Respectable 'illegality': Gangs, masculinities and belonging in a Nairobi ghetto

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Gangs, Masculinities and Belonging in a Nairobi Ghetto

This picture shows the ‘One Touch’ distillation site. This picture was taken by me, Naomi van Stapele, in May 2012

By Naomi van Stapele
Respectable ‘Illegality':
Gangs, Masculinities and Belonging in a Nairobi Ghetto

ACADEMISCH PROEFSCHRIFT

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aan de Universiteit van Amsterdam
op gezag van de Rector Magnificus
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ten overstaan van een door het College voor Promoties ingestelde commissie,
in het openbaar te verdedigen in de Agnietenkapel
op vrijdag 24 april 2015, te 10:00 uur
donder

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geboren te Rotterdam
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Different Maps of Nairobi, Mathare and the different ghetto villages

Map 1: Nairobi, capital city of Kenya, East Africa.

Map 2: The Nairobi ghetto Mathare is located roughly three kilometres North-East from the city centre.

The maps enclosed are all taken from Google maps, and they are intentionally a bit vague. For safety reasons I have not been able to include maps that show more details on, for instance, the exact location of certain sites, such as distilling spots near the river or hang-outs of gang members. Safety issues also hampered me to draw the route I describe in Chapter 1 on a map for this also may expose the location of certain sites. What’s more, I have done extensive research on processes of boundary-making with different research participants, however, for similar reasons I could also not represent these impressions and, often conflicting, experiences of boundaries (for instance of certain ghetto villages or gang hangouts).
Map 3: The different administrative wards in Mathare, Nairobi. The different neighbourhood areas in Mathare where I conducted research were Bondeni and Kosovo. Bondeni is in Mabatini Ward, and Kosovo is in Hospital Ward.

Map 4: The location of the different ghetto villages in Mathare, Nairobi, at focus in this thesis: Bondeni, Kosovo, Shantit, 4B and 4A.
Map 5: A close-up from Bondeni Village, in Mathare, Nairobi.
## Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>AP</td>
<td>Administrative Police</td>
</tr>
<tr>
<td>CBO</td>
<td>Community-Based Organisation</td>
</tr>
<tr>
<td>CSO</td>
<td>Civil Society Organisation</td>
</tr>
<tr>
<td>GSU</td>
<td>General Service Unit (Military Police)</td>
</tr>
<tr>
<td>ICC</td>
<td>International Criminal Court</td>
</tr>
<tr>
<td>KADU</td>
<td>Kenya African Democratic Union</td>
</tr>
<tr>
<td>KANU</td>
<td>Kenya African National Union</td>
</tr>
<tr>
<td>MYSA</td>
<td>Mathare Youth Sports Association</td>
</tr>
<tr>
<td>NGO</td>
<td>Non-Governmental Organisation</td>
</tr>
<tr>
<td>NHIF</td>
<td>National Health Insurance Fund</td>
</tr>
<tr>
<td>ODM</td>
<td>Orange Democratic Union</td>
</tr>
<tr>
<td>PNU</td>
<td>Party of National Unity</td>
</tr>
</tbody>
</table>
# List of Sheng, Kiswahili and Kikuyu words used in this Thesis

<table>
<thead>
<tr>
<th>Sheng</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ashu</td>
<td>Ten in Sheng</td>
</tr>
<tr>
<td>Ball</td>
<td>Pregnancy in Sheng</td>
</tr>
<tr>
<td>Bazes</td>
<td>Networks of friends and the locality of their hangout in Sheng</td>
</tr>
<tr>
<td>Godfathers</td>
<td>Big men in Sheng</td>
</tr>
<tr>
<td>Biko</td>
<td>The first 15 litres of illegally distilled alcohol</td>
</tr>
<tr>
<td>Boostah</td>
<td>To get energy or courage in Sheng</td>
</tr>
<tr>
<td>Busaa</td>
<td>Fermented maize porridge in Kiswahili</td>
</tr>
<tr>
<td>Cham</td>
<td>Illegally distilled alcohol in Sheng</td>
</tr>
<tr>
<td>Chang'aa</td>
<td>Illegally distilled alcohol in Kiswahili</td>
</tr>
<tr>
<td>Chapati</td>
<td>A type of Indian bread that is very popular in Kenya</td>
</tr>
<tr>
<td>Chini ya maji</td>
<td>Under the surface in Kiswahili</td>
</tr>
<tr>
<td>Conda</td>
<td>Tout in Sheng</td>
</tr>
<tr>
<td>Damu</td>
<td>Blood in Kiswahili</td>
</tr>
<tr>
<td>Dawa</td>
<td>Medicine in Kiswahili</td>
</tr>
<tr>
<td>Eastlando</td>
<td>Eastlands in Sheng</td>
</tr>
<tr>
<td>Fala</td>
<td>A fool in Sheng</td>
</tr>
<tr>
<td>Float</td>
<td>A way of saying that someone does not understand something in Sheng</td>
</tr>
<tr>
<td>Geri</td>
<td>Gang, groups of men who are engaged in robbery, both in and outside the ghetto in Sheng</td>
</tr>
<tr>
<td>Gishage</td>
<td>Ancestral land or family land in the rural area in the Kikuyu language</td>
</tr>
<tr>
<td>Grouo</td>
<td>An open field in Sheng</td>
</tr>
<tr>
<td>Gunia</td>
<td>A large sack to carry groceries with in Kiswahili</td>
</tr>
<tr>
<td>Hard core</td>
<td>Hard ghetto living in Sheng</td>
</tr>
<tr>
<td>Hema ya Ngai wi Mwoyo</td>
<td>‘Tent of the Living God’ in Kikuyu language</td>
</tr>
<tr>
<td>Hongo</td>
<td>Bribe in Sheng</td>
</tr>
<tr>
<td>Hosi</td>
<td>Hospital in Sheng</td>
</tr>
<tr>
<td>Hotelli</td>
<td>A small roadside restaurant in Kiswahili</td>
</tr>
<tr>
<td>Ituika</td>
<td>A generational transformation of power</td>
</tr>
<tr>
<td>Janjess</td>
<td>Streetsmart</td>
</tr>
<tr>
<td>Jazaa numba</td>
<td>Add or fill the number in Sheng</td>
</tr>
<tr>
<td>Jiko</td>
<td>A kitchen fire in Kiswahili</td>
</tr>
<tr>
<td>Jua kali</td>
<td>Informal, roadside businesses, ‘hot son’, in Kiswahili</td>
</tr>
<tr>
<td>Juju</td>
<td>Witchcraft in Sheng</td>
</tr>
<tr>
<td>Ka sonko</td>
<td>A small boss in Sheng</td>
</tr>
<tr>
<td>Kamjesh</td>
<td>A youth helping to lure passengers into the matatu front in line in Sheng</td>
</tr>
<tr>
<td>Kamjeshi</td>
<td>Groups of young men who control and provide security at bus stops and public transport routes for a fee in Sheng</td>
</tr>
<tr>
<td>Kangara or kango</td>
<td>Distillation mixture in Sheng</td>
</tr>
<tr>
<td>Kangas</td>
<td>Colourfully printed clothes for women in Kiswahili</td>
</tr>
</tbody>
</table>
Kikoy shirts – Embroidered and woven cotton shirts for men
Karao – A policeman in Sheng
Kude?...kudedi! – Try or die in Sheng
Kuhustle – Short-term income-generating activity in Sheng
Kukaa rada – To stay alert in Sheng/ Kiswahili
Kumi – Ten in Kiswahili
Kung’ang’ana – To struggle in Kiswahili
Kuraha – To have fun in Sheng
Kurank – To rank in Sheng
Kuruka – Jump in Kiswahili and leave in Sheng
Kuwaonyesha picha poa – To show them a good picture in Sheng
Kuweka chumvi – To put salt, to exaggerate, in Kiswahili
Lala chini – Lie face down on the ground in Kiswahili/Sheng
Leo ni leo, kesho ni baadaye – Today is today and tomorrow is later in Kiswahili
Livest – Prone to enjoy life in Sheng
Mabani – Nasty, mean people/informers in Sheng and Kiswahili
Mabati – Iron sheet in Kiswahili
Mabeshte – Peers or friends in Sheng
Maboyz – Young men from the ghetto in Sheng
Madigaga – Glasses in Sheng
Mafala – ‘fools’ in Sheng and Kiswahili
Magondi – Plural for thief in Sheng
Majanja – Street wise hustlers in Sheng
Majeshi – Armies in Kiswahili
Majuu – The West in Sheng
Matanga – A funeral fund raising meeting in Kiswahili
Matatu – Minibus in Kiswahili
Mathare, ni rahisi kuingia na ni ngumu kutoka – It is easy to enter Mathare and hard to leave in Kiswahili
Mazishi – A funeral in Kiswahili
Mazungumzo mtaani – Neighbourhood conversations in Kiswahili
Mbabi – A youth who live a wealthy and trendy lifestyle in Sheng
Mbao – 20 Kenyan Shillings in Sheng
Mbeshte – A friend in Sheng
Mbuzi – Goat in Kiswahili
Mgeni – Visitor in Kiswahili
Mgondi – Thief in Sheng
Miraa – Khat in Kiswahili
Mitaro – Sewers in Kiswahili
Mitush – Second-hand clothes in Sheng
Mjanja – Hustler in Sheng
Mlami – White person in Sheng
Moja moja tu – Individuals in (broken) Kiswahili
Msako – A police raid in Sheng
Mtaa – Ghetto in Sheng
Mwenyeji – A local person in Kiswahili
Mzaliwa – Native in Kiswahili
Ndebe – Metal bucket in Kiswahili
Ngutu – Sugar waste in Kiswahili
Nyangom – Roasted meat in Sheng
Nyumba Kumi – Ten Houses in Kiswahili
Ocha – The rural area in Sheng
Pangas – Machetes in Kiswahili
Peremba – Pickpocket in Sheng (Kiswahili word)
Pesa – Money in Kiswahili
Pili pili – Hot peppers in Kiswahili
Punk – Rich and trendy youth in Sheng
Jodo – A shaved head in Sheng
Riika – Age group in the Kikuyu language
Roundi hii – This time in Sheng
Rowe – Near the river in the Kikuyu language
Rungu – A club in Kiswahili
Shamba – Vegetable garden in Kiswahili
Shosho – Grandmother in Sheng
Sonko – Boss in Sheng
Sukuma – A tough kind of kale in Kiswahili (‘push the week’)
Tao – City in Sheng
Thaay, or sometimes Thaayo – Peace in the Kikuyu language (a religious group)
Ufala – Foolishness in Sheng
Ugali – Porridge of maize meal in Kiswahili
Ukanja or ujanjess – Street smartness in Sheng
Uji – Gruel or porridge made with water in Kiswahili
Unga – Maize meal in Kiswahili
Vibarua – Day labour (pl.) in Kiswahili
Wadosi – Wealthy people in Sheng
Wageni – Visitors in Kiswahili
Wagondi – Thieves in Sheng
Walevi – Drunkards in Kiswahili
Wasee wa down – People who live near the river down in Mathare in Sheng
Wasee wa esto – People who live in stone houses in formally planned neighbourhoods in Sheng
Wasee wa ghetto – Young men from the ghetto in Sheng
Wasee wa rowe – Men from the riverside in Sheng
Wazaliwa – Natives in Kiswahili
Wazee – Old men in Kiswahili
Wazee wa kijji – The Council of Village Elders in Kiswahili
Westi – Westlands in Sheng
Look into my eyes,
Tell me what you see?
Can you feel my pain? Am I your enemy?
Give us a better way, things are really bad,
The only friend I know, is this gun I have.
Listen to my voice, this is not a threat
Now you see the nine, are you worried yet?
You've been talking 'bout you want the war to cease
But when you show us hope, we will show you peace

Look down on my shoes, can you see my toes?
The struggle that we live, nobody really knows
Stop and ask yourself, would you live like that?
And if you had to then, wouldn't you bus gun shot?

Look into my house would you live in there?
Look me in the eyes and tell me that you care,
Well, I've made up my mind to end up in the morgue
Right now I'd rather die, cause man a live like dog

Look into my mind, can you see the wealth?
Can you tell that I want to help myself?
But if it happen that, I stick you for your ring
Don't be mad at me, it's a survival ting.
Look into my heart, I can feel your fear
Take another look, can you hold my stare?
Why are you afraid of my hungry face?
Or is it this thing bulging in my waist?

(Bounty Killer, 1999)

This book is dedicated to the thousands of young men in Mathare and other Nairobi ghettos who have died of a police bullet since 2002.
Acknowledgements

For safety reasons I cannot individually express my deep gratitude to many of my loved ones in Kenya and in The Netherlands who made this book happen. You know who you are, and without you I would not be me, my profound love for you all is beyond words.

This book would also not have become a reality if Dr. Karin Willemse had not consistently encouraged me to engage in and continue with academic research since my first self-doubting steps during my BA thesis. For over a decade now, she has been my mentor, supervisor and role model. I can only wish to continue to learn from you. Your inspiring guidance was matched with the highly expert, very kind and deeply thorough supervision provided by my main supervisor Prof. Dr. Peter Geschiere. You both enabled me to consistently rise above my own expectations. Your support, insightful comments, patience and advice have not just laid the foundation for this book but also for my further academic career. I count myself lucky to have worked with such an inspiring, wise, caring and encouraging supervision team.

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With you I came into this world, you first, I followed. My twin, when I say these words, my heart fills up; there are no words to describe our bond. Saul van Stapele, I still am proud to follow you, learn from you. This book is partly you because of what we share,
not just our past, present and future, but our whole being in this world.

My parents, Peter van Stapele and Gudy Schilte, raised me to take diversity as the starting point of life and love, to always look further, explore and question so called ‘truths’, and, most importantly, to stand with the oppressed. I can only hope to have honoured that with this book. Lida Dijkema took me and my brother to Kenya when we were 15, and her courage, guidance and sense of what really matters in life made me go back and back and back again for over 25 years now. You gave me strength to believe in myself, to not let my past determine my future and to always, always be honest.

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There are so many more people I have to express my deep gratitude to. Among these I would like to highlight a few more. Tine Davids, thank you so much for also being a role model and an inspirational thinker. Francio Guadeloupe, thank you for your absolute commitment to one-ness, and for showing us how we can think about and with humanity beyond divisions. To my new role models (I know ... I have many), Lorraine Nencel and Ida Sabelis, for believing in me and guiding me into new fields of research, I hope it is the beginning of a long journey together. Mary Tupan, I admire you so much for your wisdom and commitment, and thank you for understanding that I needed to follow my heart.