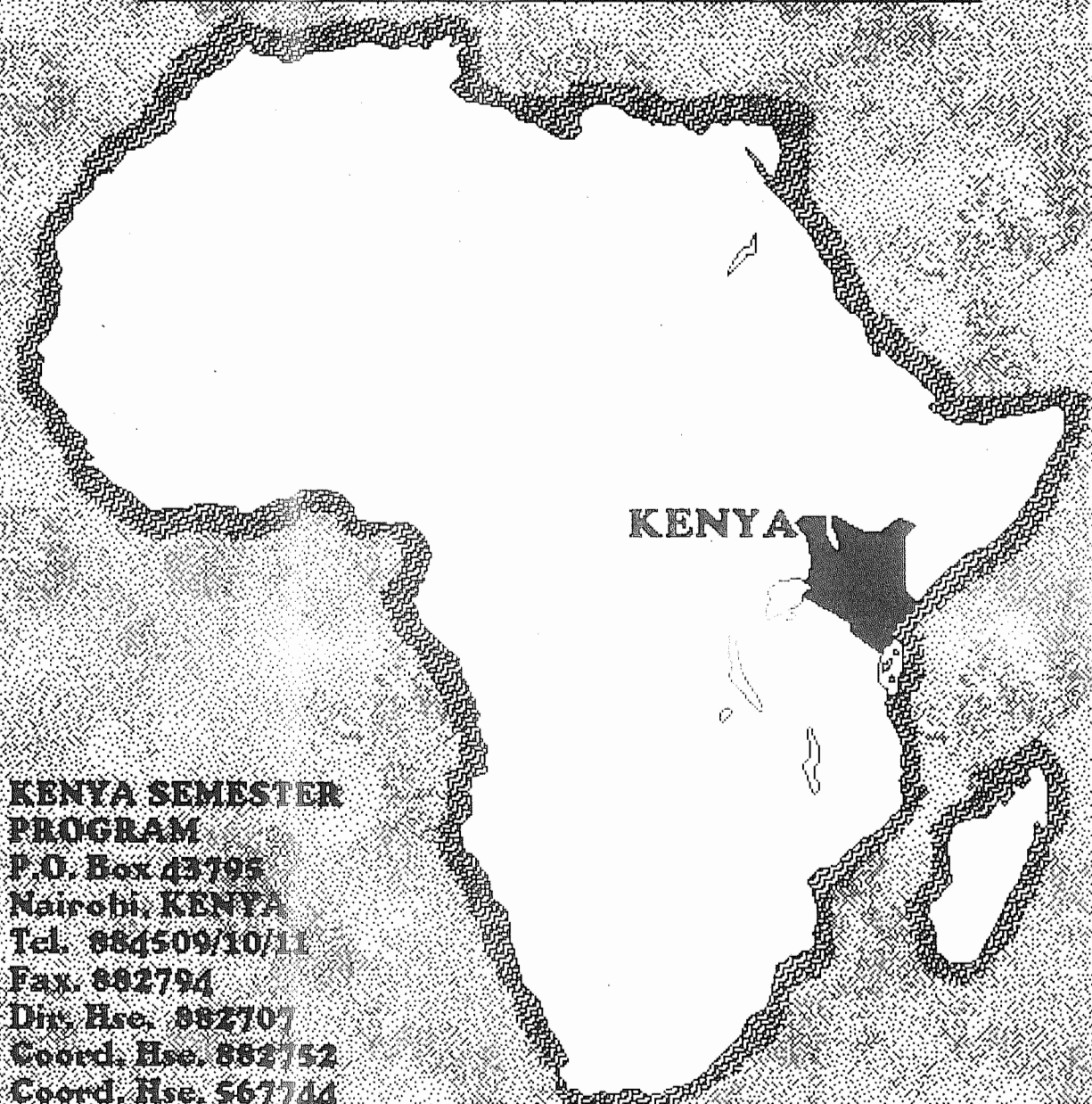


Paul Robinson

**ST. LAWRENCE
UNIVERSITY**

KENYA SEMESTER PROGRAM



**KENYA SEMESTER
PROGRAM**

P.O. Box 43795
Nairobi, KENYA
Tel. 884509/10/11
Fax. 882794
Dir. Hse. 882707
Coord. Hse. 882752
Coord. Hse. 567744

SPRING 1994 SEMESTER

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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)

INTRODUCTION TO THE KENYA SEMSTER PROGRAM

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

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

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

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

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

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

THE KENYA SEMESTER PROGRAM: HISTORY AND OBJECTIVES

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

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

Educational Aims and Objectives. The general educational aims of the St. Lawrence University Kenya Semester Program are to expose and introduce American university students to new values and cultural traditions, to increase cross-cultural understanding, and to introduce students to a disciplined study of African history, anthropology, language, politics, geography, literature and ecology. Students are challenged to broaden their view of the world and themselves through critical examination and personal reflection of academics and experience in an East African context. These goals are accomplished through an integrated structure of 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. During the past fifteen years, the rural homestays have been conducted among the Kikuyu, Akamba, Luo, Abaluhya, Kisii and Taita peoples.

B. Urban Homestays. Students are placed individually with urban Kenyan families for a period of four weeks, during which time the students are also taking 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. The regions through which we travel have been continuously occupied by mankind and our ancestors for more than 3 million years, and provides an important context for the development of our species.

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

(2) History Field Course. In any given semester, a field course may be offered, which students may elect to do in lieu of an internship. At present, this field course 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 region'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. Successes 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.

E 94 Prog Start. 22 Aug - 16 Dec.
S 95 Prog Start. 23 Jan - 19 May.

ST LAWRENCE UNIVERSITY

MON	TUES	WED	THURS	FRI	SAT	SUN	
Jan 24 ARRIVAL	25	26	27	28	29	30	JAN
23	ORIENTATION			Travel to RHS	RURAL HOMESTAYS		
31	Feb 1	2	3	4	5	6	FEBRUARY
RURAL HOMESTAYS				End HS To Tsavo	Return to Nairobi		
7	8	9	10	11	"Paa Ya Paa" Afternoon RIET VALLEY WKEND		
CLASS Week 1	6	7	8	9			
12 14	13 15	16	17	18	19	20	FEBRUARY
CLASS Week 2	URBAN HOMESTAYS: (14 February - 9 April)				TZA FIELD COURSE		
21	22	23	24	25	26	27	
FIELD COURSE IN TANZANIA							
28	March 1	2	3	4	5	6	MARCH
FIELD COURSE IN TANZANIA				Return to Nairobi	FREE WEEKEND		
7	8	9	10	11	12	13	
CLASS Week 3	4	5	6	7	HOMESTAY WEEKEND		
14	15	16	17	18	19	20	MARCH
CLASS Week 4	11	12	13	14	SAMBURU F.C.		
21	22	23	24	25	26	27	
FIELD COURSE IN SAMBURU							
28	29	30	31	April 1	2	3	APRIL
FIELD COURSE IN SAMBURU				Return to Nairobi	FREE DAY		
4	5	6	7	8	9	10	
CLASS Week 5	1				HS END BBQ	FREE DAY	
11	12	13	14	15	16	17	APRIL
CLASS Week 6					STUDY DAYS		
18	19	20	21	22	23	24	
EXAMS		BREAK BETWEEN EXAMS AND INTERNSHIPS				Travel to IDS	
25	26	27	28	29	30	May 1	MAY
INTERNSHIPS / FIELD COURSE							
2	3	4	5	6	7	8	
INTERNSHIPS / FIELD COURSE							
9	10	11	12	13	14	15	
INTERNSHIPS / FIELD COURSE							
16	17	18	19	20	21	22	
INTERNSHIPS / FIELD COURSE					EVAL/PROG ENDS		

ORIENTATION SCHEDULE **January 24 - 27, 1994**

Monday, January 24

- 10:00 a.m. Arrival at Jomo Kenyatta Airport
1:00 p.m. Arrive at the S.L.U. Study Center. Lunch, unpack and settle in.
- Afternoon to rest -
- 5:30 p.m. Welcome BBQ
7:30 p.m. Introduction of Staff

Tuesday, January 25

- 7 - 8:30 a.m. Breakfast
9:00 a.m. Formalities - passport registration, health cards, etc.
Introduction to the Kenya Semester Program,
Introductory group meeting
- 12:30 p.m. Lunch
2:00 p.m. Introduction to the syllabus - *Journals*
4:00 p.m. Kiswahili Orientation. Mrs. Winnie Kivutha and Mr. Peter Ndeleva
6:30 p.m. Dinner
- Free evening -

Wednesday, January 26

- 6:30 a.m. Breakfast
7:30 a.m. Depart for Rift Valley and Mt. Longonot.
5:00 p.m. Return from Longonot climb.
6:30 p.m. Dinner
7:30 p.m. "State/Society Relations in a Development Perspective" Dr. Njuguna Ng'ethe, Director of the Institute of Development Studies, University of Nairobi.
An introduction to some of the Semester's themes.

Thursday, January 27

- 7 - 9:00 a.m. Breakfast
9:30 a.m. "Orientation to the Rural Homestays, seminars ~~and journal keeping~~. Paul Robinson & Sam Harrell.
- 12:30 p.m. Lunch
2:00 p.m. Rural Homestays orientation continued.
David Kitaw *(W)* - Taita host
4:00 p.m. Personal health & health care in Kenya, Dr. Chand ~~Sheth~~ Sheth, M.D.
6:30 p.m. Dinner

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

Friday, January 28

- 6:00 a.m. Breakfast and departure for Rural Homestays
(6:30 a.m.)

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 in the outgoing mail bin in the seminar room. Incoming mail will be collected daily by one of the drivers, and distributed to your mailbox at the seminar room or at the downtown classroom.
3. **CAMPING EQUIPMENT**

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

All invitations to overnight visitors or to dinner guests must first be cleared with Paul or Andrea one day in advance. A fee of Sh. 100/- will be charged per night, with an additional charge for meals.

Dinner	- Sh. 80/-
Lunch	- Sh. 60/-
Breakfast	- Sh. 40/-
5. **LAUNDRY**

Laundry facilities are located at both Paul's and Andrea'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 one of us for the key.

MAPS

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

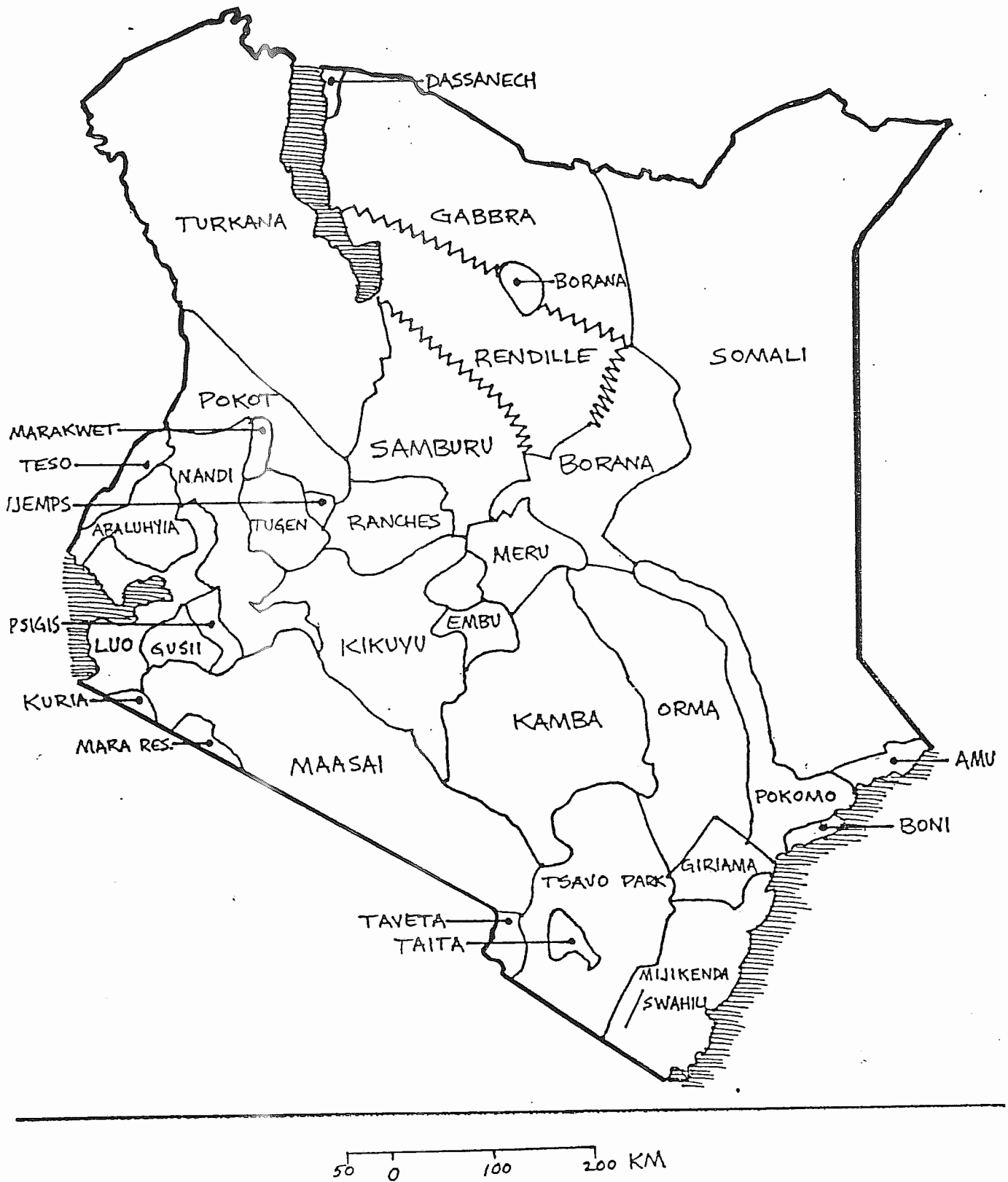
- MAP 1** Map 1 is a map of the continent of Africa, with the political divisions outlined. You may want to fill the country names in during the semester as you learn about the continent.
- MAP 2** Map 2 is a map of the language regions of Kenya. These correspond to the major ethnic groups of the country. There are three major language groupings under which all the languages may be subsumed--Bantu, Nilotic and Cushitic.
- MAP 3** Map 3 is a sketch map of the Nairobi area, showing the major roads linking the city center to the suburbs, including Karen, where we are located.
- MAP 4** Map 4 is a sketch map of the neighborhood in which the Study Center is located.
- MAP 5** Map 5 is a street map of downtown Nairobi, including the location of the University of Nairobi and the YMCA, the latter of which is the location of our classroom.
- MAP 6** Map 6 shows the major streets in the city of Mombasa. Mombasa city is an island, accessed by causeway from Nairobi, by ferry to the south coast, and by bridge to the north coast.
- MAP 7** Map 7 is a historical map of the boundaries of Kenya.



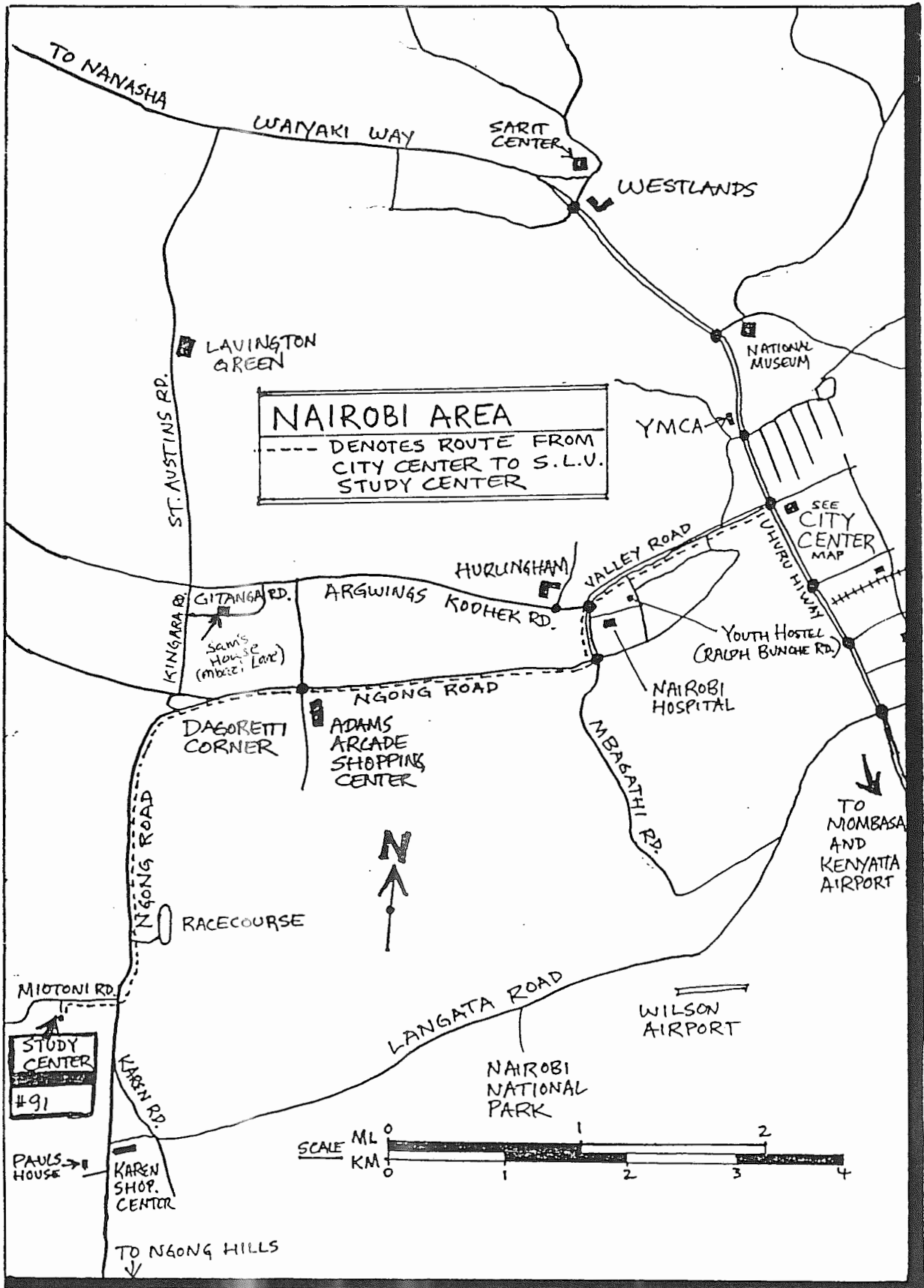


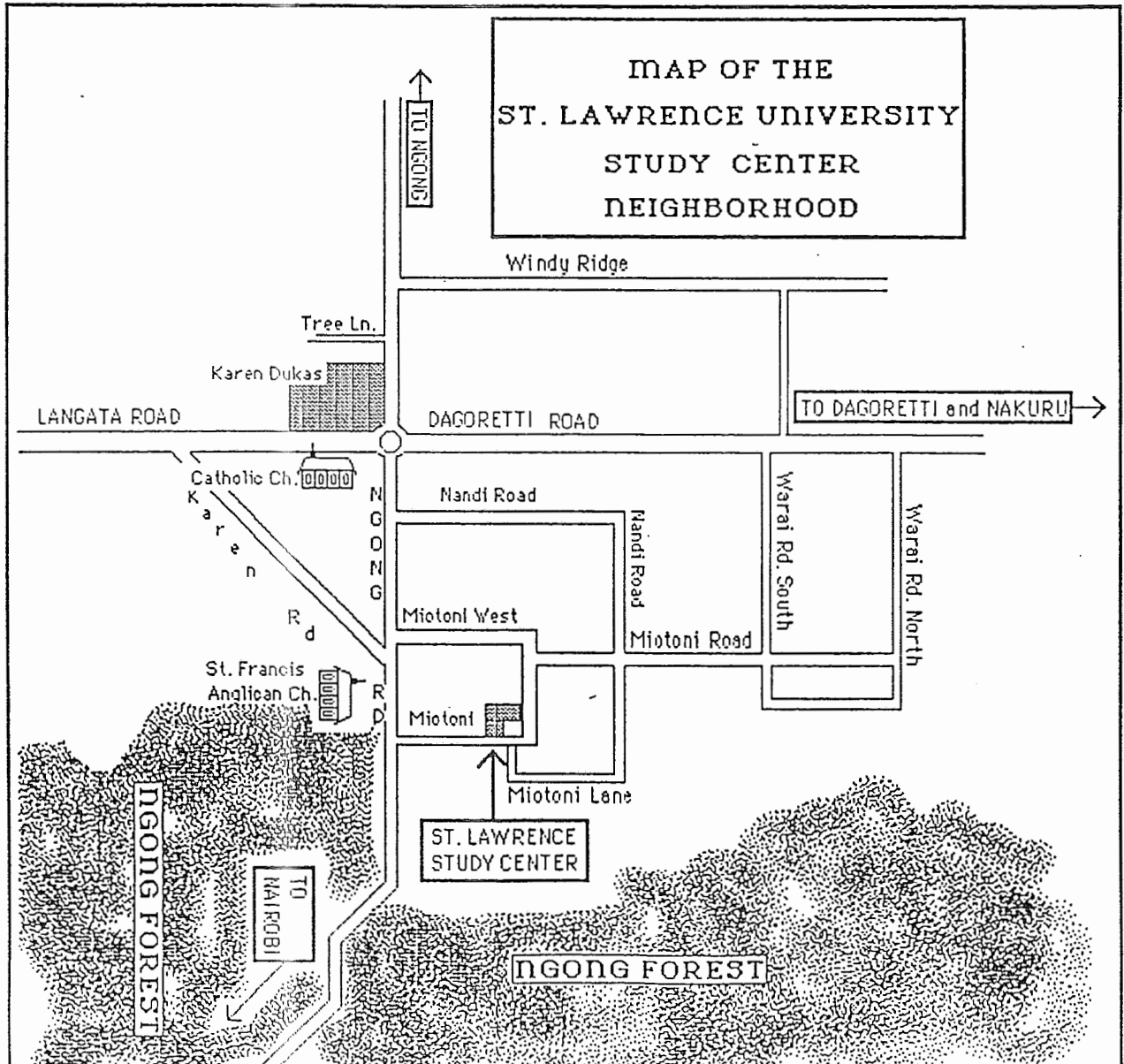
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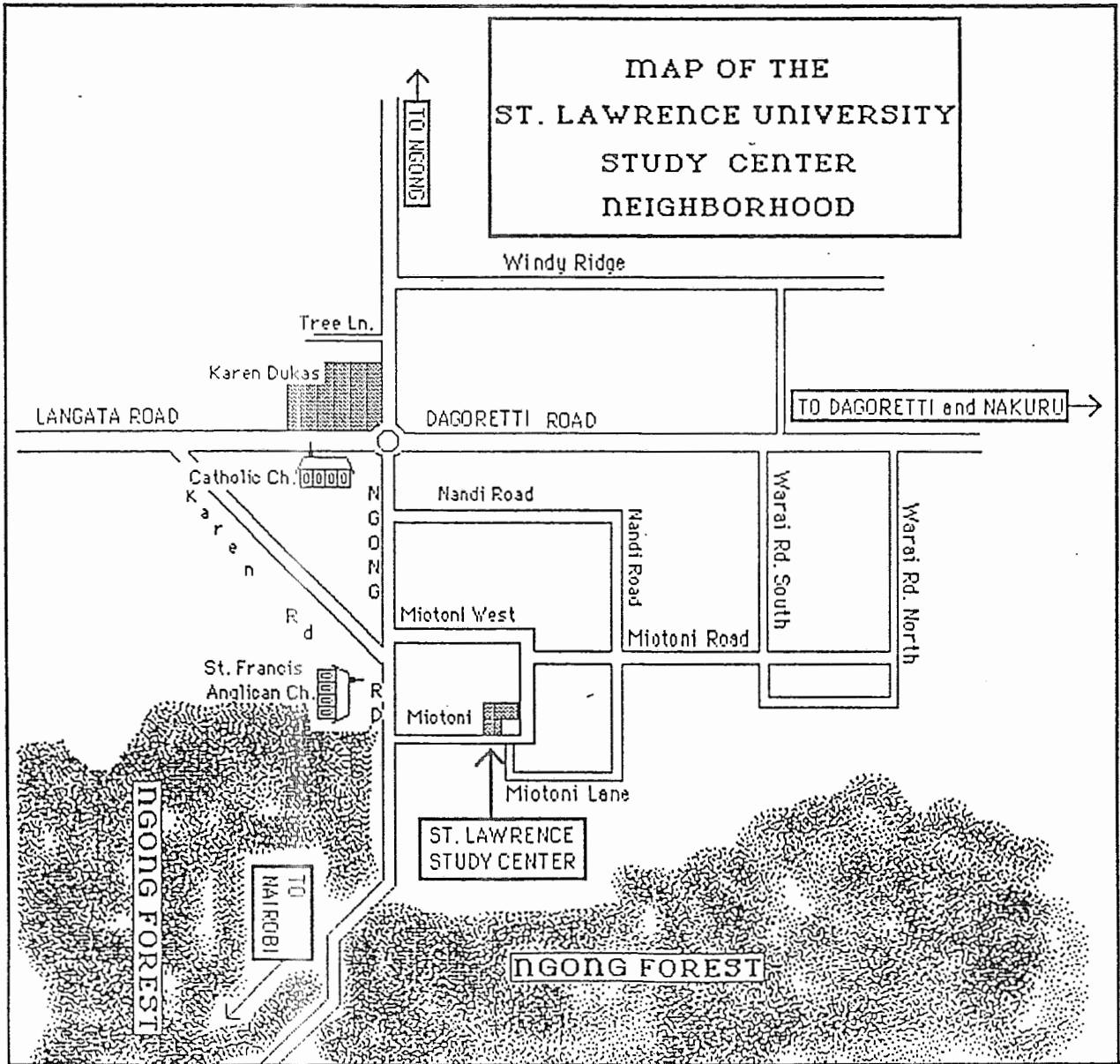
LANGUAGE REGIONS OF KENYA

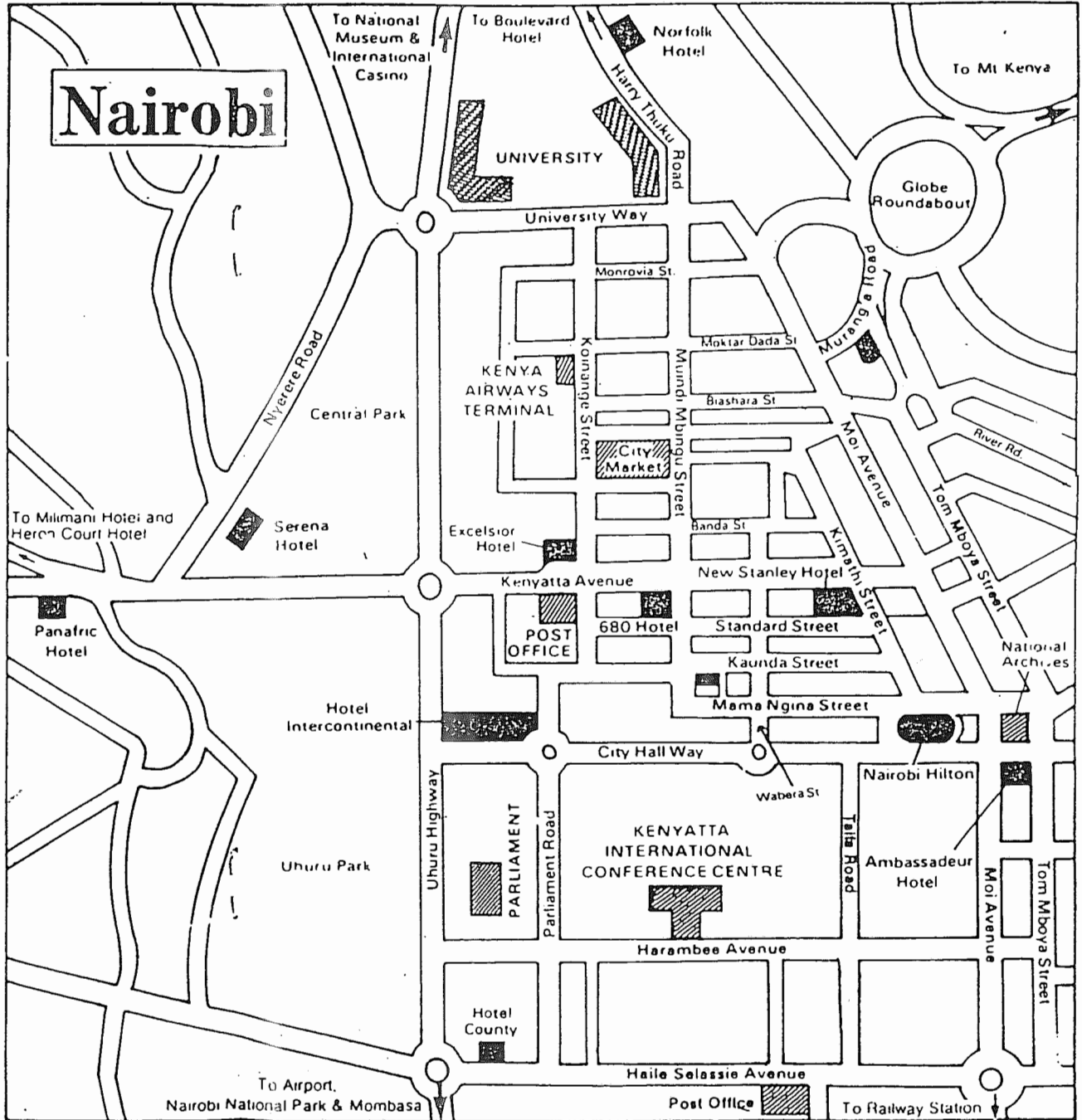


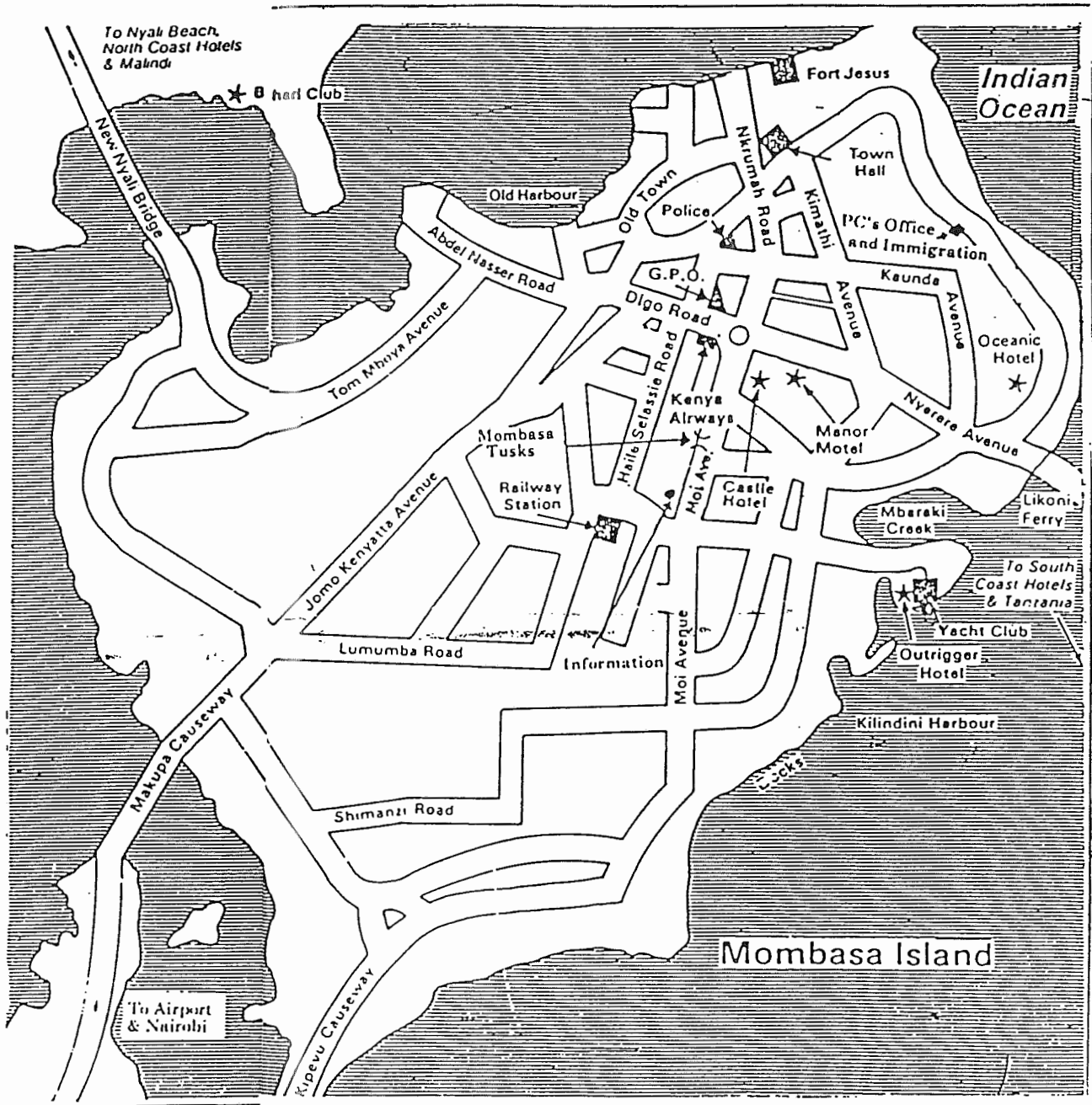
LANGUAGE REGIONS OF KENYA

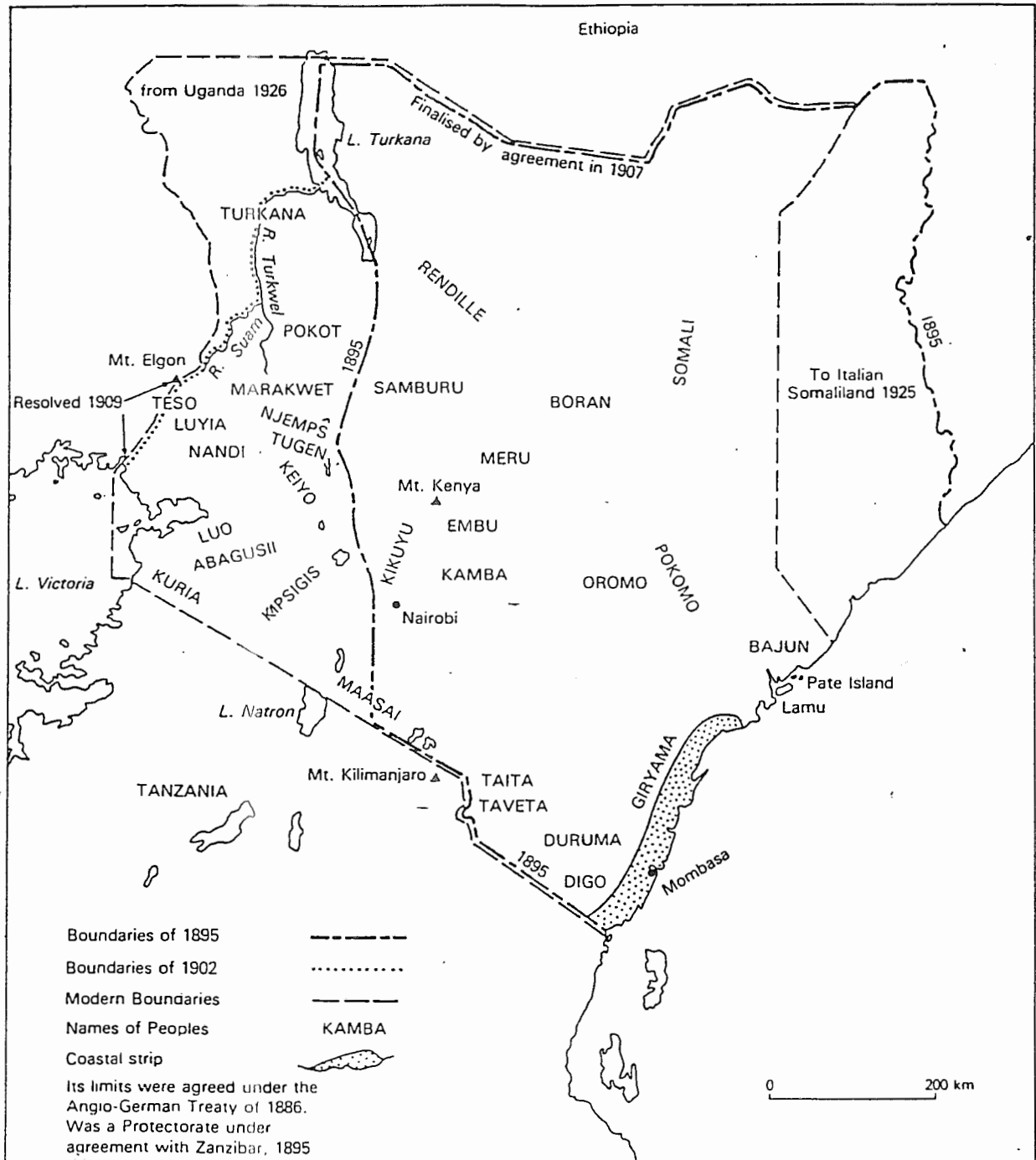












Kenyan peoples and boundaries

SPRING 1994 CALENDAR

- 24 JANUARY** Students arrive in Nairobi on AIR FRANCE, arriving 10:00 hrs.
- 25 - 27 JANUARY** *Orientation/Mini-course* at the St. Lawrence University Study Centre, Miotoni Road, Karen. Concentration will be on an Introduction to Kenya the Kenya Semester Program, Kiswahili and the Rural Homestays.
- 26 JANUARY** Day trip to Mt. Longonot, in the Rift Valley. Climb to the summit of the 9,000' mountain.
- 28 JANUARY** Travel to Kishamba Location, Taita Taveta District Coast Province, for the Rural Homestay Program.
- 28 JANUARY - 4 FEBRUARY** *Rural Homestay Program*, Kishamba Location, Taveta District, Coast Province.
- 4 FEBRUARY** Depart Rural Homestays. Overnight at the Ziwani Tented Camp, in Tsavo West National Park.
- 5 FEBRUARY** Travel back to Nairobi via Tsavo West National Park.
- 7 - 11 FEBRUARY** *Classes: Week 1.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 12 - 13 FEBRUARY** Group weekend trip to the Rift Valley, Lake Naivasha and Hell's Gate National Park.
- 14 - 18 FEBRUARY** *Classes: Week 2.* Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
- 14 FEBRUARY - 9 APRIL** *Urban Homestays.* Students will be resident with Kenyan Nairobi families for a period of 1 week, before the Tanzania Field Course, then for two weeks after that course, then for one week following the Samburu Field Course. The homestays will begin with an introductory tea to be held at the Karen Study Centre.
- 19 FEBRUARY - 4 MARCH** *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.
4 MARCH	Depart from Tanzania.
5 - 6 MARCH	Free weekend.
7 - 18 MARCH	<i>Urban Homestays.</i> Students will continue to reside with their Urban Homestay families for the second period of 2 weeks.
7 - 11 MARCH	<i>Classes: Week 4</i> Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
12 - 13 MARCH	<i>Homestay Weekend.</i> Students will spend the weekend with their Urban Homestay families. Events may include a visit to the family's rural home.
19 MARCH - 2 APRIL	<i>Samburu Field Study Course.</i> Organized and conducted by Explore Mara, Ltd. of P.O. Box 56923, Nairobi, Mr. Michael E. Rainy, Mrs. Judy Rainy and Mr. Ngagan Lesorogol, Directors.
2 APRIL	Return to Nairobi.
4 - 8 APRIL	<i>Classes: Week 5</i> Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
9 APRIL	Urban Homestays ends and Bar-B-Que for the students and their families.
11 - 15 APRIL	<i>Classes: Week 6.</i> Classes to be held at the Y.M.C.A. Conference Hall, State House Road, Nairobi.
16 - 17 APRIL	Students will study for final examinations and prepare final papers.
18 - 19 APRIL	Final Examinations.
20 - 23 APRIL	Break between classes/examinations and interships/field study.
25 - 29 APRIL	Internships and Field Study: Week 1.

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18 - 19 APRIL	Final Examinations.
20 - 23 APRIL	Break between classes/examinations and interships/field study.
25 - 29 APRIL	Internships and Field Study: Week I.

- 2 - 6 MAY** Internships and Field Study: Week 2.
- 9 - 13 MAY** Internships and Field Study: Week 3.
- 16 - 20 MAY** Internships and Field Study: Week 4.
- 21 - 22 MAY** *Evaluations.* Program evaluation days. Students return to St. Lawrence University Study Centre, Karen. Preparation of final internship/independent study reports and semester evaluations.
- 22 MAY** Internship papers due.
- 22 MAY** **SEMESTER ENDS.**

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM
FALL 1993 PARTICIPANTS

St. Lawrence University students:

- | | |
|------------------|--------------------|
| ✓ Lesley Acosta | ✓ Susan Danks |
| ✓ Kimberly Faxon | ✓ Karen Mackey |
| ✓ Dwight Raby | ✓ Christopher Rose |
| ✓ Angela Sass | ✓ Rebecca Savage |
| ✓ Jeanette Spin | |

Non St. Lawrence University Students

- | | |
|-------------------|------------------------|
| Carolyn Anderson | Amherst College |
| Joshua Bagnato | Hamilton College |
| Lisa Cort | Wake Forest University |
| Catherine Dun | Amherst College |
| David Eads | Amherst College |
| Catherine Guimond | Wellesley College |
| Naya Howell | Amherst College |
| Tracy Markusic | Bryn Mawr College |
| Matthew Moriarty | Amherst College |
| Tori Pelgar | |
| Blake Vaughan | |
| Heidi Walls | Swarthmore College |

**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)
wewe (you)
yeye (he-she)

sisi (we)
nyinyi (you, pl.)
wao (they)

SUBJECT PREFIX

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

QUESTIONS

wapi (where)
nini (what)
lini (when)

Unaenda wapi? (Where are you going?)
Unafanyi nini? (What are you doing?)
Utarudi lini? (When will you come back?)

GREETING

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

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

Answers (any of these):

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

Habari ya asubuhi? (Good morning.) Nzuri.

Habari ya kushinda? (Good evening.) Salama.

Habari yako? (How are you?)

zenu? (How are you? pl.)

za watoto? (How are the children?)

za nyumbani? (How is the home?)

za mgonjwa? (How is the sick one?)

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

INTRODUCTION

(mimi) ninaitwa _____. I am called _____.

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

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

(wewe) jina lako nani?

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

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

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

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

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

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

HOME WELCOMING

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

ans. Karibu. - Welcome.

Greetings (see above)

Kaa

Kaeni (pl.)

tafadhali. - Please sit down.

Utakunywa nini?

Mtakunywa nini? (pl.)

What will you drink?

ans. Nitakunywa

Tutakunywa (pl.) - We will drink e.g., soda, chai,
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 - morning

Usiku - night

Mchana - during the day

Jioni - in the evening

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

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

MISCELLANEOUS

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

INTRODUCTION TO THE NOUN CLASSES

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

I. The "M - Wa" Class

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

Examples:

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

Agreement with the verb:

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

Examples:

Mpishi <u>a</u> napika. (The cook is cooking.)	Wapishi <u>wa</u> napika. (The cooks are cooking.)
---	---

EXERCISE:

Change the following into plural:

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

II. The "M - Mi" Class

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

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

Examples:

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

Agreement with the verb:

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

Examples:

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

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

EXERCISE:

Change the following into plural:

- | | |
|-----------|---------------------|
| 1. mzigo | 6. moto unawaka |
| 2. mmea | 7. msitu umekakwa |
| 3. mwezi | 8. mkono unauma |
| 4. mlango | 9. mdomo ulifura |
| 5. mwiba | 10. mtoto uko laini |

III. The "Ki - Vi" Class

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

Examples:

kitu	thing	vitu	things
chumba	room	vyumba	rooms
kipofu	a blind person	vipofu	blind persons
kibarua	a laborer	vibarua	laborers

Agreement with the verb:

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

Examples:

Kiti kimevunjika.
(The chair is broken.)

Viti vimevunjika.
(The chairs are broken.)

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

Examples:

Kipofu anatafuta.
(The blind person is searching.)

Vipofu 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 | 6. kijiko kimepotea |
| 2. kiatu | 7. kijiji kimetekwa |
| 3. kisu | 8. kikombe kilivunjika |

4. chumba
5. cheti

9. kiwete anaomba
10. kiziwi ananungumza

IV. The "Ji - Ma" Class

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

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

Examples:

jiwe	stone	mawe	stones
jina	name	majina	names

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

Examples:

jicho	eye	macho	eyes
bega	shoulder	mabega	shoulders

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

Examples:

mazungumzo	conversation
maji	water

4. Names of occupations of people.

Examples:

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

5. Names of other things.

Examples:

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

Agreement with the verb:

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

Examples:

Gari limeondoka.
(The vehicle has left.)

Magari yameondoka.
(The vehicles have left.)

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

Examples:

Dereva ameenda.
(The driver has left.)

Madereva wameenda.
(The drivers have left.)

EXERCISE:

Change the following into plural:

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

V. The "N - N" Class

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

Examples:

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

Agreement with the verb:

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

Examples:

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

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

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

Example:

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

EXERCISE:

Change the following into plural.

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

VI. The "U" Class

This is a class that encompasses the following:

a) abstract nouns--

Examples:

urafiki friendship
uzuri beauty/goodness

b) uncountable and collective nouns--

Examples:

udongo soil
umande dew

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

Examples

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

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

Examples:

Ufaransa France
Unguja Zanzibar

Agreement with the verb:

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

Example:

Uzi umekatika.
(The thread is broken.)

Nyuzi zimekatika.
(The threads are broken.)

EXERCISE:

Change the following into plural, if possible:

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

VOCABULARY

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

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

FIELD NOTEBOOKS AND NOTEBOOK/JOURNAL-KEEPING

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

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

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

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

Equipment

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

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

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

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

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

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

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

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

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

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

field notes
journal
subjects/serial entries
personal reflections

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

Procedure

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

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

Keeping the field notebook

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

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

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

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

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

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

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

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

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

observed in a time sequence in one day or over a longer period of time.

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

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

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

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

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

Conclusions

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

EXAMPLES OF JOURNAL FORMATS

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

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.

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.

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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 Sam 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

Lesley Acosta
Susan Danks
Joshua Bagnato
Naya Howell
Christopher Rose

GROUP 2

Kimi Kimberly Faxon
Karen Mackey
David Eads
Tracy Markusic
Carolyn Anderson

GROUP 3

Dwight Raby
Jeanette Spin
Lisa Cort
Tori Pelgar
Catherine Guimond
Katie

GROUP 4

Becky Angela Sass
~~Rebecca~~ Rebecca Savage
Catherine Dun
Matthew Moriarty
Blake Vaughn
Heidi Walls

Gender in Taita

Afr vs. Am. experience

don't forget in Indiewealth discussions. the question of control over labor. men control women through Indiewealth (Gardner + Mouilleseur). women's lack of rights within intensive agricultural society. are younger women beginning to see this disparity & to advocate for their rights. Indiewealth also a means of older men controlling younger men, through controlling their future.

RURAL HOMESTAYS: SPRING 1994 SEMESTER

27 January - 5 February, 1994

SCHEDULE

THURSDAY, 27th January

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

FRIDAY, 28th January

6.00 am Breakfast.

6.30 am Departure for Taita/Taveta District.

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

SATURDAY, 29th January - Friday 4th February

Homestays continue.

TUESDAY, 1st February

9.00 am Students will meet at the secondary school where they were dropped. Please be there by 9:00 a.m. sharp! We will be involved in a community tree planting day. Make sure to bring a digging implement of sorts.

4.30 pm Walk back to homestays.

FRIDAY, 4th February

8.00 am Collection of students. Students will be collected from the secondary school where they were dropped.

8.30 am FAREWELL MEETING

10.00 am Students will depart for Ziwani Camp in Tsavo West, where we will spend one night.

Afternoon seminar.

7.30 pm Dinner at the camp.

SATURDAY, 5th February

7.00 am Breakfast.

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

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 (kangas). 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 (The Taitai hills are often subject to fog/showers even during the dry times of the 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 500/- 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 sensitivewhen 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.

KITAITA: A FEW KEY WORDS AND PHRASES

GREETINGS:

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

NAMES OF FOOD

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

DOMESTIC ANIMALS

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

NAMES OF PEOPLE

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

MISCELLANEOUS:

I'm glad to meet you.	Naboilwa kukuwona.
I'm glad to meet you (pl).	Naboilwa kupwana.
May I come in?	Nadima kuingia.
Come in/welcome.	Karibu.

Stand up	wuka	Sit down	sea kidombo
Come	choo	Go	genda

Excuse me.....	Nifuye wugoma.
Where are you going?.....	Kwawuyagenda hao?
I am going for a walk.....	Naenda kusela.
I am going to the market.	Naenda sokonyi.

I've eaten enough.....	Naguda.
The meal was delicious.	Vindo vasingiege sana.

Where is the latrine?

Choro cheko hao.

Farewell and many thanks.....	Chawucha sana nagenda.
Farewell.....	Nagenda. Farewell (pl).....Dagenda.

**RURAL HOMESTAYS
SPRING 1994 HOMESTAY FAMILIES**

Bw. na Bi.

<u>NAME</u>	<u>STUDENT NAME</u>
1. Mr & Mrs. Christopher Fumbu.....	Jeanette Spin
2. Mr. & Mrs. Jimmy Mbogholi	Heidi Walls
3. Mr. & Mrs. Johnson Nyambu	Karen Mackey
4. Mr. & Mrs. Mwande Mwakajo.....	Carolyn Anderson
5. Mr. & Mrs. Mwalim Makavura.....	Angela Sass
6. Mr. & Mrs. James Kileta.....	Catherine Guimond
7. Mr. & Mrs. Godfrey Mteta	Rebecca Savage
8. Mr. & Mrs. David Mdam.....	Lesley Acosta
9. Mr. & Mrs. Justine Lughu	Christopher Rose
10. Mr. & Mrs. Steven Wamada.....	Matthew Moriarty
11. Mr. & Mrs. Martin Mungwana.....	Susan Danks
12. Mr. & Mrs. Liverson Mwanyalo	Tracy Markusic
13. Mr. & Mrs. Mwakio Mwangoma.....	Lisa Cort
14. Mr. & Mrs. Mganga Antony	Dr. David Lloyd (Proffessor)
15. Mr. & Mrs. Daniel Mwakurigha	Blake Vaughn
16. Mr. & Mrs. Granton Mwangombe.....	Dwight Raby
17. Mr. & Mrs. Osmond Mwaluficho	Josh Bagnato
18. Mr. & Mrs. Justine Kilale.....	Tori Pelgar
19. Mr. & Mrs. Raphael Maza	Catherine Dun
20. Mr. & Mrs. Fulgent Mwambai.....	Kimberly Faxon
21. Mr. & Mrs. Samuel Mwangoo.....	Naya Howell
22. Mr. & Mrs. Renson Zinga Scever Lundi.....	David Eads
23. Mr. & Mrs. David Kitavi Fumbu	Mr. Sam Harrell
24. Mr. & Mrs. Renson Zinga.....	RESERVE FAMILY
25. Mr. & Mrs. Mwakoma Mwalembe.....	RESERVE FAMILY
26. Mr. & Mrs. Mbori Mzarumi.....	RESERVE FAMILY
27. Mr. & Mrs. Martin Machila.....	RESERVE FAMILY
28. Mr. & Mrs. Christopher Mwavula.....	RESERVE FAMILY
29. Mr. & Mrs. Mwakio Mwatoa.....	RESERVE FAMILY
30. Mr. & Mrs. Wilson Mwikamba.....	RESERVE FAMILY

**URBAN HOMESTAYS
SPRING 1994 HOMESTAY FAMILIES**

<u>NAME</u>	<u>STUDENT NAME</u>
1. Mr. & Mrs. Bill Shipiri P.O. Box 18422, Nairobi.....	David Eads Tel. 567923
2. Mr. & Mrs. Robert Onyango..... P.O. Box 40031, Nairobi.....	Tracy Markusic Angela Sass Tel. 43125
3. Mr. & Mrs Paul Chabeda..... P.O. Box 45699, Nairobi.....	Carolyn Anderson Kimberly Faxon Tel. 891636
4. Mr. & Mrs. George Mzera P.O. Box 30709, Nairobi.....	Susan Danks Catherine Dun Tel. 48155
5. Mr. & Mrs. Mwakoko Kimbio..... P.O. Box 48393, Nairobi.....	Tori Pelgar Tel. 441210
6. Mr. & Mrs. E. Mugo P.O. Box 56668, Nairobi.....	Heidi Walls Karen Mackey Tel. 582062
7. Mr. & Mrs. Sam Mbinda P.O. Box 236, RUIRU	Becky Savage Josh Reynolds Tel. 505080
8. Mr. & Mrs. Henri Katema..... P.O. Box 51844, Nairobi.....	Leslie Acosta Lisa Cort Tel. 565800
9. Mr. & Mrs. Francis Meso..... P.O. Box 52540, Nairobi.....	Matthew Moriarty Dwight Raby Tel. 542967
10. Mr. & Mrs. Jacktone Otuoma..... P.O. Box 50761, Nairobi.....	Catherine Guimond Tel. 541265

11. Mr. & Mrs. Edward Ombura.....Naya Howell
P.O. Box 26167, Nairobi..... Tel. 555030
12. Mr. & Mrs. Leonard Amalia.....Jeanette Spin
.....~~Heidi Walls~~ *Becky Savage*
P.O. Box 18118, Nairobi..... Tel. 502168
13. Mr. & Mrs. Jeff Meroka.....Christopher Rose
.....Blake Vaughan
P.O. Box 30527, Nairobi..... Tel. (off.) 721051

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 Paul, Andrea or Sam 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 Paul, Andrea or Sam.

CRISIS MANAGEMENT

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

Things to do:

- remove yourself from immediate danger as quickly and calmly as possible.
- if trouble breaks out at the University, it may well be that the van will be unable to collect you at the "Y." If this is the case, **call the center first** and then proceed to Vic Preston's Shell service station which is across (under) Uhuru Highway. The van will be waiting for you there. If trouble seems to be emanating from town, however, simply call from the "Y" and await further instruction.
- if you need help arranging transportation back to the Center, etc., call the office **(884509)** or any of the numbers listed on the front of the orientation handbook (567744 if you can't get through to Karen).

Things not to do:

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

When traveling, most problems can be avoided by;

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

WHO TO ASK - RESPONSIBILITIES

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

Paul Robinson:

- general program information
- academic information
- courses & professors
- program schedule
- field course information (Tanzania, Samburu)
- internships & independent study coordination & evaluation

Andrea Mshila:

- accounts info.
- urban homestays
- international travel
- government regulations, visas
- telephone accounts and procedures

Sam Harrell:

- rural homestays
- travel (internships, field trips, free travel)
- center operations/maintenance
- cultural adjustment/counseling

Margie Robinson:

- health (medicine, etc.)
- laundry

Nazi Kivutha:

- Kiswahili
- personal counseling

Dr. David Lloyd:

- program evaluation

CURRENCY AND CURRENCY REGULATIONS

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

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

CURRENCY VALUES

For the sake of simplicity, reckon there are Shillings 65.00 per U.S. dollar.

NOTES

KShs 500.00	US\$ 7.70
KShs 200.00	US\$ 3.00
KShs 100.00	US\$ 1.50
KShs 50.00	US 75¢
KShs 20.00	US 30¢
KShs 10.00	US 15¢

NOTE OR COIN

KShs 5.00	US 8¢
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SILVER COINS

KShs 1.00	US 3¢
KShs 0.50	US 1.5¢

COPPER COINS

KShs 0.10	negligible
KShs 0.05	negligible

LIBRARY RESOURCES IN NAIROBI

UNIVERSITY OF NAIROBI

Kenyatta Memorial Library--Main Campus

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

Kabete Library for Veterinary Medicine and Agriculture--Kabete Campus

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

Chiromo Library for Biological Sciences--Chiromo Campus

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

Education Library--Main Campus

Hours: Same as Kenyatta Memorial Library

Medical Library--Faculty of Medicine, Kenyatta National Hospital

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

Institute for Development Studies--behind Engineering on Main Campus

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

AMERICAN CULTURAL CENTER LIBRARY

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

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

Notes: Telephone: 337877

BRITISH COUNCIL LIBRARY

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

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

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

**KENYA NATIONAL LIBRARY SERVICES HEADQUARTERS
LIBRARY**

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

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

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

MAISON FRANCAISE

Library of the French Cultural Centre (1st floor)

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

Notes: Telephone 336263

Library of the Alliance Francaise (3rd floor)

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

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

MCMILLAN MEMORIAL LIBRARY

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

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

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

THE BRITISH INSTITUTE IN EASTERN AFRICA

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

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

Notes: This is one of the best small but comprehensive libraries in Nairobi, and is quiet. It is very small, and they will accommodate only two or three students at a time. You also will need to pay a small (less than \$10) membership (which however will also get you a copy of their annual journal, Azania).

THE NATIONAL MUSEUMS OF KENYA

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

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

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

	monday	tuesday	wed	thurs	friday
9:00 to 10:20	HIST	HIST	HIST	HIST	HIST
10:30 to 11:50	GOVT		GOVT	GOVT	
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	SOC.	ENVS	SOC	ENVS	ENVS 1st, 3rd, 5th SOC. 2nd, 4th + 6th.
7:00 to 9:00					

C L A S S

S C H E D U L E

ST. LAWRENCE UNIVERSITY

KENYA SEMESTER PROGRAM

COURSES

<u>COURSE DISCIPLINE</u>	<u>TITLE</u>	<u>INSTRUCTOR</u>
History 337	Introduction to the History of Kenya and Tanzania, 1890 to the Present	Dr. Karim Janmohamed Adjunct Faculty Kenya Semester Program
<i>History 478</i>	<i>Field Study in African Development</i>	<i>Dr. P. W. Robinson, Director, St. Lawrence Univ., Kenya Semester Prog.</i>
Government 337	Politics and Government in East Africa: Kenyan and Tanzanian Experience	Dr. Njuguna Ng'ethe, Director, Institute of Development Studies, University of Nairobi
Sociology ---	Critical Issues in Socio-Economic Development in Kenya	Dr. Kivutha Kibwana and Dr. Okech Owiti Faculty of Law, University of Nairobi
Environmental Studies 318	Women, Environment and Development in Africa	Ms. Njeri Marekia Lecturer, Department of Environmental Studies Kenyatta University
Modern Languages 101	Kiswahili	Mrs. Winnie Kivutha and Mr. Peter Ndeleva Kenya Semester Prog.
Interdisciplinary Studies 337 <i>and</i> Independent Studies 339	Internships	Dr. Paul W. Robinson, Director, St. Lawrence University Kenya Semester Program, & Associate Professor of History
-----	Samburu Field Study Course	Mr. Michael Rainy, Mrs. Judy Rainy, Mr. Saidimu Lenaroinkoito, 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 1994 semester of study.

1. **History 337. "Introduction to the History of Kenya and Tanzania. 1890 to Present."** This course surveys the political and economic history of Kenya and Tanzania from the 1890's to the present. After sketching some important developments in nineteenth century East Africa by way of background, the course discusses European imperialism and the partition of East Africa, and the response of various African societies to the European intrusion. The colonial economies of Kenya, Uganda and Tanganyika are studied and there is discussion of the role of colonial institutions of government. The latter part of the course is devoted to the political history of the region up to independence. The objective of the course is to provide students with a perspective and a meaningful basis for an understanding of contemporary East Africa.
2. **History 478. "Field Study in African Development."** Students in the field course will pursue the question of development using Kenya's drylands (arid and semi-arid) as case studies, through visiting several development projects in Kenya and possibly through a practical involvement with one or more of these projects. Students will visit projects funded through: bilateral aid agreements with several donor countries, the World Bank, the United Nations Development Program and NGO's in West Pokot, Turkana and Baringo Districts, and possibly in Marsabit District as well. They will therefore have opportunity to evaluate efforts with fundamentally different approaches to design, finance implementation and the level of local participation.
3. **Government 337. "Politics and Government in East Africa: Kenyan and Tanzanian Experience."** This is an introductory course on political development, social change and government in East Africa, with emphasis on the comparative experience of Kenya and Tanzania. The course begins with the analysis of the colonial experience in East Africa as seen in the general African setting and proceeds to look at the divergent paths of nationalist struggle undergone in the two territories. After independence, Tanzania opted for a socialist strategy--**ujamaa**--for economic development, while Kenya has relied, broadly speaking, on a capitalist economy and individual incentives. The course looks at the doctrinal basis of the two strategies as well as the political background against which either strategy was adopted. Finally, contemporary issues facing both countries will be examined, in both a pluralist and developmental perspective.
4. **Sociology "Critical Issues in Socio-Economic Development in Kenya."** Drawing its strength from a team teaching format and guest contributions, this new course will study the concept of "development" as it is being applied to Kenya, examining political organization as a

context for development, the position of groupings within society, factors affecting economic health and growth and the socio-legal framework of development.

5. **Environmental Studies 318.** "*Women, Environment and Development in Africa.*" This course centers around the role of women in development in Africa. The course examines how women in Africa, with special reference to Kenya, relate to the physical environment, how they affect and are affected by changes in it and what constraints and options women have as partners in development and environmental conservation. Special attention is paid in the course to both official environmental and developmental policies and the role of NGO's and locally organized grass-root movements. Women's participation in education and politics are also given attention. Issues examined in the course feed into topics explored in the field courses.

- 6-8. **Modern Languages 101, 102 and 289.** "*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.

9. **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.

10. **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.

11. **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: Introduction to the History of Kenya and Tanzania. 1890 to Present
Instructor: Dr. Karim K. Janmohamed

COURSE DESCRIPTION

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

Basically this course will examine the social, political and economic history of Kenya and Tanzania under colonial rule (i.e., 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.
- Salient features of the colonial system.
- The legacy of colonialism. Was colonialism 'an engine of cultural transformation' or was it just a 'one-armed bandit'?
- 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

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. 1, 1, 1965.

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

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

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. pp. 83-110.

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

RESPONSES TO THE ESTABLISHMENT OF COLONIAL RULE

Definition of African Resistance: primary vs. secondary. A discussion of the causes and patterns of armed resistance to the establishment of British 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.

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

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

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.
- G. Muriuki. "Background to Politics in Central Kenya. In B.A. Ogot (ed). Politics and Nationalism in Colonial Kenya.
- J. Iliffe. Modern Tanzanians. Chapters on Francis Lwamugira and Cholongola Jenga.
- J. Tosh. "Colonial Chiefs in a Stateless Society: A Case Study from Northern Uganda." Journal of African History. XIV, 3, 1973, pp. 473-490.

COLONIAL ECONOMIES: KENYA UP TO 1939

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

READINGS:

- C.C. Wrigley. "Kenya: The Patterns of Economic Life, 1902-45. In V. Harlow and E. Chilver (eds). History of East Africa. Vol. 2.
- 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: 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". pp. 35-55, 96-104 and 188-233.
- G. Bennett. "The Development of Political Organizations in Kenya." Political Studies. V, 2, 1957.

THE "MAU MAU" UPRISING IN KENYA

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

READINGS:

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

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.

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.

TANZANIA SINCE INDEPENDENCE

The Ujamaa experiment. The one-party state.

READINGS:

Goran Hyden. Beyond Ujamaa in Tanzania. Chapters 4 and 8.

Joel D. Barken (ed.). Politics and Public Policy in Kenya and Tanzania. pp. 3-42.

Lionel Cliffe. "Democracy in a One-Party State: The Tanzanian Experience." In L. Cliffe and J.S. Saul (eds.). Socialism in Tanzania. Vol. 1 pp. 241-253.

KENYA SINCE INDEPENDENCE

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

READINGS:

C.J. Gertzel. Politics of Independent Kenya. Chapters 2 and 6.

Colin Leys. Underdevelopment in Kenya.

E.S. Atieno-Odhiambo. "Democracy and the Ideology of Order in Kenya." In M.G. Schatzberg (ed.). The Political Economy of Kenya.

St. Lawrence University Kenya Program Syllabus
HISTORY 478

Title: Field Course: Case Studies in African Development

Instructor: Dr. Paul W. Robinson

Enrollment: 7 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 West Pokot and Turkana Districts, students will visit both large- and small-scale development projects. The trip will begin with visits to the Italian Government funded *Sigor Irrigation Project* and the *Turkwell Gorge Hydroelectric Dam*, a project funded by the French Government, destined to provide power for much of western and northwestern Kenya. This will be followed by visits to several irrigation projects in the region, including the *Katilu Irrigation Scheme* funded by the Kenya government, World Bank and FAO, 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, as well as tilapia breeding ponds funded by the Italian government. 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 either the Rendille or Gabbra nomadic pastoralists. Students will visit either the *Rendille Rehabilitation and Development Support Program* funded for 2 years by Compassion of Canada and CIDA, as well as TEAR

Fund and others, or the Hurri Hills Grazing Ecosystem Project, also funded for a number of years by NGO's. Specific assignments for students will be developed later during the semester.

These areas of Marsabit District were 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 areas have 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 pastoralist 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 examination.

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 particularly 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 be form part of the assessment.

An 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. "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. 1991.
- Hjort af Ornås, Anders. "Environment and Security of Dryland Herders in Eastern Africa." In Hjort af Ornås, Anders and M.A. Mohamed Salih. Ecology and Politics: Environmental Stress and Security in Africa. Uppsala: SIAS. 1989. 67-88.
- Hjort af Ornås, Anders. "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. 1990.
- Hjort af Ornås. "The Logic of Long-Term Development Thinking Seen Through the Eyes of Pastoralists and Planners. In Stone, Jeffrey C. (ed.) Pastoral Economies in Africa and Long Term Responses to Drought. Aberdeen: Aberdeen University. 1991.
- Hogg, Richard. "An Institutional Approach to Pastoral Development: An Example from Ethiopia." ODI: Pastoral Development Network. 1990.
- 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. "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. 1990.
- Newton, R.F. "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. 1991.
- Oba, Gufu. "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. "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. 1991.

TURKANA--Pokot/Turkana/Sudanese

REFERENCE

- Dyson-Hudson, Rada and J. Terrence McCabe. South Turkana Nomadism: Coping with an Unpredictably Varying Environment. New Haven: HRAF, 1985. Volumes 1 and 2.
- 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.
- Odegi-Awuondo, Casper. Life in the Balance. Ecological Sociology of Turkana Nomads. Nairobi: African Centre for Technology Studies. 1990.

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.
- Swift, Jeremy. "Planning Against Drought and Famine in Turkana: A District Contingency Plan." In Downing, Thomas E., Kangethe W. Gitu and Crispin M. Kamau. (eds.) Coping With Drought in Kenya. National and Local Strategies. Boulder: Lynne Rienner.
- Weinpahl, Jan. "Turkana Herds Under Environmental Stress." Nomadic Peoples. No. 17, Feb. 1985. 59-88.
- Barnes, Howard. "Lost Boys of the Sudan." Life Magazine.

BARINGO BASIN--Il Chamus/Tugen/Pokot

REFERENCE

- Little, Peter. From Household to Region: The Marketing/Production Interface Among the Il Chamus of Northern Kenya. PhD Thesis, Indiana University, 1983.
- de Groot, Peter, Alison Field-Juma and David Hall. Taking Root. Revegetation in Semi-Arid Kenya. Nairobi: African Centre for Technology Studies. 1992.

Meyerhoff, E. Taking Stock. Changing Livelihoods in an Agropastoral Community. Nairobi: African Centre for Technology Studies. 1991.

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.

Meyerhoff, E. "The Threatened Ways of Kenya's Pokot People." National Geographic. January, 1982.

MARSABIT DISTRICT--Rendille and Gabbra

REFERENCE

Beaman, Ann. The Rendille Age-Set System in Ethnographic Context: Adaptation and Integration in a Nomadic Society. PhD, Boston University, 1981.

Fratkin, Eliot. The Organization of Labor and Production Among the Ariaal Rendille, Nomadic Pastoralists of Northern Kenya. PhD Thesis, The Catholic University of America, 1987.

Fratkin, Eliot. Surviving Drought and Development. Ariaal Pastoralists of Northern Kenya. Boulder: Westview Press, 1991.

IPAL. Integrated Resource Assessment and Management Plan for Western Marsabit District, Northern Kenya. IPAL Technical Report, A-6, 1984.

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

Robinson, Paul W. Rendille Functional Literacy Program. Evaluation of Phase I. Nairobi: BTL, 1992.

Torry, William, I. Subsistence Ecology Among the Gabbra: 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. "Comparative Analysis of Changes in the Hurri Hills Ecosystem and Kalacha Town." Nairobi: St. Lawrence University Kenya Semester Program, 1990.
- Fratkin, Eliot. "Two Lives for the Ariaal." Natural History. 5. 1989. 38-49.
- Fratkin, Eliot. "Maa-Speakers of the Northern Desert. Recent Developments in Ariaal and Rendille Identity." In Spear, Thomas and Richard Waller (eds.). Being Maasai. London: James Currey, 1993.
- Robinson, Paul. W. "Mid-Term Evaluation of the Hurri Hills Grazing Ecosystem Project." Nairobi: Lutheran World Relief, 1984.
- Robinson, Paul W., Lee Bleumel, Edward Breslin and John McPeak. "An Assessment of The Hurri Hills Grazing Ecosystem Project." Nairobi: August, 1988.
- Robinson, Paul W. "Reconstructing Gabbra History and Chronology: Time Reckoning, the Gabbra Calendar and the Cyclical View of Life." In Downing, Thomas E., Gitu, Kangethe W. and Crispin M. Kamau (eds.). Coping With Drought in Kenya. National and Local Strategies. Boulder: Lynne Rienner, 1989.
- Sobania, Neal W. "Pastoralist Migration and Colonial Policy: A Case Study from Northern Kenya." In Johnson, Douglas and David Anderson. The Ecology of Survival: Case Studies from Northeast African History. London: Lester Crook, 1988. 219- 240.
- Sobania, Neal W. "Feasts, Famines and Friends: Nineteenth Century Exchange and Ethnicity in the Eastern Lake Turkana Region." In Galaty, John G. and Pierre Bonte (eds.). Herders, Warriors, and Traders. Boulder: Westview Press, 1991.
- Spencer, Paul. Nomads in Alliance. Symbiosis and Growth among the Rendille and Samburu of Kenya. London: Oxford University Press, 1973.
- Swanepoel, Nick. BTL Rendille Project Report. January to December 1991. To The Office of the President. Nairobi: BTL, 1992.

St. Lawrence University Kenya Program Syllabus:
Government 337

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

Instructor: Dr. Njuguna Ng'ethe

COURSE DESCRIPTION

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

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

BOOKS

The following books are required texts:

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

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

COURSE REQUIREMENTS

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

COURSE OUTLINE

**NO. OF
LECTURES**

Orientation Lecture: Themes in African Politics and Government.

1

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

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

2

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

2

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

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

1

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

1

3. A contrast of two policy papers.

1

WEEK 3: *POLITICAL AND GOVERNMENTAL PROCESSES*

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

1

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

1

3. Electoral politics in Kenya.

1

4. Electoral politics in Tanzania.

1

WEEK 4: *DEVELOPMENT EXPERIENCE*

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

1

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

1

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

WEEK 5: SOCIAL AND POLITICAL RESULTS OF DEVELOPMENT.

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

WEEK 6: AN EVALUATION - THE STATE OF DEBATE

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

READING LIST

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

Required:

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

WEEK 2: DIVERGING DOCTRINE

Required:

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

Recommended:

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

WEEK 3: POLITICAL AND GOVERNMENTAL PROCESSES

Required:

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

Recommended:

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

WEEK 4: DEVELOPMENT EXPERIENCE

Required:

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

Recommended:

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

WEEK 5: SOCIAL AND POLITICAL RESULTS OF DEVELOPMENT

Required:

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

Recommended:

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

WEEK 6: AN EVALUATION - THE STATE OF DEBATE

Required:

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

Recommended:

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

St. Lawrence University Kenya Program Syllabus:
Government, Economics and/or Sociology

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

Instructor: Dr. Kivutha Kibwana, Faculty of Law, University of Nairobi
Dr. Okech-Owiti, Faculty of Law, University of Nairobi

OBJECTIVES

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

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

The course will cover the following areas:

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

COURSE REQUIREMENTS

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

The first essay will be assigned by the instructors.

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

1.0 THE CONCEPT OF DEVELOPMENT

- 1.1 *Development* as a general concept
- 1.2 The concept of *Development* in the Kenyan context.
- 1.3 Factors affecting *Development*

General Readings

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

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

Okech-Owiti. Law, Ideology and Development: Dialectic or Exlecticism at Play. Mimeo. pp. 16-21.

Oyugi, W.O. and A. Gitonga (eds). Democratic Theory and Practice in Africa. Nairobi: Heinemann, 1987. pp. 147-201.

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

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

2.0 POLITICS AND DEVELOPMENT

2.1 Political organization as a context for development

2.2 Democratic theory and practice

2.3 Civil society and non-governmental organizations

2.4 Women and politics

2.5 Minorities

--religious

--ethnic

--refugee

2.6 The rise of fundamentalism

2.7 Civil Education for participation

General Readings

Anyang' Nyong'o, Peter (ed.). Thirty Years of Independence in Africa: The Lost Decades. pp. 1-24, 25-39.

Kibwana, Kivutha (ed.). Law and the Administration of Justice in Kenya. Nairobi: ICJ, 1992. Chapter 2.

Mbeo Adhiambo, M. and Oki Ooko-Ombaka (ed.). Women and Law in Kenya. Nairobi: PLI, 1989. pp. 3-12, 31-52.

NEMU. The Multi-party General Elections in Kenya. NEMU, 1993.

Ng'ethe, Njuguna. "In Search of NGO's in Nairobi." Nairobi: Institute of Development Studies, 1989.

Nzomo, Maria. Empowering Kenyan Women. Nairobi: NCSW, 1993. pp. 6-19.

Odhiambo, Atieno. "Democracy and the Ideology of Order in Kenya. In Schatzberg, Michael (ed.). The Political Economy of Kenya. New York: Praeger, 1987. pp. 177-201.

Ojwang, J.B. Constitutional Development in Kenya. Nairobi: ACTS Press, 1990.

Okech-Owiti. "Civic Education for Political Participation: A Case Study of a Kenyan NGO's Efforts." Mimeo.

Okech-Owiti. "Legal Research for Public Awareness: A view?" Mimeo. pp. 7-11.

Kisembo, Paul. Militarism and Peace Education in Africa. AALAE, 1993.

3.0 ECONOMIC ORGANIZATION AND DEVELOPMENT

- 3.1 Economic and ideological paradigms: Capitalism and Socialism
- 3.2 Globalization of the economy
- 3.3 Structural adjustment programs
- 3.4 Privatization
- 3.5 Corruption and economic mismanagement

General Readings

Anyang' Nyong'o, Peter (ed.). Ibid. pp. 131-144.

The Daily Nation. 1993. Multiple reports on the Goldenberg Scandal.

Leys, Colin. Ibid.

Government of Kenya. Kenya Development Plan 1988-1993. Nairobi: Government Printers, 1988.

Nzomo, Maria (ed.). Ibid. pp. 20-38.

Swainson, N. Ibid. pp. 173-253.

Zwanenberg, R.M.A. van. Colonial Capitalism and Labour in Kenya 1919-1939. Kampala: EALB, 1975. pp. XV-XXIV.

4.0 THE SOCIO-LEGAL FRAMEWORK OF DEVELOPMENT

- 4.1 Policies on social development
- 4.2 Institutional framework for social development
- 4.3 The legal framework

General Readings

Government of Kenya. Kenya Development Plan 1988-1993. Nairobi: Government Printers, 1988.

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

GUEST LECTURES TO INCLUDE:

Dr. Maria Nzomo. (*International Relations, Political Science and Women's Studies*)

Dr. Ken Omollo. (*Political Science*)

Mr. Gerrishon Ikiara. (*Economics*)

Dr. Ahmed Nassir Mohamed. (*Law, Refugees*)

Dr. M. Mkangi. (*Sociology*)

Mr. Maitahi Ngunyi. (*Political Science*)

St. Lawrence University Kenya Program Syllabus
Environmental Studies 318

Title: Women, Environment and Development

Instructor: Ms. E. Njeri Marekia, Chairperson, Department of Environmental Science, Kenyatta University.

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 18th March, 1994.
- B. 25% of the Final Grade. Class participation, which includes the following:
 - 1. A visit to various local open-air markets, plus presentation of findings on gender issues in the economy.
 - 2. An essay on women's issues in Samburu (from issues discussed and experienced during the Samburu Field Course).
 - 3. Visit to and presentation on NGO's and other institutions.
- 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. This is due on 23rd April, 1994.

LECTURE 1 : INTRODUCTION

Why women; gender issues -- global, U.S., Kenya.

LECTURE 2: THE WOMEN OF KENYA

Experiences from Taita - 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

Video

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

Video

Readings:

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

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

Visit to local markets.

LECTURES 7: GROUP DISCUSSION ON MARKET ACTIVITIES

Video: "African Market Women."

**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 environment/development and women's issues.

Readings:

- a. Gardner, (1991) "NGO'S: A New Perspective on Development or a new Plan 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 Njooora, 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.

Readings:

Kabira, W. (et al). Democratic Change In Africa, A Woman's Perspective."

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

LECTURE 16: SUMMARY AND CONCLUSIONS

COURSE READINGS:

- 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.
- 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.
- Kabira, W. (et. al). Democratic Change in Africa. A Woman's Perspective. Nairobi: ACTS Gender Institute, 1993.
- 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.

St. Lawrence University Kenya Semester Program
Modern Languages 101

Title: Kiswahili 101

Instructor: Mrs. Nazi Kivutha

Tutor: Mr. 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 6-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.

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

5. An introduction to verbs.
6. An introduction to noun classes.

Week 2

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

Week 3

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

Week 4

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

Week 5

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

Week 6

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

Final Examination

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

Title: Internships and Independent Study

Instructor: Dr. Paul W. Robinson

GENERAL

We consider the internships to be one of the most important phases of the Program. The internships give each of you an opportunity to spend a concentrated period of time on an in-depth project. Each of your hosts will be expecting you to give the Internship your every effort. In some cases, arranging the internships is very difficult, as hosts do not expect that undergraduates can do anything significant in a period of four weeks--we will have 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 25 April - 20 May, 1994. 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, 21s May, 1994.**

HAVE A GREAT INTERNSHIP!!

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

Instructors: Pakuo Lesorogol, Judy Rainy, Michael Rainy and the 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 Kisima, in the south Samburu highlands. Our route is through the Rift Valley, and then wet agricultural Kikuyu land to the west of the Aberdare Range and Mt. Kenya. Contrast this with the semi-arid grassland that is just north of Nyaharuru. North of Rumuruti the predominant land use is large-scale cattle and sheep ranching. Emphasis on the ecological zonation of the agricultural-pastoral transition of Central Kenya. Fly camp at Kisima.

Days 2 Drive from Kisima over the Loroghi Plateau, and into the northern Samburu lowlands, through Baragoi and to the base of Ol Donyo Nyiro. These northern lowlands are the intersection of the pastoralism of Samburu, dominated by cattle, and that of the Rendille and Turkana, dominated by camels.

Day 3, 4 and 5. Climb and explore the Ol Donyo Nyiro massif, with student groups of 6 or 7, each led by two Samburu elders. Emphasis on understanding the pastoral grazing systems of Samburu using Nyiro as a microcosm of the principal ecological gradients and factors of the Samburu ecosystem. 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 6 Descend Nyiro. Fly camp in the El Barta plains south of the mountain.

Day 7 After 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 13 and 14 About 10:00 we will leave for a two-day stay in the Karissia Forest. Emphasis here is on the forest as a pastoral resource and on joining Samburu friends in the fellowship of a traditional meat feast. You will also have time to reflect on the meaning of your Samburu experience in a peaceful natural setting. (Seminar 15:30 - 17:00 Day 13). Traditional Meat Feast.

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

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

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

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

CONCLUSION

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

Negley Farson