
Course Title: Swahili (Coastal Kenya) Culture, History, Language and

Coastal Peoples of Kenya Field School

Course Number: 070: 496:01

Course Description

East Africa enjoys an extraordinary degree of social and cultural diversity. It includes societies whose members speak all four of the major language families of Africa and practice all important forms of economic specialization (pastoralism, agriculture, fishing, hunting and foraging). Since the first millennium, the East African Coast mercantile societies have developed certain features that have distinguished them from other continental African societies and cultures. The ancestors of the Kenyan coast's contemporary Swahili-speaking peoples have a long history of nearly two thousand years. Their cultural influence is found on the entire East African Coast from Somalia in the north to Mozambique and Madagascar in the south. Over the years, they have left behind diverse remnants of historical and cultural resources in the form of a rich language spoken by millions of people in several countries in East and Central Africa, as well as distinctive monuments, crafts, and styles of architecture, cuisine, and clothing. Today, Swahili speaking people of the coast are experiencing continued social change due to factors such as international tourism, Western education, immigration, internal migration, international development, and structural adjustment.

This field school course provides a unique opportunity for undergraduate and graduate students to experience fieldwork in East Africa's coastal region. In particular, the field school provides an opportunity for students to learn about contemporary social diversity on the coast by exploring the history of Swahili language and people, with their long history of politics and literature, and how peoples of coastal Kenya continue to adapt to the socio-cultural realities of the early 21st century.

The field school course will teach the ancient history of East Africa, the emergence of the populations that became today's ethnic groups, and the more recent political and economic changes that determine contemporary development, socio-cultural change, and the use of natural resources. The field school will explore the significance of the Indian ocean economy to East Africa's coastal development by visiting a variety of coastal communities from cities to small villages. Students will learn about the contemporary uses of indigenous environmental knowledge in solving environmental problems while simultaneously exploring the major social institutions that characterize Kenya's coastal cultures: their territorial and political organization, systems of kinship, generational-organization, family and domestic life; and cultural traditions in

oral literature, ritual, religion and music. Finally, the field school will provide 40 hours of Swahili language training. No language pre-requisite is required.

Swahili Culture, History, Language and Coastal Peoples of Kenya Field School will be run at three Field sites: Mombasa, Malindi, to the north of Mombasa, and Lamu and its surrounding islands, declared a UNESCO World Heritage Site in 1999.

Format and Assessment:

The course will involve lectures by participating staff and invited specialists, supplemented by presentations made by students. Activities will include group discussions and interpretations of reading materials and field trips, as well as informal interactions with local people in their communities and during home stays in Lamu. At the beginning of each week students will be given assignments on topical issues for analysis, synthesis and individual presentations based on course readings, daily experiences, and fieldwork observations. Students will keep field journals for relating to their experiences and field observations. A field study sheet to help in directing observations will be provided. Assessment will be as follows: Swahili language exercises (20% of grade), field study reports, topical written assignments and presentations (40% of grade), and Final Exam (40 % of grade).

B. Schedule: Preliminary (subject to change)

1st MOMBASA SECTION, AUGUST 1 – AUGUST 6

In Mombasa the Field School will operate from the Old Law Courts Building on Nkrumah Road next to the Fort Jesus Museum.

- July 31 Arrival in Mombasa – students will be accommodated in Old Town.
- August 1 9.00-Introduction, Orientation, Expectations, and Logistical briefing from Program Instructors. Tour of Resource Centers, Fort Jesus Museum, Swahili Cultural Center, Library, Programme for Museum Development in Africa (PMDA) Headquarters.
- Suggested Reading: Middleton (2004), *African Merchants of the Indian Ocean: Swahili of the East African Coast*
Mathers (2004), “Reimagining Africa: What American Students Learn in South Africa”
- August 2 Morning: Language Instruction
Mid-day: Lecture, “History of the Coast, the Arab Influence”
Afternoon: Tour of Mombasa Old Town
- Suggested Reading: Strobel (1979), “The Development of Mombasa Society”
- August 3 Morning: Language Instruction

Mid-day on: Site visit to Shimoni Slave Trade monuments

Suggested Reading: Willis (1993), "Clients and Slaves in the Nineteenth Century"

August 4 Morning: Language Instruction
 Mid-day: Lecture, "Governance at the Coast"
 Afternoon: Lecture, "Field methods and Ethics in Cultural Anthropology"
 Suggested Reading: Salim (1970), "The Movement for "Mwambao" or Coast Autonomy in Kenya, 1956-63"

August 5 Morning: Language Instruction
 Mid-day: Lecture, "Immigration, Ethnicity, and Identity."
 Afternoon: Free
 Suggested Reading: Behrend (2000), "Feeling Global: The Likoni Ferry Photographers of Mombasa, Kenya"

August 6 Travel Day, Mombasa - Malindi by road

MALINDI SECTION, AUGUST 7 - 11

In Malindi the Field School will operate from the National Museum Resource Centre at the Gede Ruins National Monument, Gede Malindi.

August 7 Morning: Language Instruction
 Mid-day: Lecture, "Portuguese Influence"
 Afternoon: Site visit Malindi Museum, Vasco da Gama Pillar, Portuguese Chapel
 Suggested Reading: Middleton (1992), "The Merchants and the Predators"

August 8 Morning: Language Instruction
 Mid-day: Lecture, "Archaeology of Swahili Origins"
 Afternoon: Site visit to Gede Ruins and Kipepeo Butterfly Farm
 Suggested Reading: Spear (2000), "Early Swahili History Reconsidered"
 Pouwels (2001), "A Reply to Spear on Early Swahili History"

August 9 Morning: Language Instruction
 Mid-day: Lecture, "Tourism in Coastal Kenya"
 Afternoon: Field trip to Giriama village, or free time
 Suggested Reading: Akama (1999), "The Evolution of Tourism in Kenya"

August 10 Morning: Language Instruction
 Mid-day: Lecture, "Eco-tourism, Conservation, and Sustainable Development"
 Afternoon: Site visit to Arabuko-Sokoke Indigenous Forest and Kaya field trip
 Suggested Reading: Wilson (1993), "Sacred Forests and Elders"

August 11 Travel to Lamu by Air

LAMU SECTION, AUGUST 12 - 21

In Lamu the Field School will operate from the Mwana Arafa National Museums Building located on the seafront one block north of Lamu National Museum building.

August 12 Morning: Language Instruction
 Mid-day: Lecture, "Architecture of Lamu"
 Afternoon: Site visit, Lamu Old Town Conservation Area (World Heritage Site)
 Suggested Reading: Middleton (1992), "Towns"

August 13 Morning: Language Instruction
 Mid-day: Lecture, "Swahili Social Structure"
 Afternoon: Field trip to visit Swahili houses
 Suggested Reading: Allen (1979), "The Swahili House: Cultural and Ritual Concepts Underlying its Plan and Structure"

August 14 Morning: Language Instruction
 Mid-day: Lecture, "Swahili Art and Craft"
 Afternoon: Fieldtrip to Matondoni dhow building site
 Suggested Reading: Kasfir (2004), "Tourist Aesthetics in the Global Flow: Orientalism and "Warrior Theatre" on the Swahili Coast"

August 15 Morning: Language Instruction
 Mid-day: Lecture, "Swahili Literary Tradition in the Cradle of Swahili Language"
 Afternoon: Free
 Suggested Reading: Amidu (2004), "Political Poetry among the Swahili: the Kimondo Verses from Lamu"

August 16 Morning: Language Instruction
 Mid-day: Lecture, "The Golden Age of Swahili Civilization"
 Afternoon: Fieldtrip by boat to Takwa historical ruins
 Suggested Reading: Morton (1977), "New Evidence Regarding the Shungwaya Myth of Miji Kenda Origins"

August 17 Full-day field excursion to Pate Island, "cradle of Swahili language."

August 18 Field excursions to Siyu and Shanga Islands by boat.

August 19 Morning: Language Instruction
 Mid-day: Lecture, "Cultural Tourism and the Conservation of Heritage"
 Suggested Reading: Wilson, A (1993) Sacred Forests and Elders. In Kemf. E., ed. The Law of the Mother: Protecting Indigenous Peoples in Protected Areas. San Francisco: Sierra Club Books, pp 243-267

August 20 Morning: Free
 Mid-day: Preliminary projects presentations
 Afternoon: Free

August 21 Travel day - Lamu to Malindi by air, Malindi to Mombasa by road

2nd MOMBASA SECTION, AUGUST 21 - 28

August 22 Morning: Language Instruction
 Mid-day: Lecture, “Mombasa, Economy and Trade”
 Afternoon: Site visit to Port of Mombasa

August 23 Morning: Language Instruction
 Mid-day: Lecture, “Urbanization, the Informal Economy, and the Social Problems of Urban Poverty”
 Site visit: Field trip to Akamba Woodcarving in Changamwe

Suggested Reading: Schmitt and Cunningham (2002), “Reducing the Ecological Footprint of the ‘Wooden Rhino’: The Case for Certification of Kenyan Woodcarvings”

August 24 Morning: Language Instruction
 Mid-day: Lecture, “Agriculture and Land Tenure on the Coast”
 Afternoon: Visit to Cashew and Bixa Factory

Suggested Reading: Kanyinga (1998), “Struggles of Access to Land: The ‘Squatter Question’ in Coastal Kenya”

August 25 Morning: Language Instruction
 Mid-day: Lecture, “Natural Resource Issues” (fish, wildlife, titanium mining)
 Afternoon: Site visit to a titanium-mining site in Kwale

Suggested Reading: Kanyinga (1998)

August 26 Morning: Language Instruction
 Mid-day: Lecture on formal and informal Education among the Coastal Peoples
 Afternoon: Free

August 27 Reading/Free Day

August 28 Morning: Final Exam
 Afternoon: Wrap-up, program de-briefing

August 29 Departure

Items you should bring:

- (1) Inflatable or foam Sleeping pad & sheet.
- (2) The two required textbooks. **Purchase the textbooks before leaving.** Additional course material will be provided in Kenya at photocopying cost of between \$10–15.
- (3) Field notebooks, preferably with hard covers; notebook for rough notes, pens, pencils, journal and address book.
- (4) Day pack or light pack for day fieldtrips.
- (5) Small flashlight with extra batteries (Batteries are available in Mombasa, Malindi and Lamu but sometimes you may not get the right size or power).
- (6) A water bottle.
- (7) Personal first-aid kit: e.g. strong sunscreen, insect repellent, anti-itch lotion, aloe (for sunburn), antibiotics for stomach problems, antibiotic cream (Neosporin), band-aides, aspirin/ibuprofen, antihistamine, vitamin supplements, anti-diarrheal, tampons/pads, yeast infection treatment, etc.
- (8) Personal hygiene kit: toothbrush, toothpaste, towel, shampoo, conditioner, soap, comb, nail clippers/file, tweezers, Q-tips, eye drops, hand-wipes, anti-bacterial hand lotion etc.
- (9) Anti-malarial medication: Malarone, Doxycycline or Lariam are prescribed in the US by doctors as anti-malaria pills. We have found that some students are susceptible to side effects from Doxycycline (sun sensitivity, acid reflex) and Lariam (vivid dreams, paranoia). We **strongly** recommend that if possible, students take Malarone, which has very few side effects. Consult your physician.
- (10) Camera –with extra battery and twice as much film as you expect to use
NOTE: If you are bringing a digital camera, make sure you have a lot of batteries and a large memory card. Jump drives work at internet cafes on the coast.
- (11) Sunglasses
- (12) Brimmed hat (required)
- (13) Rain gear (at least a good raincoat)
- (14) Swimsuit
- (15) Sturdy sandals for use in showers and on the beach

Optional Items to Bring:

- (1) Walkman/Discman/iPod (also bring batteries for this)
- (2) Birds of Kenya and/or any Guide on Mammals of East Africa (if you are a naturalist enthusiast)
- (3) Small, comfortable pillow
- (4) Playing cards, travel games
- (5) Candy, gum, Power Bar-type snacks, packets of powdered drink mix
- (6) Laptop
- (7) Clipboard
- (8) Compass (any cheap one will do)

Tips on Living in Kenya

DO NOT OVERPACK! Leave empty space to bring back souvenirs and only pack what you are sure you will need and cannot acquire in Kenya.

Culture shock: In this field school, you will live in, and learn about cultures that may be different from those you understand and with which you are comfortable. You will be living in a developing country. Although Americans generally find Kenya easier to live in than other developing countries, you will undoubtedly be inconvenienced. In the U.S., we assume that as the sun rises every day, so will water flow through the pipes when we turn on the faucet and will the light turn on when we flip the switch. This is not the case in Kenya. Be prepared to laugh off shortages of water at the most inopportune times, or rustic conditions when we'd most like to be pampered. Before you exclaim how much you like or dislike something in these new environments remember that you and your classmates are guests in another country. Plan to be **friendly, courteous, dignified** and **gracious** no matter how tired or stressed you may be.

Greetings: Handshakes are common. Expect that the handshakes you receive will be firm. To show respect for an older person, grasp your right wrist with your left hand while shaking. Be aware usually Muslim men do not shake women hands. People call each other by their first names in Kenya, but if a person has a title it is good to use it. When you are visiting villages, people will often gather around strangers – especially those looking different from them. This attention can be intimidating. Be friendly and open rather than untrusting and shy. These people are usually satisfying their curiosity. Keep eye contact with the person you are talking to; its considered rude to look away when someone is speaking to you.

Be aware of the small differences between cultures. Even something as small as the way in which you hold your hand when you beckon to someone can have implications larger than what you intend. Keep this in mind:

- Never use your left hand to pass or accept any item; among Muslims it is considered to be the toilet hand. Use your right hand or both hands
- To beckon someone to you, instead of curling your index finger, use all fingers, with your palm down
- Kissing in public is not common
- Smiling at passers-by or people you don't know has a different meaning, especially with members of the opposite sex. Whereas Americans smile at strangers to say 'hello' or to indicate that you are friendly and approachable, this action can be interpreted as a more serious invitation. What American considers a friendly smile is sometimes considered a 'false' smile in East Africa.

Clothing: Kenyan Coast is predominantly Muslim. Women should cover their upper arms and shoulders and should wear skirts instead of pants. When a skirt is worn it should reach below the knees. Shorts and T-shirts are unacceptable. Inside hotels and inns, pants and shorts are fine. Kenyan coast is famous for long, white beaches and sunny climate but its also very humid at times. Loose clothing is recommended. Laundry can be hand washed (laundry detergent is provided), however, laundry service may be available at a minimal fee in hotels and inns where you will be accommodated. If you choose this option build this expense in your personal finances.

Taking Photographs: When considering taking a photo, employ courtesy, always ask permission before taking someone's picture and observe signage indicating photographic restrictions. In areas frequented by tourists, people, especially those in traditional dress, may expect payment for being photographed. Offering to send copies of your photos in exchange of taking photos may increase your photo opportunities. Only do this if you are certain that you will follow through and mail the photos. Unfulfilled promises can hurt the Field School credibility.

Money: The units of currency in Kenya are the shilling and the cent (1 Ksh/= [Kenya shilling] = 100 cents). The current exchange rate is currently **about 75 Ksh/= 1US\$**. Do not carry large quantities of cash. We recommend that you bring most money in traveler's checks, although you may get a better rate of exchange using the ATM's. There are now cash machines scattered around Mombasa and Malindi where you can access Visa services and most ATM types (if you have a 4-digit pin number). Please note that some may not be part of your network that includes your home bank. You can exchange traveler's checks and dollars at banks or foreign exchange bureaus in Mombasa, Malindi and Lamu. The amount you bring will depend upon how many days you'll be staying in Kenya before and after the program, how much traveling you will be doing during that time, and how many souvenirs you plan on buying. Most students bring a few hundred dollars with them. You will also need US \$20 in cash to cover the airport departure tax, although it's usually already included in your airline ticket (look for the symbol XT, meaning exit tax, or ask your travel agent).

Safety issues: Drunkenness is completely unacceptable by the Field School and the many cultures in Kenya leave alone Muslims. Do not have any involvement with drugs. Drug laws in Kenya are extremely severe regardless of whether the drug in your possession is for personal use or for sale. *Jail sentence in drug cases in Kenya is 10 years*. No lawyers are provided and there is no trial by jury. Going to prison in Kenya is like a death sentence. Avoid situations that could cause AIDS, a lethal and incurable viral disease. You can contract AIDS through sex, intravenous drug use, or transfusion of infected blood. Adopt a 'common sense' health practice.

As you will be in mostly urban areas, remove all watches and jewelry to deter street thieves. Carry as little as possible and use your front pockets or money belts to carry money. Avoid over-consumption of alcohol when in a restaurant or bar.

We will make accommodation reservations for all students beginning the day of their arrival so please let us know when you will arrive in Mombasa by giving us your flight information. You should take into consideration that you'll be responsible for paying for accommodations before and/or after the field school if your flight arrives before the first day and/or departs after the last day of your session. (figure on about \$30/night). The Field School will cover lodging beginning the night of July 28th. So you will pay for the night of July 27th or any other night you stay in Mombasa before July 28th. The Field School will cover lodging on the night of August 28th. Field School staff on the ground can make a hotel reservation for you for the nights of July 27th and August 29th if you are arriving earlier or staying later.

Communications

Mail: The Field School mail address is: **c/o Swahili Culture and History Field School, Fort Jesus National Museum, P.O. Box 82412- 80100, Mombasa, KENYA.** Letters and postcards usually take about 7-10 days to go across the Atlantic, but can take much longer. Tell your family/friends not to send valuable packages (or anything else that would have to clear customs); they end up at the Mombasa Post Office, and it takes a lot of time and money to claim them. In an emergency, Fed Ex is reliable; the street address to use (for **Fed Ex, DHL, UPS, EMS** only) is the same as the above, but instead of P.O. Box 82412-80100 use "**Nkrumah Road**", and for the phone number use the phone numbers listed below.

Phone: You can make outgoing calls from Kenya, using a local calling card or from telephone bureaus. The cost of international phone calls from Kenya is high. The best option if you need to talk to your parents or friends is to have them call you, or quickly call them and have them call you back. For emergencies Field School staff phone numbers as follows:

Fort Jesus National Museum	011-254-41-220-058
	011-254-41-220-081
	011-254-41-225-934
Dr. Mzalendo Kibunjia (Co-Director)	011-254-723-926-666 (cell)
Prof. Jack Harris	011-254-722-812-048 (cell)
Dr. Purity Kiura (Co-Director)	011-254-722 806-545

Fax: Fort Jesus National Museum 011-254-41-227297

E-mail: Cybercafes are easily available in Mombasa and Malindi but are unreliable in Lamu. Swahili Culture and History Field School e-mail account is kffs04@yahoo.com. Field School Staff Members' emails are as follows:

Dr. Mzalendo Kibunjia	kibunjia@kenyaweb.com ; kibunjia@yahoo.com
Dr. Purity Kiura	pue03@yahoo.com ; pkiura@eden.rutgers.edu
Prof. Jack Harris	jwkharris@hotmail.com
Dr. Dillon Mahoney	dmahoney@eden.rutgers.edu

Checklist:

- Check your passport: make sure it is up-to-date. Obtain one if you don't have one yet. Make a photocopy of the first page and bring it with you in a separate piece of luggage, just in case.
- Purchase airline ticket.
- Obtain all the immunizations and malaria prevention medication that you need as described in the acceptance letter and in consultation with your doctor.
- Fill out the flight information form and return it to the Rutgers Study Abroad office. Also e-mail your flight itinerary (arrival in and departure from Mombasa) to **Dr. Purity Kiura** or **Dr. Mzalendo Kibunjia** with flight date, time (am/pm), airline, and flight number.
- Fill out and return the Visa and Emergency Information Form.
- Sign and return the Informed Consent/Waiver.
- Insurance: See pages at end of handbook.
- Obtain Traveler's Checks.
- Purchase items that you will taking with you to Kenya (see lists above).
- Complete the Program Workbook and return to Rutgers University Study Abroad Office.

INFORMED CONSENT/WAIVER

Concerning my planned participation in the Rutgers Swahili Culture, History, Language and Coastal Peoples of Kenya Field School in Kenya, I recognize that there may be differences between the standards of hygiene and health care in Kenya from those normally expected in the United States. Specifically, the following concerns have been brought to my attention by the Rutgers Study Abroad Office:

All travel abroad entails risks and exposure to living conditions and other situations different from those encountered in the United States. In particular, conditions in Kenya may be different from those I am accustomed to in the United States in many key areas involving health and safety.

Caution should be exercised in Kenya regarding food and water consumption as it is likely that hygienic and sanitary standards may be below those found in the United States.

I have been informed that the recommendations of the Center for Disease Control and the Rutgers Health Service as of April 10, 1995, travelers to East Africa should (1) take Mefloquine (or equivalent) for malaria prevention, (2) follow precautions to prevent insect bites, (3) pay attention to the quality of their drinking water and food, (4) have a dose of Immune Globulin (IG) or equivalent for Hepatitis A, and (5) consider booster doses of tetanus (Td) and polio (eIPV) vaccines. (6) Consider getting precautionary vaccines for Yellow Fever, Typhoid, Cholera, and Meningococcal. (7) Finally, the normal "childhood" vaccines should be up-to-date: Measles, Mumps, Rubella (MMR Vaccine); Diphtheria, Tetanus, Pertussis (DTP Vaccine) and Polio Vaccine. Participants are strongly advised to contact their own physician about any individual health concerns.

There are no medical facilities at some sites and the nearest facilities are several hours away via Flying Doctors. Therefore, medical problems, particularly those of an emergency nature, may be more difficult and costly to handle than those same situations would be in the United States. Each participant is urged to familiarize himself or herself with applicable insurance limitation under such circumstances. The program includes Flying Doctor's Insurance (which will cover emergency flights out of field to Nairobi, Mombasa or Malindi), but Rutgers cannot assume any financial responsibility for any medical care or transportation required beyond this should a medical emergency arise in Kenya.

In full awareness of the above difference between conditions in Kenya and those in the United States, I am voluntarily participating in the Swahili Culture, History, Language and Coastal Peoples of Kenya Field School in Kenya. In consideration of the acceptance of my participation in this program, I waive, release and discharge any and all claims for death, personal injury or property damage against Rutgers, the State University, its officers, agents and employees which I may have, or which may hereafter accrue to me as a result of my participation in this program. I agree to indemnify and hold harmless Rutgers, the State University, its officers, agents and employees for any claim or loss for death, bodily injury or property damage arising in any manner out of my presence or activities in the course of my participation in this program.

It is further understood and agreed that this waiver, release, indemnity and assumption of risk is to be binding on my heirs and assigns.

Witness to Signature

Signature

Date

Date

Instructional Material

Required Text

Middleton, John. 2004. *African Merchants of the Indian Ocean: Swahili of the East African Coast*. Long Grove, Illinois: Wavelan Press, Inc.

Hinnebusch, T.J. and S. Mirza, (1998, Second Edition) Kiswahili: Msingi wa Kusema, Kusoma na Kuandika. Lanham, Maryland: University Press of America

Additional Optional Background Reading List (course packet to be provided in Kenya)

History of Mombasa Society and the Old Town

Salim, Ahmed Idha. 1970. "The Movement for "Mwambao" or Coast Autonomy in Kenya, 1956-63," in *Hadith 2*. Edited by B. A. Ogot. Nairobi, Kenya: East African Publishing House.

Strobel, Margaret. 1979. "Chapter 2, The Development of Mombasa Society," in *Muslim Women in Mombasa, 1890-1975*. Edited by M. Strobel. New Haven and London: Yale University Press.

The Kenyan Coast: Swahili Origins

Middleton, John. 1992. "Chapter Two, The Merchants and the Predators," in *The World of the Swahili: An African Mercantile Civilization*. Edited by J. Middleton. New Haven and London: Yale University Press.

Pouwels, Randall Lee. 2001. A Reply to Spear on Early Swahili History. *The International Journal of African Historical Studies* 34:639-646.

Spear, Thomas. 2000. Early Swahili History Reconsidered. *The International Journal of African Historical Studies* 33:257-290.

Nurse, D. & Hinnebusch, T. (1993) Swahili and Sabaki. Berkeley: University of California Press, Chapter 1 Introduction pp 1- 53

The Kenyan Coast: the Mijikenda, Slavery, and the Land Question

Kanyinga, Karuti. 1998. Struggles of Access to Land: The 'Squatter Question' in Coastal Kenya. *CDR Working Paper 98.7, June 1998. Danish Institute for International Studies, Department for Development Research.*

Morton, R.F. 1977. New Evidence Regarding the Shungwaya Myth of Miji Kenda Origins. *The International Journal of African Historical Studies* 10:628-643.

Willis, Justin. 1993. "Chapter 2, Clients and Slaves in the Nineteenth Century," in *Mombasa, the Swahili, and the Making of the Mijikenda*. Edited by J. Willis. Oxford: Clarendon Press.

Spear, T. (1978) *The Kaya Complex*. Nairobi: Kenya Literature Bureau, Chapter 1: The Mijikenda and their World, pp 1-15.

Mwangudza, J.A., (1983) *Mijikenda*. Nairobi: Evans Brothers Limited, Chapter: How the Mijikenda Came to Kenya, pp 1-8.

Identity, Modernity, and Urban Life on the Kenyan Coast

Akama, John S. 1999. The Evolution of Tourism in Kenya. *Journal of Sustainable Tourism* 7:6-25.

Behrend, Heike. 2000. Feeling Global: The Likoni Ferry Photographers of Mombasa, Kenya. *African Arts* 33:70-79.

Kasfir, Sidney L. 2004. Tourist Aesthetics in the Global Flow: Orientalism and "Warrior Theatre" on the Swahili Coast. *Visual Anthropology* 17:319-343.

Lawson, Guy. 2004. "The Lust Boys," in *Gentlemen's Quarterly*, pp. 144-153.

Mathers, Kathryn. 2004. Reimagining Africa: What American Students Learn in South Africa. *Tourism Review International* 8:127-141.

Grove, A.T., ed., (1989) *The changing Geography of Africa*, Oxford: Oxford University Press, Chapter 4: Ethnicity, pp 62-68 and Chapter 5: Traditional Ways of Life: pp 69-85

Conservation and Forests

Schmitt, Susanne F., and Anthony B. Cunningham. 2002. "Reducing the ecological footprint of the 'wooden rhino': the case for certification of Kenyan woodcarvings," in *Tapping the Green Market: Certification and Management of Non-Timber Forest Products*. Edited by P. Shanley, A. R. Pierce, S. A. Laird, and A. Guillen. London and Sterling, VA: Earthscan Publications Ltd.

Wilson, A (1993) Sacred Forests and Elders. In Kemf. E., ed. *The Law of the Mother: Protecting Indigenous Peoples in Protected Areas*. San Francisco: Sierra Club Books, pp 243-267

Wilson, A (1993) Sacred Forests and Elders. In Kemf. E., ed. *The Law of the Mother: Protecting Indigenous Peoples in Protected Areas*. San Francisco: Sierra Club Books, pp 243-267

Architecture and Swahili Towns

Allen, J. V. (1979) *The Swahili House: cultural and ritual concepts underlying its plan and structure*. Art and Archaeology Research Papers 1-32

Middleton, John. 1992. "Chapter Three, Towns," in *The World of the Swahili: An African Mercantile Civilization*. Edited by J. Middleton. New Haven and London: Yale University Press.

Social dynamics and Literature

Amidu, Assibi A. 2004. "Political Poetry among the Swahili: the Kimondo Verses from Lamu," in *Swahili Modernities: Culture, Politics, and Identity on the East Coast of Africa*. Edited by P. Caplan and F. Topan. Trenton, NJ: Africa World Press, Inc.

Curtin, P. (1984) *Weddings in Lamu, Kenya: an Example of Social and Economic Change*. Cahier d'Etudes Africaines 24(2) 131-155

Hirsch, S. F. (1998) *Pronouncing and Persevering: Gender and Discourses of Disputing in an African Islamic Court*. Chicago: University of California Press, pp 17- 256

Mirza, S. & Strobel, M (1989) *Three Swahili Women: Life Histories from Mombasa, Kenya*. Bloomington :Indiana University Press, pp 1- 115

Religion

Mazrui and Shariff (1994), “Epilogue: The Swahili Dispossessed” and “Afterword: Islam and Swahili Ethno-Nationalism” in *The Swahili: Idiom and Identity of an African People*. Trenton, NJ: Africa World Press, Inc.

Caplan, Pat (1997) *African Voices, African Lives*. London: Routledge, Chapter 8: Dealing with Affliction: Explanation, pp 156- 170 and Chapter 9: Dealing with Affliction: spirits, pp 171- 195