



CULTUREGUIDE KENYA

SERIES 1
PRIMARY (K–6)



DAVID M.
KENNEDY CENTER
FOR INTERNATIONAL STUDIES

KENYA CULTUREGUIDE

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WHY STUDY CULTURES?

For most of us, cultures are misunderstood; they are nebulous, vague, and hidden. Like the famous iceberg analogy, we know that most of what a culture is cannot be seen. But what does that mean? And why, then, should we study cultures if we do not know what we're studying in the first place?

In the late twentieth century, Brigham Young University did not embrace a new discipline, but rather a new area of study—the study of cultures. Typically, anthropology is the social science that studies cultures. Why should they have all the fun? The study of cultures unites other academic disciplines (as needed), drawing upon literature, political science, sociology, and even the more applied areas of nursing, social work, law, and business. The study of cultures has grown into nothing short of a revolt against disciplines, “a mode of inquiry” that looks at things in new ways.¹

In 1982, the David M. Kennedy Center for International Studies established International Outreach as a formal program to help build bridges of intercultural understanding. Since then, more than 10,000 *gratis* cultural presentations have been given to local area public schools, taking students to new places using language, multimedia, and imagination. *CultureGuides* derive from the same expertise that has been honed in classrooms—with the exciting exception that these intercultural learning tools are not geographically bound. Thanks to the Internet, accessible multimedia technology, and our trusty iMAC, a limitless audience can learn about different cultures.

Globalization, the driving paradigm of the post-Cold War world, means that now, more than ever, culture matters. Culture is the invisible context that may keep us from understanding important people, places, and ideas; it exists whether or not we think about it. Intercultural education can help us, not only as an intellectual exercise, but also in very practical ways to combat racism, to expand business, and to communicate effectively.

CultureGuides share the same aim as Edward T. Hall, the eminent cultural scholar, to try and “make culture real.”² Even though our “student guides” are not present in every classroom, we hope that *CultureGuides* will make classrooms of the mind and cultural laboratories wherever you may reside.

¹ Ziauddin Sardar and Borin Van Loon. *Introducing Cultural Studies*, Totem Books, New York: 1998.

² *The Edge: The E-Journal of Intercultural Relations*, Summer 1998, Vol. 1(3) Posted 10/11/98, <http://interculturalrelations.com/v1i3Summer1998/sum98sorrellshall.htm>.

TRADITIONS

THE MASAI AND COWS

The role of cattle is central in the life of the *Masai* (a group of indigenous Kenyans). The reliance on cattle for both survival and wealth has allowed the Masai to preserve traditions that have been passed down for centuries. Respect for this traditional way of life has formed the cultural identity of the Masai, who have become a symbol of Kenya.



Starting Points

1. Do you ever do things that others consider “old fashioned”? Why do we often continue traditional behavior even when there are alternatives? Are there benefits to doing things the traditional way?
2. Have you ever lived on or visited a farm? How does relying on animals for your food or income change the way you think about or treat them? Imagine if life revolved around cattle. How would your life be different? How might it be the same?
3. The Masai way of life may seem out of style to people from industrialized countries, but the Masai enjoy their way of life. Why would it be difficult to impose a “modern” lifestyle on the Masai? How has preservation of their traditional way of life preserved the Masai identity? Would changing their lifestyle change who they are?



Information

The Traditional Masai

In the grasslands of East Africa live the semi-nomadic Masai (see **Traditions Visual 1**). The Masai speak a language called *Maa* and have a reputation for being fierce warriors, although this has often been exaggerated. The Masai rely on their herds of cattle for both survival and wealth.

The Masai have lived the same lifestyle for thousands of years. They have a fierce pride in their traditions and strive to keep them alive. They do not value a formal education like many western cultures. While some of the younger Masai receive a formal education, leaving their villages and families to take on other jobs, most Masai children do not attend school. Though they do not have a formal education, the children learn the necessary skills of life from their elders. Their entire life revolves around the tribe and their cattle. As a result, children have a lot of time to play and help with the chores (see **Traditions Visual 2**).

Masai Warriors

At a young age, Masai boys start to learn the duties of grown men. The boys' games and chores imitate the duties and skills that will be necessary for them to perform as adults. They play games involving spear throwing, jumping, and running. Boys also learn to herd cows and protect them from wild animals. Young men become strong, swift runners, and experts at spear throwing and archery. During a period of seclusion, they are taught orally by the village elders. All these activities prepare the boys to go through the rites of manhood. After initiation rites, the young man becomes a warrior, or *moran*.

To become a moran, the boy must kill a lion with nothing but spears and knives. The requirement has the dual benefit of proving the boy's abilities and eliminating lions that kill precious cattle. Traditionally, the warriors also raided other tribes' cattle and fought battles with those tribes.

Masai and Their Cows

The Masai people believe that God created cows just for them and that the cows belong solely to their people. A man who owns many cows is considered rich. Because the Masai rely on their cows as their staple food source, they rarely hunt or farm. However, the Masai do not use them for meat. Instead, they prick the cows in the neck and mix the blood with the cows' milk. They are careful not to let the cow bleed too much, and they take care of the wound to prevent infection or death. Old cows may be killed for meat. After a cow dies, the Masai use the hides to make clothing and other necessities.

The cows must be protected and kept healthy. All the boys learn how to watch for wild animals that might harm the cows. If they see a predator, they yell and wave their arms to scare it off, but if the animal does not run away, they must fight it. They must also be able to recognize if a cow is getting sick or pregnant; Masai men are very skilled in healing and birthing cattle.

Cows need a lot of grass, so the Masai generally stay in open grasslands. The Masai build their houses where there is a lot of grass for their cattle, and when all the grass is gone, they move to a new area. They build their houses from sticks covered with cow dung and their beds from woven branches and grass.

Masai Housing

Because the Masai live in semi-desert areas, their houses are unique and called *manyattas* (see **Traditions Visual 1**). During the summer months, the house becomes the coolest place; during the rainy season, it provides a great shelter. The walls of the Masai house are built with cow dung mixed with red, or loam, soil. Doors and walls are molded when the dung is workable and it becomes very hard after it dries. The roof is made of tall grass that is bound in bushels and layered on top of the walls. Sometimes grass is not used at all since grass is not always available. In that case, the Masai simply extend the walls and form a rounded roof.



Activities

1. Visit a cattle ranch or dairy. Talk with the owner and his family about living around cattle. Observe the animals and approach them if possible. What are your impressions? What would it be like living with and taking care of cows every day?
2. Play the Masai jumping game. Two people hold a stick close to the ground. The rest of the group lines up and takes turns jumping over the stick. After everyone has jumped over the stick, the two holding the stick raise it up a few inches. Everyone jumps over the stick again. When someone cannot jump the stick they are out. The one who can jump the highest wins. Why do you think Masai children play this kind of game?
3. Write an essay about why traditions are so important to the Masai. Think about the traditional Masai way of life. Why do you think they hold so firmly to their traditions? Do you know other groups of people that consciously preserve a more traditional lifestyle?
4. Fold a large piece of drawing paper in half. On one side write the word “Traditional.” On the other, write the word “Modern.” Draw pictures that compare and contrast your life with the life of the Masai. Are there parts of your life that might fit under both categories? Have your ideas about these two words changed after learning about the Masai?



Discussion Questions

1. What does the Masai treatment of cattle demonstrate about their culture?
2. Why would the Masai people believe they have a right to take other people’s cattle? How do our own cultural values affect the way we view other people’s lifestyles or even their belongings?
3. Have you ever moved? What was it like? How would you feel if you had to migrate every few months according to the needs of your livestock? What if everyone you knew did the same thing?
4. The Masai do not focus on formal education. Do you think that they should be required to go to school? What would a moran need to learn in school?

FOLKLORE & LANGUAGE

MYTH, MUSIC, AND DANCE

Although Africa has a limited written history, music, myth, and dance play a significant role in passing on historical tales and events from generation to generation. Stories often include elements of actual history. They recreate the past, making it come alive for the people through communication of values, beliefs, and ideas.



Starting Points

1. Listen to some Kenyan music (**see Additional Resources**). Describe what images it brings to your mind. How does its rhythm and melody make you feel?
2. Tell the story of how the elephant became wild. Why is folklore such as this important to cultural identity?
3. Stories and music allow people to feel connected to their past more than historical facts and data. How is the Kenyan perception of the past affected by their method of preserving history? Why is it appropriate, considering their lifestyle?



Information

Masai Myths

The Masai people have a myth about their creation. They believe that God created them and then created all the cows for their use only. Since they believe that all cows belong to them, it is not considered stealing to take another tribe's cows. This belief leads to the raiding of other settlements for cattle.

Another myth that is prevalent in almost all Kenyan societies is that of a sacred elephant burial ground. This myth stems from the emotional characteristics of elephants. Elephants are able to distinguish the remains of other elephants in their herd from those outside their herd. Elephants will not allow bones to be scattered, and often bury them, covering them with dust. The Masai believe that other elephants carry the dead bodies to a sacred place to bury them.

The Samburu people of Northern Kenya respect elephants more than they respect any other living creature. In the past, before the illegal ivory trade began to threaten elephants, the Samburu used ivory to protect them from harm. They made small ivory charms from the tusks of elephants that had died naturally in the wild. These ivory charms were hung around the necks of newborn babies to protect them throughout their life. When a young Samburu couple marries, a pile of elephant dung is burned on the floor of their home to bless them with a long marriage and a happy life together.

How the Elephant Became Wild

In this land, a long time ago, the people and wild animals were friends and worked together. The elephant was the biggest, strongest, and most helpful of the creatures. When the women of the village needed firewood hauled to their houses, they would ask the elephants to help.

One day, a woman needed firewood, so she asked one of the elephants to bring wood from the forest. The elephant happily agreed to help, and headed off into the woods. After several hours, the elephant returned. He brought just a small bundle of the nicest branches he could find. The woman was not satisfied and complained to the elephant.

“You’re the biggest and the strongest of all the animals, and this is the best you can do? This is barely enough to keep a mouse warm for the evening!”

The elephant could not understand why the woman was upset, but he promised to do a better job.

The following day, the woman again asked the elephant to gather firewood. This time the elephant was determined to make up for his earlier mistake. He came back that evening dragging several large trees, roots and all.

“What am I supposed to do with these?” complained the woman. “They’re far too large to be of any use! Why can’t you just do what I ask?”

Upon hearing the woman complain again, the elephant got angry. He decided to leave the village and go into the wild so he would not have to hear her constant complaints. As he left, he turned to the woman and warned, “When we meet again, we will be enemies.”

As he left, he angrily stripped the woman’s house of its cowhide shingles. He made the shingles into the floppy ears you still see on elephants today.

From that day on, elephants were wild. The people came to fear, respect, and admire them. But people and elephants will never again live together as they did many years ago.

Kenyan Music

Music and song are a way to pass on oral histories. Traditionally, there is a main singer who calls out a story, and the audience sings the chorus or answers with a repeated phrase. This means that one person is the storyteller, but there are also other participants. This makes the retelling of the story, through song, more memorable.

In most of the villages in Kenya, there are no instruments like western strings, winds, or pianos, and there are few radios. Kenyans fashion drums, rattles, shakers, flutes, and thumb pianos from materials they can easily obtain. Most of the children become adept singers at a young age, and they sing to the accompaniment of these rhythmic instruments. A few special songs are sung only at certain ceremonies and rituals.

Kenya's music is rich and diverse, with musical styles ranging from the Swahili *tarabu* music to Luo *benga* music. One can also find everything from gospel, Congolese-influenced rumba, rock, acoustic guitar, and bottle, to a diverse range of traditional rhythms and instruments combined in endlessly creative fashions. Kenyans still value historical instruments and traditional rhythms like the *chakacha*, and Kenya has retained a strong musical identity even as new motifs are incorporated.

Kenyan Dancing

Dancing can tell a vivid story when it is used at the right time with the right music (see **Folklore & Language Visual 1**). Kenyans enjoy interesting rhythms and are excellent dancers. They use dances to solemnize rituals, symbolize significant events, tell stories, and merely have fun.

In many parts of rural Kenya, village children play games that involve a lot of singing and dancing. They dance for special occasions such as when they go out to play, at parties, and while they are working. In the past, the Masai people of Kenya danced to ready themselves for hunting (see **Folklore & Language Visual 2**). The dance they performed gave them the courage and strength needed to carry out the hunt. The dance involved chanting and jumping, and men would compete to see who could jump the highest as their people continued chanting. Their hunting dance was a show of prowess.



Activities

1. Musical instruments are often made by hand in Africa. Construct your own musical instruments and make up a song. Dress up and perform a traditional dance from Kenya. Read about Kenyan musical instruments and listen to Kenyan music for ideas (see **Additional Resources**).
2. Write a song or a poem that portrays an aspect of your cultural history.
3. Find and retell stories or songs from other cultures. Take turns pretending you are the “tribal elder.” As you relate these stories, remember that you want to both entertain and teach your people.
4. Write a paper on different ways to share and preserve history. Why do people choose the methods they do? What are the advantages and disadvantages of each option?



Discussion Questions

1. What are the advantages of using myths, music, and dance to preserve history?
2. How is cultural identity affected by the way we relate the past?
3. What are some other ways of preserving history if there is no written language?
4. How do you think a reliance on written history would change Kenyan culture?
5. Do you feel technological achievements and historical accounts are more or less accurate in oral societies? Why or why not?

FOOD

UGALI

The Kenyan diet is directly influenced by its climate and topography. Regional climates are diverse, and sporadic rains make it a struggle for people to grow enough food. Therefore, most Kenyan dishes are simple, inexpensive, and very filling.



Starting Points

1. Prepare and taste *ugali* (ooh-gahl-ee). What do you notice about ugali that is different from the food you are used to?
2. Compare and contrast the Kenyan diet with your own. Make a list of your typical daily diet. How would this diet be different if you changed your economic, cultural, or climatic circumstances? Would your diet be possible to maintain in Kenya? Why or why not?
3. Make a list of the ingredients in ugali (see **Information**). Can you tell why ugali is so common? Continue to think about this and note your ideas as you learn more about Kenyan food.



Information

Food in Kenya

Kenya is located on the equator where it is typically very warm; however, the climate does vary throughout the land, and different crops grow in different areas. Kenya has two rainy seasons, but farmers know they cannot rely on the rains. Sometimes drought kills all the crops, and the people struggle to survive until the next harvest.

The food most Kenyans eat is simple and inexpensive (see **Food Visual 1**). Farming families in Kenya grow as much food as they can and sell their surplus in the village markets. These markets are small because many of the villages are remote and sell a limited fare.

Potatoes and rice with chicken or beef are staples at most meals. A typical festive meal includes large amounts of *nyama choma*—roasted meat, fruit, and vegetables. Bananas, pineapples, and papaya are available year round and citrus fruits are seasonal. In some of the agricultural areas, it is not unusual to see fresh roasted corn for sale along the roadways. Snacks may include *mandaazi*, a deep-fried sweet dough cake, or egg-bread, a wheat flour pancake wrapped around fried eggs and minced meat.

Two staple foods in Kenya are ugali and *wali*. Ugali is simple and inexpensive to make. Corn, which can be grown in most regions of Kenya, is the main ingredient. Other foods can be added to the cornmeal mush for variety. Wali is spiced rice mixed with fried chicken or other meats. It is commonly eaten on holidays such as Easter and Christmas.

Eating together as a family is an important Kenyan custom. They gather around a single tray from which everyone eats with their hands. However, in some Kenyan cultures, a patriarchal order is more closely followed. Among the Nandi, for example, the men eat alone while the women and young children normally eat together.

Recipe for Ugali

You will need:

2 C cold water	salt to taste
2 C yellow or white cornmeal	1 C shredded coconut (optional)
6 C boiling water	

Preparation

1. Mix the cornmeal, cold water, and salt in a large pot.
2. Bring the mixture to a boil and then add the six cups of boiling water.
3. Stir until the mixture is smooth and there are no lumps.
4. Simmer over medium heat for ten to fifteen minutes. To prevent sticking, stir often.
5. If using coconut, add while simmering the mixture.
6. Cool slightly. Serve in bowls. Ugali is eaten with the hands.

Recipe for Irio

You will need:

1 16 oz can of peas	1 tsp salt
1 16 oz can of kernel corn	1/4 tsp pepper
4 C of instant mashed potatoes	3 lbs filet mignon (or any other
3 T butter	steak) in 2 x 1/2 x 1/2 inch strips

Preparation

1. Drain peas. Keep the liquid and set aside.
2. Puree the drained peas in a blender or food processor.
3. Drain corn and add the liquid of the corn to that of the peas in a two quart sauce pan.
4. Prepare mashed potatoes according to instructions, using the pea and corn juice as part of the liquid required.
5. Add butter, salt, and pepper.
6. Blend the puree of peas into the mashed potatoes until smooth.
7. Fold in the drained kernel corn. The consistency should be that of firm mashed potatoes. Set aside.
8. Sauté steak in margarine or vegetable oil until lightly browned.
9. Make a large mound of potato mixture on a dinner plate.
10. Fill the center with steak and smooth the edges of the irio so it looks like a volcano.



Activities

1. Create a marketplace for typical Kenyan foods and role-play by dividing the group into upper, middle, and lower classes. Have them determine purchases according to their budgets.
2. Make ugali and irio. Then evaluate the nutritional commonalities between the two dishes (i.e., both are starchy filling foods). How do they compare to American food? Would you like to eat them every day?
3. Make a list of foods you eat that might be similar to ugali (i.e., cream of wheat, etc.). How common are these foods? Why? Write a paragraph discussing your answer.
4. Evaluate the Kenyan diet according to the food pyramid. Create a proposal to improve their diet based on your findings of the foods that are already available, or prepare a presentation explaining your findings.



Discussion Questions

1. Why would people in Kenya eat more simple foods than people in the United States?
2. How does ugali reflect Kenya's cultural values?
3. How do people's diets affect their health? What problems are caused by the American diet? The Kenyan?
4. How do climatic and economic situations affect other aspects of food, such as preparation?

CROSS-CULTURAL CONTRIBUTIONS

SAFARI

People from all over the world travel to Kenya to experience the Kenyan safari and see exotic animals running wild on government-owned game reserves. Although there is much controversy over the wisdom of government policies toward these game reserves, many countries look to Kenya as a model for using the natural environment to increase economic development.



Starting Points

1. Watch the opening scene from *Out of Africa* or another popular movie with scenes of the African environment.
2. Imagine what it would be like to go on a safari. Where would you go? What would you bring? How would you travel? What strange things might you see on the road? How is going on a safari different than visiting a zoo?
3. Make a diagram with “Good for Kenya” on one side and “Good for the environment” on the other. As you learn about safaris in Kenya, fill in the chart. Think about the positive and negative affects of these contributions to the world.



Information

Animals in Kenya

The largest animal found in Kenya is the elephant (see **Cross-cultural Contributions Visual 1**). In Swahili, the word for elephant is *tembo*. African elephants are different from Asian elephants; their ears are much bigger and are shaped like the continent of Africa. Elephants live in big family herds controlled by the oldest female, the matriarch of the family (see **Cross-cultural Contributions Visual 2**). They can be dangerous when they are annoyed or angry. Mother elephants are extremely protective of their babies; the whole herd watches out for each other. They are also very emotional; the animals will often grieve over the death of the matriarch. Elephants live long lives, and, in the wild, they can live more than seventy years, until their teeth fall out and they die of starvation.

Herds of zebra (*punda milia*), giraffes (*twiga*), antelope (*mbala*), rhinoceros (*kifaru*), and other grass-eating animals can usually be found grazing together (see **Cross-cultural Contributions Visual 3**). Their large numbers offer protection against predators like lions and hyenas. Giraffes have long necks to help them reach the leaves on tall trees. Rhinoceroses can be deadly, but usually they are not as dangerous as their reputation suggests (see **Cross-cultural Contributions Visual 4**). The most dangerous animal is probably the Cape Buffalo. The males can reach 1,300 pounds, are very aggressive, and easily provoked.

Lions (*simba*) are the most famous predators on the savannah and the most social of the big cats (see **Cross-cultural Contributions Visual 5**). They hunt and live in groups called prides. Although typically the lionesses do most of the hunting, the large males usually eat before the other members of the pride do. A lion will eat so much that it will not eat again for three or four days. Lions usually sleep during the heat of the day. Other predators on the savannah include hyenas (*fisi*), leopards, cheetahs, and African wild dogs.

The Safari

Imagine living in a place overflowing with such exotic wild animals. Instead of building a zoo with fences keeping the animals in, the people must build fences around their houses and hotels to keep the animals out! The government of Kenya has set aside over forty national parks, comprising about twelve percent of the total land mass of the country. Still, about three quarters of the country's wild animals live on land owned by farmers and herders.

In the United States, we can only see these animals on TV, in pictures, or at the zoo. Seeing an animal behind bars is substantially different from seeing it in its natural habitat, however. For this reason, Kenya and other African countries have attracted tourists for many years. Kenya has protected its wildlife from hunting and habitat loss since 1945. In addition to establishing national parks and game reserves, the Kenyan government also established accommodations for travelers and tourists who want to go on safari.

There are many ways to go on safari. Some people prefer to take a balloon ride and watch the animals from the air. Others enjoy a camel ride through one of the parks. Some people stay in comfortable lodges, while others spend time hiking and camping outdoors. There are guided safaris available in almost every park in Kenya. Many different animals can be safely seen and photographed while on a safari. Sometimes you can walk around when there are no dangerous animals nearby; otherwise, it is safer to stay in the jeep or safari van and take pictures out the window.

Some Dilemmas

Tourism is a vital part of the economy in Kenya. Wildlife, coastal beaches, and national parks have made Kenya an attractive tourist destination. However, poor infrastructure as well as growing competition from neighboring countries' tourism may threaten this well-developed economic sector. It is questionable whether tourism will continue to significantly contribute to the Kenyan economy. Maintaining a national park is costly. Not only must facilities be built to accommodate the tourists and their guides, but great efforts must also be taken to protect the land and animals from illegal activities such as poaching and slash-and-burn farming.

According to the International Rhino Foundation web site, "Since 1995, the International Rhino Foundation has provided all funds for guard salaries and bonuses within Garamba National Park. However, a recent joint report from WWF and AfRSG has stressed an alarming increase in armed contact with poachers between January and April of this year. Also during this time, two Northern white rhino were found poached for the first time since 1983, and one guard was shot and killed by poachers."

Kenya manages to keep costs down and illegal activities to a minimum by recruiting support from indigenous people. The people of Kenya are proud of their history of peaceful coexistence with wild animals, and they welcome the trust the government gives them. Some indigenous herders are allowed to herd their cattle on government property in exchange for their help in tracking animals and guarding against poachers. Some believe that these herders should not be allowed in reserved areas because their cattle may be competing for the resources allocated to endangered or protected species.



Activities

1. Make a diorama or food web diagram of the Savannah and the animals found there. Label your diorama using the Swahili names of the animals.
2. Create a story in which you describe a model safari. Include mode of transport, items to bring along, mishaps or complications, and how you might overcome them. Tell what you would like to experience, and how you would go about experiencing it. You could write the story, or tell the story in pictures, sounds, or dance.
3. Make a list of products made from the illegal hunting of animals in Kenya. Discuss possible alternatives to these products. Perform or display an advertisement for the replacement products so that people are aware of their benefits to endangered species.
4. Divide the group and debate the pros and cons of allowing indigenous peoples to continue cultural traditions on government land. Should farmers be allowed to burn patches of wilderness in their customary way? Should hunters be allowed to hunt endangered species according to tradition?
5. Plan and carry out a fund-raiser for WWF, IRF, KWS, or a similar conservation group.



Discussion Questions

1. Who has seen these animals before? Who has seen them in the wild? How would you feel if they became extinct? Why would it matter to you, especially if these animals are doing well in zoos? Why do we have zoos? What would happen to the world ecosystem if any of these animals became extinct?
2. How does tourism affect the economy of Kenya?
3. How could Kenya find other ways of using its natural resources to expand its economy? How could indigenous people help?
4. Think about the quote from the International Rhino Foundation, remembering that there are over 14,000 species of rhino alive today. Would you be willing to give your life over a couple of Northern Whites?
5. What are some reasons that hunting is banned in Kenya? What problems might arise because of poachers and their involvement in the black market?

FACTS ABOUT KENYA

Official Name: Republic of Kenya
(Formerly British East Africa)

Capital: Nairobi

Government Type: Democratic republic

Area: 582,650 km

Land Boundaries: *total:* 3,477 km
border countries: Ethiopia 830 km,
Somalia 682 km, Sudan 232 km,
Tanzania 769 km, Uganda 933 km

Climate: varies from tropical along
coast to arid in interior

Lowest Point: Indian Ocean 0 m

Highest Point: Mount Kenya 5,199 m

Natural Resources: gold, limestone,
soda ash, salt barites, rubies, fluor spar,
garnets, wildlife, hydropower

Natural Hazards: recurring drought in
northern and eastern regions, flooding
during rainy seasons

Population: 31,138,735 (July 2002 est.)

Ethnic Groups: Kikuyu 22%, Luhya
14%, Luo 13%, Kalenjin 12%, Kamba
11%, Kisii 6%, Meru 6%, other African
15%, non-African (Asian, European,
and Arab) 1%

Religions: Protestant 45%, Roman
Catholic 33%, indigenous beliefs 10%,
Muslim 10%, other 2%

Languages: English (official),
Kiswahili (official), numerous indige-
nous languages

GDP: \$31 billion (2001 est.)

GDP Per Capita: \$1,000 (2001 est.)

GDP Composition By Sector: agricul-
ture 24%, industry 13%, services 63%
(2001 est.)

Labor Force: 10 million (2001 est.)

Unemployment Rate: 40% (2001 est.)

Industries: small-scale consumer
goods (plastic, furniture, batteries, tex-
tiles, soap, cigarettes, flour), agricultur-
al products processing, oil refining,
cement, tourism

Agricultural Products: coffee, tea,
corn, wheat, sugarcane, fruit, vegeta-
bles, dairy products, beef, pork, poultry,
eggs

Exports: \$1.8 billion (f.o.b., 2001) tea,
coffee, petroleum products (1995)

Imports: \$3.1 billion (f.o.b., 2001)
machinery and transportation equip-
ment, consumer goods, petroleum prod-
ucts (2001)

Trade Partners: Uganda, Tanzania,
U.K., Germany, UAE, South Africa

Currency: 1 Kenyan shilling (Ksh) =
100 cents

Exchange Rate: 78.597 Ksh = \$1 U.S.
(January 2002)

HISTORY AND HOLIDAYS

TIME LINE

- 1150** Founding of Mombasa and Malindi
- 1815** British take Mauritius and Seychelles, anti-slavery patrols start
- 1840** Sayid Said moves his capital from Muscat to Zanzibar
- 1860** J. H. Speke and J. Grant explore the northern Lake Victoria and discover the source of the Nile
- 1873** Slave market of Zanzibar closes, and slave trade declared illegal in Zanzibar dominions
- 1884** Berlin Conference hosted by Chancellor Bismark, “Partition of Africa”
- 1887** Mackinnon’s Imperial British East Africa Co. and German Witu Co. founded
- 1890** Anglo-German agreement settles the partition of East Africa
- 1893** First coffee planted at Kibwuezi by John Patterson
- 1895** Nandi resistance
- 1896** First British settlers arrive with the first plow, they establish themselves near Nairobi
- 1903** Lord Delamere arrives to settle in Kenya
- 1904** Revolts of the Kikuyu and Embu and the first Masai move
- 1907** Slavery abolished in British East African territories
- 1910** Large scale coffee growing begins
- 1911** Kipture Treaty, ending Nandi resistance
- 1914** Britain enters the war and forms the East African Mounted Rifles
- 1920** Kenya is given the status of colony
- 1925** Local native councils established, railway extends to Eldoret and from there to Kampala
- 1935** Pyrethrum-growing is introduced
- 1938** *Facing Mount Kenya of Jomo Kenyatta* published
- 1946** Nairobi National Park established
- 1948** Tsavo opens as the second national park
- 1952** Jomo Kenyatta arrested
- 1958** Tom Mboya leads opposition of Lennox Boyd constitution, Africans boycott Council and demand the release of Jomo Kenyatta
- 1963** Kenya achieves independence
- 1964** Kenya becomes a republic, Jomo Kenyatta becomes first president
- 1982** Kenya officially declared a one party system
- 1991** Repeal of Section Twenty-four (the constitution of Kenya)
- 1992** First multi-party elections are held in Kenya
- 1997** Demonstrations held in favor of democracy in Kenya
- 1998** 200 people killed in a bomb explosion at the U.S. Embassy in Nairobi
- 2001** Daniel Arap Moi forms first coalition government in Kenya
- 2002** Elections held; Mwai Kibaki takes office

HOLIDAYS

1 Jan	New Year's Day
Winter	Idd Ut-fitr (seasonal feast)
Spring	Good Friday
Spring	Easter Monday
1 May	Labor Day
1 Jun	Madaraka Day (anniversary of self-government in Kenya)
10 Oct	Moi Day (President Moi's inauguration)
20 Oct	Kenyatta Day (Mzee Jomo Kenyatta's arrest by the colonialists)
12 Dec	Jamhuri Day (full independence from British Colonialists)
25 Dec	Christmas

ADDITIONAL RESOURCES

KENYAN EMBASSY TO THE UNITED STATES

2249 R. Street NW

Washington, D.C. 20008

Phone: (202) 387-6101, Fax: (202) 462-3829

E-mail: info@kenyaembassy.com

Web site: www.kenyaembassy.com

KENYAN DEPARTMENT OF TOURISM

P.O. Box 1125, Eldoret

Phone: (254) 263-111, Fax: (254) 263-257

E-mail: mudot@net2000.co.ke

BOOKS

CultureGram '99, Brigham Young University, 1998.

Hoorweg, Jan, Dick Foeken, and Wijnand Klaver. *Seasons and Nutrition at the Kenya Coast*, African Studies Centre, 1995.

Dinesen, Isak. *Out of Africa*, The Modern Library, 1952.

Giles, Elizabeth M. *The Kenya Kitchen Cookery Book*, Taylor Advertising, 1964.

Kavyu, P.N. *Traditional Musical Instruments of Kenya*, Kenyan Literature Bureau, 1980.

Stein, Conrad. *Kenya*, Children's Press, 1985.

Shachtman, Tom. *Growing Up Masai*, Macmillan, 1981.

Wahome, John Kamenyl. *Songs of Kenya*, East African Publishing House, 1981.

INTERNET SITES

African Studies:

http://www.sas.upenn.edu/African_Studies/

CIA World Factbook:

<http://www.cia.gov/cia/publications/factbook/index.html>

General Info—Kenya:

<http://goafrica.about.com/travel/goafrica/msubkenya.htm>

International Rhino Foundation:

<http://www.rhinos-irf.org/>

Kenya Wildlife Service:

<http://www.kenya-wildlife-service.org>

Kenyan Music:

<http://www.allthingskenyan.com/music-featured.html>

Kenya Web:

<http://www.kenyaweb.com>

Kenyan Ice Cream:

<http://tqjunior.thinkquest.org/3683/africa.html>

Kenyan Recipes:

<http://www.rcbowen.com/kenya/recipes/>

<http://www.recipeLand.com/recipe.epl?id=12926>

<http://web.ionsys.com/~mourad/dishes.htm>

<http://www.blissites.com/kenya/culture/recipes.html>

Rhinos in Kenya:

<http://www.rhinos-irf.org/>

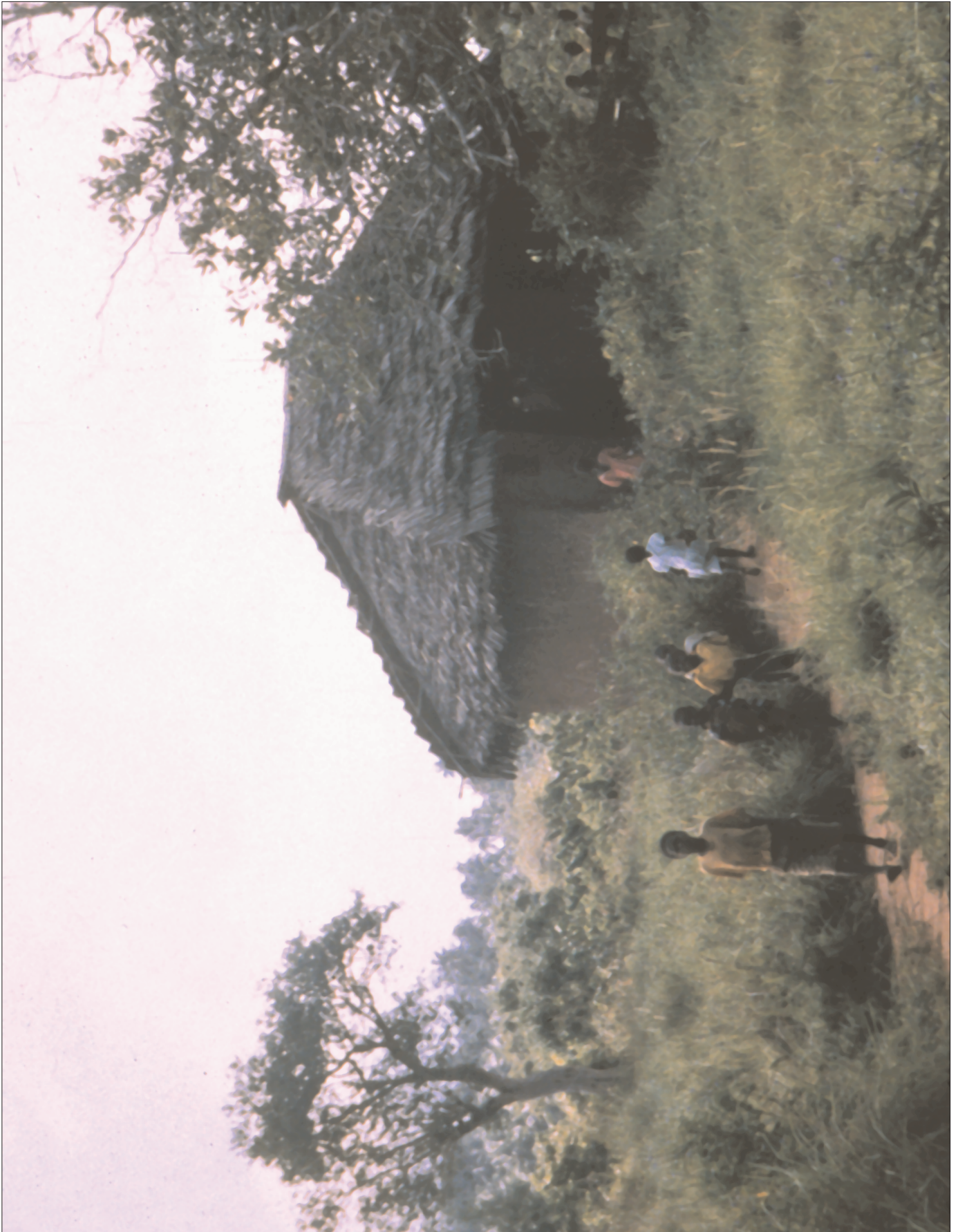
Typical Kenyan Dinners:

http://www.sas.upenn.edu/African_Studies/Cookbook/Kenya.html

Traditions Visual 1: Masai Women



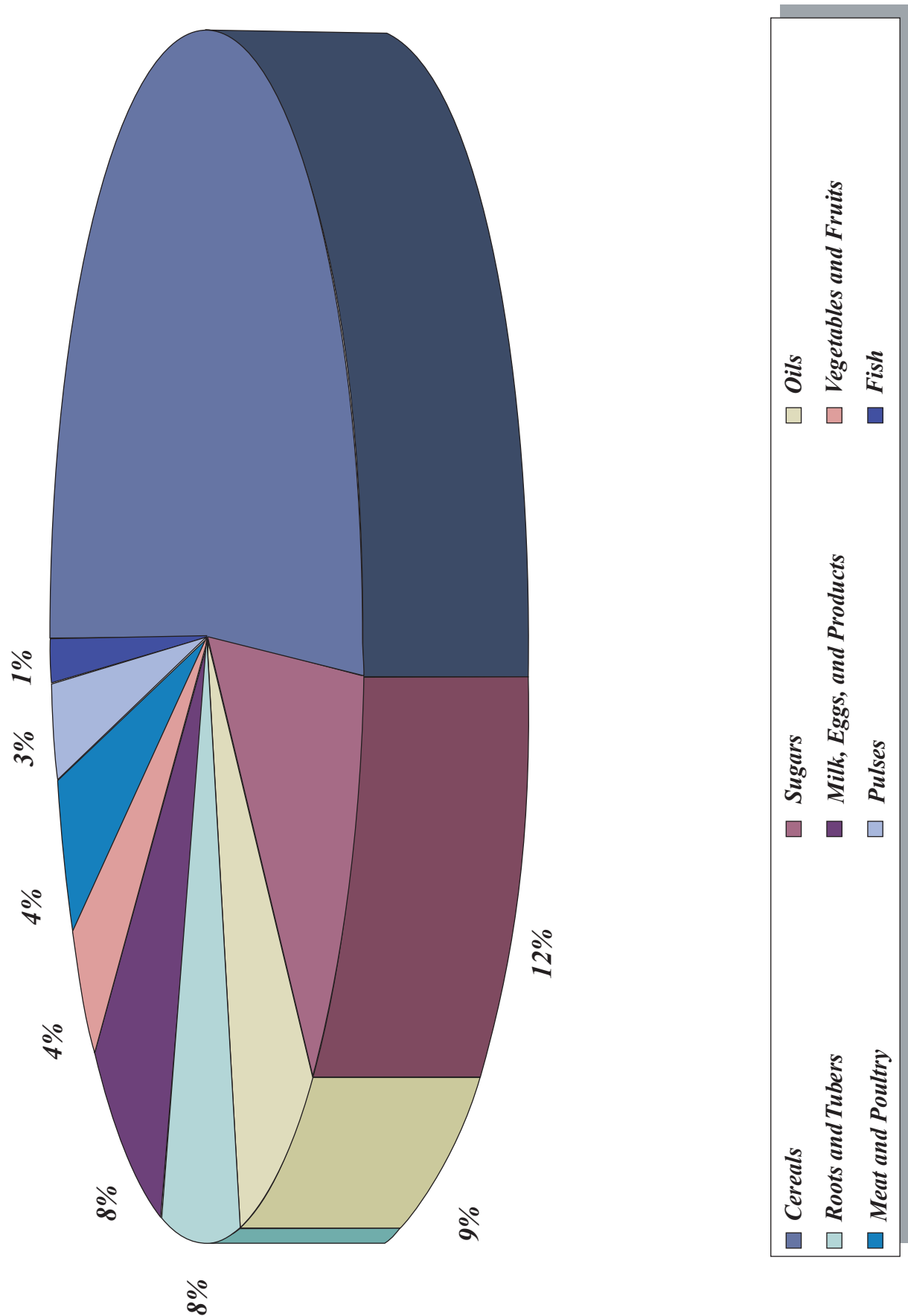
Traditions Visual 2: Masai Home and Children

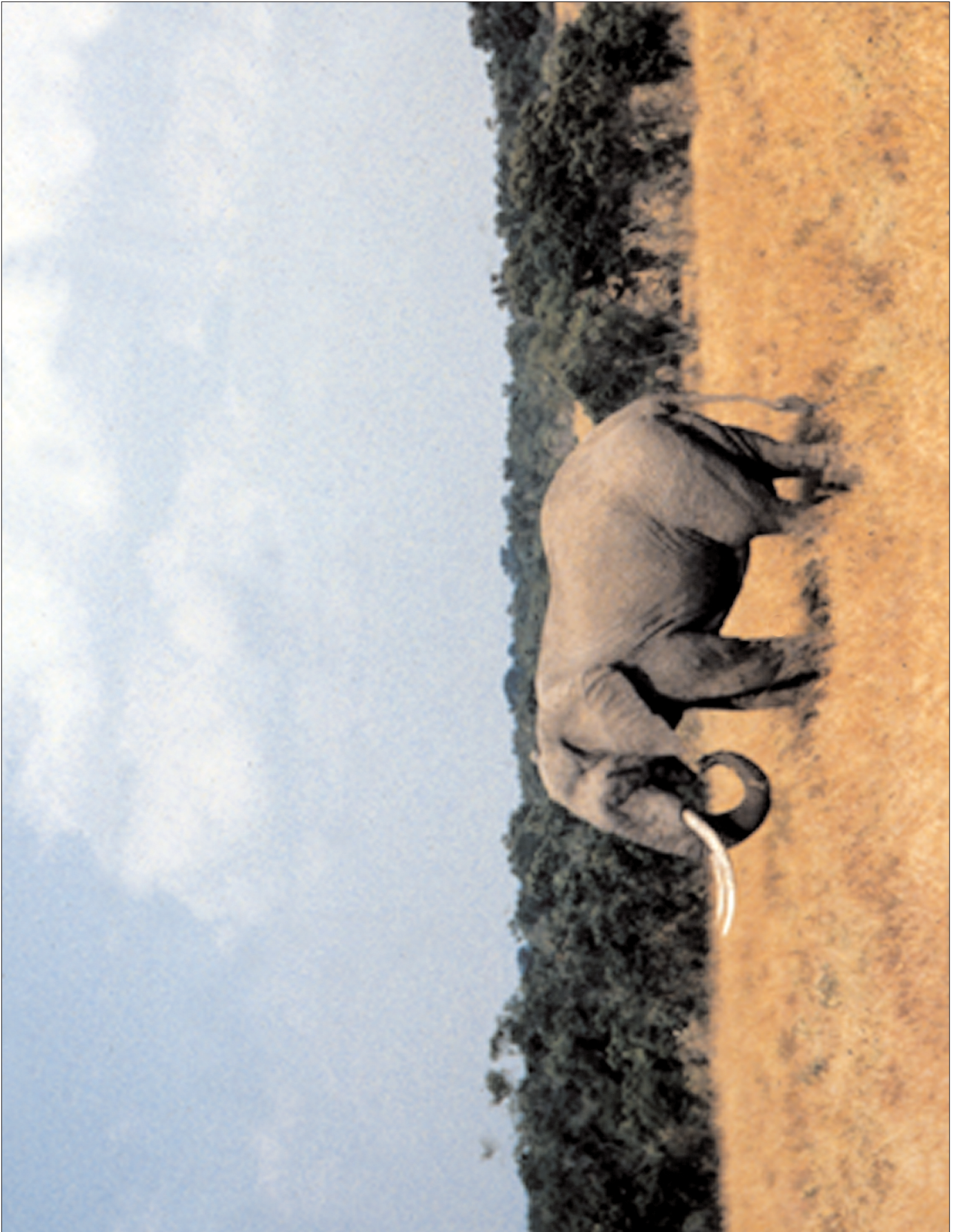






Food Visual 1: Average Kenyan Dietary Consumption















FLAG OF KENYA

The flag was adopted on 12 December 1963. It is based on the black, red, and green flag of KANU (Kenya African National Union) that led the fight for freedom. The colors symbolize black majority, blood, and natural wealth. After independence, the white fimbriation was added, symbolizing peace. The defense of freedom is symbolized by a traditional Maasai shield and two spears.

Map of Kenya

