howard Brown Assistant Professor of History and Assoc. Director, Kenya Semester Program
History 477	Special Topics: Disaster and Crises in E.A. History: Survival Strategies Past Present and Future	Dr. Paul W. Robinson, Associate Professor of History and Director, St. Lawrence Univ.
History 478	Field Study in African Development	Dr. Paul W. Robinson, Associate Professor of History and Director, St. Lawrence Univ.
Government 337	Politics and Government in East Africa: Kenyan and Tanzanian Experience	Dr. Kivutha Kibwana, Dean, Faculty of Law, and Associate Professor University of Nairobi
Environmental Studies 317	Women, Environment and Development in Africa	Ms. Njeri Marekia Lecturer, Department of Environmental Studies Kenyatta University
Anthropology 348B	Culture and Development in Kenya	Dr. Ruth Nasimiyu Kibiti, Lecturer, Department of Anthropology, University of Nairobi
Modern Lang. 101	Kiswahili	Mrs. Winnie Kivutha c/o St. Lawrence Univ. Kenya Semester Prog.
Interdisciplinary Studies 337	Internships	Dr. Paul W. Robinson, and Dr. W. Howard Brown,
-----	Samburu Field Study Course	Mr. Michael Rainy and Mr. Ngagan Lesorogal, Directors, Explore Mara
-----	Field Study Course in Tanzania	Mr. David, Thad and Mike Peterson, Directors, Dorobo Expeditions

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM

COURSES

Curriculum. The Kenya Semester Program will be offering the following courses during the Spring 1993 semester of study.

1. **History 337. "East Africa Under Colonial Rule."** This course surveys the political and economic history of East Africa under colonial rule (i.e., 1890's to 1960's). After sketching some important developments in nineteenth century East Africa by way of background, the course discusses European imperialism and the partition of East Africa, and the response of various African societies to the European intrusion. The colonial economies of Kenya, Uganda and Tanganyika are studied and there is discussion of the role of colonial institutions of government. The latter part of the course is devoted to the political history of the region up to independence. The objective of the course is to provide students with a perspective and a meaningful basis for an understanding of contemporary East Africa.
2. **History 477. "Disaster and Crises in East African History: Survival Strategies Past, Present and Future."** During the past decade, many parts of the African continent have been savaged by droughts, warfare, insecurity, diseases, 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 been for the most part unable to cope with their extent and severity. The magnitude of human suffering defies comprehension.

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

3. **History 478. "Field Study in African Development."** Students in the field course will pursue the question of development of dryland (arid and semi-arid) East Africa through visiting several development projects in Kenya and through a practical involvement with one or more of these projects. Students will visit projects funded through bilateral aid programs as well as small-scale NGO's in Turkana District (and if possible will visit a refugee camp there) the World Bank and the United Nations Development Program in Baringo District, and by NGO's in Marsabit District. They will therefore have opportunity to evaluate efforts with fundamentally different approaches to design, finance implementation and the level of local participation.
4. **Government 337. "Introduction to Kenya Constitutional Law."** This course will examine the historical background of politics in Kenya from the pre-

colonial period to the present, concentrating on the development of contemporary institutions and organs of governance. Particular attention will be given to the framework of state power and its distribution between the various government branches and the development of non-governmental institutions. Matters of accountability, the rule of law, human rights, civil society and the participation of women in the democratic process will be discussed. Finally, issues of multiparty political processes together with constitutional reforms in Kenya will be addressed. The course will provide a critical framework for understanding contemporary Kenya.

5. **Anthropology ???**. "***Culture and Development in Kenya***." This course is designed to introduce students to the various cultural traditions of Kenya, and to explore how development and modernization processes affect culture.
6. **Environmental Studies 318**. "***Women, Environment and Development in Africa***." This course centers around the role of women in development in Africa. The course examines how women in Africa, with special reference to Kenya, relate to the physical environment, how they affect and are affected by changes in it and what constraints and options women have as partners in development and environmental conservation. Special attention is paid in the course to both official environmental and developmental policies and the role of NGO's and locally organized grass-root movements. Women's participation in education and politics are also given attention. Issues examined in the course feed into topics explored in the field courses.
7. **Modern Languages 101**. "***Kiswahili***." The Kenya Semester Program recognizes that language skill is imperative to successful cross-cultural learning. The study of Kiswahili is deemed essential and is required of all student participants.

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

8. **Interdisciplinary Studies 337**. "***Internships***." This course provides students with opportunity to earn academic credit for spending one month (a minimum of 160 hours) with an approved host organization or individual on a project relating to their area of academic interest and specialty. In addition to providing practical experience in the student's field, it also provides the students with opportunity during the concluding month of their stay in Kenya to contribute their skills to various Kenyan organization.
9. **Field Study Course in Tanzania**. The fourteen-day Field Study Course in Tanzania will provide students with an integrated perspective on issues of wildlife conservation and development in Tanzania. Tanzania has since independence pursued policies based on *ujamaa* socialism,

and only within the past several years has begun to shift towards a market, more capitalist economy. In a transition through several distinct environments, including regions continuously inhabited by humans for more than 3 million years, we will examine processes of development and change. Topics covered will include archaeology, human evolution, Maasai pastoralist ecology, geology, geography and plant ecology, and wildlife ecology and conservation.

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

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

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

St Lawrence University Kenya Program Syllabus

History 337

Title: East Africa Under Colonial Rule

Instructor: Dr. W. Howard Brown

COURSE DESCRIPTION

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

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

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

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

REQUIREMENTS

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

GENERAL BACKGROUND READINGS

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

- ✓ G.S. Were and D. Wilson. East Africa Through a Thousand Years. (Evans).
- ✓ E.S. Atieno-Odhiambo. A History of East Africa. (Longman).
- ✓ W. R. Ochieng. A History of Kenya. (MacMillan)

INTRODUCTION: EAST AFRICA IN THE 19TH CENTURY

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

READINGS

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

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

T. Spear. "Processes of cultural development: the ethnographic record" in Kenya's Past.

T. Spear. "Trade and society in the 19th century: the political economy of change" in Kenya's Past.

EUROPEAN IMPERIALISM AND THE PARTITION OF EAST AFRICA

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

READINGS:

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

B. Freund, "The Conquest of Africa," in The Making of Contemporary Africa.

P. Curtin, et.al. "The European Conquest", in African History.

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

RESPONSES TO THE ESTABLISHMENT OF COLONIAL RULE

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

READINGS:

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

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

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

COLONIAL ADMINISTRATION: THE ROLE OF CHIEFS

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

READINGS:

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

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

COLONIAL ECONOMIES: KENYA UP TO 1939

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

READINGS:

R.M.A. Van Zwanenberg. Agricultural History of Kenya. (Pamphlet).

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

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

COLONIAL ECONOMIES: UGANDA UP TO 1939

The growth of peasant production, processing and marketing.

READINGS:

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

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

COLONIAL ECONOMIES: TANGANYIKA UP TO 1939

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

READINGS:

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

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

POLITICS IN KENYA, 1919-1945

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

READINGS:

- C. Rosberg and J. Nottingham. The Myth of "Mau Mau". prescribed pages.
- G. Bennett. "The Development of Political Organizations in Kenya." Political Studies. V. 2, 1957.

THE "MAU MAU" UPRISING IN KENYA

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

READINGS:

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

MASS NATIONALISM IN TANGANYIKA, 1945-1961

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

READINGS:

- A.J. Temu. "The Rise and Triumph of Mass Nationalism." In I.N. Kimambo and A.J. Temu (eds). A History of Tanzania. pp. 189-213.
- M. Bates. "Social Engineering, Multi-racism and the Rise of TANU: The Trust Territory of Tanganyika, 1945-1961." In D.A. Low and A. Smith (eds). History of East Africa. Volume 3. pp. 157-195.

THE ROAD TO INDEPENDENCE IN UGANDA, 1945-1962

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

READINGS:

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

ASSESSMENT OF THE COLONIAL PERIOD IN EAST AFRICA

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

READINGS:

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

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

St. Lawrence University Kenya Program Syllabus

HISTORY 477

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

Instructor: Dr. Paul W. Robinson

Maximum Enrolment: 10 students

I. ABSTRACT

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

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

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

The approach to be followed will be three-phased:

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

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

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

II. REQUIREMENTS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

III. OUTLINE

A. The pre-colonial historical evidence.

WEEK 1:

SESSION 1

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

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

SESSION

Introduction to the theme of disaster in African history:

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

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

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

SESSION 3

Lecture: Characteristics of Pastoralist systems in Eastern Africa.

WEEK 2:

SESSION 4

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

SESSION 5

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

SESSION 6

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

WEEK 3:

SESSION 7

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

SESSION 8

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

SESSION 9

Seminar presentations
--Case studies (pre-colonial period)
1st Papers are due.

B. The colonial record.

WEEK 4:

SESSION 10

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

SESSION 11

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

WEEK 5:

SESSION 12

Seminar presentations
--Case studies (colonial period)

SESSION 13

Seminar presentations
--Case studies (colonial period)

C. The post-colonial period and contemporary strategies.

WEEK 6:

SESSION 14

Lecture: Development in the Independent era.

SESSION 15

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

SESSION 18

Seminar presentations
--Case studies

WEEK 7:

SESSION 19

Seminar presentations
--Case studies

SESSIONS 20 & 21

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

Conclusions

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

St. Lawrence University Kenya Program Syllabus **HISTORY 478**

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

Instructor: Dr. Paul W. Robinson

Maximum Enrollment: 12 students

I. ABSTRACT

In this history field seminar course, students will undertake to examine some of the current developmental problems facing Africa. The approach will be historical, as many of the environmental, economic and social problems facing societies in dryland Africa have deep historical roots. The course will focus on East African situations, *and particularly the region's drylands*, in a case study approach.

Using this evidence as a starting point, and concentrating on the record of East Africa's drylands as a case study, students in the field course will pursue the question of development in East Africa through visiting at least three areas of Kenya, where various approaches to development are being pursued by government, bilateral aid organizations and NGO's:

1. In Turkana District, students will visit both large- and small-scale development projects. The trip will begin with visits to the *Sigor Irrigation Project* (funded by the Italian government) and the *Turkwell Gorge Hydroelectric Dam* (funded by the French government). The latter is destined to provide power for much of western and northwestern Kenya, and both projects include major irrigation agriculture components. Also to be visited will be the Katilu Irrigation Scheme, funded by World Bank, FAO and the Kenya Government, and other smaller scale projects under the aegis of NGO and church organizations. In Lodwar and Kalokol, students will visit NORAD's fish freezing factory, the Italian fish hatchery and other projects. Finally, if possible, a visit to the UNHCR's refugee camps at Kakuma and Lokichoggio will be arranged. Successes and failures will be discussed, as well as the approaches to development in the district.
2. In Baringo District, students will visit the Baringo Fuel and Fodder Project (BFFP), a long-term agro-forestry and grassland community-based project currently being financed by the Dutch government, and will also have the opportunity to view agro-forestry and land reclamation projects initiated by the World Bank and the United Nations Development Program. Students will be able to evaluate efforts with fundamentally different approaches, finance and level of local participation.
3. In Marsabit District, students will visit the area occupied by the Gabbra nomadic pastoralists (50,000 square kilometers), concentrating on a lowland waterpoint and the highlands of the Hurri Hills. Students will visit

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.

This area was included and intensively studied between 1975-85, by a long-term UNEP-funded project, the Integrated Project in Arid Lands. The local population struggles to maintain a viable and productive lifestyle in this area, as during the past two decades, the area has experienced several severe droughts, some localized over-utilization of the environment (particularly in the lowland regions near permanent water supplies). In addition to pastoralist use of the region, there is an ongoing transition from pastoral land use to agriculture in the highland regions, with profound effects beginning to be felt by the pastoralist population.

II. ASSESSMENT

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

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

The field journal will follow the format detailed in the Kenya Semester Program Handbook, and students will be asked to keep subject/serial entries which relate to issues developed in the course.

Seminar discussions will be led by students, and will include material from the readings below. Each student will be assigned specific readings to formally present to the class. As part of the preparation, students will prepare written summaries and discussion topics, which will be submitted to the instructor following each seminar and will form part of the assessment.

A final essay examination will be given.

III. READINGS

GENERAL

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.

- 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.
- Drabner, Hans-Joachim. 1991. "Governmental Support for the Survival of Nomadic Pastoralists in East Africa." In Stone, Jeffrey C. (ed.) Pastoral Economies in Africa and Long Term Responses to Drought. Aberdeen: Aberdeen University.
- Hjort af Ornås, Anders. 1989. "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. 67-88.
- Hjort af Ornås, Anders. 1990. "Production versus Environment? Planning Resource Management and Ecological Adaptation in Kenyan Drylands." In Bovin, Mette and Leif Manger. (eds.) Adaptive Strategies in African Arid Lands. Uppsala: Scandinavian Institute of African Studies.
- Hjort af Ornås. 1991. "The Logic of Long-Term Development Thinking Seen Throught the Eyes of Pastoralists and Planners. In Stone, Jeffrey C. (ed.) Pastoral Economies in Africa and Long Term Responses to Drought. Aberdeen: Aberdeen University.
- Hogg, Richard. 1990. "An Institutional Approach to Pastoral Development: An Example from Ethiopia." ODI: Pastoral Development Network.
- 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.
- Manger, Leif. 1990. "Agro-Pastoral Production Systems and the Problem of Resource Management." In Bovin, Mette and Leif Manger. (eds.) Adaptive Strategies in African Arid Lands. Uppsala: Scandinavian Institute of African Studies.
- Newton, R.F. 1991. "Pastoralism in Semi-Desert: Limited Permanent Water as a Factor in the Conservation of Habitat and in the Prevention of Famine." In Stone, Jeffrey C. (ed.) Pastoral Economies in Africa and Long Term Responses to Drought. Aberdeen: Aberdeen University.

Oba, Gufu. 1985. "Perception of Environment among Kenyan Pastoralists: Implications For Development." Nomadic Peoples. No.19, September, 1985.

Oba, Gufu and Walter J. Lusigi. An Overview of Drought Strategies and Land Use in African Pastoral Systems. ODI Occasional Paper, 1987.

Topps, J.H. 1991. "Problems in Establishing a Livestock Policy Compatible with Combatting the Long Term Effects of Drought." In Stone, Jeffrey C. (ed.) Pastoral Economies in Africa and Long Term Responses to Drought. Aberdeen: Aberdeen University.

TURKANA

REFERENCE

Dyson-Hudson, Rada and J. Terrence McCabe. South Turkana Nomadism: Coping with an Unpredictably Varying Environment. New Haven: HRAF, 1985. Volumes I and II.

MCCabe, J. Terrence. Livestock Management among the Turkana: A Social and Ecological Analysis of Herding in an East African Pastoral Population. PhD Thesis, SUNY, 1984.

ARTICLES

Asman, I.E., P.C. Njoroge and B.M. Wandura. "Evaluation of the Turkana Irrigation Cluster. Development Planning Division Working Paper No. 9. Nairobi: Ministry of Agriculture and Livestock Development. 1984. Extracts.

Brown, Elizabeth J. "Irrigation in Arid Zones - Kenya. A Socio-Anthropological Survey of the Irrigation Schemes on the Turkwell River." AG: DP/KEN/78/013. FAO Report. 1980. Extracts.

Hogg, Richard. "The New Pastoralism: Poverty and Dependency in Northern Kenya." Africa. 56 (3) 1986. 319-333.

Lamphear, John. "Aspects of Turkana Leadership During the Era of Primary Resistance." Journal of African History. XVII, 2 (1976). 225-243.

Schwarz, Sabine. "Irrigation in Arid Areas - Its Limitations and its Rejection by Nomadic Pastoralists." In _____. Man and Technology in Irrigated Agriculture: Irrigation Symposium, 1982. Bensheim: Germany. 1983.

BARINGO BASIN

REFERENCE

Little, Peter. From Household to Region: The Marketing/Production Interface Among the Il Chamus of Northern Kenya. PhD Thesis, Indian University, 1983.

Tully, Dorene. Human Ecology and Political Process: The Context of Market Incorporation in West Pokot, Kenya. PhD Thesis, University of Washington, 1985.

ARTICLES

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).

Homewood, K.M. and A.V. Hurst. Comparative Ecology of Pastoralist Livestock in Baringo, Kenya. ODI Occasional Paper, February 1986.

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

MARSABIT DISTRICT

REFERENCE

Robinson, Paul W. Gabbara Nomadic Pastoralism in Nineteenth and Twentieth Century Northern Kenya: Strategies for Survival in a Marginal Environment. PhD Thesis, Northwestern University, 1985.

Torry, William I. Subsistence Ecology Among the Gabra: Nomads of the Kenya/Ethiopian Frontier. PhD Thesis, Columbia University, 1973.

ARTICLES

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.

Bonifaz, Manuel, Jacqueline Dorris, Rachel Eskin, Mirja Laukkanen, Kiros Lekarsia and Jeanne Sullivan. 1990. "Comparative Analysis of

Changes in the Hurri Hills Ecosystem and Kalacha Town." Nairobi: St. Lawrence University Kenya Semester Program.

Fratkin, Eliot. 1989. "Two Lives for the Ariaal." Natural History. 5.89. 38-49.

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

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

Robinson, Paul W. 1989. "Reconstructing Gabbra History and Chronology: Time Reckoning, the Gabbra Calendar, and the Cyclical View of Life." In Downing, Thomas E., Kangethe W. Gitu and Crispin M. Kamau. (eds.) Coping With Drought in Kenya. National and Local Strategies. Boulder: Lynne Rienner.

Sobania, Neal W. 1988. "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, 219- 240.

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

Title: Introduction to Kenya Constitutional Law.

Instructor: Dr. Kivutha Kibwana

1. Historical Background

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

BOOKS

The following books are required texts:

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

2. Organs of Government

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

General Readings

The Constitution of Kenya
The Constitutions of Kenya African National Union (KANU), Forum for Restoration of Democracy (FORD) and the Democratic Party (DP)

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

3. Control of State Power

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

General Readings

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

4. Elections and Electoral Law

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

5. Women Participation in the Democratic Process

General Readings

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

Video Show

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

6. Constitutional Reform

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

General Readings

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

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

Kibwana, Kivutha, 'Issues of Constitutional Reform in Africa: The

Example

of Kenya' in Nairobi Law Monthly No.33, June, 1991 at 31 - 38.

St. Lawrence University Kenya Program Syllabus
Environmental Studies 318

Title: Women, Environment and Development

Instructor: E. Njeri Marekia

THEME

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

REQUIREMENTS

The course will be evaluated by:

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

LECTURE 1 : THE WOMEN OF KENYA

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

Readings:

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

LECTURE 2: THE WOMEN OF KENYA (CONTINUE)

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

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

LECTURE 3 : WOMEN'S RESOURCE MANAGEMENT

A historical perspective with emphasis on food security.

Readings:

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

LECTURES 4: WOMEN AND ENERGY RESOURCES

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

Readings:

- a. Sunny, G. (1992) "Women's Role in the Supply of fuelwood," in Groundwork, (1992). pp.55-65.
- b. Omosa,M."(1992) "Women and the Management of Domestic Energy," in Groundwork, (1992) pp 41-54.
- c. Dan Kelman and Davidson J. "Women's Energy Crisis: in women and Environment in the Third World 66-86

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

Readings:

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

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

Visit to local markets.

LECTURES 7: GROUP DISCUSSION ON MARKET ACTIVITIES

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

Each student visits an institution involved in any or all of the three areas of women, environment and development.

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

Readings:

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

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

Discussion of findings of the previous assignment

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

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

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

Readings:

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

LECTURE 11: WHAT DEVELOPMENT FOR AND BY WOMEN?

Discussion on "Sustainability" case studies (to be handed out)

- Ingredients of Sustainable development and its consequences on environmental conservation.
- What role should international agencies, GOK, women play to enhance women's role in development and Environmental Conservation?

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

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

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

LECTURE 13, 14 and 15: COMPARATIVE CLASS PRESENTATIONS

LECTURE 16: SUMMARY AND CONCLUSIONS

COURSE READINGS:

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

Anstey, B. "Pesticide Poisoning: Payment of Women in Developing Countries," in *Canadian Women Studies*. Spring/Summer 1986, Vol 7, Nos. 1&2, 175-177.

Asiyo, P. (1989) "The legislative Process and Gender issues in Kenya" in *Women and Law in Kenya* 41-49

Badri, B. "Women, Land Ownership and Development in the Sudan," in *Canadian Women Studies*. Spring/Summer 1986, Vol 7, Nos. 1&2, 89-92.

Butengwa, F. "Creating an Awareness among Kenyan Women of their Legal Rights," Canadian Women Studies. Spring/Summer 1986, Vol 7, Nos. 1&2, 69-75.

15 COPIES

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

Jiagge, A. "The State, the Law and Women's Political Rights," in Canadian Women Studies. Spring/Summer 1986, Vol 7, Nos. 1&2, 43-46.

Juma, C. "Environment and Economic Policy in Kenya." In Gaining Ground: Institutional Innovations in Land-use Management in Kenya. Nairobi: ACTS Press, 1989. 45-46.

Kettel, B. "Women in Kenya at the end of the UN Decade," in Canadian Women Studies. Spring/Summer 1986, Vol 7, Nos. 1&2, 39-41.

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

21 COPIES

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

Mulikita, N. "The Ongoing Food Crisis in Africa and the Rights of Female Farmers," in Canadian Women Studies. Spring/Summer 1986, Vol 7, Nos. 1&2, 85-88.

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.

Ooko-Ombaka (1989) "The Kenya Legal System and the Woman Question in Women and Law in Kenya, 31-39

Sen, G. and Grown, C. "Development Crisis and Alternative Visions: Third World Women's Perspectives," in Canadian Women Studies. Spring/Summer 1986, Vol 7, Nos. 1&2, 31-33.

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

Wamalwa, B. "Indigenous Knowledge and Natural Resources." In Gaining Ground: Institutional Innovations in Land-use Management in Kenya. Nairobi: ACTS Press, 1989.

St. Lawrence University Kenya Program Syllabus
Anthropology 348B

Title: Peoples and Cultures of East Africa: Issues in Culture and Development

Instructor: Dr. Ruth N. Kibiti, Lecturer
Institute of African Studies, University of Nairobi

COURSE OUTLINE

I. COURSE DESCRIPTION

The main theme of this course is to discuss the relevance of traditional African culture to modern development. It will begin with a definition of culture, its characteristics, how it is acquired and how it can change. The course shall examine the relationship between culture and development: cultural barriers and constraints as they hinder or promote development. In discussing the link between culture and development, especially for planners and initiators of projects, the course shall draw its examples from the culturally diverse communities of East Africa.

II. COURSE REQUIREMENTS

- (i) 25% of the Final Grade. A mid-term take home examination due about the end of February, 1993.
- (ii) 25% of the Final Grade. Class participation and presentation which include the following:
 - a visit to the *Bomas of Kenya*, plus a comparative presentation on the findings between the traditional homesteads at the *Bomas of Kenya* and those seen during the homestays in Kisii, and field trips to Tanzania and Samburu.
 - presentation on the changes in the rites of passage among the Kisii and Maasai.
 - discussion of the Maasai age-set system and its relevance to modern development;

or

 - a brief discussion of Maasai traditional practices, norms and beliefs surrounding cattle and its relevance to modern animal husbandry.
 - discussion of Samburu culture and tourism: its impact on development, based on the field course in Samburu.
- (iii) 25% of the Final Grade. Based on a comparative topic of the student's choice on Kenya and Tanzanian communities (use Kisii, Maasai and Samburu field trips) and U.S. culture.

- (iv) 25% of the Final Grade. A Term Paper on a research topic to be chosen by the student. Papers will be 10 - 15 hand-written pages in length and will include analysis and a complete bibliography.

III. COURSE OUTLINE

LECTURE 1

INTRODUCTION: PEOPLES AND CULTURES OF KENYA AND TANZANIA

- (a) The Nilotic-speaking peoples
- Highland Nilotes: Nandi and Kipsigis
 - Plains Nilotes: Samburu, Maasai and Turkana

REFERENCES:

Fedders, A. (ed) Peoples and Cultures of Kenya, Spencer, P. The Samburu, Adamson, J. The Peoples of Kenya, Sankan, S.S. The Maasai, Spencer, P. Nomads in Alliance.

LECTURE 2

INTRODUCTION: PEOPLES AND CULTURES OF KENYA AND TANZANIA

- (b) The Bantu-speaking peoples
- Western Bantu - Kisii
 - Central Bantu - Kikuyu, Kamba
 - Coastal Bantu - Pokomo and Mijikenda

REFERENCES:

Amin, M. (ed) The Beautiful People of Kenya, Murdock, G.P. Africa: Its Peoples and their Cultural History, Osogo, J.A. A History of the Baluya, Wagner, G. The Bantu of Western Kenya, Kenyatta, J. Facing Mt. Kenya, Muriuki, G. A History of the Kikuyu.

LECTURE 3

Cultural Lessons and Experiences From Kisii. Class discussion and presentations based on the following:

- (i) Kinship, descent and residence patterns
- (ii) Marriage: types of marriage observed in Kisii, Breadwealth, and marriage ceremonies.
- (iii) Traditional religion and rituals among the Kisii
- (iv) Rites of passage and solidarity i.e. circumcision ceremonies of both girls and boys if any.
- (v) Age-set organisation among the Kisii.

REFERENCES:

Institute of African Studies, Kisii District, Socio-Cultural Profiles, (U.N.O.).

LECTURE 4

Definition of Culture:

- (i) Characteristics, how it is acquired and
- (ii) Interpretation of cultural diversity

LECTURE 5

Identity and Pluralism:

- How Culture can Change
- Forces at Work in Cultural Change in East Africa
- Internal Mechanism
- External Forces of Cultural Change
- Dimensions of Change.

REFERENCES for 4 & 5:

Kottak, C.P. Cultural Anthropology, Chapter 2, Worsley, P. The Three Worlds: Culture and World Development, Introductory Section, Harris, M. Culture, People, Nature: An Introduction to General Anthropology, Edgerton, R. B. The Introduction in Cultural Adaptation.

LECTURE 6

Culture Change and Environment:

- Economic Organisation and property Relations: Case studies from the following: Kisii, Maasai and Samburu.

REFERENCES :

Spencer, The Samburu, Spencer, Nomads in Alliance, Sankan, The Maasai, Institute of African Studies, District Socio-Cultural Reports for Samburu, Kisii, Kajiado, and Narok, Kottak, Chapter 7, Harris, M. Cultural Anthropology, and Ember and Ember, Anthropology.

LECTURE 7

Political Organisation:

REFERENCES :

Spencer, The Samburu, Spencer, Nomads in Alliance, Sankan, The Ember and Ember, Anthropology, Kottak, chapter 10

LECTURE 8

Changes in Political Organisation among Kenya and Tanzanian Communities.

LECTURE 9

Discussion based on a field trip to Tanzania on the following issues:

- (a) Economic organization of the Maasai
 - (i) Division of Labour between men/women and Children
 - (ii) Food taboos and dietary habits
 - (iii) Influence of tourism on pastoral activities
 - (iv) Influence of arid environment on the choice of alternative economic activities
- (b) System of political organisation among the Maasai
- (c) Beliefs and values of the Maasai
- (d) Western religion among the Maasai

LECTURE 10

Material Culture of Kenya: Cultural Change and Development.

Guest Speaker: Mr. Sultan Somjee, Lecturer, Institute of African Studies, U.N.O.

- Scope and Classification of Material Culture
- Discussion on 5 examples from Kenyan ethnic cultures to cover social, cultural, political aspects of material culture.

LECTURE 11

Five additional examples from Kenyan History and Cultures focusing on the theme: Culture change and development in East Africa.

Introduce : Exhibiting Culture

- Discuss performance and invention of culture through display.
- Discuss museum and gallery displays in Nairobi.

LECTURE 12

Assignment - Field trip to displays in Nairobi

- Public/Private
- Ethnographic
- High art/touristic art
- Seminar on the assignment

LECTURES 13, 14, AND 15: CLASS PRESENTATIONS AND DISCUSSIONS.

(Presentations and discussions based on section (ii) a-d, see page 1 and 2).

LECTURE 16

The Relationship between Culture and Development in East Africa

- Factors responsible for accepting or rejecting new elements in change.

Cultural impediments to economic, technological and other aspects of development.

- Cultural change in modern development in East Africa
- Poverty and corruption
- Planned economic change
- Nation-building

REFERENCES :

Herskovits, M. J. Cultural Anthropology, Kottak, Chapter 15, Worsley, The Three Worlds, Mazurui, A The Africans: The Tripartite Heritage, (Film).

LECTURE 18

Summary and handing in of the research paper.

IV. READINGS/BIBLIOGRAPHY

Fedders, A. (ed) Peoples and Cultures of Kenya, TransAfrica, Nairobi 1973

Murdock, G.P., Africa: Its Peoples and their Culture History, McGraw Hill, New York, 1959.

Spear, T.T., "The Mijikenda, 1550-1900" in Kenya Before 1900

Spencer, P. The Samburu, Routledge and Kegan Paul, London, 1965.

_____, Nomads in Alliance, O.U.P., London 1973.

Adamson, J. The Peoples of Kenya, London, 1973.

Amin, M. (ed) The Beautiful People of Kenya, Camerapix, Nairobi, 1989.

Penwill, D. J. Kamba Customary Law, KLB, 1986

Snell, G.S., Nandi Customary Law, KLB, 1986

Kottak, C.P., Cultural Anthropology, Random House, New York, 1986.

Worsley, Peter, The Three Worlds: Culture and World Development, University of Chicago Press, 1984.

Harris, M. Culture, People, Nature: An Introduction to General Anthropology, Harper and Row Publishers 1983

Edgerton, R. B. The Individual in Cultural Adaptation, University of California Press, 1971.

Ember and Ember, Anthropology, Appletum Century Crofts, New York, 1973.

Malinowski, B. The Dynamics of Cultural Change, Greenwood Press, Westpat Connecticut.

St. Lawrence University Kenya Semester Program
Modern Languages 101

Title: Kiswahili 101

Instructor: Mrs. Nazi Kivutha (TA - Peter Ndeleva)

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

Kiswahili Reference Books

Kiswahili Course textbook

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

English-Kiswahili and Kiswahili-English Dictionary

Other Kiswahili materials in the Program's library

COURSE EXPECTATIONS

Schedule

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

Grading

50% - written examination

30% - oral examination

20% - continuous assessment

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

Course content

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

Week 1

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

Week 2

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

Week 3

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

Week 4

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

Week 5

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

waalimu wetu warefu wana vikapu

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

Week 6

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

Final Examination

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

Title: Internships and Independent Study

Instructors: Dr. Paul W. Robinson & 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 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 14 April - 13 May, 1993. It is expected that you will devote your full energies to the Internship. You are required to:

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

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

PAPER:

The following should be included in your internship paper:

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

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

Evaluation will be calculated on the following basis:

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

**THE INTERNSHIP PAPERS ARE DUE ON
SATURDAY, 15th May, 1993.**

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 Ol Donyo Sambu and Tarangire area, and proceed to the Ngorongoro Conservation Area, and onwards to Olduvai Gorge, the Serengeti and the regions south of Lake Natron, including the active volcano, Ol Donyo Lengai.

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

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

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

Itinerary: 13 - 26 FEBRUARY 1993

- 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.
(This itinerary may be substituted with travel to a fly camp between Arusha and Ngorongoro Crater).
- 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 Ndutu 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.

NKALINJO IO NKISHONI NKALINJO 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