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SLUMS | NAIROBI KENYA~~ Mathare
CRC — Community Resource
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Kibera

The Rise and fall of Pirates
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documentary on life in a
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Slum \ "Ma-Sufferer Wa God\"
~Sleeping In The Cold At

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Mathare Slum *The agony of underage mothers in Nairobi slums* | Tuko TV **Exploring Mathare Slum in Nairobi, Kenya [Tribe Val]** Mathare Slums Kenya's Debt Cycle A walk through the Biggest slum in Africa || Kibera Slums in Kenya

Poorest in the world.
Biggest Slum in the World.
Time to Act, Nairobi, Kenya
July 2014 The Story of the Slums of Nairobi India's 'Slumdog' Millions: A glimpse of life in Bihar's slums Occupy Tower: Living in the world's tallest slum - the \"Tower of David\" The Largest Slum in Africa: Kibera Slum **I caught my husband in bed with my**

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mother | Tearful testimony

Kevin McCloud: Slumming It
(2010) - Ep2 Walkthrough of

Huruma Slums in Kenya,

Africa Driving through the
Biggest Slum in Africa.

KIBERA Slum in Nairobi Kenya

Part 1: Mathare Slum,

Nairobi, Kenya. Bridge

Ministries Teacher Support.

Change Behavior- Change the

World: Joseph Grenny at

TEDxBYUFires are a common

thing in Nairobi's slums

like Mathare and Kibera.

Real Stories of How To Make

A Difference - Documentary

on Kenya ~~Slum Survivors~~

Plastic Bottles Light Up

Kenya's Slums

How To Build A Business In

Africa's Biggest Slum

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(Kibera) Nairobi Kenya |
It's Iveoma ~~Made In Slums~~
~~Mathare Nairobi~~

After the exhibitions on China, Korea and India, the Triennale Design Museum continues its investigation with Made in Slums, the most unexpected areas of new international design. This time the focus is on a small business locality in the Mathare slum in Nairobi, an example of a community that has adapted in order to create its own functional and symbolic tools from the few materials that are available.

~~Made in Slums — Mathare~~
~~Nairobi | Milan Museum Guide~~

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Made in Slums is the volume which accompanies the exhibition of the same name at the Triennale Design Museum. The book is about a small local experience - the Mathare slum, Nairobi, regarded as the embodiment of a community's ability to devise its own functional and symbolic tools, developed in an original self production process starting for the little material available locally.

~~Made in Slums - AA. VV. +
Corraini Edizioni~~

This Community Tour aims to uplift the lives of the slum dwellers, by 1) creating a conduit for them to achieve

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economic empowerment through income generated from these visits and 2) support the emotional well-being of slum dwellers by creating a platform where they can share stories, get encouragement, make new friends, and remove the stigma of HIV. The tour guides are mothers who were born ...

~~Mathare Community Slum Tour
— Visit Nairobi City~~

made in slums mathare
nairobi GGA The Kosovo area
of Mathare Nairobi's largest
informal settlement Photo
Kanyi Wyban Last year an
investigative journalist
working for Kenya's Citizen

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TV reported a heartrending
Made In Slums Mathare
Nairobi The Mathare Valley
is located in the Eastlands
of Nairobi, Kenya. It's the
oldest and second largest

...

~~Made In Slums Mathare
Nairobi~~

The Mathare Valley slum
Mathare is a collection of
slums in Nairobi, Kenya with
a population of
approximately 500,000
people; the population of
Mathare Valley alone, the
oldest of the slums that
make up Mathare, is 180,000
people. Mathare is the home
of football teams Mathare
United and Real Mathare of

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the MYSA.

~~Mathare — Wikipedia~~

Mathare, one of the biggest slums in Nairobi, contains more than 84 schools serving the local children. The new teaching building of "Mudo Beijing School", a private grade school sponsored by the Chinese Embassy, was erected by a group of Chinese engineers in cooperation with back in 2011.

~~(Pre-)Made in China? The Prospects of Chinese ...~~

3 of 19 A boy wearing a face mask carries a small bowl of "githeri," made of mixed beans and maize, ... in the

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Mathare slum of Nairobi, Kenya, on Monday, May 4, 2020. Human rights groups have ...

~~A pandemic atlas: Kenya's youth suffer collateral damage ...~~

The Mathare Valley is located in the Eastlands of Nairobi, Kenya. It's the oldest and second largest urban slum in Kenya after Kibera. It covers 157 hectares starting from Pangani, down to Gitathuru river. Pangani borders the west side of Mathare, and a police station sits at its northernmost point.

~~About Mathare Slums~~

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~~Community Association~~

Khalil Senosi/AP Show More
Show Less 3 of 19 A boy
wearing a face mask carries
a small bowl of "githeri,"
made of mixed beans and
maize, ... in the Mathare
slum of Nairobi, Kenya, on
Monday, May 4 ...

~~A pandemic atlas: Kenya's
youth suffer collateral
damage~~

Made in Slums - Mathare
Nairobi | Milan Museum Guide
Made in Slums is the volume
which accompanies the
exhibition of the same name
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Museum. The book is about a
small local experience - the
Mathare slum, Nairobi,

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regarded as the embodiment of a community's ability to devise its own functional and symbolic tools,

~~Made In Slums Mathare
Nairobi~~

The Mathare Valley is one of the oldest and used to be one of the worst slum areas in Nairobi. People live in 6 ft. x 8 ft. shanties made of old tin and mud. There are no beds, no electricity, and no running water. People sleep on pieces of cardboard on the dirt floors of the shanties.

~~Mathare Valley — Wikipedia~~
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#AfrobeatContact:
tanimusic@gmail.com,
Mobile: +254 722 545
812Sitya Loss is a song by

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Kenzo but this dance ...

~~Nairobi, Mathare Kids
Dancing to Sitya Loss by
Eddy Kenzo ...~~

Video by Slum TV describing
one of Mathare's innovations
- Ghetto Boxing Gym at the
community centre. Please
spare some time. Data is at
the core of every decision
we make. We run surveys to
create tailor made projects
for the Mathare community
and even to evaluate the
impact of our previous
projects. ...

~~Mathare Slums Community
Association - Connecting you
to ...~~

(CNN) The Mathare network of

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slums is perhaps the most notorious in Nairobi.

Boasting a population of 500,000 -- jammed into roughly half a square mile -- Mathare is the second-largest slum in the...

~~Kids photograph Mathare
the slum they call home~~
CNN

Mathare Foundation is a community based organization that was registered in 2013. We provide educational programs and mentorship for disadvantaged youth in the Mathare slums of Nairobi, Kenya. We offer hands-on training and technical workshops in photography, film production,

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performing arts (music and dance), sports, and stay in school programs, young boys and girls from Mathare.

~~Mathare Foundation |
Empowering children and
youth to be ...~~

To take just one example, Faccin has just opened an exhibition at the Milan Triennale, Made in Slums. Mathare Nairobi, devoted to an assortment of highly unusual objects of which he is not the author, but the collector. Objets trouvés from a place where the glut in consumption produces its most pernicious effects.

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~~Francesco Faccin —
Investigation and Self
Production | Klat~~

The Mathare Slum in Nairobi, Kenya, has a reputation for poverty, crime and overcrowding. There are few opportunities for its children. However, there is a charity operating there which aims to...

"There are about 500,000 people living in Mathare, the second largest slum in Nairobi. The people who live there see the endless deluge of waste coming from the capital each day as a godsend: an unexpected gift

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to take and put to use in their daily routine, to face hardships and poverty through the weapon of design. So much is hidden amongst the waste: pots and pans for cooking, brooms for cleaning, saws for chopping, tools used to move coal without getting burnt, pliers and hammers to manipulate materials, ladles and rakes, mouse traps, lamps to light up their homes, shoes to protect bare feet from the rugged, unsafe terrain. There are also clothes to dress up in, drums to make music as well as toys for children, which cover a range of needs, including the rights of

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beauty and imagination. The logic is that of mass production, but made with a handcrafted nature; a expression of an internal economy that wa created to satisfy the needs of those who do not have access to consumer goods offered by the market"--Page four of cover.

The photographs in this book were taken by the Shootback Team, a group of 31 kids, aged twelve to seventeen, from Nairobi, Kenya. They live in Mathare, one of the largest and poorest slums in Africa. Two years ago, these kids had never held a camera. Today, their

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photographs are exhibited,
published and collected
around the world. Equipped
with \$30 plastic cameras,
the Shootback Team has been
photographing their lives,
and writing about them since
September 1997. Through
their own words and
pictures, this book tells
their story.

Despite being a large
capital city in Africa in
terms of size and its
regional role, Nairobi is an
unrecognised entity. For the
majority of its inhabitants,
the capital of Kenya is a
transit point rather than a
dwelling place. Since its
origins, Nairobi has been a

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city of migrants, more predisposed to their rural roots than to their current city status. It is a non-conforming town, which conceals its urbanity more than it claims it, and whose identity remains evasive. Nairobi presents itself as a mosaic of residential areas which bring to mind the city's history. The racial segregation that stratified the development of the colonial city has today disappeared, but it has given way to a form of social segregation. One must, therefore, not seek a unique identity in Nairobi, but rather, several identities—those of

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different communities that comprise the city and whose dynamics are seen at village and residential estate level. However, Nairobi is also a city that is contradictory. This East African capital city is often associated with slums and crime, and their increase and growth stigmatises the failure of urban policies. Therefore, it is at these cracks and fringes of the city that we should seek out the identities and dynamics that have shaped the city for a century. Nairobi is a fragmented city that can be understood in steps. The 13 contributory articles in

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Nairobi Today thus reveal the city. This multidisciplinary collective work invites us to gain entry into certain areas of the city, to visit its communities and to familiarise ourselves with its formal and informal institutions. This is a requirement in order to fully understand what makes Nairobi what it is today.

"Critically Modern makes a critical intervention in one of the great debates of the moment. It offers a variety of rich and fascinating empirical analyses of 'modern' phenomena from diverse societies, and

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contributes a powerful (and largely missing) voice to the growing literature on globalization and modernity outside anthropology."

—Charles Piot "In these essays theory and ethnography are presented in ways that make them mutually enriching. The volume should appeal to scholars across the entire range of disciplines that deal with modernity and/or globalization." —Edward

LiPuma Are there multiple ways of being "modern" in the world today? How do people in various parts of the world become modern in their own distinct ways? Does the current focus on

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modernity in the social sciences resurrect a series of dichotomies ("traditional" and "modern," "the West" and "the Rest," "developed" and "undeveloped") that social theorists have sought to move beyond in recent years? Or do inflections of modernity capture key features of ideology and influence in the contemporary world? Combining rich ethnographic analysis with incisive theoretical critiques, this timely volume is certain to make an important mark in anthropology and in all related fields in which modernity is a central

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problematic. Contributors:
Donald L. Donham, Robert J.
Foster, Jonathan Friedman,
Ivan Karp, John D. Kelly,
Bruce M. Knauft, Lisa B.
Rofel, Debra A. Spitulnik,
Michel-Rolph Trouillot, and
Holly Wardlow.

Like no other textbook,
Pulsipher and Pulsipher's
World Regional Geography
puts a human face on the
study of regional geography,
showing how larger
geographical forces affect
the lives of individuals and
communities around the
globe. It's a refreshing,
people-centered approach to
the subject focusing on the
stories of real people,

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global trends and interregional linkages, and contemporary topics that transcend regional borders (the war on terrorism, global political order, interregional trade, the global economy, popular culture, the environment, and the Internet).

Urban slum dwellers—especially in emerging-economy countries—are often poor, live in squalor, and suffer unnecessarily from disease, disability, premature death, and reduced life expectancy. Yet living in a city can and should be healthy. Slum Health exposes how and why

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slums can be unhealthy; reveals that not all slums are equal in terms of the hazards and health issues faced by residents; and suggests how slum dwellers, scientists, and social movements can come together to make slum life safer, more just, and healthier. Editors Jason Corburn and Lee Riley argue that valuing both new biologic and “street” science—professional and lay knowledge—is crucial for improving the well-being of the millions of urban poor living in slums.

Transcultural Graffiti reads a range of texts - prose,

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poetry, drama - in several European languages as exemplars of diasporic writing. The book scrutinizes contemporary transcultural literary creation for the manner in which it gives hints about the teaching of literary studies in our postcolonial, globalizing era.

Transcultural Graffiti suggest that cultural work, in particular transcultural work, assembles and collates material from various cultures in their moment of meeting. The teaching of such cultural collage in the classroom should equip students with the means to

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reflect upon and engage in cultural 'bricolage' themselves in the present day. The texts read - from Césaire's adaptation of Shakespeare's *Tempest*, via the diaspora fictions of Marica Bodrozic or David Dabydeen, to the post-9/11 poetry of New York poets - are understood as 'graffiti'-like inscriptions, the result of fleeting encounters in a swiftly changing public world. Such texts provide impulses for a performative 'risk' pedagogy capable of modelling the ways in which our constitutive individual and social narratives are constructed, deconstructed

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and reconstructed today.

The persistence of indigenous African markets in the context of a hostile or neglectful business and policy environment makes them worthy of analysis. An investigation of Afrocentric business ethics is long overdue. Attempting to understand the actions and efforts of informal traders and artisans from their own points of view, and analysing how they organise and get by, allows for viable approaches to be identified to integrate them into global urban models and cultures. Using the utu-ubuntu model to understand

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the activities of traders and artisans in Nairobi's markets, this book explores how, despite being consistently excluded and disadvantaged, they shape urban spaces in and around the city, and contribute to its development as a whole. With immense resilience, and without discarding their own socio-cultural or economic values, informal traders and artisans have created a territorial complex that can be described as the African metropolis. African Markets and the Utu-buntu Business Model sheds light on the ethics and values that underpin the work of traders and artisans in Nairobi, as

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well as their resilience and positive impact on urbanisation. This book makes an important contribution to the discourse on urban economics and planning in African cities.

Climate and landscape -
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Urbanisation and city life -
Village life - Agriculture -
Tea growing - Horticulture -
Advantages and disadvantages
of tourism - Economic
development - International
trade - Water aid - Health
aid - Women in Kenya.

Urban slum
dwellers—especially in

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emerging-economy
countries—are often poor,
live in squalor, and suffer
unnecessarily from disease,
disability, premature death,
and reduced life expectancy.
Yet living in a city can and
should be healthy. Slum
Health exposes how and why
slums can be unhealthy;
reveals that not all slums
are equal in terms of the
hazards and health issues
faced by residents; and
suggests how slum dwellers,
scientists, and social
movements can come together
to make slum life safer,
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Editors Jason Corburn and
Lee Riley argue that valuing
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“street”

science-professional and lay
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