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ST. LAWRENCE UNIVERSITY

KENYA SEMESTER PROGRAM

STUDENT HANDBOOK

FALL SEMESTER 2002

3

PREFACE

THIS HANDBOOK CONTAINS VITAL INFORMATION ON ISSUES RANGING FROM ACADEMIC POLICIES TO SECURITY. IT IS IMPORTANT THAT YOU TAKE TIME TO READ IT CAREFULLY. IF YOU HAVE ANY QUESTIONS, BE SURE TO TAKE THEM TO ONE OF THE ADMINISTRATORS.

YOU ARE RESPONSIBLE FOR ACQUAINTING YOURSELF WITH ALL OF THE INFORMATION HERE.

PROLOGUE

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

-Julie Convisser, Student

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OMIT
5-39

ARRIVAL/ORIENTATION WEEK

SATURDAY

August 17

Arrival,

SUNDAY

August 18

Orientation,

Don't Forget to...

5-39

omit

ORIENTATION WEEK

MONDAY
August 19

Orientation, Swahili starts,

TUESDAY
August 20

Orientation

WEDNESDAY
August 21

Orientation, faculty introduction,

THURSDAY
August 22

Orientation, Swahili ends,

RURAL HOMESTAY WEEK

FRIDAY
August 23

Depart for Rural Homestays,

SATURDAY
August 24

SUNDAY
August 25

Don't Forget to...

RURAL HOMESTAY COMPONENT

MONDAY
August 26

TUESDAY
August 27

WEDNESDAY
August 28

THURSDAY
August 29

RURAL HOMESTAY WEEK

FRIDAY
August 30

Rural Homestay Seminar,

SATURDAY
August 31

Return to Nairobi,

SUNDAY
September 1

To Kijiji

Don't Forget to...

CLASS WEEK 1

MONDAY
September 2

C in Kihfi

TUESDAY
September 3

C in Kihfi

Discuss Chira. 7 pm

WEDNESDAY
September 4

C in Kihfi

THURSDAY
September 5

MacGoye talk on Chira. 10³⁰-12³⁰

C in Kihfi

Steve will

circulate a list

FRIDAY
September 6

from Kithji

Take in More Essays

* Do Route Notes for Rift Valley

House Meeting
6:00 pm

Drive out Ishmael
and TZ readings
and Dawood.

SATURDAY
September 7

Landscaping Day

11-1:
2-4:

[River Basin Conference]

* PM - Cultural shock discussion?
7pm -

Storti - Harris - [Karp]

SUNDAY
September 8

Rift Valley field trip

Don't Forget to...

MONDAY
September 9

4pm Staff Meeting. — checking system.
Take in journals (A-D,) return ~~Tuesday~~ ^{Monday} ~~pm~~ ^{am}

TUESDAY
September 10

Take in journals (E, G, H,) return ~~Wed. am~~ ^{Tues pm}
am

WEDNESDAY
September 11

Take in journals (K, L, M,) return Thurs am
am

THURSDAY
September 12

Take in journals (R, S, V,) return Fri a.m.

FRIDAY
September 13

TZ QUIZ

TZ DISCUSSIONS

SATURDAY
September 14

Depart for Tanzania Field Component,

SUNDAY
September 15

Don't Forget to...

TANZANIA FIELD COMPONENT

MONDAY
September 16

TUESDAY
September 17

WEDNESDAY
September 18

THURSDAY
September 19

TANZANIA FIELD COMPONENT

FRIDAY
September 20

SATURDAY
September 21

SUNDAY
September 22

Don't Forget to...

TANZANIA FIELD COMPONENT

MONDAY
September 23

TUESDAY
September 24

WEDNESDAY
September 25

THURSDAY
September 26

FRIDAY
September 27

Return to Nairobi,

SATURDAY
September 28

SUNDAY
September 29

<p><i>Don't Forget to...</i></p>

FRIDAY
September 27

Return to Nairobi,

SATURDAY
September 28

SUNDAY
September 29

Don't Forget to...

**CLASS WEEK 3
URBAN HOMESTAYS**

**MONDAY
September 30**

Urban Homestays begin,

**TUESDAY
October 1**

**WEDNESDAY
October 2**

**THURSDAY
October 3**

**CLASS WEEK 3
URBAN HOMESTAYS**

**FRIDAY
October 4**

**SATURDAY
October 5**

**SUNDAY
October 6**

Don't Forget to...

**CLASS WEEK 4
URBAN HOMESTAY**

**MONDAY
October 7**

**TUESDAY
October 8**

**WEDNESDAY
October 9**

**THURSDAY
October 10**

**CLASS WEEK 4
URBAN HOMESTAYS**

**FRIDAY
October 11**

**SATURDAY
October 12**

Depart for Samburu Field Component,

**SUNDAY
October 13**

Don't Forget to...

SAMBURU FIELD COMPONENT

MONDAY
October 14

TUESDAY
October 15

WEDNESDAY
October 16

THURSDAY
October 17

SAMBURU FIELD COMPONENT

FRIDAY
October 18

SATURDAY
October 19

SUNDAY
October 20

Don't Forget to...

SAMBURU FIELD COMPONENT

MONDAY
October 21

TUESDAY
October 22

WEDNESDAY
October 23

THURSDAY
October 24

SAMBURU FIELD COMPONENT

FRIDAY
October 25

SATURDAY
October 26

Return to Nairobi,

SUNDAY
October 27

Don't Forget to...

**CLASS WEEK 5
URBAN HOMESTAYS**

**MONDAY
October 28**

**TUESDAY
October 29**

**WEDNESDAY
October 30**

**THURSDAY
October 31**

**CLASS WEEK 5
URBAN HOMESTAYS**

**FRIDAY
November 1**

**SATURDAY
November 2**

Urban Homestay BBQ,

**SUNDAY
November 3**

Don't Forget to...

MONDAY
November 4

TUESDAY
November 5

WEDNESDAY
November 6

THURSDAY
November 7

FRIDAY
November 8

SATURDAY
November 9

SUNDAY
November 10

Depart for Coastal Component,

Don't Forget to...

COASTAL FIELD COMPONENT

MONDAY
November 11

TUESDAY
November 12

WEDNESDAY
November 13

THURSDAY
November 14

COASTAL FIELD COMPONENT

FRIDAY
November 15

SATURDAY
November 16

Return to Nairobi,

SUNDAY
November 17

Prepare for Independent study,

Don't Forget to...

INDEPENDENT STUDY COMPONENT

MONDAY
November 18

Independent study begins,

TUESDAY
November 19

WEDNESDAY
November 20

THURSDAY
November 21

INDEPENDENT STUDY COMPONENT

MONDAY
November 18

Independent study begins,

TUESDAY
November 19

WEDNESDAY
November 20

THURSDAY
November 21

INDEPENDENT STUDY COMPONENT

FRIDAY

November 22

SATURDAY

November 23

SUNDAY

November 24

Don't Forget to...

INDEPENDENT STUDY COMPONENT

FRIDAY

November 22

SATURDAY

November 23

SUNDAY

November 24

Don't Forget to...

INDEPENDENT STUDY COMPONENT

MONDAY
November 25

TUESDAY
November 26

WEDNESDAY
November 27

THURSDAY
November 28

INDEPENDENT STUDY COMPONENT

FRIDAY

November 29

SATURDAY

November 30

SUNDAY

December 1

Don't Forget to...

INDEPENDENT STUDY COMPONENT

MONDAY
December 2

TUESDAY
December 3

WEDNESDAY
December 4

THURSDAY
December 5

INDEPENDENT STUDY COMPONENT

FRIDAY

December 6

SATURDAY

December 7

SUNDAY

December 8

Return to Nairobi,

Don't Forget to...

FINAL WEEK

MONDAY
December 9

Write independent study papers,

TUESDAY
December 10

WEDNESDAY
December 11

THURSDAY
December 12

Last meeting,

FINAL WEEK

FRIDAY
December 13

Last Dinner,

SATURDAY
December 14

Group flight/ Center closes,

SUNDAY
December 15

Don't Forget to...

OMIT

SOME THOUGHTS TO BEGIN THE KENYA SEMESTER PROGRAM

In his 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

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

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

THE KENYA SEMESTER PROGRAM CURRICULUM

The St. Lawrence University Kenya Semester Program was established in 1974, and since then more than a thousand students have participated in the Program. The Program emphasizes the maintenance of high academic standards and learning about Kenya from Kenyans.

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 Ministry of Education Science & Technology (Ref. No.: MOES&T 13/001/C1927) and the Office of the President of Kenya (Ref. No.: OP13/001/C1927).

A
v/58)

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, philosophy, gender, literature, and ecology. The program challenges students to broaden their views of the world and themselves through critical examination and personal reflection, combining academic demands with experience of living in East Africa. It addresses these goals through an integrated structure of classroom and field learning situations including: rural homestays; urban homestays; classroom teaching; field teaching and study components; field project placements; and non-directed activities.

ACADEMIC STUDY: CLASSROOM AND FIELD

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

Two courses--Swahili and African Studies 337--are required. You will select two more elective courses from the classroom curriculum. ~~The required courses will begin with your arrival, and African Studies 337 will continue until the end of the term.~~

THE REQUIRED COURSES

1. **Modern Languages 101 or 102: Kiswahili.** You will learn Kiswahili in small groups organized according to your background and experience in the language. Most of you will be studying Kiswahili for the first time. The main object is to help you develop the ability to engage in some dialogue as early as possible. These courses are currently coordinated by Dr. Celia Nyamweru and taught by instructors from Hekima Language Services.
2. **African Studies 337/Anthro 348N: Culture, Ecology, and Development in East Africa.** This course, coordinated and taught by Dr. Celia Nyamweru and Dr. Wairimu Ndirangu, consists of multiple components. The first of

these consists of your rural homestay in an agricultural community. During that period each of you will be part of a group pursuing certain questions and issues you have chosen ahead of time. Readings on the rural homestay comprise a major portion of the first reading packet. The other components are the Tanzania, Samburu and Coast field components and the field project placement component. Evaluation is based on quizzes, written papers and reports, seminar contributions, and the quality of participation throughout the semester.

- (a) **Rural Homestay Field Component.** The Rural Homestays enable you to live with Kenyan families and offer the opportunity to understand something of their traditions as well as the modern issues they face. The Rural Homestays begin after a week-long 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 among Kikuyu, Akamba, Luo, Abaluhya, Kisii and Taita peoples, and this semester you will be hosted by the Meru people of the highlands east of Mount Kenya. This is an opportunity to learn something about rural village life in Kenya. Your week in this small agricultural community will expose you to many issues and topics that will recur throughout the semester. Each of you will live as a member of a family, share in household duties, and gather insights into questions that you will explore and discuss in a seminar at the end of the week. Given that almost 85% of Kenya's population lives in the rural areas, this component gives a window through which to see and start understanding much of Kenya's population and its livelihood.
- (b) **Tanzania Field Study Component.** You will participate in a two-week field study component in the northern Maasai steppe in Tanzania. This component explores problems of conservation and land management in the conservation areas of the region and examines environmental and wildlife behavioral issues. The regions through which we travel have been continuously occupied by humans for more than 3 million years and provide an important context for insights into the development of our species. The course will incorporate aspects of ~~archaeology, human evolution,~~ Maasai pastoral ecology, development issues, geology, geography, plant and wildlife ecology, and conservation.

You 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 takes you through the highland environs of Mt. Meru to the Ngorongoro Conservation Area, Olduvai Gorge, the Serengeti Conservation area and Maasai rangelands and the regions south to Lake Natron. The highlight of this component is time spent with the Hadzabe community at the Yaeda valley. This is a group of people, less than 1000 in total, who dependent on hunting and gathering for their livelihood. A comparison is encouraged between your own cultural practices of consumption and living with those of the Hadzabe people.

(c) **Urban Study Component.** This component corresponds with the urban homestays in Nairobi in which students will be introduced to issues relating to the city of Nairobi and its environment. Information on Nairobi is available from the readings provided. Students should initiate as much discussion as possible with their homestay hosts. Their experience of the city of Nairobi should also provide the opportunity to engage with some of the urban issues. ~~Students will also have the opportunity to work in groups to investigate selected topics related to urban issues. They will report on their group activities during the last week of the urban homestays.~~ During the three weeks of urban homestays students have the opportunity to understand the processes of modernization and urbanization in a Kenyan context. Most of the families you will stay with have very close contact with their rural homes and this will give you an opportunity not only to compare rural-urban lives but also to see the processes of change and adaptation that urban-dwellers make because of their inclusion into the urban space. In order to process the information gained during their urban homestays, you will have regular discussions and topics to pursue during that period.

(d) **Samburu Field Study Component.** The two-week field study component among Samburu pastoralists integrates some of your previous classroom learning with the intellectual, experiential and physical challenges of living with the Samburu. In a field learning situation, you will study the complex dynamics of pastoralist social organization and pastoral ecology, together with contemporary social, political and environmental issues.

You will explore many facets of the complex physical, biotic, and social environments in which Samburu cattle pastoralists live. This component is a physically demanding and rigorous mental exercise, and will give you a unique involvement in Samburu life and their environment. During the first week in the field, you will spend time in three distinct Samburu lowland habitats--montaine, riverine, and dry thorn brushland. This will provide the opportunity to develop insights into the pastoral environment and the human adaptations to it. You will be expected to use the information that you gain here for a comparative study of the highland Samburu lifestyle and environment.

The field component culminates in the second week, when you will share settlement life and herding duties with the Samburu. You will also explore nearby highland forests in smaller groups with Samburu teachers.

(e) **Coastal Culture and Environment Component**

This is a one week component in Kilifi and Kwale Districts of Coastal Kenya that introduces students to the Mijikenda people and some of the cultural, economic and environmental issues facing them. One topic of study will be the kaya forests, sacred groves that have long been revered sites but which are now under increasing threat of degradation and

INDEPENDENT STUDY

destruction. We shall see how Mijikenda community members and conservation groups are working to preserve the kaya forests in various ways, including an ecotourism project. We will also look at other ways in which international tourism is affecting the economy, culture and environment of this region,

FIELD PROJECT PLACEMENT COMPONENT

You will devote three weeks to a ~~field project placement~~, which is arranged individually according to your academic field of specialty and interest. These ~~placements~~ offer opportunities for growth, personal challenge and self-discovery, perhaps unparalleled in most undergraduate careers. The ~~project placements~~ also provide opportunities to apply your academic learning to practical experience, and allow you to contribute your intellectual and physical skills directly to the host country of Kenya. Host evaluation, formal papers relating to the projects, and overall participation in the learning activities throughout the semester form the basis of formal evaluation.

You should base your proposal for a ~~field placement~~ on your academic and personal preparation and/or a driving interest. You must also demonstrate an integration of the project with the broader African Studies 337/Anth 348N course. Remember that you must submit your final project report formally, neatly, and in a form presentable to your host(s) and the Ministry of Education, Science and Technology.

You will formulate your project/~~placement~~ in close consultation with the instructors of the core course, who will provide advice and direction and will try to tailor the project to your interests and capabilities. Please remember, however: **not all former projects are available every semester. New opportunities also arise each year. You must be flexible. And once decisions have been made about possible independent study/independent study projects, there will be no alterations whatsoever.**

Arranging ~~field placement projects~~ is a lengthy process which often requires complex negotiations. We will, therefore, begin by discussing your proposal with you during the first week. Before you leave for the Tanzania field component, we will have met with you at least once, and probably twice. All students are required to write a short statement, from a paragraph to a page in length, discussing how your project fits into the course "Culture, Ecology, and Development in East Africa." We will then discuss your options with you before you leave for Tanzania.

We will then submit formal requests to your chosen potential host. It is absolutely essential that these transactions be carried out at an official level. In many ways Kenyan society is much more formal and hierarchical than most of you are accustomed to, and we must follow the appropriate protocol. We must also register all project ~~placements~~ for clearance with the Office of the President. **FOR THESE REASONS, ANY STUDENT WHO ATTEMPTS TO NEGOTIATE HIS OR HER OWN PLACEMENT WILL FORFEIT THAT PROJECT.**

THE ELECTIVE COURSES

Students register for courses with distinguished Kenyan faculty. These address social, political, economic, historical, geographical, environmental and developmental issues currently facing Kenya. Formal classroom teaching takes place in a ~~six and one-half weeks block of time~~, complemented by the seminars, field study components, and homestays. You will receive the syllabi during the Orientation period.

- **ANTH/AFS 347: HEALTH, SICKNESS, AND HEALING IN KENYA:** Dr. Isaac Nyamongo

The general objective of the course is to give an examination of Western medicine through indigenous eyes of Kenyans as well as offer an opportunity for an examination of indigenous Kenyan medicine through Western eyes.

The course will examine more specifically what is it like for Kenyans to get ill and how do they try to get better through an exploration of different perceptions of getting ill, i.e., from indigenous populations as opposed to outside forces. To understand this the course will bring in a discussion of the impact that Arab, Hindu, and European influences have had and continue to have in the development of medicine in Kenya. The course will include lectures, field trips, seminar discussions, and topical presentations in class.

- **HISTORY 337: THEMES IN THE MODERN HISTORY OF KENYA.** Professor Godfrey Muriuki.

This course will examine a number of themes in the history of Kenya from the colonial period to the present. Themes to be covered include: background to the colonial period; the scramble and partition of Africa; the impact of colonialism; the rise of nationalism and the coming of independence; and developments in contemporary Kenya. The objective of the course is to understand the history of Kenya and to better understand the contemporary situation. The course will be a seminar course, but will include lectures, readings and group discussions.

- **ENVS/AFS 348: WILDLIFE CONSERVATION IN EAST AFRICA:** Dr. Ibrahim Ali

This course will introduce students to issues surrounding wildlife ecology, management and conservation in East Africa with an aim of discussing and delineating current debates on wildlife and human conflicts and relationships. While the course entails classroom instruction it also combines field research through a two week wildlife ecology trip to Northern Tanzania. Experiences gained from this trip plus classroom discussions will form the core of this course

- GOVERNMENT/SOCIOLOGY 326: CRITICAL ISSUES IN SOCIO-ECONOMIC DEVELOPMENT IN KENYA. Mr. Okech-Owiti.

This course explores 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.

CONCLUSION

Since its inception, the St. Lawrence University Kenya Semester Program has demonstrated a commitment to excellence, the maintenance of high academic standards, personal interaction between Kenyans and Americans. In addition to taking courses from Kenyan scholars, students have benefited from the placements in rural and urban homestays, where many have established lasting friendships. In addition, many students have participated as interns in one of a variety of Kenyan institutions in such fields as education, medicine, business, journalism, wildlife and tourism management and others. These independent studies have allowed students to contribute their expertise to Kenya on a volunteer basis as well as helping them to move towards positions of responsibility in the United States or elsewhere in the world in the future.

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

1. increasing cross-cultural understanding and sensitivity;
2. increasing an appreciation of Kenyan history and culture in particular;
3. providing opportunities for the exchange 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. To date, over twenty Kenyan 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 and one graduate teaching fellowship to Kenyan students annually, in effect providing for nine fully sponsored students on campus in any given year.

ST. LAWRENCE UNIVERSITY KENYA SEMESTER PROGRAM ACADEMIC POLICIES

GRADES

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

Grade	Grade Point Equivalent per Course Unit	100 scale
4.0	Excellent	4.00
3.5	Intermediate between Excellent and Good	3.50
3.0	Good	3.00
2.5	Intermediate between Good and Satisfactory	2.50
2.0	Satisfactory	2.00
1.5	Intermediate between Satisfactory and Lowest Passing Grade	1.50
1.0	Lowest Passing Grade	1.00
0.0	Failure	0.00
E	(Incomplete; see below)	0.00
P	(Pass under Pass/Fail option; see below)	0.00
W	(Withdrawn)	0.00
WM	(Withdrawn Medical)	0.00
X	(See Below)	0.00

92%
96-100
90-95 87-91
85-89 82-86
80-84 77-81
75-79 72-76
68-74 67-71
60-67 62-66
<60 <61

- An "X" grade is assigned at the end of a semester for work in a designated course in which the prescribed work will be completed in the following semester. Only those students specified by the mid-term of the initial semester are eligible to receive an "X" grade. This grade is not to be confused with the incomplete ("E"), which is given to a student who fails for a valid reason to complete the work of a course within the period prescribed for that course.
- The grade of Incomplete (E) is assigned only when, as a result of unusual or extenuating circumstances (e.g., illness), some part of the required work for a course is left unfinished. In such a case, the instructor informs the Program Director and agrees on conditions for removal of the E with the student, preferably in writing. The student is expected to fulfill these conditions in good time, in the ensuing semester, for the instructor to evaluate his or her work and report a permanent grade to the registrar by the end of the sixth week. If no grade is reported, the E is replaced by 0.0 (Failure). The Program Director may request further delay from the registrar, but this delay may not be longer than the term. *It is the responsibility of the student to see that conditions for the removal of a grade of E are established and met.*
- **Pass/Fail.** A student is permitted to elect up to four semester units of work, including the SPLS 100, to be graded Pass/Fail during the four years in college. The purpose of the option is to encourage students to explore new areas of study in which they are interested, but have little or no background. The Pass/Fail option is not offered as a means to remove deficient mid- or late-term grades incurred, nor is the desire to reduce effort in a course appropriate justification for

utilizing this option. The Pass/Fail option may be chosen for semester course units taken to satisfy distribution requirements or any elective semester units outside the major or minor. The Pass/Fail option is subject to the following limitations:

- Semester Course units in the student's major and minor fields cannot be taken on a Pass/Fail basis after the major and minor are declared.
- The program core course AFS 337/ANTH 348N cannot be taken pass/fail
- No more than one Pass/Fail option course unit can be taken in any semester.
- The Pass/Fail option requires the written consent of the Director within the first week after classes begin in the fall and spring semesters.
- A student must attain a minimum of a 1.0 grade to receive a Pass for the course.

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

- **Add/Drop.** During the first 7 days after classes begin, a student may add or drop a course, with written permission from each course instructor and the approval of the program director. If the course counts for the student's major, the student should consult with her/his advisor before making changes.
- **Course Overload.** Students are strongly advised not to take an overload while studying abroad since part of the purpose of the program is to allow opportunities for immersion in the host culture. An overload is more than 4.5 course units. A student may request up to 5.5 course units but under the following conditions:
 - That the student has a 3.2 cumulative or prior semester GPA and is not making up for a prior withdrawal or reduced course load.
 - That if the student's GPA is between 2.5 and 3.2, the student may enroll in the additional unit, but additional tuition will be charged.
 - That if the student's GPA is below 2.5, the student must gain the support of the program director and the associate dean for IIS to take the additional unit and will be charged additional tuition.

ACADEMIC HONESTY

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

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

1. It is assumed that all work submitted for credit is done by the student himself/herself, unless the instructor gives specific permission for collaboration.

2. Cheating on examinations and tests consists of knowingly giving or using, or attempting to use, unauthorized assistance during examinations or tests.

3. Dishonesty in work outside of examinations and tests consists of handing in for credit as original work which is not original, where originality is required. Examples of this include:
 - plagiarism
 - false reports on experiments
 - book reports on books that have not been read
 - supplying information to another student knowing that such information will be used in a dishonest way.
 - submitting work (papers, journal abstracts, etc.) to satisfy the requirements of more than one course.

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

DEADLINES

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

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

NOTE: Non-SLU students in the Kenya Semester Program are responsible for knowing their own colleges' requirements for course transferability. Some colleges do not accept pass/fail grades.

FIELD STUDY: FIELD JOURNALS

Rewrite

Keeping a personal journal is one of the best ways to preserve and enhance the benefits of your experience, whether you happen to be in Kenya or anywhere else. It not only allows you to record your impressions and observations at the moment, but to refer back to them later; to reflect on your experience, to analyze it, and perhaps even enjoy the extent to which you come to see things differently. From an academic standpoint, journal keeping is an essential method of recording information in a field setting. During the semester you will find yourselves confronting a dazzling amount of information. Unless you record it, most of it will be lost.

Keeping a journal is an important part of the program, although the journals themselves will not be subject to grading directly. These are your notes, your raw material, your thoughtful observations, your personal questions. The journals will be the major basis for three short written reports, each due a week after you return from one of the field components (Rural and urban homestays, Tanzania, Samburu, Coastal Kenya, and your independent study). These reports should focus on some topic or issue of particular interest to you, derived from your field observations. The reports should also include whatever reading you've done bearing on the subject, lectures and discussions you've heard, or course work that has some bearing on the topic.

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

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

For this purpose it will be useful to divide your journal into at least two sections: a narrative component and a series of topics or subjects to which you can add information throughout the semester. The narrative section can be just that: an account to yourself, or to whomever you might someday wish to read it, about day-to-day occurrences. The subject entries should have more objective data. They could be anything from "gender relations" to "wildlife conservation" to "housing." You will find a list of likely subjects below. The main idea is to begin subject entries early in the semester and add to them throughout the rest of your time in Kenya. If you have "child rearing" as a subject, for example, you can take notes on the lives of children in the Meru community, in Tanzania, in your urban homestays in Nairobi, among the Samburu, and wherever else you have the opportunity to make relevant observations.

Ideas for possible journal subject entries:

- Art/creativity
- Clothing/dress
- Conflict resolution/avoidance
- Education
- Etiquette
- Health/medicine
- Music
- Child-rearing/socialization
- Diet/nutrition
- Economic issues
- Environmental issues
- Gender
- Language
- Oral literature/traditions

- Power relationships
- Religion/beliefs
- Social organization/relationships
- Recreation
- Wildlife
- Subsistence/making a living

Rewrite

Keeping a field journal can be one of the most rewarding experiences you have while you are in Kenya, and the journal itself can become a priceless personal treasure in the years to come. Keeping a journal requires both daily discipline and systematic organization. Below, we would like to present you with the organizational format which each of you should follow while you are in Kenya.

EQUIPMENT

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

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

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

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

KEEPING THE FIELD JOURNAL

You should keep your field notebook in at least the two sections named above (narrative and topics/subjects), but you can also expand it to four sections as below:

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. **Narrative/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 descendants 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.

Rewrite

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, polygamy, 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 could be "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. But don't let this take the place of other, more dispassionate observations.

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

4. **Personal reflections (optional).** It is in this final section of your journal, that you will use to record your personal feelings, your subjective reasoning 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 on your own experience, and there are both privileges and responsibilities associated with that. The meticulous keeping of a field journal can help you make discoveries out of individual and common experiences. Keeping a record such as that described above will provide you with a useful record of your experience, including the experience eventually of reading an old story. It is hard work, but immensely rewarding. These journals will be collected at the end of each field component with an aim of ascertaining that each student follows the correct format. We will not be grading the content of the journal since each experience is unique.

rewrite

SAMPLE FIELD JOURNAL ENTRIES

John Doe Fall 2000	Field Notes
Nov. 1	Friday
8:05 AM	Breakfast
	Departure for Meru. Overcast skies. Chilly
	Stop to fuel. Bought some snacks.
	Mt. Kenya visible from Narumoru
	Lots of sub-divided plots with subsistence food crops

John Doe Fall 2000	Narrative
Nov. 1	This morning I got up early for a jog and had breakfast. It was
	The usual toast, fruit, and some cereal. I was nervous because
	Tonight I will be staying with my host family in Meru. I am not
	Sure how we will break the ice but I am ready for it. On our to
	Meru we stopped at Timau River Lodge for lunch. A
	Beautiful waterfall next to the restaurant helped calm my
	Nerves a little.

John Doe Fall 2000	Subject/Serial Entries CHILD CARE
Nov. 6	My family has three children who are all under 12 years.
	Since my arrival in Meru I noticed that domestic chores were
	Divided up along gender lines. The mother spends most of her
	Time taking care of the children.

HOMESTAY SEMINARS

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These seminars are designed to help you evaluate what you have learned from the several Kenyan societies you have visited and to give you practical opportunity to practice the field journal methodology.

For the purposes of these seminars, students will be divided into ⁴ groups. Each group will choose one major topic [from the list below] for presentation. We will select topics as early as possible in order to allow adequate opportunities for observation, preparation and discussion among each group prior to the seminars. Each group should meet together before and after the homestays, and each of you should prepare a presentation to deliver during the seminars. (Your presentation can be the basis of your written report, which is due a week later). These presentations will be no more 5 minutes per person, with a general discussion following. Those with questions or more to add will have the opportunity after everyone has had a chance to present. We suggest that you frame your presentation to include the following aspects:

- a) **Reporting.** A discussion in which you report and describe observations made within individual experiences, which relate to the chosen topic.
- b) **Analysis.** A discussion in which you analyze your observations concerning the topic (e.g., how specific behavior related to the chosen topic).
- c) **Comparison.** A discussion in which you compare (a) and (b) above to other studied or known societies within the experience of members of the group. For the rural homestays, you may want to compare observations of the topics with what you know about society in the U.S.; for the urban homestays, you may want to make comparisons between rural and urban Kenya.

Although you will focus on specific topics for your seminars, do not make the mistake of narrowing your vision to the point that you exclude consideration of the inter-relatedness of things that is a feature of African life.

The function of the seminars is to examine some of the interrelationships between culture and environment in several contexts and to draw them together through joint experiential and intellectual effort. You will have a unique opportunity to be a participant observer in at least three very different Kenyan societies. The seminars will help you process a vast array of often confusing stimuli so that, eventually, you will be able to do more than react to them: you will be able to understand them, both emotionally and intellectually.

CULTURAL TOPICS AND PERSPECTIVES

From the list which follows, choose a cultural topic that allows you to make systematic comparisons among the people you live with and your own culture. You will probably find that some of the topics are more manageable than others. You may choose other topics upon approval from the instructor.

Suggested Topics

Child socialization

Employment/unemployment

Religion and symbolism

Division of labor

Education

Diet and nutrition

out

Health and healing
 Family structure
 Music and dance
 Consumption/economic class
 The aged/retirement
 Population
 Ethno-botany/pharmacology
 Etiquette
 Competition/cooperation

Access to food resources
 Death/inheritance
 Cross-cultural interaction
 Social status and mobility
 Maternal and infant care
 Mental illness
 Specialized knowledge
 Peer pressure

In addition to choosing specific topics for each group, you should also consider the ways in which individuals from various age/sex categories within society view these topics. Such categories might include:

- Females
- Males
- Infants
- Children
- Adolescents
- 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.

HOMESTAY SEMINAR GROUPS

GROUP 1

Steven Alexander
 Benjamin Brettell
 Kaileah Christie
 Jessie Davie
 Kathleen Demong

GROUP 2

Cara Dodge
 Sarah Ellis
 Katie Gauthier
 Alexandra Gross
 Derek Hackmann

GROUP 3

Emily Hunter
 Jeffrey Kalikow
 Eric Klapper
 Cameron Kyle-Sidell
 Laurel Leaman
 John Linsley

GROUP 4

George Madeira
 Jolaine Roycewicz
 Tamar Saxe
 Tristan Statler
 Sadie Sullivan
 Kathryn Vigil

RURAL HOMESTAY PACKING LIST

TRY TO PACK IN DAY PACKS, NOT FRAMES!

Journal/pen

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

Bedding: Most hosts will provide sheets and blankets, and when they do, please use what is provided.

Women: skirts or dresses (kangas). In rural Kenya, women **do not** wear shorts, slacks or transparent dresses/skirts! But you will find a few younger people who do; for you to be accepted in the home it would be good to wear conservatively.

Men: 2 pairs of jeans or pants; shorts, maybe. (Shorts are acceptable for men in some very informal situations, but **not** when dining or visiting. In most rural communities shorts are worn by little boys, not adult men.) Men in many parts of Kenya wear kikois, especially on the Coast, but rarely in Meru.

Short sleeved shirts or T-shirts

Everyone: 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 to avoid being bitten. 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. (Get into the habit of putting this on **before** you climb into the lorry or leave on **any** tour or walk. Sunlight in this part of the world is far more intense than in North America, and you can become badly burned before you realize that there is a problem.)

Filled Water bottles. You can become dehydrated in a matter of a few hours if you fail to drink enough. **Do not** drink water during your homestay unless you check with a responsible person that it is boiled. We will make sure that there is enough water available for you on the project days.

Footwear of your choice--best to wear **sneakers** and **socks**, not just sandals.

Toilet paper. (We will provide you with this.)

Pills or any **medication** that you might need. **Don't forget your malarial prophylaxis!** We will have a first-aid kit at the lorry and access to a doctor, if necessary.

Money--the KShs 1,000/- that we give you should be more than enough. Though you could carry a little more for gifts and souvenirs.

Camera

Towel

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

Keep your journals in a safe place. There is a great temptation for others in the home to read them. It is best to be discreet and sensitive when you are writing.

Dholuo

KIMERU: A FEW KEY WORDS AND PHRASES

add.
ask
return
for class
on
FRIDAY

GREETINGS:

Greetings: (one person)	Question.....Muuga
	Answer.....muuga mono
Greetings: (Many people)	Question.....Muugeni
	Answer.....Muuga mono
How are you?Niatia?
I am fine.Ikwega
Thank you.Ibwega

NAMES OF FOOD

Food.....	Irio
Porridge.....	Uchuru
Tea.....	chai
Beans.....	mung'ao
Water.....	ruuji
Milk.....	iria
Meat.....	nyama
Banana.....	marigu

DOMESTIC ANIMALS

Cow.....	ng'ombe
Goat.....	mbori
Cat.....	mpaka
Dog.....	kuru
Donkey.....	ntigiri

NAMES OF PEOPLE

Mother.....	Mama or ntii	Father.....	baba
Old man.....	mukuru	Old woman.....	mwekuru
Man.....	ntomurume	Woman.....	mwekuru
Young man.....	muthaka	sister.....	mwarochia
Young child.....	mwana	young woman....	mwari

MISCELLANEOUS:

- I'm glad to know you Ibwega ni gukumenya.
- I'm glad to meet you (pl)...ibwega ikubumenya.
- May I come in?..... nkuruke.
- Come in/welcome..... kuruka
- Stand uprungama Sit down kara nthi
- Comenju Go ita
- Where are you going?.....Inaa weta?
- I am going to the market.....Ndeta thoko.
- I've eaten enough.nkunyira
- The meal was delicious.....Irio ni bibithongi mono.
- Where is the latrine?Inaa kiroo kiri?.
- Farewell and many thankstigwe bwega na ibwega sana.
- Farewell..... ibwega.

TANZANIA FIELD STUDY COMPONENT

Instructors: Mike and/or Thad Peterson, Directors, Dorobo Tours
Dorobo Tours guides and staff
Celia Nyamweru , Wairimu Ndirangu
Guests

Host Organization: Dorobo Safaris, Arusha, Tanzania

FIELD STUDY COMPONENT IN TANZANIA

The 14 day field study component in Tanzania will give you 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-oriented, more capitalist economy. In a transition through several distinct environments, including regions continuously inhabited by humans for more than 3 million years, we will examine processes of development and change. Topics covered will include: archaeology; human evolution; Maasai pastoralist ecology- the historical background and the present; geology and geography- a focus on the rift valley system and its influence on human patterns of settlement and activity; plant ecology - influencing factors of soil, climate, animals and fire; wildlife ecology - ecological separation related to social organization and behavior; and conservation - focusing on the broader perspectives for a developing nation, resource utilization and related conflicts.

You will also compare the fundamentally different strategies for political and economic development pursued by the two East African neighbors, Kenya and Tanzania. The field study will take you through the highland environs of Mt. Meru to the northern Maasai steppe to the Ngorongoro Conservation Area, and onwards to Olduvai Gorge, the Maasai rangelands and conservation areas of the eastern Serengeti and Loliondo highlands and the regions south of Lake Natron, including the active volcano, Ol Donyo Lengai.

You will be able to take advantage of different ways of learning ranging from formal lectures to integrated field study. This field component will involve various formats:

- a) You will have common readings in the second course packet which will constitute reference materials for later discussion.
- b) Formal and informal discussions will be arranged with National Park personnel, Maasai elders, the Department of Antiquities, Olduvai, wildlife and conservation researchers, and other authorities on the range of issues covered in the field.
- c) Our Dorobo guides and staff represent a wide range of cultural and professional backgrounds. They will play a valuable role as educators throughout the field trip.

Sample Itinerary: (subject to modification)

Day 1: Travel from Nairobi to Arusha by shuttle bus, followed by transfer to Dorobo base at Olasiti village, Arusha. Afternoon devoted to learning camp procedures and formal briefing to provide students with an overview of geographical and topical areas covered on the field trip.

- Day 2:** A day walking on Mt. Meru in the environs of Arusha. Examination of WaArusha and WaMeru settlements and agriculture. Issues of ecology, the effects of altitude on environment, changing settlement patterns, population and the relation between highland and lowland members of the wider community. Lunch in WaArusha households.
- Day 3:** Oldonyo Sambu Wilderness area-South Maasai Steppe Community Conservation Project/Tarangire National Park
- Day 4:** Oldonyo Sambu Area/ Hiking and Climbing Oldonyo Sambu Mt
- Day 5:** Oldonyo Sambu Area Interaction with Maasai Community
- Day 6:** Tarangire National Park—Public camp.
- Day 7:** Manyara/ Dofa
- Day 8:** Yaeda Valley.
- Day 9:** Yaeda Valley
- Day 10:** Yaeda Valley
- Day 11:** Endamaga Base Camp for Walk up to Crater Highland
- Day 12:** Walk up to the Highlands/Simba A Camp site.
- Day 13:** Ngorongoro Crater/Olduvai Gorge
- Day 14:** Lunch at Olasiti. Transfer to Miotoni Road Nairobi.

SAMBURU FIELD STUDY COMPONENT

Instructors: Pakuo Lesorogol, Judy Rainy, Michael Rainy, Saidimu Lenaronkoito and the Explore Mara Staff
Celia Nyamweru, Wairimu Ndirangu
Guests

Host Organization: Explore Mara, Ltd.

SAMBURU FIELD COMPONENT INTRODUCTION AND SEMINAR NOTES

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

The Samburu Field Component is a challenging experience which seeks to encourage student participation on both a physically demanding level and as a rigorous mental exercise. The field study is a unique combination of an introduction to, and involvement with, *Maa* -speaking Samburu pastoralists and their environment. The quality of your experience is determined mainly by the initiative and energy with which you participate in this trip and the degree to which you try to function in Swahili. Pakuo Lesorogol, Judy and Mike Rainy, and the Explore Mara staff will provide an 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. Swahili 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 SWAHILI AND MAA LANGUAGES DURING THE FIELD TRIP!** Lasting rewards from this time in the field very much depend on it. It is the most effective step you can take towards developing an African perspective.

At the St. Lawrence Study Center the evening before the Field Course begins, Explore Mara instructors will introduce the pastoral culture of the Samburu.

During the first week of the field study, students will be guided on foot through three distinct Samburu lowland habitats: montane, riverine and dry thorn bushland. These days will provide a direct introduction to the pastoral environment and its resultant life style. Students will use this information for more intensive study at the Highland base camp near Mt. Naibor Keju. The field trip will culminate in five days during which students will share settlement and herding life with the Samburu as well as explore nearby highland forests with Samburu elders as guides.

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

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

conclusions occasionally to the larger group. These smaller groups will jointly develop a topic that considers some broad aspect of the Samburu pastoral culture during the course, e.g., the early education of children, or the polygamous marriage system in relationship to environmental determinants as well as modern economic and political pressures for cultural change. To discover how different cultural systems work, it helps to focus on one of its major moving parts relative to the whole. Each of these sub-groups will be responsible for bringing their insights and notes to the seminar and making a formal presentation of their findings and observations to the larger group.

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

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

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

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

SAMBURU FIELD STUDY COMPONENT

Common Readings:

Africa Studies Course packet 3, to be distributed.

Sample Itinerary -- (subject to change.)

Day 1 Drive north from Nairobi towards Samburu Land via the Central Rift Valley, which Maa people lost to colonial expansion in 1904-1911. Please note the ecological and cultural transitions between agricultural and pastoral Kenya (farmers in forests and pastoralists in grasslands). By late afternoon we will be in Central Laikipia District, where Pakuo and other Samburu clansmen have very recently re-established a pastoral presence with their herds for the first time since the Samburu were evicted from these richer southern grasslands 70 years ago to make way for large scale European ranching. We will be met there by Samburu elder/teachers who will begin an introduction to pastoral living.

Day 2 In the morning we will focus on the political ecology of the recent efforts to stop the return of Samburu people to their Laikipia rangelands. We plan to follow the many talks with field visits to the locations where Samburu heads and families are still living. The aim will be to place these events in a wider context.

Day 3 We will cross the expansive grasslands of Ongata Weregoi via the large scale government holding ground at Kirmun en route to Lake Kisima. At Lake Kisima we will be met by more Samburu teachers who will continue their introduction to the semiarid environment of the pastoral Samburu. Evening fireside talk on recent problems with Somali and Turkana raiders.

Day 4 In the morning as we walk around the lake with our elders, they will give us some of their views and introduce the ethnobotany of important plant species. The Samburu are experts on local pharmacology and will discuss veterinary and medicinal uses of native plants. Afternoon talk on developmental issues in Samburu District.

Day 5 Today we move to the Uaso River and set up camp at the crossing called Ngutuk Lmuget. Students will then have time to catch up on laundry, bathe and observe the Samburu use of this watery lifeline. Elders will lead an evening walk along the river, and then a discussion of the history of land use in the region.

Day 6 Students will visit a lowland settlement, again accompanied by elders, using this opportunity to mingle with Samburu people and their herds. Emphasis will be on observing and describing lowland settlement organization, structure, land use and herding strategies. Discussion at evening fireside.

Day 7 Drive to base camp at Naibor Keju. Emphasis on contrast between lowland and highland Samburu - note the ecological changes as we move through changes in altitude. Base camp orientation. Fireside discussion of overuse of plant resources and the ecological consequences.

Day 8 From Naibor Keju we will prepare for a two night/two day backpacking trip into the Karissia Forest east of the camp. We should arrive at Kikual Cave in the late afternoon which we will use as a base to explore the ecological importance of the forest to Samburu pastoralists. By the fireside after dinner, our Samburu elders will discuss the Samburu lifecycle and introduce initiation and age sets.

Day 9 We will walk to Soit L'Melani in student groups led by elders. The emphasis will be on understanding the pastoral grazing systems by the Samburu using Karissia as a pastoral example of a forest refuge. Back at Kikual we will have a traditional meat feast followed by traditional story telling and history.

Day 10 Return from the forest to our base camp at Naibor Keju in the morning. Afternoon women's meeting concerning traditional issues that pertain particularly to women. Men will meet to discuss the problems of a polygynous society from the point of view of warriors and elders.

Day 11 Homestay orientation, then later in the morning we will meet informally with a small group of elders from the Sitat sub-clan. Please be prepared with useful, answerable questions. After an early lunch, you will walk to your homestays with your homestay fathers.

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

Day 14 After returning to Base Camp from the settlements on the morning of Day 14, students can shower and have a substantial brunch. Discussions of Homestays will begin at 16:00. Try to see how and why pastoral Samburu life styles are so different from urban

and agricultural life styles in Kenya. In particular, what did you notice about the roles of men, women, warriors, girls, children in your homestays? How do these compare with what you observed in your rural homestays? How does your experience in Samburu contrast with your own cultural experience in the US?

Day 15 Leave Naibor Keju by 08:30. Our route to Nairobi will cross the large scale commercial ranches of the Laikipia Plateau to Rumuruti where the uplifted topography of the eastern wall of the Great Rift Valley begins to make agriculture possible once again. We should be back in Nairobi by 18:00.

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

* We will use the same seminar format as followed after the rural homestays but on a more frequent rate. Thus we will have lunch hour discussions and whenever time allows evening talks. This will sharpen both similarities and contrasts between the two environments and their cultures.

**COASTAL CULTURE AND ENVIRONMENT COMPONENT: KILIFI AND
KWALE DISTRICTS, KENYA**

Information on this component will be provided later in the semester, and the packet of readings will be distributed.

We shall travel to Mombasa on the morning of Sunday 10th November and return to Nairobi on Saturday 16th November for you to begin preparation for your Independent Study Placements.

STUDY CENTER POLICIES

These policies have evolved over many years, some of them as a direct result of past problems. Their purpose is not to restrict anyone's actions without reason but to ensure that the entire group and staff enjoy the semester with as much freedom and as few problems as possible. If you have any questions, please share them with one of the administrative staff.

1. ROOM CLEAN-UP. The staff's duties involve keeping the buildings clean, but they do not include picking up after individuals. Each of you is responsible for the general cleanliness and orderliness of his/her own space (i.e., bed, dresser and immediate surroundings). Clothes, books, etc. should be off the floor to allow room for housekeepers 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 box in the seminar room. Incoming mail will be collected daily and distributed to your mailbox at the seminar room, or at the downtown classroom when you are in your urban homestays.

3. TRANSPORTATION. On class days, we provide transportation to classes in town once in the mornings, and we provide one collection after the last class in the afternoons. For other travel, you are encouraged to use the "Metro Shuttle" bus, Route 111. This bus stops at the junction of Miotoni Road/Ngong Road and will drop you on Kenyatta Avenue, near the intersection with Uhuru Highway. From there you can walk to the YMCA.

planned trips outside
Whenever you are in town on individually planned trips outside, we will on occasion provide transportation in the evening to a location where you might want to go out. You will be responsible for your own transportation back to the Center. You must travel in groups, and we highly recommend return by taxi only.

Beware of pickpockets on all buses/matatus. Do NOT return by bus to Karen after dark. PLAN YOUR TRAVEL

3. CAMPING EQUIPMENT. Tents, water bottles, cooking gear, insulite pads, etc. are located in the safari storage room. 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. Be sure to contact Douglas during working hours, rather than disturbing him at home in the evening.

4. VISITORS. In consideration for the group as a whole, **overnight guests at the Center are not permitted.** It is necessary to clear all invitations to dinner guests with one of the administrators at least one day in advance. Charges for meals, in advance, are:

Dinner	- Sh. 500/-
Lunch	- Sh. 300/-
Breakfast	- Sh. 200/-

2

Commitment to
Urban homestay
* Attendance all scheduled
functions

5. LAUNDRY. Laundry facilities are located at three locations on the property which will be pointed out to you. Our staff will wash and hang out your laundry; it will be your responsibility to take your clothes off the clotheslines. You will have your laundry done once per week while you are at the center, and at other times during the semester (e.g., after field trips) as arranged. ~~A fee for the laundry service will be deducted from your deposit.~~ Please check the posted lists for your laundry group and day and adhere to it! Water supplies are limited so it is necessary to stick to this schedule. Please drop off your bag no later than 8:00 a.m. on your scheduled morning.

*We need a
detailed
statement*

WEEKEND TRIPS. You must sign out with one of the administrators before leaving Nairobi for the weekend. The sign-out ledger is in the office. Please state your destination, times of departure and return, traveling companions, and mode of transportation. We require that you travel in groups of three or more of possible.

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 the administrative staff for the key. The library and seminar room are intended to be quiet areas. Please respect the needs of other students and use appropriate parts of the Center for socializing. Books are expensive and difficult to get here. Please **do not** take them out of Nairobi for any reason.

8. COMPUTERS. We have several computers available for student use. The computer room is located off the library. Instructions are posted as to how to use these. Please adhere to sign-up policies in fairness to other students.

9. DOUG'S DUKA. We have a small kiosk, where you may purchase items such as stationary, stamps, sodas, snacks toiletries and other items. When you are in residence in Karen, the duka will be open each afternoon from 5:30 p.m. to 7:00 p.m. Please make sure you pay promptly for any items taken from the duka to allow Doug to replenish his stock.

10. WATER. Water shortage is a chronic problem in the Nairobi area. While we generally have enough for normal use, please avoid prolonged showers and other actions that waste it. We ask you to use the outdoor choo whenever feasible.

To get used to pit latines & OUTHOUSE

11. TELEPHONE/FAX. You may call and receive calls on your leased cell phone line in most parts of the country and especially in Nairobi. The land telephone lines are reserved for program business and private residences. Please inform your friends and family of the proper number, and remind them of the time difference (we are 7 hours ahead of the U.S. East Coast, which means that 10:00 a.m. here is 3:00 a.m. there. When Daylight Savings Time ends, the difference is 8 hours).

Due to high telephone bills by past students we have resolved not to let students use our land lines for any calls. The cell phones are on hire and a penalty will be imposed on any loss or damage.

The fax machine is for official business only and **cannot** be used for personal messages.

12. **STAFF**. Many of the compound staff have been with the program for more than ten years. You will find them congenial and helpful in practicing your Swahili. They also represent a variety of Kenyan regional and ethnic groups including Gabra, Luhya, Kamba, Kipsigis, and Kikuyu. All of them deserve the utmost courtesy and respect. Should any problem or issue arise involving any of the staff, you should approach the Director, or any other administrator.

D .

HEALTH

Your health and safety are important factors in deriving the maximum benefit from the Kenya Semester. You should also remember that your concerns must not only be for yourself. Your wellbeing is also a matter of great importance to the group and to the program. These sections are not intended to frighten anyone, but to give you a realistic sense of the precautions which are necessary, and the reasons for them.

The points below do not amount to an exhaustive list of "dos" and "don'ts." And they are no substitute for common sense.

- a. Nairobi Hospital / insurance cov. (form)
emergency room
HEALTH ISSUES
 Flyma Doctor.
- b. Prof. Godfrey Lule (Consultant Physician and Gastroenterologist) ~~will present a briefing on health issues in Kenya, and he will be available to help us with any problems that may arise during the semester. As he will emphasize, almost all~~ diseases you are likely to encounter are treatable. More importantly, perhaps, they are preventable. The following are a few points you should keep in mind:

WATER DRINKING

There is probably no place you will visit in Kenya where it is safe to drink water from the tap. All water should be boiled and filtered, as it is in the Center dining room, or bottled. **Note**, however, that not all bottled water is safe. Be wary of ice in drinks, since freezing does not purify it.

Failure to observe these cautions can, and probably will, result in illness from intestinal parasites and/or bacteria. These are treatable, but decidedly unpleasant and inconvenient.

On the other hand, with these precautions in mind, it is **essential** that you keep drinking enough to avoid **dehydration**--especially in the field where you will be active in the hot sun. You are far more likely to suffer from dehydration than from malaria, and in many ways it is more dangerous. It can occur without your feeling thirsty. It can make its victims irritable, and they may resist accepting treatment. It can be fatal in a fairly short time, and it can take a day or more to get over. Keep an eye on each other and keep track of your fluid input. Carry packets of rehydrant salts to mix with water, which will help restore the balance of salts in your system. It's a good sign if your urination is clear, copious, and frequent.

(ii) EXTERNAL CONTACT WITH WATER

Do not wade or swim in **any** freshwater in Kenya unless you are assured by the Director or the local coordinator that it is safe. One danger in freshwater are parasites known as bilharzia. These bore through the skin and infest the liver. This disease, too, is treatable. But who needs it?

Schistosomes

Wet grass can also be hazardous, since it often harbors worms and other parasites. For this and other good reasons, such as three-inch acacia thorns, **do not walk in bare feet**, even in the compound.

(iii) OTHER DANGERS NEAR WATER

Nile crocodiles, which take a number of human victims in Kenya every year, are present in many of Kenya's waterways. They are efficient killers who are fast, aggressive, and excellent at concealment--especially in brush at the water's edge. Needless to say, you should exercise extreme caution when you are in places crocodiles inhabit. Do not even think about swimming.

(iv) MALARIA

Malaria is a serious health factor in many parts of Kenya and has been growing as a problem. All forms of malaria are treatable, but falciparum malaria, in particular, can be fatal without timely treatment. Professor Lule will give you detailed information on this topic. The best measure, however, is prevention. The anopheles mosquito which carries falciparum malaria is most active between the hours of 10:00 p.m. and 6:00 a.m. When you are in regions with a significant incidence of malaria, use plenty of insect repellent at night and take advantage of tent screens or mosquito netting where available.

If you should become infected, quick treatment is important. The incubation period is about seven to ten days. If you experience fever, chills with headaches, aching joints, and possible diarrhea and nausea, let the Director or local coordinator know immediately--even if it happens late at night. The diagnostic test for malaria is simple and relatively painless, but it does require a trip to the doctor's office. The sooner we can take you there, the sooner you will be healthy again.

(v) HIV/AIDS

HIV, the virus which causes AIDS is a very serious health problem throughout most of Africa as well as the rest of the world. Recent figures indicate that 10% of the Kenyan population is HIV positive. Note here though that the figures vary greatly, for instance in areas of Western Kenya as many as 45% may be positive; the south coast is at 20%; major cities may be approximately 30% of population. All of the available data show that **you cannot contract HIV through handshakes, food sharing, being sneezed at, or through any other casual contacts unless blood exchange takes place--although you may catch other, less serious things through some of these contacts. In Kenya 80% of HIV is contracted through heterosexual activity.**

(vi) GENERAL HYGIENE

Most Kenyans place great value on cleanliness and wash often, even under challenging conditions--especially before meals. You should do the same. Neglect of personal hygiene will not make people see you as "down to earth," but at best, eccentric. At worst, they may view it as disrespectful. In your rural homestays and elsewhere in Kenya, you will note that people commonly eat food with their hands. For you to share food without washing is not acceptable.

In the field, at times latrines or sanitary facilities may not be available. In this case, you must bury all fecal matter to avoid endangering the health of others.

BARE FEET

As mentioned above, bare feet are a common entry point for parasites, such as pinworms. At a more obvious level, Kenya has many things you would not like to step on barefoot, ranging from four-inch acacia thorns to scorpions.

SECURITY

bring this to
in. C.

Your health and safety are important factors in deriving the maximum benefit from the Kenya Semester. You should also remember that your concerns must not only be for yourself. Your wellbeing is also a matter of great importance to the group and to the program. These sections are not intended to frighten anyone, but to give you a realistic sense of the precautions which are necessary, and the reasons for them.

The points below do not amount to an exhaustive list of "dos" and "don'ts." And they are no substitute for common sense.

The staff of the Kenya Semester Program have made every effort to insure the safety of students at all times. This can only succeed, however, if you each observe common sense precautions and good judgment.

Like many large cities, Nairobi is less safe than it was only a few years ago. There is no need to be frightened; most of the people you will encounter, by far, are friendly, well-meaning, and a pleasure to meet. But you must be alert, just as you would be in New York, Chicago, or any comparable city. For the most part, this means avoiding placing yourself in vulnerable and dangerous situations. Another good means of avoiding trouble is not to go places alone.

SUNSET/DUSK AND NIGHT TRAVEL

Never travel after 6:00 p.m. on foot or on public transportation or accept rides from anyone with whom you are not thoroughly acquainted. If you find yourself away from your destination just before dusk, either take a cab or call the Center for assistance. This is true whether you are in the city or in Karen on Miotoni Road. **This applies regardless of the number of people with you.**

You should realize that here near the Equator, darkness occurs rather suddenly. There is no prolonged twilight as we have in northern New York. While it may be daylight at 6:00 p.m., it is likely to be dark by 6:30.

BUSES/MATATUS

Try to commute using Kenya Bus Service (Metro Shuttle) as opposed to matatus. Generally, this company has a much better safety record than others. Conductors are generally more professional and the chances of being pick-pocketed are less. Nevertheless, pick-pocketing **DOES** occur, especially during peak travel hours when the buses are congested. **ALWAYS** keep close track of your belongings, valuables and money. Remember **NEVER** to stand on the entrance or exit of a moving bus.

For **ANY** travel after dark, please use a recognized taxi service. It is wise to negotiate a price before you begin your travel. If you find yourself without enough cash on hand, still use the taxi to return to the Center. We will pay the taxi and you will reimburse us at a later time.

HITCHHIKING

As a rule, do not hitchhike. Reasons for this are that in Kenya the practice of hitchhiking is not common. One gives a lift to someone (s)he knows. Hitchhikers are vulnerable to violence and robbery.

JOGGING

When jogging, go in groups of two or more. The larger the group the better. Also, do not jog with Walkmans, jewelry, cameras or other valuables.

IN THE STREETS

While walking in city streets, remember to keep your bags, wallets, daypacks, etc., close to your body. Avoid wearing necklaces, watches, earrings, as these are easily removed by force from your body. Avoid walking up and down Valley Road.

MONEY

ALWAYS try and use official "bureaux de change" (Forex bureaux) to convert currency to Kenya shillings. **NEVER** use the "black market" or the "jua kali" markets. Try not to expose a lot of money in public.

CON-ARTISTS/SWEET-TALKERS

Be on the look-out for these kinds of individuals. These may try and befriend you, while their motives are not positive towards you. Con-artists often spin incredibly believable stories. Others pretend to be police or undercover agents and may try and trick you into believing you have done something illegal.

WHAT TO DO/WHAT NOT TO DO

There are times, however, due to any number of factors, when you might find yourself in a hazardous situation. 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 Ufungamano House. ~~If this is the case, call the center first and then proceed to Vic Preston's Shell service station, which is across Uhuru Highway. The van will be waiting for you there.~~ If trouble seems to be developing in town, however, simply call from where you are (if it is safe) and await further instructions.
- if you need help arranging transportation back to the Center during office hours, call the office (884509/11). These numbers you can call collect.
- After office hours (usually around 5 p.m.) you can call program administrators at their homes or cell phones, as follows:
 - Celia: at home 884510, cell phone 0722-630063
 - Wairimu: at home 882707, cell phone 0722-518351

- Lina: at home 882752, cell phone 0722-770046.

Things not to do:

- **do not** gravitate towards riots or other disturbances in the city or area that you are staying. This is **particularly** important this semester since Kenya is in the run-up to national elections to be held late in 2002 or early in 2003. Confrontations between supporters of different political parties may well lead to violence; keep away from any crowds or political rallies.
- **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. Many of them hang out at the YMCA, Ufungamano House, and other places known as centers for foreign students like yourself.

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.
- never accepting food or drink of any kind from strangers

Quotable Quotes:

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

You have all been through a rigorous selective process, and all involved have worked to make this as rewarding an experience as possible. It is essential to remember, however, that you have entered a situation in which careless actions may have real-world consequences. It is absolutely necessary that each of us functions as **part of a group**, without losing identity as an individual.

The Director has the authority to send home any students who present a serious threat to themselves, to others, or to the program.

CURRENCY AND CURRENCY REGULATIONS

For all currency exchanges you are strongly advised to adhere to these regulations.

1. You must change currency **only** at authorized exchange locations, which include banks, hotels and Forex Bureaux (which usually have the best rates).
2. You **must** present your passport when changing Travelers checks. The transaction will be recorded, and you will be issued with a receipt.

CURRENCY VALUES

75.00

For the sake of simplicity, reckon there are Shillings 80.00 per U.S. dollar.

NOTES

KShs 1000.00	US\$ 12	13
KShs 500.00	US\$ 6	6
KShs 200.00	US\$ 3	
KShs 100.00	US\$ 1.30	
KShs 50.00	US 60¢	
KShs 20.00	US 30¢	

COIN

KShs 10.00	US 13¢
KShs 5.00	US 6¢

change.

ADMINISTRATIVE STAFF

Dr. Celia Nyamweru, Acting Director and Associate Professor of Anthropology, taught in the program in Nairobi from 1985 to 1991, when she was appointed to the Department of Anthropology and the African Studies Program at St. Lawrence University in Canton. Since then she has taught a range of courses on Africa, including Environment and Resource in Kenya, Women and Land in Africa, Famine and Introduction to African Studies; environment and culture. She was Coordinator of African Studies for several years and has frequently been involved in the on-campus selection and orientation process for the Kenya Semester Program. She has a Ph.D degree in Geography from Cambridge University, England, for which she carried out field work around Lake Nakuru in the Kenya Rift Valley. Recently she has been doing research on the kaya forests, sacred groves of the Mijikenda people of Coastal Kenya, and on the making of barkcloth in Uganda. Dr. Nyamweru's two stepsons graduated from St. Lawrence University (classes of '97 and '00) and she will live on the compound with her husband Njuguna Mwangi and their son Christopher Mugo.

Dr. Wairimu Ndirangu, Associate Director, joined the program in the fall of 1999 after extensive consultancy experience working on matters of policy and development issues with the UN and other related bodies. Dr. Ndirangu received her Ph.D. in Social Work from the Graduate School of Social Work & Social Research at Bryn Mawr College, Pennsylvania. She has taught here in Kenya at the College of Health Sciences, University of Nairobi and the United States International University. She has also worked as a counselor and family therapist in various institutions in Kenya and in Pennsylvania. She sits on the Board of Chiromo Lane Medical Centre, an In-patient Psychiatric Hospital here in Nairobi and is a member of the Governing Council of the Kenya Society for Epilepsy. Her research interests include women and HIV prevention, health and behavior especially as regards HIV/AIDS/STI, children and family therapy, and mental health management in work places. Dr. Ndirangu and her son, Ndirangu, live on the compound.

Lina Muturi-Karingi, Assistant Director Finance and Administration, joined the program in December 2001 from Kuona Trust, a non-Governmental Organization that promotes art activities in East Africa. Ms. Muturi-Karingi received her BA in Economics and French from the University of Nairobi and an MBA from the United States International University. Before joining SLUKSP Ms. Muturi-Karingi also worked for ICRAF and Kenya Finance Bank. Ms. Muturi-Karingi, her husband, and their two sons—Murani (4 yrs) and Munene (9 months)—live on the compound.

Annette Kioko, Program Secretary, joined the Program in June 1998 from an International NGO, where she served as personal/Administrative Secretary to the Regional Director with responsibilities for office management and coordination. She has also worked for other organizations in the same capacity. Ms. Kioko is responsible for front desk reception, office services and management. She lives with her family in Ngong.

WHOM TO ASK - RESPONSIBILITIES

While each of us is available, willing and somewhat knowledgeable about most areas of the Program, we try to 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.

Celia Nyamweru

- program calendar and general information
- academic advisement
- field study component information (Tanzania, Samburu, and ~~Coast~~)
- elective courses and professors
- journals and field reports
- cultural adjustment/counseling
- evaluations
- government regulations

Wairimu Ndirangu:

- rural and urban homestays
- urban field component
- independent study component
- center operations/maintenance
- cultural adjustment/counseling
- security

Lina Muturi-Karingi:

- accounts information
- international and local travel, visas (for independent study, field trips, free travel)
- government regulations
- student deposits

Annette Kioko:

- Office procedures and telephone issues
- Logistical matters

COMPOUND STAFF

STAFF

Alex Chepkuony kitchen (chef)

Azibeta Livudzule..... housekeeping, student laundry

Douglas Ngaira.....housekeeping, kitchen, duka

Joyce Nyamwarohousekeeping

Mary Shitemi..... housekeeping, student laundry

DRIVER

Njau Kibochi driving

SECURITY

Ali Issac security

Hussein Bonaya..... security

Mohamed Katelo..... security

Hassan Godana..... security

Adan Ali Huka security

Leonard Mwadime..... security

Mohamed Bidhu security

GROUNDS

Clement Kate grounds

Joakim Shitsili..... grounds

LIBRARY RESOURCES IN NAIROBI

Please note that our small book collection is much better than most public libraries in Nairobi including the University of Nairobi library.

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 arrange with us 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), so it is good value.