GRANDE HOTEL

BEIRA MOZAMBIQUE
Besides my great care and commitment, I ask for apprehension as being dyslectic for possible typographical mistakes. I see this assignment as vehicle to improve my English writing skills. (IWAL client number: 2090940)
GRANDE HOTEL DA BEIRA

ADJUSTMENT OF A VERTICAL SLUM IN MOZAMBIQUE FOR TO IMPROVE THE LIVING CONDITIONS OF THE CURRENT INHABITANTS

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Welcome on this trip though the beauty of Africa! After a visit to the Krügerpark, the Victoria Falls and the Bazaruto Archipel we now arrived at the Grande Hotel in Beira, Mozambique. Well, unfortunately this would not be a luxurious overnight stay as the ancient brochures promised it to be. During this stay the other side of Africa will be introduced instead of the side that the regular tourist prefers to see. This trip represents the negative contributions of the global economy and the tourism to this continent. It shows the other side of the paradise. However, you can only realize that you live in a paradise when you lost it. The Grande Hotel lost its paradise but its inhabitants did even not experience this by themselves.

The story of the Grande Hotel is a striking story which shows the contrasts and contradictions between different societies and cultures which are established by colonialism in an African country such as Mozambique. The goal of this thesis is to highlight the importance of the topic and gain awareness to this relatively unknown topic in the architectural debate. It will introduce which effects modern architecture has on a native African society which was originally not intended in the architectural design. The inhabitants of the Grande Hotel where forced to adjust their life style though the architecture which was related to the unfamiliar Western life style and living standards which they never experienced.

Jürgen Osterhammel defined the term colonialism by the following words: “a relationship between an indigenous (or forcibly imported) majority and a minority of foreign invaders. The fundamental decisions affecting the lives of the colonised people are made and implemented by the colonial rulers in pursuit of interests that are often defined in a distant metropolis. Rejecting cultural compromises with the colonised population, the colonisers are convinced of their own superiority and their ordained mandate to rule.” (2005, p. 16). This type of colonialism has also happened in Mozambique. Portugal was one of the latest colonial rulers who gave their colonies independence in 1975. The influences of the colonial era are still present in the current daily life, although the native population was in the past hardly connected to the colonial governance of the Portuguese fascistic regime. After independence, the native Mozambican population had to deal with the abandoned heritage of the colonists. This alien heritage was left when the colonists moved away during the Portuguese exodus. This process started after the independence proclamation of Mozambique.

The Grande Hotel was built by the colonists as a palace to accommodate influential guest in the ordinary harbor city of Beira. However, when we look to the building today it can be seen as a ‘white elephant’. The Grande Hotel was too big, too expensive, located at the wrong place, created in the wrong time and with the wrong intentions. The building opened in 1955 and in 1963 it was already closed. After the independence of Mozambique, a civil war happened between 1977 and 1992. During the war the Grande Hotel became a military base and transformed slowly into a refugee camp. Today – after 37 years of independence, 20 years of peace and 18 years of freedom and democracy – the Grande Hotel is still facing urgent problems on all kind of levels.

The Grande Hotel could be defined as a slum according the definition of UN Habitat (2013). It defines five criteria which makes a living environment a slum, if it apply to one criteria you may consider it as a slum. The criteria are: (1) that a household as a group of individuals who are living under the same roof, in an urban area, who lack durable housing of a permanent nature that protects against extreme climate conditions, (2) there is structural insufficient living space, which means that more than three people has to share one room, (3) there is no easy access to safe water in a sufficient amount and at an affordable price, (4) there is no adequate sanitation present which serves the community on a sufficient matter and (5) there is no security of tenure that prevents forced evictions. The Grande Hotel applies to all criteria except the first one. The construction of the Grande Hotel is of a permanent nature and does apply shelter against extreme climatic conditions.

The Grande Hotel hosts today about 1,000 inhabitants while it has originally 116 hotel rooms. It is overpopulated with large families and individuals who live on the level of (extreme) poverty. The building does not correspond to the needs of its current population. It also suffers by bad maintenance. The inhabitants of the Grande Hotel have a bad reputation within the city of Beira. They have the nickname of ‘wathomuno’, which means that they are ‘not from here’. The Grande Hotel is considered as a place where robbers live and where the police has no form of authority. The public health conditions also contribute to the reputation. Measures has to been taken before large health epidemics will break
out. According to the Red Cross there is a high risk for cholera, diarrhoea, HIV/AIDS, malaria and scabies (p. 23). By the lack of maintenance of the collective space garbage humps rises on every spare part in and around the Grande Hotel. They block the drainage of rain water and are possible sources of hazards.

This thesis will address several problems, which are divided in six main topics: (1) public health, (2) social conditions, (3) socioeconomic situation, (4) political situation, (5) the architectural value and (6) the daily use of the Grande Hotel. In the next chapter ‘Methodology’ each topic will be related to its specific research question(s) and its underlying intention.

The aim of the thesis is to give an insight in how the current general living condition of an informal African community is shaped within an vertical slum inside Western modern architecture. The summary of the thesis could be considered as a schedule of design recommendations for to improve the current living conditions of this kind vertical slums to a more permanent place of residence.

The problems of the Grande Hotel are very comprehensive. It would be impossible to address every specific problem by its origin and consequences. This thesis will give you an overall insight to the phenomena of a former colonial building which is now occupied as an informal vertical slum. It shows the clashing contradiction of the modern architecture of the former colonist with the culture of the current users. Besides the problems possible solutions will also be addressed. The final chapter ‘Summary of Recommendations’ (page 152) summarises the possible solutions to break the vicious circle. It aims to improve the living conditions of the inhabitants and let the building better suit to their needs and desires.

The Grande Hotel is not a phenomena on itself. There are similar buildings in Southern Africa which are now vertical slums. Although they could have another cause by hijacking or squatting of the building, the conditions are comparable to the Grande Hotel. In Mozambique, Angola, South Africa and Zimbabwe are equal buildings. The Ponte City in Johannesburg is perhaps the most famous example. It is situated in the neighbourhood of Hillbrow. This was ones one of the most outstanding neighbourhoods of Johannesburg. Today it is one of the most dangerous ghetto’s of South Africa by the hijacked buildings. The Ponte City tower is a cylinder shaped tower and is iconic in the Johannesburg skyline by the characteristic commercial board of a cellular telephone company on the roof. It has 470 exclusive apartments during apartheid. Today are these squatted by very poor people. It is hijacked by Nigerian gangs who claimed the rent of the existing inhabitants with the good intention for to come up for the rights of the tenants at the landlords. Actually is it a crime of demanding the rent. In the end it results in treatment with violence and a decay of the living environment. Most of the inhabitants moved away and their houses started to be squatted. The landlords and the local government has not the legal ability for to intervene. In Pretoria you had the Schubart Park complex as example. The police took four weeks to clear the four high rise towers of Schubart Park which was squatted by 700 families. Today the modernistic mega complex remains empty. It is undecided what the municipality want do with the complex in the future: demolish or rehabilitate for to fight the large housing need? (Mbanjwa, 2012). Zimbabwe deals with its own version of contrast in post-colonial usage of modern (Movement) buildings. In Harare, for example, you experience a large vacancy rate of commercial buildings and a growing need of housing for poor society.

This thesis is a part of my graduation project for the Masters of Science in Architecture at the Technical University of Delft, The Netherlands. Within the Explorer Lab graduation studio you are able to graduate following your own fascination. The fascination which inspired me to choose the Grande Hotel as graduation project is: “How the principles of modern architecture, which where based on and introduced by imperialistic colonialism in Africa, do not suite to the current use in the post independence era. How the building is evaluated by this new use which resulted in problems, contradictions and sometimes extraordinary adjustments.” The documentary of the life in the Grande Hotel by Lotte Stoops (2011:1) inspired and convinced me to choose the Grande Hotel as the case study object. It relates the best to my fascination. This thesis is the final product of the research during the graduation process. Besides the research, there is the architectural design. The design goal is to develop a design to adjust the existing site of the Grande Hotel in Beira; the recycling – architectural modification, intervention, transformation – of an alien modern architecture building which is transformed into a vertical slum towards a more permanent type of residence for the present community with new socioeconomic development opportunities in the Mozambican neoliberal context.

Note: all names of interviewed persons are changed duel to respect their privacy.
**Main research question**

What are the needs and desires of the current inhabitants of the Grande Hotel, and how can the Grande Hotel be adjusted into to a more permanent dwelling place for the inhabitants?

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<td>What are the social problems of the Grande Hotel and which architectural strategy could improve the social conditions?</td>
<td>What is the current political situation of the Grande Hotel and which strategies could improve the living conditions?</td>
<td>How does the current economic development of Beira impact the socioeconomic situation of the Grande Hotel and how could it take advantage of it?</td>
<td>Which (historical) value has the Grande Hotel as dwelling place and how could this be preserved?</td>
<td>How does occupancy in the Grande Hotel reflect in the daily use in comparison to a common semi-urban Mozambican village?</td>
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| Method | Interviews with inhabitants, interviews with professionals, literature, observation | Interviews with inhabitants, interviews with professionals, literature | Interviews with inhabitants, interviews with professionals, literature | Interviews with inhabitants, interviews with professionals, literature | Literature study | Interviews with inhabitants, interviews with professionals, literature, observation |

**Conclusion**

The aim of the thesis is to give insight of how the current general living condition of an African society is shaped in a building of western modern architecture, like the Grande Hotel, which is currently occupied. The summary of the thesis could be considered as a schedule of design recommendations for to improve the current living conditions of the Grande Hotel to a more permanent place of residence.
METHODOLOGY

The underlaying research of this thesis contains two main methods. The first method is the ‘on site work’: the survey at the Grande Hotel and interviews with relevant professionals. The second method is the theoretical literature study, which focuses on the underlying causes of the problems and possible solutions.

The main research question of ‘What are the needs and desires of the current inhabitants to adjust the Grande Hotel to a more permanent dwelling place?’ results to a general summary of how the Grande Hotel can be developed to a prosperous living place for its current inhabitants. This main research question is elaborated into seven detailed research questions, all of them focusing on a different topic. Each topic has its own customized method to provide a sufficient answer.

The survey on-site is done during my study trip in March 2012. I visited the Grande Hotel, did the ethnographic research and interviewed several professionals. The graduation class of the Faculdade de Arquitectura e Planeamento Físico of the Universidade Eduardo Mondlane in Maputo, Mozambique helped me indispensably in Beira. It opened essential doors which were fundamental for the success of this project.

PUBLIC HEALTH

The public health investigation is based on my interview with Ines Vasco, technician at the Red Cross in Beira. She is responsible for the health environmental project at the Grande Hotel. Besides her valuable contribution as a professional in the field, the information of the different diseases and possible sources of hazards is extended by literature investigation.

SOCIAL CONDITION

This topic considers the social impact of the Grande Hotel on the current inhabitants, of how the architecture influenced the social functioning of the Grande Hotel community. It also discusses how the situation of the Grande Hotel has its outflow on its position within the greater urban society of Beira. By the comparison with literature sources about the relevant social roots of Southern African cultures and the actual situation at the Grande Hotel it will explain how the community was actually operating. The social evolution, which took place during the colonial and postcolonial era, will be taken into consideration. Some architectural interventions will be suggested, which can contribute to a better social interaction at the Grande Hotel as a positive continuation of the social development.

POLITICAL SITUATION

During my study trip I interviewed the mayor of the Beira Municipality, sir Daviz Mbepo Simango. This interview was focused on the approach of the municipality towards the Grande Hotel. We discussed several political and economical topics which cause the stagnation of the intervention of the municipality into the situation of the Grande Hotel. My contribution towards this topic, is an alternative approach to deal with the political problems of the Grande Hotel.

SOCIOECONOMIC SITUATION

The socioeconomic topic focus on the poor livelihood of the inhabitants, causing them to live in (extreme) poverty. Their current economical situation will be addressed by literature sources, to explain the underlaying difficulties. This will also explain how the gap between the formal and informal economy of Beira is formed. A sustainable answer will be found between the practical aim and theoretical desires of the current local economy. This should be a sustainable escape from the current socioeconomic situation of the Grande Hotel.

ARCHITECTURAL VALUE

The Grande Hotel is one of the most remarkable buildings of the city. This topic addresses the current value of the Grande Hotel in to the architectural debate. Because of the different influences of style is the Grande Hotel not only representative as an architectural product of colonialism. It reflects a more fundamental evolution of the society. This thesis part will reflect different statements within the current architectural debate in the region and will be reflected to the Grande Hotel for to describe its architectural value.

THE DAILY USE

This topic is the most influential part of the thesis. It approaches all the information that is obtained by interviewing ten inhabitants of the Grande Hotel (see Appendix 2, page 181). These ten inhabitants gave a clear and comprehensive overview of the daily lives of the total of 198 households. By open interviews I encouraged the inhabitants to show me all aspects of their daily live and explain me about why and how they live. To make a clear reflection to the current context, I made a comparison with Inhamizua. Inhamizua is a semi-urban community which is an example of the average local context. The ethnographic research is elaborated by a similar approach as the work of Christoffer Alexander, called ‘A Pattern Language’ (1978). This thesis can be seen as a ‘pattern language’ of a squatted building of Western modern architecture which is alien to a native African society. Page 91 continues with the explanation of the approach and the elaboration of the ethnographic research.
Aerial drawing of the original situation of the Grande Hotel (Stoops 2011:1)
THE CONTEXT

A BRIEF HISTORY AND PERIPHRASES OF THE CURRENT SITUATION
The constitutional situation of Africa in 1913 with current state borders (Source: Wikipedia)
LIBERAL COLONIALISM

In the sixteenth and seventeenth century Portugal was a world leading seafarers nation. This was not a by-product of its wealth but a direct result of its national poverty. It was the result of the 100 years of war against the Moors and a struggling relationship with Castile (modern Spain). Portugal was not able to, at that time, supply food for its own population of 1 million people. Portugal was the first European nation which passed by the Cape of Good Hope in 1488 by Bartolomeu Eduardo, to explore trading routes by sea to Asia. In 1498 explorer Vasco da Gama reached the coastline of Mozambique. By that time the Arabs dominated the foreign trading along the eastern African shores. They merged themselves with the local chiefs by marriages to secure trading contracts predominantly in ivory. Explorer Vasco da Gama occupied the city of Sofala from the local Arab sheik in 1504. They fortified the city and establish a trading factory. The main trade with the interior was gold. This fortress city was situated near the present location of Beira. It was situated at the mouth of the Buzi river which consist of many sandbanks. This was risky for large vessels which sailed to Goa, the Portuguese crown colony that was situated in modern India. In 1507 the refreshment station moved to the island of Ilha de Moçambique. This island was conquered from the sultan of Oman. It became the main trading post for Portugal along the eastern African shores.

IMPERIALISTIC COLONIALISM

The Berlin Conference of 1884-1885 can be considered as the start of the era of imperialistic colonisation of Africa and the birth of Beira. During the Berlin Conference, also known as the Scramble of Africa, the continent was spatial divided by powerful European nations of that time. Before the Scramble of Africa, colonialism in Africa happened only by trading posts. The Europeans considered themselves as short term guests and left the posts when they had earned enough. There was also some colonialism by agriculture. This was only in proportion a small area like the Dutch Cape colony. The aim of the spatial division of Africa was a result of the Industrial Revolution in Europe. African colonies became the supplier of raw materials and an export market for the civilisation. This was established by the nationalist orientated Zeitgeist which was introduced by Napoleon Bonaparte. Although Portugal was a small European country, it gained a large number of colonies by its existing presence. Unfortunately, they did not gain the amount that they initially wanted. The ‘Mapa Cor de Rosa’ (Portuguese: the pink map) shows that the Portuguese Crown wanted to connect their current active trading area on the western and eastern shore through the interior. This was marked by the pink colour on the map. This area was mostly assigned to Great Britain and became the colony of Rhodesia. It was named after the British imperialist Cecil Rhodes. He established the British South Africa Company (BSAC) to cultivate and exploit the fertile ground and minerals. To export these minerals it needed a sea harbour. It is said that Cecil Rhodes became furious during his first visit to his colony. He discovered that he did not gain a sea harbour on his own territory (Bennett 2005, p. 134). The Zambezi river is only navigable on Mozambican territory and the river could be shallow during the dry season in gorges of only 200 metres wide. For this reason came the bay of Chiveve, designated to become a mayor sea harbour. It was the nearest deep sea bay at Salisbury; the capital of Rhodesia. The first settlement was established in 1890. One year later the Anglo-Portuguese Treaty was signed. This gave Rhodes and his associates the permission to build a railroad between Chiveve and Salisbury and the right to use the harbour. The railroad to Salisbury opened in 1899 and in 1912 the Sena Line to Nyasaland (modern Malawi). The harbour was built and managed by the British company Beira Works Ltd. Since 1891 and Chiveve was governed by the Companhia de Moçambique which located its headquarters there. The Companhia had the concession to exploit the area of the present provinces of Manica and Sofala. The intention was that it would cultivate and civilise the area like the BSAC did in Rhodesia. Due to a lack of financial resources it was never able to fulfil its goals. The Companhia was also dominated by the British. This reflected in the use of the Sterling Pound as currency, the cars drove on the left and the English language dominated the Portuguese on the streets (Bennett 2005, p. 134-135). Exception was the renaming of the Chiveve settlement on August 20, 1907. It received a city status. Chiveve was renamed to Beira as a reference to Prince Karel I. He was, at that time, the first Portuguese royal member who visited the colony of Mozambique. It was a tradition that the Portuguese crown prince would get the title of ‘Prince of Beira’ as reference to a former province of the mainland of Portugal.
FASCISTIC COLONIALISM

In 1910 the monarchy was deposed by a socialist coup. They had strong resistance against the influences of the Roman Catholic church on the government. The ‘Fist Republic’ was politically weak and had a bad influence to the economy and development of Portugal and its colonies. In 1926 there was a military coup which gave António de Oliveira Salazar a dominant position. He became minister of economic affairs with special rights in order to improve the weak economy. In 1933 the military government was changed to a fascistic one-party state. They called themselves the ‘Estado Novo’ and Salazar became prime-minister. The government had strong similarities and relationship with the fascistic regimes of Franco in Spain and Mussolini in Italy. Meanwhile, the African colonies gave an important contribution to the industrialisation and economic development of Europe. It supplied the mainland with new materials and it was a new export market. Every colonial power made large investments in their own Africa. They knew really well that they exported their skills, capital and civilisation to the dark continent as a way of nurturing. Portugal did it the other way around. Their efforts to diversify the colonial economy the main profit was still gained by supporting the neighbouring economies. Mozambique made large profits by supplying transportation, electricity, leisure and labour to the Rhodesian and South African economy. Labour: the Portuguese colonists forced the local chiefs on the south of the Save river to provided workable men. They were sent as forced labours to the South African mines by the Witwatersrand Native Labour Association (WNLA), until 1975 (Newitt 1994, p. 482-516).

The concession of the Companhia de Moçambique ended in 1942. The Estado Novo took over the governance and integrated the Companhia into the colonial government. By that time most of the British had left the city of Beira and became more dominated by Portuguese settlers. The Sterling Pound was replaced by the Portuguese Escudo. The architecture and the daily street life got a smooth metamorphose by the Portuguese culture. In 1949 the harbour, railroads and all important enterprises of the city where nationalised. The Mozambican economy was growing under the regime of the Estado Novo. Agriculture was developing in the interior of Beira. It became more divers through the production of: coconuts, cashew nuts, cotton, tea, sugar, rice and other fruits and vegetables. Coal and iron where minerals which were mined from the Mozambican soil. In the Zambezi river a large hydro-electric dam was constructed which supplied power to Mozambique, Rhodesia and South Africa. The sea harbour of Beira became the most advanced port of the east African shore. It also started severe the city of Lubumbasi in the eastern part of Belgian Congo (current D.R. Congo). By the growing importance of oil in the post-World War II era an oil pipe line to Rhodesia was constructed (Bennett 2005, p. 136). Besides the efforts to diversify the colonial economy the main profit was still gained by supporting the neighbouring economies. Mozambique made large profits by supplying transportation, electricity, leisure and labour to the Rhodesian and South African economy. Labour: the Portuguese colonists forced the local chiefs on the south of the Save river to provided workable men. They were sent as forced labours to the South African mines by the Witwatersrand Native Labour Association (WNLA), until 1975 (Newitt 1994, p. 482-516).

English influenced street scope of Beira in 1905 (source: Wikimedia)
The main employment was harbour related, in sectors like transportation and fishery. The service sector and the government also provided jobs which were predominantly for white people only. In the 1960’s and early 1970’s Beira started to attract tourists from Rhodesia. This became the third employment sector of the city. Most of the tourists where white middle class families who could afford a car and a holiday. It is comparable to the improved welfare standard in western Europe during that same period. Salisbury was reachable in one day, travelling a distance of 550 km or approximately 9 hours of driving. Most of the tourists stayed at the lighthouse in the Makuti neighbourhood. They wanted to spend their beach holidays here at the Mediterranean city look-a-like. Hotel Don Carlos and Hotel Estoril were the two main accommodations (Bennett 2005, p. 136). The Grande Hotel was situated in the neighbourhood of Ponte-Gêa and was closer to the city centre. Most of the tourists couldn’t afford the luxury of the Grande Hotel. It even was not allowed to swim at the beach next to the Grande Hotel.

**CAPITALISTIC COLONIALISM AND IMPERIALISM**

The global post-World War II development was crucial in the preamble for the independence of Mozambique in 1975. Portugal was in a close relationship with Spain, Italy and Nazi-Germany by the fascistic regime ideology but Portugal remained neutral in World War II. At the end of the war, Portugal choose the side of the allies. They offered Madeira and the Azores as base for the allied air forces. They concluded that the side of the United Kingdom and the United States provided the best network to remain in the regime of the Estado Novo in its current circumstances. This alliance resulted in a NATO membership in 1949, the United Nations in 1955, the Organisation for Economic Cooperation and Development (OECD) in 1961 and the European Free Trade Association (EFTA) in 1960 as partner of the European Economy Community (EEC). By that time, the international pressure increased for Portugal to defend the possession of its colonies. The status of the colonies changed in 1951 to a province. Hereby they suggested to describe the dependency of the overseas territories to the mainland. In the 1960’s most of the African countries became independent. Portugal tried to remain in their Africa in an equal manner as the white population of South-Rhodesia and South Africa. Portuguese Angola and Mozambique where together the two independent countries, the ‘white laager’ (Newitt 1994, p. 558). It was a white ruled economic and military stronghold in the south of the dark continent. South-Rhodesia and South Africa introduced apartheid by law but Portugal abolish their dual citizenship of indígena and não-indígena in 1954 (Newitt 1994, p. 528). In practise there was still a form of informal apartheid by the differences in possibilities of social and economic development. For example, squatting was not allowed in Beira and there was no form of social housing for the income of the black society while there was social housing for white people.

**COMMUNISTIC IMPERIALISM**

As a result of the growing dissatisfaction of the indigenous Mozambicans towards the elite white domination, the Frente Libertação de Moçambique (Fremilo) was founded in 1962. It was a group of intellectual indigenous Mozambicans who had the opportunity to study in Lisbon. It started as a political movement but since an attack on a military base it developed to a war movement for independence. The Portuguese army and secret service were well prepared for equal rights developments in Mozambique through the experiences they gained in Angola. The independence war wasn’t successful in Mozambique. It was the Carnation Revolution on April 25, 1974 in Lisbon which brought independence. It changed the governance in Portugal from the fascistic regime into a democracy. The new government gave unconditionally independence for the colonies. On June 25, 1975 the independence proclamation was signed by the new Portuguese government and the Frelimo in Zambian capital of Lusaka. Samora Machel became the first president of the new people’s republic. He was the successor of Eduardo Mondlane who can be seen as the spiritual father of the ideology of the Frelimo: Marxism mixed with African nationalism. The new developments gave an insecure future of the (white) Portuguese-Mozambican community.
The unconditional independence, the possible revenge against the previous elite domination, the inhuman treatment and the communist ideology of the Frelimo made them scared. Most of them decided to immigrate to Portugal. During the Portuguese Exodus they had to leave within 48 hours after a call. They were only allowed to bring a maximum of one suitcase with them. In a period of five years the community of ± 80,000 people almost disappeared. They left all their belongings and their economy in Mozambique. The new communist regime of Frelimo didn’t have the capability to replace all these jobs to maintain an operational economy. Most of the indigenous Mozambicans didn’t have any form of education. Most of the social services stopped functioning and maintenance was suspended. The Frelimo government nationalised all real-estate property. They distributed the abandoned amount of houses to the indigenous people who start to reclaim the formal city.

Another development was the foundation of the Resistência Nacional Moçambicana (Renamo) by the Rhodesian secret service and the South African Defence Force (SADF). The political side was liberal and pro-white laager. The military side Renamo became a guerrilla force. It terrorised civilians and economic targets to destabilize the power of Fremilo. Kidnapping of foreigners who helped Frelimo and the usage of child soldiers was common practice. The civil war started in the province of Beira, Sofala, and it was concentrated in the centre and northern part of Mozambique. The population of Beira was on the side of Renamo. This resulted in strong fights with Frelimo who wanted to control the harbour. Since 1982 the Zimbabwean Defence Force controlled Beira and the corridor to Zimbabwe.

Robert Mugabe needed to secure the only import and export route for his independent country. The dependency of the Beira harbour was that the other sea harbours where along the South African shore and under control of the rival apartheid regime of president Pieter Botha.

NEOLIBERALISM

The collapse of the Berlin Wall in 1989 had global impact by the end of the Cold War. Frelimo and Renamo started to lose their communist and capitalist partners through this global development. The process of democratisation and deconstruction of apartheid in South Africa also changed the political regional relationship. Renamo lost the only military assistance of the SADF. On October 4, 1992 the Rome General Peace Accord was signed by Frelimo and Renamo. Mozambique became a democratic country and the first general elections where hold in 1994. The civil war continues to impact the Mozambican society for generations. It has cost 100,000 lives and 4 million became refugees or were displaced (Newitt 1994, p. 571). The infrastructure suffered badly and the country was practically bankrupt. Today the national government is still dominates by Frelimo while Renamo dominates the regional and local politics in the northern regions of Mozambique. Beira was pro-Renamo. Since the last municipal elections in 2009 it became the base of the new Movimento Democrático de Moçambique (MDM) after mayor Daviz Simango broke-up with Renamo.
City map of Beira of 1961 (source: TV Cânta)
FACTS & FIGURES OF THE GRANDE HOTEL

Address: crossing Ruo Alonso De Paiva and Avenida Sansão Muthemba in Beira, Mozambique

GPS coordinates: 19°50'50"S, 34°50'26"E

Current owner: Grupo Entreposto (SGPS) SA; modern Companhia de Moçambique

Original client: Arthur Brandão, director of the Companhia de Moçambique

Architect conceptual design: José Porto

Architect final design: Francisco de Castro

Date of completion: 1955

Original cost: 90,000 Portuguese escudo’s, estimated: 30,000$00 (Anon. 2011)

Height: 4 stories, 25 metres

Total floor surface: 21,000 m²

Site area: 29,150 m²

FSI: 0,72

Number of hotel rooms: 116

Other hotel functions: Olympic swimming pool, two restaurants, shops, postal office, bank, cinema, discothèque

Date of closing: 1963

Usage during 1963-1981: public swimming pool, conference centre, large events, military base

Current number of inhabitants: 1,077 (Ivo 2008)

Number of houses: 211

Other functions: three cinema’s, hairdresser, snackbar, 20 vendors, church, mosque, car workshop
THE HISTORY OF THE GRANDE HOTEL

A ‘White elephant’ is a proverb in the English language. It means a possession that is useless or troublesome, expensive to maintain and difficult to dispose of. The origin of the proverb is from the story of the Thai kings of Siam. He gave elephants as a gift to courtiers they disliked, in order to ruin the recipient by the great expense incurred in maintaining the animal (British dictionary). This is in short what you can tell about the Grande Hotel; it is too big, too expensive, built in the wrong period, in the wrong place and it ruined the society around it.

In 1932 was year of the urban plan of Ponte Géa designed by architects brothers Rebelo de Andrade. It had a place reserved for a hotel and an Olympic swimming pool on one of the most beautiful spots of the plan. This particular spot had a great view of the Indian Ocean, the mouth of the Buzi river and the harbour of Beira. Architect José Porto of the Gabinete de Urbanização Colonial made a concept design but refused it, in order to elaborate it. Perhaps he already had a bad feeling about the manageability of the project. In 1953 the client asked the young architect Francisco de Castro to elaborate the design and be present on the building site, for building management and to design the final detailing. The client was the Companhia de Moçambique. It had the concession to exploit the area of the present provinces of Manica and Sofala by cultivating the country and civilising the inhabitants. The concession ended in 1942 but the Companhia remain to dominate the local economy by owning the local enterprises as a large state holding. One of the main directors was Antonio Arantes e Oliveira. He was a brother of the future Mozambican governor-general and had a close connection with the fascistic dictator Salazar. Arthur Brandão was the first man of the Companhia and had also in a prime position in the regime.

Prime-minister Oliveira Salazar is mainly described as an idealist. His Estado Novo was a late edition of a self-representative colonial power. Beira was dominated by Britain for a long time, duel the Rhodesian dependency to the sea harbour. The rising of the Estado Novo and the ending of the Companhia concession caused a Portuguese wave though the city. The Escudo became the only currency, the government became dominated by the fascist regime and the street scope got a metamorphose of new Art Deco and Modern Movement architecture. The prestigious Grande Hotel had to become the main showpiece of success of the Estado Novo in Beira. A luxury accommodation for business partners, influential persons and wealthy tourists which mainly should came from Rhodesia, South Africa and from Portugal with its colonies.

INAUGURATION

Faith was one of the main distinctions of the Portuguese identity in the region which was ruled by a strong influence of the reformed or Anglican church. In 1955 the Grande Hotel was inaugurated by the bishop of Beira, sir D. Sebastião Soares de Resende during the official opening. The Hotel was only eight years in business. The Companhia decided to close the Grande Hotel in 1963. It was not profitable and the costs were too high to keeps its doors open. The suggested target group of business people and wealthy tourists never came to Beira. Beira was a popular tourist destination for the other white middle income families. They predominately came from Salisbury, the capital of Rhodesia (today it is called Harare, the capital of Zimbabwe). Salisbury was at a distance of one day travelling, 550 km or 9 hours driving. These people could not afford a holiday in the Grande Hotel. They preferred a beach holiday in the tourist district Macuti at the lighthouse of Beira, 8 km from the city centre. The Grande Hotel was only 2 km from the city centre but it was forbidden to swim at the beach.

ARCHITECTURE

The exterior of the Grande Hotel is inspired by the Art Deco movement. This was the principal architecture style in Portugal during the 1930s till 1940s. It was the image of the Estado Novo era of Portugal. Its elegant geometrical shapes and streamlined repetition was representative for the modern time and the rapid development. It was a counter reaction on the neobaroque which was dominant during the previous state. The usage of materials and architecture also contributed to the viewpoint of a bright future. Most of the Art Deco buildings are not decorated with ornaments and patterns, the same was with the exterior of the Grande Hotel. Not the interior, this was fully decorated in an eclectic style. Very exclusive materials were used with luxurious refinement, everything was the best and most modern of its time. This was totally opposed to the modest Beira of that time. Even for the architect Francisco de Castro himself. One of De Castro’s other works in Beira is the famous CFM train station. It is a famous example of the expressionistic Brazilian Modern Movement in Mozambique. The clients were the ones who had great influences on the design of the Grande Hotel. Their power made it a blend of Art Deco, Modern Movement and eclecticism.
Many sources mention that the Grande Hotel also proposed to be a casino (Rolletta 2006; Lança 2010; Anno. 2011). Through investigation and by Lotte Stoops (2011:2) it can be concluded that this statement is not true. The large halls and the spacious corridors makes the suggestion of a casino. But the building plans do not refer to special facilities that should refer to a possible casino. Even local architect Francisco Ivo, former student of Fransisco de Castro, claimed that De Castro confirmed him that there was no intention for a casino in the Grande Hotel. The suggestion that the absence of the casino was the main failure of the Grande Hotel is hereby not true. The clients of the Grande Hotel where close and political minded with dictator Salazar. Salazar thought that it was morally inappropriate to have gambling places in the African colonies. The casino’s in Lourenço Marques and Costa Bello where forced to close in the early 1930’s. There is no fertile ground for the suggestion of a proposed casino in the Grande Hotel.

DURING OPERATION

The Grande Hotel was of a totally different class from the rest of Beira. Beira used to be a workers town where everything relied on the business the harbour gave. The contribution of the Grande Hotel to the society was that it was a leisure place. The swimming pool was accessible for the (white) inhabitants of Beira. In many memories they described the Grande Hotel as a palace where luxury was abundantly available. As a child it was possible to enter the kitchen and eat from the finest chocolates. The two main staircases where also very impressive and extraordinary for Beirians.

The Grande Hotel did not get as many visitors as they suspected. The visitors who came to the Grande Hotel mostly for political or business reasons. One of the visitors was Hollywood star Kim Novak who came to hunt in the nearby Gorongosa national park. Other visitors where the astronaut Pruzenitz who spent some nights at the Grande Hotel during his term (Stoops 2001:1).

REASONS OF CLOSING

In 1963, after eight years of operation, the Grande Hotel was closed by the Companhia de Moçambique. The construction costs went above three times the original budget, the hotel never made any profit. The suspected amount of wealthy guests never came. Even with the most incredible rates it would not have been profitable. The workforce was also very large for the amount of guests that it actually received. It needed a lot of maintenance to remain in the luxury condition. Even in every elevator there was an operator present. In several documents they claimed that the reason the Hotel closed was the refusal of the casino permit by the regime. Actually it was the idealism of the same regime which was the main reason of failure of the Grande Hotel. Any realistic estimation would suggest a failure of the hotel. The white people who lived in the Southern Africa those days couldn’t afford this level of luxury. Internationally Beira was not the first place for wealthy people to spend their holidays. Next to the Grande Hotel, Beira had many accommodations in the high top class. Destinations like the Bazaruto archipelago at Vilanculos, the Mediterranean city life style of the Mozambican capital Lourenço Marques, the South African Krüger national park and the Victoria Falls in Rhodesia where more famous across the world. A cheaper alternative for the Grande Hotel was the Ambassador Hotel. This hotel opened just after the inauguration of the Grande Hotel. Business people preferred this place because it was situated in the Baixa (downtown). Here where most of the offices located. Remarkable is that Arthur Brandão was also the owner of this hotel.

AFTER CLOSING

1963 was not the end of the Grande Hotel. The swimming pool remained open for public. It also remained the main training facility of the Mozambican swimming team delegation for the Olympic games. It even was the only Olympic swimming pool of the colony those days. The hotel itself was only available for large events and conferences. It was only used twice. The first one was for to accommodate the United States congress members. They were on a cruise along the East-African coast. The last time was at the wedding of Petusha Jardim in 1971. She was the daughter of Jorge Jardim, the Mozambique Minister of State those days. He was the so-called governor-general of Mozambique and obtained a high function in the Estado Novo. Traditionally weddings have a lot of guests in the Portuguese culture. For this wedding many important officials from all around the Estado Novo and the neighbouring ‘white laager’ countries were invited. The Grande Hotel was the only respectable place to accommodate this large amount of important guests.

INDEPENDENCE

On June 25, 1975 Mozambique became independent. The power was handed over to the Frelimo, the only represented independence movement in Mozambique. On that day, the first wedding in Beira under the new Frelimo regime happened in the Grande Hotel. It should have represented an optimistic future, bright and with a lot of joy. Later, the bar at the swimming pool became the office of
the Revolutionary Committee. This organization was responsible for establishing the communist state in Beira and the province of Sofala. The main hall of the Grande Hotel was used for party meetings and parties. The basement however became a prison for opponents against the new ruler.

In 1977 the civil war broke out in the province of Sofala. The civil war was a fight of capitalism against communism; Renamo against Frelimo, an escalation of the global Cold War. Renamo was established by the Rhodesian secret service and the South African Defence Force. The apartheid governments were afraid of the new communist regime next to them. They tried by enforcing a civil war to destroy the communist regime of Frelimo. Renamo attacked social and economical targets with brutal guerilla attacks. The war was not fought between the state and the Renamo, but Frelimo against Renamo. The Grande Hotel was the main political base in this area and started to become more and more a military base of the Frelimo.

By the fall of the apartheid government of Ian Smith in Rhodesia, the ZANU came in power. They renamed the country to Zimbabwe and Robert Mugabe became the president. Through political reasons Zimbabwe was forced to use the Beira corridor to import and export their products. The other routes ran over South African territory which they boycotted for the rival apartheid regime. In 1981 the Zimbabwean Defence Force secured the import and export to the country by establishing a neutral zone of Beira and its corridor. The city became important for refugees for the safety and supply of international aid through the harbour and airport. The Grande Hotel started to become a refugee camp. Most of the refugees came from the rural area. It is said that most refugees arrived during the night. When it was morning, the people overwhelmed by the ocean view as a phenomena they never seen before in their life. They wanted to walk to this beautiful surface of waving water which reflected the sunlight in a million different ways, but they fell to their death from the roof terrace. They never realised the height differences. They never experienced buildings with multiply storeys (Stoops 2011:2).

**CURRENT**

Since 1992 Mozambique experiences a stable peace. The condition of the Grande Hotel declined. It is overcrowded with a population which fluctuates around 1,077 inhabitants (Ivo 2008) but it official only has 116 rooms. This causes big social, heath and environmental problems. Most of the people work in the informal economic sector. This mean that they have an insecure income to afford food on a daily base. Poverty also caused the Hotel to become even less of a viable living space. One example is that the water and sewer system is practically completely removed by the inhabitants to obtain money for food and water. The maintenance of the collective space is lacking. This has led to garbage laying everywhere, leaking rain water, open accessible elevator shafts and inaccessible stairs. Today the Olympic swimming pool contains highly polluted water.

The Grande Hotel is a fascinating building. It reflects each of the historical situations of Mozambique through its occupation. The local municipality wants to intervene in this process but it lacks funds. There is also no investor who is willing to participate in this risk filled project. The idea of the municipality is to relocate the current inhabitants to provide housing in the slum of Chipangara and implode the Grande Hotel. The plot could be redeveloped as a place for commercial activities by the formal neoliberal economic sector. This new sector currently overtakes the city of Beira as what is happening in the capital of Maputo.
Current situation at the gallery to block D (source: Ferry Verheij)
PUBLIC HEALTH

THE CURRENT PUBLIC HEALTH ISSUES WHICH ARE FACED IN THE GRANDE HOTEL
The current status of the public health is one of the major problems of the current living conditions of the Grande Hotel. Waste is laying everywhere and it is never cleaned. Waste is not the only problem. There are other, and sequent, problems that cause also a large risk to the public health. This thesis part addresses the public health problems that the Grande Hotel currently faces and the spatial actions that could be taken to tackle these problems.

The open interviews with the inhabitants (see appendix 2, starting at page 181) and my own observation are the methods of research. The interview with Ines Vasco gave a large contribution to the needed insights. She is a local technician for the local Red Cross of the province of Sofala, which has Beira as provincial capital. She setup health programs in the most vulnerable living neighbourhoods of Beira: the Grande Hotel, Chipangara and Goto. She wants to infiltrate to the local society as a local volunteer in order to provide education, distribute essential basic medicines and to provide care to the poorest and most vulnerable people. The methods of education that they use are: to spread leaflets, posters, drama, introducing educational songs, specific discussion groups and demonstrations. The most urgent public health problems of the Grande Hotel according the Red Cross are: HIV/AIDS, cholera, malaria, diarrhoea, scabies and a growing vulnerable society class of: orphans, single women and children (OVC). Each problem will be addressed by pointing out their origin within the current living condition of the Grande Hotel and by showing how they could be tackled spatially. The suggested spatial interventions are combined with the recommendations of the thesis part of Use of Daily Live. This is summarised in the Summary of Recommendations on page 152.

HIV/AIDS will be not taken in consideration. HIV/AIDS is a large epidemic in Africa. In Mozambique 1,6 million of 20 million Mozambicans are infected with HIV or AIDS. It is a difficult difficult problem and not possible to tackle on a spatial matter. Human Immunodeficiency Virus (HIV) is an accelerant which can make other illnesses lethal. To implement the suggested spatial interventions for the other illnesses, will you also contribute indirectly to the fight against HIV. It will not stop the epidemic itself. Other interventions like: education about safe sex, the contribution of facilities to be able to have safe sex and the prevention of infected blood usage are used to address this.

CHOLERA

Cholera is an illness that can be caused by consumption of polluted water. The ‘vibero cholerae’ bacteria is normally present in water. By heating of still water the bacteria can grow towards a dangerous appearance. The consumption of non-polluted water that was in contact with faeces of infected persons can also be a cause of the disease. In addition, consumption of seafood from polluted water and the consumption of vegetables that are watered with polluted water can also cause cholera infections. The symptoms of cholera are: nausea, vomiting, abdominal pain, diarrhoea and dehydration. Medication provide a good resolution in case you have access to proper health care. Timely consumption of medication increases the survival rate to 99%. The main sources of cholera at the Grande Hotel are the large rainwater puddles in the garbage humps. The water is contaminated by the large amount of garbage that lays in the outdoor areas. The tropical climate in combination with cyclones and tropical depressions create an ideal condition for the development of the Vibero Cholerae bacteria. As described in the climatic conditions of the shelters in the Grande Hotel on page 109, most of the regular cyclone tracks entering the African continent in the surrounding of Beira occur in the form of a tropical storm or depression.

Another source of a cholera infection is the former swimming pool. The water of the swimming pool is highly polluted and the bottom is full of silt. It also has a large fish population. The swimming pool water is still used by people who cannot afford to pay water at the water pump. They are forced to use this water. See for example Rafaelas described in the Hygiene Chapter of the Use of Daily Live Part (page 132). Some people are still fishing in the swimming pool. It is an easy source to catch free fish in addition to their scarce diet.
The third source of cholera is the agriculture that is practised in the garden of the Grande Hotel. The inhabitants used the water of the swimming pool to water the crops. These days there is no agricultural activity in the garden. The reason is the absence of non-polluted water.

The sewer overflow at the beach at the Grande Hotel is another, indirectly, possible source of cholera. During heavy rainfall the overflow drains the surplus of water into the sea. This leads to a combination of brackish water blended with sewerage. The fish which will be exposed to the dirty water can become a possible source of cholera. Along the coastline there are fishermen from the Grande Hotel who can catch the fish for own and local consumption.

Action needs to be initiated to clean up the garbage and restore a proper rainwater drainage system to tackle the nesting sources of cholera. Most of the people collect rainwater during rain showers (page 132) but the rainwater largely falls next to the bucket. This not only occurs at the outdoor surfaces, it also happens indoor through the many leakage spots. The swimming pool has to be replaced by an equally reliable proper water facility. The swimming pool has to be removed or sealed to prevent usage of the polluted water and fish. With a new reliable water source agriculture could be reintroduced in the garden of the Grande Hotel.

MALARIA

Beira is considered to be one of the most risky places of Mozambique to gain malaria according to the Lonely Planet travel guide (2010, p. 102). Beira is surrounded by the Indian Ocean and it is the spot where cyclones enter the African continent (page 109). On the other side of the city are large swamp area’s. These conditions in combination with the tropical climate makes it susceptible for malaria hazards. These are ideal conditions for propagation of the tsetse fly. This fly is responsible for the 13% of the total Mozambican population who get malaria every year. Proximally 8,000 people die each year afterwards. The symptoms of malaria are: fever attacks, cold chills and possible vomiting. General treatment is available in the public hospitals of Mozambique. In the urban environment of Beira the access to the hospital is not a problem. Most of the people will not die of malaria after treatment. In the rural area of Mozambique this is a different story. The travel distance can be too long and it is mostly too expensive to go to the hospital.

You can introduce a wide range of spatial and constructive interventions to prevent malaria. ‘Standard’ interventions in most of the Western build buildings are the permanent shutters with mosquito nets at the window frames. More simple interventions are the usage of mosquito nets at beds, treatment with DEET and the usage of citronella candles. This is unfortunately not affordable for the majority of the Grande Hotel.

The spatial problem of malaria is the wide range of possible places where rainwater can remain in a still state. It will become a sufficient breading place for the tsetse fly by the warm temperature. The large garbage humps have a number of those breading places. As mentioned as cholera source, you have many leakage spots in the Grande Hotel. Rainwater also remains inside the construction. This will also function as breading place for the tsetse fly. Waste water is like rainwater a source of malaria. The inhabitants throw their garbage water after usage off the balconies on the garbage humps. The water in the garbage hump could become a breading nest for the malaria mosquito’s.

To reduce the malaria risk, action needs to be initiated to clean up the garbage and restore a proper drain system of the rainwater as is needed to prevent cholera. The leakage of the building and the sewer of used water also needs to be taken into consideration. You can collect the rainwater and garbage water in different basins. It needs to be assured that the new ‘improvements’ will not become a possible hazard for diseases.
new sources of malaria and cholera. On the Mercado do Marquinhino there are several stalls that sell mosquito nets. This is considered as a luxury product and not affordable for most of the Grande Hotel inhabitants. Peter – one of the interviewed inhabitants – claimed that he wanted to be the first person in the Grande Hotel that get a mosquito net. I hope for him that he bought one. As Zimbabwean has he no access to public health care in Mozambique. There should realistic and affordable measures been taken to prevent mosquitos by the detailing of the new construction at the Grande Hotel. Specially at the vulnerable spaces of the dwelling, the sleeping area for example. The presence of a fire place of dry wood or coals could also be beneficial. The smoke will keep the mosquito’s on a distance.

**DIARRHOEA**

Diarrhoea is a very general symptom. It could become very urgent or even lethal to persons who are HIV infected and living in the conditions of the Grande Hotel. Diarrhoea can be caused by: bad food, dirty water, an unilateral diet which lacks some of the essential nutrients, overconsumption of alcohol and immunosuppression at AIDS victims. diarrhoea can be prevented by proper hydration and personal hygiene.

The presence of diarrhoea highlights another problem besides the garbage and dirty water; the food diet. Insufficient cooking skills are difficult to solve in a spatial matter. The lacking variety in food diet is expressed during the interviews with the inhabitants (see Appendix 2). Most of the interviewees only eat rice. Sometimes with some scarce vegetables and – very occasional – some meat. This is a result of poverty. The earned money in the informal sector is the only resource for the inhabitants to be able to afford some food. The small budget is reflected in their monotonous diet. The problem can be addressed by enriching the diet of the Grande Hotel households. The inhabitants should become less dependent of their income for to gain food. Agriculture and cattle breeding could make a household more self-sustainable. It can also ensure some extra income when leftover crop is sold on the market.

Another problem which is a cause of diarrhoea is proper sanitation. The beach and the edge of the park at the Grande Hotel are hardly accessible by the large amount of faeces. The large number of bush toilets and the disposal of faeces on the garbage humps endanger the public health. The original restaurant on the ground floor of block D is currently not used. The surface is almost completely covered with faeces. There is an urgent need for proper sanitation infrastructure to prevent the outbreak of parasites.

In the dirty environment of the Grande Hotel it is difficult to properly maintain your personal hygiene. Most households maintain their own dwelling proper. This is not present in the general areas. People do their laundry on floor surfaces that are never cleaned. Some people prepare their food in front of the house on a thatched mat. The mat is easily to maintain clean, but that is not the case when food accidentally falls on the floor surface. Washing your hands is something which is also lacking when water is scarce. Water is not directly available on site and has its price. The availability of proper water should become – just like in Inhamizua or other rural communities and urban slumps – freely accessible as a general facility in the Grande Hotel. It will prevent the usage of the swimming pool water and it will increase the usage of water to clean your hands more frequently. The maintenance of the general areas of the Grande Hotel is a more complex issue to solve. As mentioned in the Hygiene Chapter (page 131), there is noticeable difference between households who live in a hotel room and who lives in a (in-built) shelter. People who live in a (in-built) shelter take the hygienic quality of the direct environment of their dwelling more into consideration then households who habitat a hotel room. This is caused by the position of the living space of the (in-built) shelters. They are situated in the general areas. This effect could also be seen in the hotel rooms when opening up the spatial relationship between the living space and the collective space. It will also improve the social relationships between the households of the Grande Hotel community and will be beneficial for the collective maintenance.
SCABIES

Scabies are mites which cause a skin infection with an allergic itching effect. The mites are living in the human skin and eat their way in S-shaped routes. By itching you can spread the mites over a larger space in your skin. When a female mite dies, she lays eggs that become larvae within two weeks. You can get scabies by direct or indirect skin contact. Indirect possibilities are by: clothes, blankets, towels, furniture and other surfaces which are touched by a scabies infected person. Mites can survive up to two days without eating from a skin. Treatment in Mozambique still exists of the usage of Gamma Benzene Hexachloride. It is cheap and works effective in killing scabies. This medicine is forbidden in Europe because of their toxic and bioaccumulation effects in the global food chain. Treatment against scabies involves many aspects. First of all, your skin needs treatment with Gamma Benzene Hexachloride. Next to that, your household and other persons who could have had direct and indirect physical contact with you need to be treated. All the clothes, blankets, towels, furniture and living environment need to be cleaned properly.

Addressing scabies entails more than cleaning households. The access to public health care is not a problem for the Grande Hotel inhabitants. To pay for the medic is mostly a problem. The willingness and the amount of available time to clean out your whole dwelling is also very difficult. The time that it will take to clean could also be used to earn money in order to be able to eat something that day.

A spatial preventative action is to introduce proper drying places for laundry. A large group of inhabitants put their wet laundry on the high grass to dry. They share particular spots with other people. The grass provides the mites with the possibility to transfer to other persons and households. See the recommendation about the laundry facility (page 132).

ORPHANS, VULNERABLE WOMEN AND CHILDREN (OVC)

Orphans, vulnerable women and children (OVC) are are the weakest of the society by their poverty. As mentioned Livelihood Chapter (page 117) and the Socioeconomic part of the thesis (page 46) there is a strong focus to earn money in the Grande Hotel in order to be able to survive. OVC’s are just able to afford some essential food with their small daily income. It is easy to come into the vulnerable underclass of the society if you are not able to work or when you do not have a husband or parent who can secure some income. There is no governmental program which will take care of victims of absolute poverty. International organizations like the Red Cross as well as the Casa Re-Om orphanage in Inhamizua are foreign NGO’s who try to take up this responsibility. Orphans are taken to one of the
orphanages in Beira and its surroundings by the police. According to AlbertoChissano Mozambique has a relatively small amount of orphans if you compare it to historic data and the current situation of other Sub-Saharan countries. Today there is a sufficient amount of orphanages that are able to provide all the orphans of Mozambique a bright future. In some situations a child has a brighter future perspective in an orphanage than a child who can still rely on its parents. The parents are mostly not capable to afford school fees and a uniform. The children are forced to spend their days on the street, to stay alone at home, or to help their parents earning money in the informal economy if they are capable. NGO’s are helping these families by donating school uniforms and finance the school fee.

The last OVC group consists of vulnerable women. these women have to provide for their own income in order to be able to maintain themselves and her children. They have to secure their daily income as well as taking care of their household and – if applicable – raising up their children. The self-depended women experience more difficulties in their daily survival. They are also weak for the resistance against raid or raping. They cannot rely on the help and protection of their husband. Access to health care is unimaginable in the circumstances of the vulnerable women. The Red Cross program at the Grande Hotel gives free health care to these women. The volunteer and technician also try to match the vulnerable women to a ‘buddy’. These are women who have a comparable life but with better living conditions. The vulnerable woman can rely on the other woman who is prepared to help her with all kinds of activities. It also provides essential social contact which lacks among most of the vulnerable women.

The loss of parents or husband by a (early) death or divorce mostly causes women to become self-dependent. It is practically impossible to solve this problem spatially. However, there could be measures taken to reduce the social exclusion of these women. In the part of Social Conditions (page 39) there is an elaboration on measures to improve the social interaction spatially. By increasing social interaction you will gain more communal solidarity and mutual coaching to secure each other (mental and physical) health.
OVERPOPULATION

The overcrowding of the Grande Hotel as dwelling place for 1,077 inhabitants (Ivo 2008) increases the probability of all public health problems that are described. The present nature at the Grande Hotel is by far not capable to biodegrade all of the organic garbage and faeces of the inhabitants. The non-biodegrade garbage and the polluted silt of the swimming pool increases the problem. The lack of proper actions and maintenance can cause environmental health disasters and social unrest. Inhabitants can blame each other for to ruin their living environment or come in action if they start to blame the municipality.

NORWEGIAN RATS AND SPIDERS

There is a large population of Norwegian rats living in and around the garbage humps. It is a comfortable living place for these creatures. There is plenty of food and water available. But these rats are also well known for the health risks they impose to humans. You can get Weil’s Disease, Rat Bite Fever and Cryptosporidiosis. This are three kinds of fever. For a healthy person it is not directly lethal. It is only lethal if your natural body resistance is limited by HIV/AIDS positivity. The best method to get rid of the Norwegian rats is to remove their living conditions; the garbage and polluted water.

the bad maintenance of the collective space of the Grande Hotel also enables the existence of a large spider population. Just outside the reach of the common walking area you will find large spider webs all around. These are webs of the Golden Orb-web Spiders. They life whether or not in a community. The spiders are quite big and look very poisonous. However, they are not harmful to humans but their bites can be painful. They live of mosquito’s and fruit fly’s which makes them beneficial for the public health.

CONCLUSION

The inhabitants of the Grande Hotel face serious environmental health risks, among which are diseases that can be lethal: cholera, malaria, diarrhoea, scabies and fever. These are aggravated in combination with HIV/AIDS and extreme poverty. The risk is increased by the garbage and the lack of: drainage, clean water, sanitation and hygiene. The Grande Hotel is now on the edge of a health epidemic with disastrous consequences.

The responsibility of the municipality to guarantee a healthy environment is lacking. It is necessary that a NGO – like the Red Cross – focus on the Grande Hotel with a special health program. It provides medical care and education. Unfortunately, the efforts are not sufficient to tackle the problems.

The causes and the preventions of the major illnesses are very comparable to each other. It is based on the dirtiness of the environment: the garbage humps, lacking of water drainage, the swimming pool and bad maintenance. All these unhealthy hazards have to be removed and replaced with healthy alternatives. This has to be maintained properly in the future. In the recommendations of the sanitation units all these aspects are elaborated on, see page 129.

A proper public health has more benefits. For example, you get diarrhoea by bad prepared fish. You cannot work that day because of your illness and do not have any financial resources to buy clean water. To prevent dehydration, you have to rely on the unhealthy water sources like the swimming pool or the surface water on the garbage humps. You are trapped in a virtuous circle. The polluted water makes your health conditions only more worse. Next to diarrhoea, you can also obtain cholera and other illnesses which make you less able to work and earn money. It is very important that all these hazards will be removed. It will also benefit the social and economic situation of the inhabitants.
One of the dark and bleak corridors (source: Ferry Verheij)
SOCIAL CONDITIONS

THE SOCIAL PROBLEMS OF THE GRANDE HOTEL AND HOW THIS COULD BE IMPROVED SPATIALLY
INTRODUCTION

The general introduction mentioned that the current structure of the Grande Hotel has a bad impact on the social living environment of the inhabitants. The Grande Hotel is a vulnerable community. Different households have to share the same space as their living space. In contradiction, the existing architecture does provide spatial limitation where this is just not desirable. Whatever the social problems are, the impact of the architecture has to be seen as an accelerator of these social conditions.

This part of the thesis addresses the social problems that the Grande Hotel currently faces in. It will show the impact of the architecture on the present social conditions and how this could be improved. The social problems do not only concentrate on the community of the Grande Hotel. It also impacts the relation with the neighbourhood and the urban society of Beira. The Grande Hotel suffers of a bad image within the city. This relationship will be discussed in more detail as weel as how this could be improved in the future to a full integration and acceptance of the Grande Hotel inhabitants in the urban society. it will address the original African social concepts for to substantiate the social recommendations.

The biggest visual social problem of the Grande Hotel is overpopulation. In the census of 2008 rated a the population of 1,077 inhabitants and 198 households (Ivo 2008). There are only 116 original hotel rooms. If you divide these numbers, you get 9,28 persons per formal hotel room. in every free corner of The Hotel is an in-built shelter and around the building are freestanding shelters where people live. overcrowding is an urgent problem. The Grande Hotel inhabitants have to share the same living space with a large amount of people. Different households have to share the same collective space as private living space. In traditional Africa it was normal to share your living space with others in the same outdoor ‘space’ but this was proper limited, like in Inhamizua (page 93). Because of the small surface and the overcrowding in the Grande Hotel this is not acceptable anymore. the situation is vulnerable to irritation among inhabitants which can grow towards a fight between two households or even more worse.

The economic situation of the Grande Hotel inhabitants also has a bad effect on the social situation in the Grande Hotel. They have to live with a daily primary survival perspective. In this mindset you are already too much concerned with yourself. To concern about the prosperity of others around you is not relevant. It does not have a direct benefit to your own primary survival. The promotion of the individualism ideology by the Western aid and entertainment stimulates this process. This leads to disruption of the social security systems. Normally the old and vulnerable population were able to rely on the society to appeal proper living conditions. Today this social security system is disappearing and the old and vulnerable population are abandoned.

Overcrowding makes the public space scares and indistinct (source: Castro Prieto)

Poverty also changes the mindset of inhabitants. People take deteriorate consequences for to be able to survive for some days which are not beneficial for their social condition. Robbery, (sexual) abuse and scam are common threats. As a consequence the community will suffer even more. Lotte Stoops expresses this in her documentary about the Grande Hotel (2011:1) by documenting the life of two inhabitants. The first person is Marcos who tries to survive by investing in the living conditions of the building, for instance fencing off an open elevator shaft. The other one tries to survive by demolishing the building part by part. He sells the parts for to gain some income which makes him able for to have something to eat. Besides collective ‘belongings’ being popular loot, private belongings like food and clothes are popular as well. This explains the reason that every dwelling of the Grande Hotel is lockable with a chain and a padlock. Something that is absolutely not necessary in a semi-rural community in Mozambique.

The uncertainty of the future of the Grande Hotel also has a great impact on the social conditions. The inhabitants do not know how long they are able to continue living in the Grande Hotel. Nobody is investing in their living environment anymore, in materialistic perspective as well as social perspective. Everybody shares the opinion that one day they will be expelled for to make room for something which they can never afford. The lack of social commitment also decreased the amount of respect for each
other and willingness to respect the advanced chief system. First there was a three layered chief structure. There was one overall chief of the whole Grande Hotel. The second layer consisted of four chiefs, one for each block. The third layer consisted of the so-called ‘chief de dez cases’. Marcos explained to me that every floor of each block has approximately ten houses. This chief system does not function anymore. The municipal secretary of the neighbourhood – João Gonçalves – is informally seen as the chief of the Grande Hotel today. His position is problematic. His authority lacks by the lack of action of the politicians. They made electoral promises to solve the problems of the Grande Hotel. Until today they couldn’t fulfil their promises, see the Political Conditions part on page 55.

The fact that the Grande Hotel does not have any form of authority also provides a breeding ground for a bad image. The Beirians call the Grande Hotel inhabitants ‘watho muno’, that means that you are not from here; that you are not a part of our local community. It describes very clearly how they exclude the Grande Hotel inhabitants. On the other hand, the Beirians accept the people who live in other slums with an equal poverty level. It is not the poverty what motivates the Beirians to exclude the ‘watho muno’. It has to do with the social disruption of the architectural living environment. The architecture of the Grande Hotel is intended to serve a wealthy Western high-class society who is on holidays. Today is the Hotel used by a culture which is of the extreme opposite. The Grande Hotel as living environment has a direct disturbing impact on the society. As mentioned in this introduction, there are several effects on the social conditions of the society. This is also observed by the urban society as a negative image. The Beirians see the Grande Hotel as a place where robbers and murderers live. They also distrust it as a place where the police does not have any form of authority. Perhaps this image is confirmed by the effects of the extreme poverty and exclusion of the urban society. That the only way of survival is to dismantle your living environment or to steal some food directly. Another side effect of the vicious circle of the bad image that it attracts people with a bad intention. The Grande Hotel also suffers of robbers who try to hide for the police or other security force. There are plenty of hiding places and the resistance is weak.

In the following part the focus will be on essential fundaments of the social relationships in African communities. This is described by the concept of the kraal and how this evolved into the current Mozambican social standard. From this point of view it will be compared to the current social problems of the Grande Hotel. The outcome of the comparison will be suggestions for improvements.
The kraal is a concept which is based on a traditional community form. This is a family settlement with the alderman as head of the kraal. The kraal as settlement – or village – was predominately used by all the tribes of Southern Africa. It always had a circular shape. The drawing on the left is a conceptual drawing of an Ambo kraal. This Ambo kraal is made by natives on the 1935 exhibition of Windhoek, Namibia. Geographically this is not directly applicable for the Mozambican context but it shows the same social conditions for this type of traditional settlement.

In the book of 'The African Village' Walton made a description about the Ambo kraal: “The whole kraal was surrounded by a thorn bush hedge or stake fence and a second inner concentric fence provided a wide entrance passage which led to the cattle kraals, oxen, cows and calves being housed in separate kraals. The boys’ sleeping huts were built in the passage so that they could be in position to guard the cattle. Just inside the main entrance an oval enclosure was reserved as a stamping place where the women gathered to pound, or stamp, maize. The centre of the kraal was occupied by a circular meeting place, ‘olupale’, and the space between the passage and the meeting place was subdivided into a series of enclosures containing the huts of the chief and his wives, connected by an intricate series of meandering passages. Around the perimeter of the ‘olupale’ were placed logs and tree stumps on which the men sat and a number of shelters provided protection from rain and sun when the men gathered to drink their beer. The most important feature of the meeting place was the sacred fire which was regarded as being symbolic of the life of the chief and hence of the tribe itself. Should the fire be allowed to burn out disaster would undoubtedly follow and consequently two old men were detailed to watch the fire and add fresh supplies of green mopane wood as required. When the chief died the fire was allowed to die with him and a new fire was kindled with fire-sticks by the new chief. All the fires throughout the tribe were re-kindled from the chief’s fire, the headmen taking fire in order of seniority. The first wife’s bedroom was also situated within the meeting place and at night or in rainy weather the embers of the fire were taken into the hut. Nearby was a rack on which the homs of sacrificed oxen were preserved” (Walton 1956).

On the social level there is a clear distribution of space and organisation within the kraal. The definition of collective and private is clearly marked by fences. The central placed ‘olupale’ meeting place was the most dominant place. This is where all social life took place. This is the only place where the relatives could meet each other when they were not busy with their daily activities, like: cooking, taking care of the cattle, brew beer or sleep. Although everyone had his own private sleeping hut, they didn’t have a private living space for themselves. Every activity, besides sleeping, occured collective. Everybody relied on each other. The ordering of the sleeping huts was based on gender and the generation you belonged to in the family. This position also determined your duty within the collective. The younger boys where dedicated to overlook the cattle and other livestock. The women had to take care of food preparation and housekeeping. The sleeping huts of the boys where situated on the outer ring of the kraal. From this position they could secure the cattle and also the kraal for possible intruders. To enter the inner-rings of the kraal, you needed to make a half circle during which you would pass by all the boys huts and the special guard hut. Cattle and women where the loot to rob at a different kraal. for that reason The women huts where placed between the boys and the chief. The chief was the oldest men of the family, the aldermen, and the head of the kraal. The chief had an inviolable respected status. He was more dedicated to the subsistence of the family, so his position within the kraal was faced externally. The first wife’s hut was the most dominant. This was the only hut which was placed at the ‘olupale’. The first wife was responsible for the internal subsistence of the family. It is comparable with the Western society until the 1960’s. The wife was also dedicated to stay at home in order to take care of the children and the housekeeping. In the traditional African context was this more difficult and labour intensive. Every family member had to help with a specific task which made the society kraal depended on a mutual collaboration for to be able to survive.
The Western society is based on individual independence. The Southern African societies where community based. “You are because I am” is one of the most popular quotes of archbishop Desmond Tutu when he refers to the concept of the ‘ubuntu’ philosophy. In his book he formulated this ‘ubuntu’ as follows: “The first law of our existence is that we are part of a subtle web of mutual dependency. We belong to an environment together with our fellow humans and the other creatures that God created. In Africa we call this recognition of mutual dependency ‘ubuntu’ in Nguni languages, or ‘botho’ in Sotho. It is difficult to translate it into English. The term of ubuntu describes the essence of humanity. It describes that my humanity is inextricably entangled and connected with your humanity. You are human because you are part of the whole. It speaks about wholeness and compassion. Somebody with ubuntu is hospitable, kind, merciful and generous. He is prepared to share. This kind of people are open towards others, are prepared to be vulnerable and confirm the humanity of others. They do not feel themselves threaten by others who are capable and good. It is because they have a natural self-assurance that is originated by the awareness of being part of a greater wholeness. They know when they are resented when somebody else is humiliated, suppressed or not been threaten respectfully. Ubuntu gives people resilience which make them capable to survive and remain their humanity although all the efforts that try to deprive their humanity.” (Tutu 2004, p. 31-32). It clearly describes how the social structure of one individual is serving within this greater whole. This ‘greater whole’ could be described in families but also with common ethnics. Today in Mozambique everything has changed. These social networks are changed by strong influences of the Portuguese colonial rulers with their Western social individualism and other modern concepts of society; communism.

Empty and disconnection of communal and private space increases individualism and social incoherence

Conceptual drawing of the spatial and hierarchal organization of the kraal (Frescura 1981, p. 155)
SOCIAL SITUATION OF MOZAMBIQUE TODAY

Colonial imperialism was introduced on the African continent by the Berlin Conference of 1884-1886; the so-called Scramble of Africa. The spatial division of Africa was a result of the Industrial Revolution in Europe. The new African colonies became the suppliers of raw materials and export markets for the civilisation. This proud civilisation was a product of the nationalistic orientated Zeitgeist which was introduced by Napoleon Bonaparte. Portugal gained colonies like Angola and Mozambique in Africa but it wasn’t so rich and industrially developed as the other European nations. This inability to compete in the identity was the breeding ground of the late era as the ‘Estado Novo’ as strong colonial empire. The Estado Novo was the Portuguese fascist state which was led by Oliveira Salazar. He made Portugal a powerful and proudful nation. They loved to refer back to the ancient years of the Portuguese explorers and sea traders to India and South America.

During the era of the Estado Novo it was a notion of the fascist regime to civilize the native population with the Portuguese culture. Fascism is the political ideology which is neither liberal, nor socialism but nationalism (source: New Oxford American Dictionary). The regime found a part of the Portuguese identity in the Roman Catholic faith. They used the church to educate the native population of their colonies about the essential fundamentals of the Portuguese culture. An equality between the Portuguese colonists and native Portuguese was never reached. This is caused by the nationalistic ideology which asserts for the separation between the societies by race. The effects on the daily life where comparable with the apartheid ideology as we have seen in the neighbouring ‘White Laager’ nations of Rhodesia and South Africa. The Estado Novo also ‘used’ the native population for to generate a workforce that contributed an income to the national treasury. They sent forced labour migration to the mines and farms of Rhodesia and South Africa or the economic activities which the Portuguese had in Mozambique. On the southern side of Sul dul Save river every chief had to provide ± 30% of their active male population to the WNLA. The Witwaterrand Native Labour Association distributed the workforce among the South African mines in the greater Johannesburg area. On the north of the Sul dul Save river the chiefs had to provide the same amount of their workable men to the Companhia de Moçambique or the British South-African Company in neighbouring Rhodesia. Forced immigration by the colonial power influenced the social structures of the natives dramatically. The traditional family-based communities and kraals where not viable to remain self-sustained anymore because of the absence of this vital generation. Some of men returned home after their duty but most of them remained in the city or started to work voluntary at the mine because of economic interests. The remained kraals had more difficulties to be able to maintain themselves with the absence of this vital group within the ‘wholeness’ of the body of the family. It is like if you amputate one leg of your own human body.

After the independence of Mozambique the communist-minded Frelimo tried to re-establish the traditional society of Mozambique. Frelimo mixed this ideology with the new ideology of socialism. They were also forced to accept the spatial organization as heritage of the Portuguese colonists. They called their ideologic blend African socialism. Frelimo aimed for reunion of the lineage settlements by the new phenomena of the ‘aldeamentos’. It is based on the collective farm principle of the kolkhoz in the Soviet Union. the ideology of collectivity within socialism was in fact easy to merge with the traditional social order of the kraal. In the elaboration of the aldeamentos in the interior went in most occasions wrong. The traditional lineage chief structure was replaced with presidents and secretaries that meet within the socialism order. They did this because they needed to merge several lineages settlements into one aldeamentos to make it viable. The families lost their freedom of self control. The churches also lost their dominancy within the community as reduction of freedom of faith. Many families left the aldeamentos and returned to their original home (Newitt 1994, p. 548). This was also aggravated by the terror of the guerilla actions of Renamo against these economic targets of the Frelimo. See the part of Political Conditions on page 50 more details about the relationship of Frelimo and Renamo.

a different approach was needed in order to establish the African socialism in an urban environment as Beira. The communist ruler accepted the multicultural heritage of colonialism in this area. The Portuguese had an informal form of apartheid between the native and the none-native population. There was a mix of Europeans and Asians Within the none-native population. The new Frelimo regime stimulated multicultural intercourse between all races. This worked out by the changed city population after the Portuguese Exodus. There was a flow of ± 80,000 Mozambican-Portuguese who emigrated to Portugal between 1975 and 1977. It almost wiped-out a total population. The native Mozambicans took over the abandoned formal houses of this escaped population. The new urban population metamorphosed to the standards of their new lifestyle. They took over their jobs, language and changed their behaviour to modern and civilized. This concept of metamorphose is not alien. In the pre-imperialistic colonialism era you see the same phenomena at the migration of ethnics. When a tribe moved to another region they adopted the lifestyle as well as the construction methods of the existing population that habitats in the new living environment. They did this with the suggestion that it should suit the best with the natural environment (Frescura 1981). In Beira they adopted the Western style of dwelling and livelihood. It was more difficult to merge the social conditions by the absence of the actual population. In the Western society power ia expressed by politics and wealth by goods. This started to merge with the expression of power by your social position. Expressing wealth merged with methods like polygamy and the accessibility to the amount of food.
The social lineage structure started introduce other social networks which goes over the difference between lineage, culture, believe and race. The urban society of today is built-up with all kinds of different social networks. As one person you are part of several networks. The number of networks determines your success of participation and development of your social and economic status in the community. You sustain your position in the networks by intensive social contact and your affords to be able to supply by transactions to your relations. As individual you are more vulnerable in this new social system of mutual dependency. The unconditional lineage relationship of the ubuntu philosophy is now gone. Mistakes or wrong decisions could become disastrous. You will be excluded and marginalized if you do not act according the prevailing norms. If they do not want you anymore, they go to somebody else. It is hard to get out of your networks. Most of the people are dependent to their networks for their daily feeding. The whole society is connected with each other by all different networks. The only way to improve your situation is to understand your position and develop yourself within your existing networks. You will gain a higher social and wealth position within the society by extending yourself to other networks (Simone 1998).

Socialism ended in Mozambique at the same time as the civil war, in 1992. Like in other former communist countries capitalism and foreign investments entered the country. The new liberal economic possibilities caused a new immigration flow. A new population group started to form which wanted to benefit of the new possibilities in Mozambique. This makes the social networks system more callous by the increased competition by people from abroad. The changed economic situation towards neoliberalism increased the pressure of survival. In order to be able to survive, people needed to integrate and cooperate within this existing networks. Organizations like churches, political parties or the unofficial organizations of market vendors are essential centres for to get access into the networks. Beira is for an important city economic reasons for Zimbabwe as their nearest sea harbour. Because of the struggling economic situation of Zimbabwe many Zimbabweans – mostly illegal – go to Mozambique in search for a prosperous life. They are all condemned to integrate into the informal business of street vendors or the sparsely available none-educated jobs. The new form of competition made the society callous. They excluded the none-Portuguese speakers as a ‘whato mundo’. They have to pay higher prices and face strong resistance when they try to setup an affordable livelihood. Recently this escalated into a social xenophobia unrest in South Africa. Native South Africans tried to expel the economic refugees from Zimbabwe, Somalia and Mozambique with violence (Kersting 2009).

The new economic situation introduced a formal sector. It provides a new way of competition. It also changed the existing relations and do nott border the prevailing norms. Today Chinese entrepreneurs are active in well-known sectors like minerals and (infra)structural projects. They are also dominating the local market with the export of cheap Chinese manufactured goods. There self-owned ‘Chinese shops’ are formal businesses that are in direct competition with the existing informal sector. Not only on an economical level. On the spatial level they also compete the informal economy by occupying prominent places in the urban environment.

Next to immigrants of the neighbouring African countries, you also have Beira an increasing population with an Asian, European and South-American background. This are entrepreneurs, investors and engineers who want to benefit from the increasing economic development in Mozambique. They are all high educated and they provide more business opportunities. They are not direct competitors of the general Mozambicans who are less educated. What the impact of this new layer of so-called ‘neo-colonists’ will be is still vague. However, it will be the next step of development of the existing society. As you can see at the historic phases of developments, is the society open and able to adopt new values and norms which are introduced by foreign societies. Recent developments – like the introducing of cellular phones, supermarkets and other (inter)national operating retail stores – are also well accepted and integrated into the African society. It is seen as a development instead of a threat to their identity.

An African – in general – wants to achieve an equal level of wealth as someone in the Western society. In my opinion is hereby the image of a primitive and poor continent wrong. As seen to the developments throughout the history, there is a strong force of development. It has an openness of adopting new and better principles to improve their own living standards. External influences also forced changes that weren’t beneficial for the development of African society. It deconstructed the social structure of mutual dependency; ubuntu. The network-society and the smooth integration of the cellular phone in the modern African society concludes that social gathering is still a crucial living condition. It gives the people the essence of life and the possibility to survive within the evolved mutual dependency. The ‘West’ should consider the purpose of international aid towards the ‘poor’ Africa; what is really making them poor? Isn’t it the measurement by claiming the Western norms and values as rich?
As it is already mentioned, the social condition in and around the Grande Hotel is poor. The Grande Hotel could be considered as a worst case scenario. The social development of the native Mozambican population has had a destructive impact to the Grande Hotel society. Not only the past, but also the current future outlook remains pessimistic.

In 1981 the city of Beira and its corridor to Zimbabwe became a neutral zone under the protection of the Zimbabwean Defence Force. The Grande Hotel transformed from a military base to a refugees camp. The refugees who came to the Grande Hotel came of the rural interior. Most of them had never seen a building with multiple floor levels. Most people is it hard and unrealistic to imagine how great the impact is of the luxurious hotel was to the refugees. In the film of ‘The Gods must be Crazy’ director Jamie Uys (1980) shows in a humoristic way how alien the modern Western society and life standards could be towards traditional Bushmen. Relatively the same happened at the Grande Hotel. Lotte Stoops described this phenomena by referring to a story that most of the refugees arrived during the night at the city. “When it is morning, the people where overwhelmed by the ocean as a phenomena they never have seen before in their life. They wanted to walk to this beautiful surface of waving water which reflect the sunlight in million of different ways. Unfortunately of their escape, they fell to dead from the roof terrace because they never experienced multiply floor levels” (Stoops 2011:2). These examples express the impact of modern architecture of the Grande Hotel on the social conditions of the new formed society.

During the years as refugee camp the society of the Grande Hotel was organized by force. It was the violence of the civil war that attracted the people to move in. Today it are the economic reasons of poverty. Peter and Rafael are the two inhabitants which I interviewed, who recently moved to the Grande Hotel (see appendix 2 for the interviews, page 181). Peter is from Zimbabwe and told me that: “there is no jobs in Zimbabwe when you do not have an education”. Peter lost his job in January 2012 because of the struggling economic situation of Zimbabwe. He now tries his luck to survive in Beira. It are not only economic reasons which can lead you into poverty. Rafael and his brother and sister became homeless when their parents passed away because of HIV/AIDS. They couldn’t afford to remain in their elderly house and where forced to move to the Grande Hotel.

Today the Grande Hotel habitats the third generation of people who originally moved in the Grande Hotel during the civil war. There are still clashes between the architecture of the building and the usage. The thesis part of Use of Daily Live describes the clash between what the architecture prescribes and how the inhabitants try to merge their own lifestyle into it in extent. Their lifestyle is still based on the previous rural living environment. On a social level the differences in culture of the architecture and the habitation also have a major influence.

It hard to develop a close society by the absent of the lineage structure. The absence of a lineage structure in the social community was also the falling of the aldeamentos in the rural context. Today the urban society has evolved with strong Portuguese influences. The urban society is not lineage based but is individualized and wealth determines your position. The difference between these two examples is that the urban society wasn’t evolved by force. The evolvement of the Grande Hotel lies between this two examples. The rural people were forced to move into the Grande Hotel. From traditional perspective they prefer the traditional social structure of mutual dependency. This fails by the lack of a lineage structure in the urban society. The combination with the sharing of a communal building makes the weak communal relations even more fragile. In comparison to the Grande hotel, there is far more social solidarity within an average slump that is found in Beira. The continuity of entering and leaving – only by economic success – is at the Grande Hotel large. The lack of continuity ensures that the society remains unstable. There is any binding. In the beginning there was a communal commitment for to establish and remain a social control system. This was embodied by a three-layered chief structure. This does not exist anymore because of the individualisation. The willingness of social cooperation became less important to the inhabitants by time. The need to ensure daily feeding by the informal economic sector forced inhabitants to be absent of their dwelling for the most of the time. When present, the spatial division by the architecture prohibits the contact with their neighbours within the Grande Hotel. The only possibility to meet is at the corridors or galleries. Alienation entered the society due to the absence of communication. The continuously of this process provide the inhabitants motives for to blame other persons of their lacking of social participation. The vicious circle of mutual distrust reduced the respect for the chiefs. the absence of political intervention also limits the prospects of a better future. (see the part about the Political Condition, page 55).

The lack of social solidarity in the community of the Grande Hotel has damaged their image among the urban society of Beira. They have the nickname of ‘whato mundo’ which means that they are not from here. In the context of the current social conditions in Beira this means that they are excluded from the networks. They can hardly enter the society and have the possibilities to develop their social and economic wealth. It is comparable with the current situation of the xenophobia against Zimbabwean refugees although they are Mozambicans and speak Portuguese. You can even find traces of xenophobia within the Grande Hotel. Peter is, as Zimbabwean, the only inhabitant who needs to pay rent for this hotel room, 3000 Mt. At the water pump, Felix charges him 90 Mt per 20 litres while others need to pay 2 Mt for the same amount.
CONCLUSION: IMPROVEMENTS

Changing the social decay of the Grande Hotel society is easy to accomplish. You cannot setup a social awareness program where everybody has to take part in. To change the society, you should tackle the sources of the decay.

The influence of architecture on the social conditions are underexposed and not recognised as a source. The difference between the suggested usage of the elaborated design became the contrary when the Grande Hotel started to become a refugees camp. Because of the lack of facilities during wartime this was accepted. Today, after 20 years of peace, you cannot consider this as temporary anymore. The formalisation of the Grande Hotel as dwelling place would be one way of dealing with this problem. This advice contradicts the electoral promise to replace the population and implode the building (see page 55). A right of ownership will give the inhabitants a better future perspective. Within this clearness you create a social frame because the inhabitants will be more careful to their living environment. Right of ownership is not just that you own property as an economic factor. It also stimulates collaboration among owners to properly maintain the building. This will be not the only and all encompassing solution to tackle all social problems within the Grande Hotel.

According to the interviewees (see appendix 2, page 181) Business relations and growing up in the Grande Hotel are the most important enablers the best social integration if you reflect the interviewed inhabitants. Rodrigo and Ida placed their vendor stall at a strategic position within the routing system of the building, because of this position they have a great social network. To provide the other inhabitants an equal amount of social gathering, it is necessary to place other communal interventions at strategical places. Within the existing processes of the Grande Hotel, trade and basic life supply have a collective meaning. Social gathering will be stimulated in a natural way when the importance of these spots and the possible amount of time to stay will be increased. This will attract the people to join the collective space and to leave their individual dwellings. Improvements to the liveability and the public health situation can contribute social gathering places.

Ideally a solution will be found in order to get rid of the dark and bleak corridors. The dwellings of the former hotel rooms shout get an equal amount of social interaction to the communal space as the in-built shelter typology. But – as side effect – the dwelling should remain a sufficient amount of privacy that would not affect the vulnerability.

To improve the external social relationships of the Grande Hotel, I suggest to introduce new economic opportunities which are also beneficial for the urban society of Beira. The aim is to gain new networks by the introduction of new markets which are an interesting addition to the current business offer in the informal sector. This economic development will create an exclusive economic position. The Grande Hotel inhabitants will no longer been seen as strangers, the ‘whatso mundo’, who are competitors to the existing networks. The new networks will integrate the Grande Hotel into the existing economical sector within the city. It also contributes to the social acceptance of the Grande Hotel inhabitants to merge into the urban society. This requires further investigation into possible reasonable business opportunities. These have to be within large range of skills and within the poor budget of the people. The aim is to disappear the term of ‘whatso mundo’.

It is a pitfall to try to intervene the social conditions with nostalgic desires. In the Western world you do not realise that an African society also developed by itself. It wouldn’t become so ‘modern’ or ‘luxurious’ as the West. But, it is also not a ‘primitive’ or ‘traditional’ society anymore. Over the last decades the international aid agencies used this image to gain funds for their work to develop the African society towards an equal to the idealistic Western society. This failed. The different cultural background aims also to a different cultural future. Richard Dowden (2009) wondered why the Western society recognize the cultural value of the Asian cultures but not of the African. He even substantiated this image of unequal treatment to the popularity of the Chinese investors at the current African leaders. The African leaders are comfortable with the treatment as equal business partners by the Chinese ‘no interference’ policy. The Chinese would never criticize the policy of the African politicians. because of this approach Chinese companies are able to gain minerals for an advantageous price in the exchange of aid by rehabilitation of existing – or the introduction of new – infrastructure. There are many people who criticise the Chinese uprising on the African continent. What they do not see is that it is not only the investor who benefits from the investments. It also indirectly generates new infrastructure to improve and open new social conditions which make the African community able to develop themselves. China is respecting the existing social conditions and believes that it will develop by itself. A lesson which the Western counties should learn of this changing world.
Women carrying water in Grande Hotel during civil war (Source: Greg Marinovich)
SOCIOECONOMIC SITUATION

THE EFFECTS OF GLOBALISATION ON ONE OF THE MOST VULNERABLE URBAN COMMUNITIES IN AFRICA
The nations in Southern Africa experience a prosperous economic development while there is today a large global economical crisis in Europe and America. Each Southern African nation – with exception of Zimbabwe – has a stable government and there has been no dramatic social unrest in the previous decade. The peaceful situation has attracted a large stream of foreign investments from developing nations like Brazil, India and – especially – China. These so-called BRICK nations focus their economic uprising by enlarging their productivity to supply cheap products to the world economy. This created a large aim for raw material resources. They found them in African nations. This happened in the previous decade when the Western nations’ interest in the countries in Southern Africa dwindled. They accused the African political leaders of corruption and abuse of their power. The BRICK nations experience corruption and power abuse on a large scale themselves. They do not blame the African leaders for the same. The ‘no interference policy’ made them attractive economical partners in Africa. They see each other as equal; both underdeveloped and they do not have the prejudgment of inferior (Dowden 2009 p. 495).

In this socioeconomic part I will address the influence of the current economical situation to the social values of the Grande Hotel inhabitants. First I will draw a clear picture of the current socioeconomic development of Mozambique and the Southern Africa region as the whole. Beira is an important sea harbour which serves the whole eastern side of the southern part of the continent. The economic progress is not only beneficial. Beira – and specially the Grande Hotel – faces disadvantages of the changing circumstances by neoliberalism. This will be elaborated, together will possible adjustments to take advantage from the new situation.

Mozambique experienced great economical development in the previous years. Many international companies and investors started to do businesses in Mozambique. The country benefits from the increasing international transit between Asia and the African interior through its harbours along the eastern shore of the African continent. The harbours of Maputo, Beira and Nacala were important for the world economy during the colonial era. During the imperial colonial era and the era of the Estado Novo the Portuguese treasury heavily relied on the transit taxes. They needed to infest this money in the development of the Motherland (Newitt 1994, p. 392). However, the reason of existence of the city of Beira is its sea harbour. The British South African Company (BSAC) of Cecil Rhodes relied heavily on the harbour. It was the nearest deep sea harbour at the colony of Rhodesia. This had great influence on the socioeconomic situation of the city. Not only Portuguese but English was the dominating language in the city. The Sterling Pound was the preferred currency (Bennett 2005). The second economical stronghold in Beira of that era was the Compaghia de Moçambique. It was – like the BSAC – a private cooperative company which gained the rights to exploit and civilize the current province of Sofala and Chimoio. They were able to make agreements with local chiefs, they had their own police force and made their own laws as similar to a government. In the beginning of the Compaghia de Moçambique it was dominated by English shareholders. At the end of its concession in the 1940’s it was dominated by the Portuguese Estado Novo. The fascist regime of the Estado Novo had the aim to embed the colonies into one Portuguese empire. It was not only for beneficial economical reasons. On a social level it promoted the population to move to the colonies. They wanted to establish a big Portuguese society in each colony to increase the Portuguese embedding. Today this is recognizable by the adoption of many Portuguese customs and habits, the lingua franc and the architecture. The (native) society of today was strongly separated during the colonial era from the white and Asian society. The common native Mozambican had any possibility to merge himself into this upper class. Only intellectual persons were allowed to study abroad – in Portugal – at the end of the colonial period. The limited freedom of economical self-development put more pressure on the native society over the years. It did not become to an independence war on the national scale, as it happened in the Portuguese colony.
of Angola. In 1975 was the independence not less joyful along the native Mozambicans as it was in Angola when it obtained its sovereignty. The joy of independence was temporary. It transformed quickly to the hard reality of the economic breakdown by the Portuguese Exodus between 1975 and 1977. After the independence the Mozambican-Portuguese society was fearful. As previous dominating minority, they were scared for revenge of the previous suppressed native society which came into power. The white class was also frightful to the ambition of Frelimo to establish a communist nation. It was the machining times of the Cold War; between the ‘East and West’, a battle between the ideologies of communism against capitalism. The fear for communism was very strong. So strong in fact that the neighbouring White Laager nations tried to intervene the setup of the communist society in their neighbouring Mozambique. The White Laager was the group of Southern African nations which were ruled by a white-race minority on the principles of apartheid. They established the Renamo guerrilla movement to destabilize the communist interests. Economically the Exodus was already a worse event for the young independent nation. The Portuguese dominated the formal economy. It is even claimed that the Mozambican economy was better developed than in the motherland itself (Newitt 1994, p. 551). The Mozambican-Portuguese society had to escape the country within a period of mostly 48 hours after they received the announcement that there was space available on a ship (Stoops 2011:1). It was a brain-drain for Mozambique. The country was left with a developed economical infrastructure but without the capacity and knowledge of the society to keep the economy functioning. Poverty and primary livelihood was the only option to continue life. Despite the effort of the new government and the development aid which Mozambique received from the Comecon development plan. Comecon is the communist alternative of the Western Organisation for Economic Cooperation and Development (OECD). The civil war only increases the problems even more. Mozambique became one of the poorest countries of the world.

Today the gross domestic product (GDP) of Mozambique is US$ 12,572 million. It claims the 122nd place of wealthiest economic countries (International Monetary Fund 2012). In comparison, neighbouring South Africa is on the 29th place, Zambia on the 103rd place and Zimbabwe in the 130th place. Mozambique is competing reasonably well in the region. The economic growth of the region is mainly based on the export of minerals to China and the other BRICK countries. Today the Beira sea harbour is fully rehabilitated and in full operation. It transits cargo from and to Mozambique, Zambia, Zimbabwe, Malawi and the Democratic Republic of Congo. It might be thought that that the city itself benefits from the economical development at the harbour, but his is not the case. The reason is that the harbour only transit materials. It does not offer employment in the manufacturing sector. All the offered jobs in the transit sector are supplied by foreign higher educated employees. Mostly these employees come from the company’s home nation. It does not provide jobs which will directly benefit the Beirians in social-economic matters. The informal trading sector is still dominating the local economy. The trading goods are supplied by foreign wholesale companies. These companies do not experience much competition and ask high prizes without the loss of patronage.

As mentioned in the thesis part of Social Conditions, the Grande Hotel community is vulnerable because of the extreme status of poverty and the social inferiority from the urban society of Beira. When the socioeconomic situation of the urban society is put under pressure, it will have a bigger effect on the socioeconomic situation of the Grande Hotel. The socioeconomic situation of the general Beirian is under pressure by the neoliberal developments of the investments of foreign companies. First it will be addressed how the current neoliberal development addresses the socioeconomic situation of Beira and the Grande Hotel. In the conclusion it will looked at how it could take its advantages from the situation.
NEOLIBERALISM IS TOUCHING BEIRA

In the previous years there have been multiple definitions of neoliberalism. It makes it hard to get a clear definition of what neoliberalism truly means. In this case, I refer to the political and economical liberation progress of the influence which a government has on the economy. It is the counter of the communist philosophy of Karl Marx. In this philosophy the government has total control of the society and the economy. The liberation of the economy is strongly influenced by the Thatcherism ideology. This dominated the – Western – capitalistic world in the 1980’s. The Mozambican government tried to have a strong influence on the economic and social progresses of the country during its own communist era. This changed at the end of the civil war. It was also the end of the Cold War. Like in other former communist countries, Mozambique transformed to a liberated economy. Capitalism was introduced and globalisation entered the national economy. This results in a large economic development. Foreign countries started to invest in the country for their own interest. The Mozambican market did not have the capability to restore itself. The Portuguese Exodus and the civil war ruined the economical infrastructure completely. In the 1990’s Mozambique was overwhelmed by the foreign money. This was recognised by the politicians as opportunities to develop the wealth of the country. It did not affect the whole society as prosperously as they hoped. The new economy experienced large freedom by the weak government and the absence of regulations. This caused uneven social and urban development.

Thatcherism means economical freedom by no governmental influence, privatisation of state companies, the decrease of influence of trade unions and tax reductions (New Oxford American Dictionary). Actually it also resulted in an increasing vulnerability of the society. Morality made place for capital, with which you could work for your own interests. The capital of Maputo experienced a large transition in the 1990’s and 2000’s. The inner-city was slowly taken over by a new society of foreigners. There companies and its educated employees moved the Mozambicans away by increasing the rent rates. The capital of the foreigners was disproportionately large compared to that of the existing inhabitants. Today this process still continues. There are now approximately 100 building sites of skyscrapers in the city. This put an urban pressure on the socioeconomic situation. The majority of the Mozambicans has a primary school diploma as the highest educational level. They cannot access this new economic society. They are forced to exclude themselves and live on the outskirts of the city where they can afford the rent. The new sector of foreign companies introduced a new kind of neocolonial society in the city of Maputo. Differences in wealth and socioeconomic possibilities of the past are reintroduced.

The current socioeconomic threat of Beira is not the same as in Maputo. The sea harbour of Beira is attracting foreign investors and companies to the city today. However, it is not on the scale that Beira experiences 100 building sites for skyscrapers, nor in an equivalent proportion. The uneven urban development does not let to a reconfiguration of the city yet. The investments are on a smaller scale. During my study trip in March 2012 I saw that new branches of multinationals where opened in the Baixa. They supply the new economy with qualitative working material and services. In the lobby of my resident hotel I met several investors from Portugal, Brazil, South Africa and China.

A current threat is the priority of the municipal government. They could give more priority to specific investments which will attract foreign companies rather than to improve the basic living conditions of the weaker Beirian society. The municipality hopes that the foreign companies will provide direct formal jobs for the lower educated class. Enlarging the formal workforce of this class would indirectly benefit the informal sector. The establishment of more formal companies also increases the tax income. The municipality is very eager to gain new tax payers. The weak financial situation makes the municipality compliant to the wishes of the investors. It gives them a free hand in the urban arena to demand adjustments for their own benefit. The threat of social disparity has risen. A strong contrast between poverty and exclusive wealth will appear. The rich investors will protect their wealthy urban territory against the increasing contrast of the poor. They do it by putting up gates and security personnel which ensures the restricted access. The Buddha Shopping mall is an example to this progress. It is a cooperative commercial complex which hosts a wide collection branches. They are individually owned by Indian businessmen. It is situated between the old market and the busy Rua Major Serpa in the Baixa. This area has a high amount of informal street business. On the sidewalks you have many street vendors, except on the adjacent sidewalks around the Buddha shopping mall. The entrance to the mall is limited. The entrance doors are opened by judgement of the security guards. According construction billboards more and bigger shopping malls are to be built in the Baixa. This will move the informal economy step by step out of the Baixa.

What does the informal sector look like? According to Maria Clara Mendes (1988) the informal sector started as an alternative to the ‘cantina’s’. Cantinas were commercial facilities which served the native population on a low economic level. It was the only authorised economic facility for the native population by the colonial government. Some had a trading area with a maximum range of approximately 25 kilometres in rural areas. They acted as a gathering place together with other facilitations next to the commercial shop. There were water taps and public pay phones. It has also a bad reputation. It was considered an instrument of the colonial ruler to control their society. The existence of prostitution
and alcohol abuse also contributed to the negative image of the cantinas. The new Frelimo regime abounded most of the cantinas. Many people started their own small enterprise by reselling products in small quantities to mind this economical gab. This developed into a complex economy. All kinds of different individual entrepreneurs were interrelated and interdependent on each other. It is comparable with the collaboration of different organs which guarantee life of a human body. According to Mendes there are three sectors where there is more specific distinguishing between the different entrepreneurs: manufacturers, salesmen and the service sector. The manufactures provide the market with self-made, low-tech products. Most of them became educated in their profession through family employment. The salesmen buy products in large quantities and resell them in smaller quantities; most of the time they have a wide assortment of general products. Grande Hotel inhabitant Rodrigo is an example of such salesmen with his market stall at the main entrance of the Hotel (page 116). There are also specialised salesmen. A common example is the men who walk around the streets reselling airtime cards of cellular providers. Silvio with his coal trading at the Grande Hotel is also a specialised salesman (page 182).

The last informal sector is the service sector. They offer their working skills on a daily basis after an oral agreement of the loan. For example gardeners, construction workers and prostitution are large service markets. Rafael and his brother are part of this sector, see page 119.

The core vulnerability of the informal sector is the limited profit margin. The large interdependency between the specialisations of the entrepreneurs create a closed money stream (Vletter 1996). The profits just sustain the essential living costs of food. This system is now threatened by the ‘foreign’ new economy. It has a higher living standard and can afford to pay through a larger money stream. They cause prices to rise. The informal economy has no organisation nor hierarchy of who is representing their interests. This is the opposite of the rising formal economy. The stakeholders and directors are well educated. They have the ability to gain changes for their economic interest. The gap of urban segregation between rich and poor and the possibilities of self-development are increasing in a fast tempo. This results in a pressure to retain correct living standards. You have to work longer to gain equal profit. This has strong consequences to the personal social life. There are less funds and time for other important tasks, like: the nurture of children, taking care of elderly and the maintenance of your dwelling.

The increased reliance also results in a close protection of your own business. Newcomers are not welcomed within the existing socioeconomic networks. They are seen as competitors and are excluded from the businesses. It could even lead to riots against the ‘foreigners’. These ‘foreigners’ could be people who migrated from the Mozambican rural countryside to try their luck in the city, the Grande Hotel inhabitants and immigrants from Zimbabwe. The bad economic situation in the country led to an immigration stream of economic refugees to Mozambique, in particular to Beira. The current president of Zimbabwe, Robert Mugabe, has the respectful age of 88 years. It is difficult to speculate when he will retire. It is certain that he could pass away in the next decade. It is an open question what the change for Zimbabwe will be. This will also impact the city of Beira. Will Zimbabwe experience a prosperous economic growth or start a civil war? If the second option happens, it will create a large flow of refugees to Beira. This will be a big threat to the informal economy. The refugees will also be forced to survive in the informal economy.
THE FIGHT OF DAILY SURVIVAL

The reality of daily survival in the informal sector is visible in the lifestyles of the Grande Hotel inhabitants. Six of the ten interviewed inhabitants rely on the informal sector (see appendix 2, page 181). Peter, Enico, Eduardo and Marcos have a formal job. Enico and Eduardo are educated for their job while Peter and Marcos could consider themselves lucky. They obtained an unclassified job through their religious network. By their privileged position, they could consider to leave the Grande Hotel as soon as possible. The others – who rely on an income in the informal sector – are struggling on a daily basis to afford a proper amount of food to feed their household.

The Grande Hotel inhabitants are considered as the most vulnerable group of the urban society of Beira. They are excluded of participation in the informal economic networks. This also reflects in an exclusion of the social sphere (see in the Social Conditions part on page 38). The existing society made it very difficult for the Grande Hotel inhabitants to merge with the informal sector. It is unsustainable from a long term perspective. The informal entrepreneurs of the Grande Hotel mostly serve their own community. The internal money flow is not as large as on the urban level. There are a few people who earn money outside the Grande Hotel. This is such a small amount that the other entrepreneurs of the Grande Hotel will not benefit from it. Up until today it goes relatively well with the poverty. In general, nobody has to experience starvation. Rafael and his brother and sister are some days on this level of extreme poverty. Rafael and his brother work everyday in the informal service sector. Most of the days they do not have any work because of the oversupply. This results in no income and insufficient funds to be able to buy food for a few days.

In the general rural living situation in Mozambique the food supply is independent of the income of money. This is also the reality for some families in Inhamizua. As family you can have a small amount of income but you won’t suffer of starvation. Unfortunately this is not the case for the Grande Hotel. Food obtained is equal to your gained income. Except for one, there are no households who cultivate vegetables. There are only a few families who rely on fishery. This situation gives a pressure on the aim to earn at least some money. According to a survey of the Mozambican government (De Vletter 1996) an average working day consists of 10 hours per day, without any breaks, no weekends and no national holidays. The amount of working time is not beneficial to the earned amount. This results in a pressure on the social life. Most of the Grande Hotel inhabitants cannot afford to invest in other products than clothes, basic housekeeping equipment and school equipment as pencils and school uniforms. It also has an impact on the time and attention that they can give to the nurture of the children and to provide care to elderly family members who are incapable to care for themselves. The aim of daily survival forces the society to become more individual. It is not only poor people who suffer from a decreasing socioeconomic situation. It is also the network around them, in relational and none-relational related. The social service of the Mozambican society is still relying on the ubuntu principles. As community you take care of each one of you. The ubuntu concept is explained in the chapter of The Kraal in the Social Conditions part on page 35. This concept does work in the rural communities, but not in the Grande Hotel due to the lacking economic circumstances.

In the near future will there be a decay of possibilities of self-development in the current informal economy of Beira. This is caused by the growing presence of the formal economy. The prices of the resources will rise and the available business space will decrease. The Grande Hotel will be affected even more. The socioeconomic downturn cannot solved by the introducing more unskilled jobs in Beira. Of course the formal jobs bring a boost of a new cash-flow though the networks. The informal entrepreneurs will indirectly benefit. Marcos is an example of someone who obtained a formal job in the Grande Hotel. He described his changed life in the interview (see appendix 2, page 204) as a bright future. For his family and especially for his children. But on the other hand, the laboriously gained socioeconomic prosperity of the parents could also disappear into the air when they suddenly pass away by disease or by a deadly accident. This tragedy happens to Martin and Rafael for example. A prosperous progress through different generations remains insecure by an age expectancy of a mere 35 years (Instituto Nacional de Estatistica, 2008).

Implementation of the new trend of ‘urban farming’ is a reasonable and in the short-term beneficial solution to for the Grande Hotel. In the Western world it is seen as a hype to merge old fashioned lifestyle in a new modern lifestyle concept. In the case of the Grande Hotel this could transform their basic lifestyle. Money will not be seen as the primary living source. It comes to a secondary level which can provide more variety to the diet. The surplus of the harvest could also be traded. This investment aims to educate and develop skills for healthy and productive agriculture. The overgrown garden also needs to be cleared and cleaned before it is suitable for cultivation. The third investment are the seeds and the patience to manage the fields.

More fundamental improvement of the socioeconomic situation of the Grande Hotel will be a great call on creativity and insight. New business opportunities have to be found amidst the changing economy of the city. The Grande Hotel hosts a lot of working skills and there should be beneficial supplies to new demands. By supplying to this new demand you offer the Grande Hotel as a new network to the existing economic networks of the city. The interest for the new economic benefits would not only deliver new
business relations but also social integration. It is not beneficial for the whole Grande Hotel to rely on a monotonous economy. The demand has to be discovered over a wide range of sectors within the informal economy. You have to go beyond border to see what the possibilities are and changes you can get as a low skilled person to merge himself with the local economy. Self-empowerment is a widely used word within the politics and aid policies in Southern Africa. This mind-set and willingness to change your own livelihood will be also inspirational for others. Those who are capable make an equal step together with their relative network that they can supply care for. In my search for new business opportunities for the Grande Hotel, I elaborated the ‘Mercado de Reciclagem’, see appendix 1 at page 171. In the recommendations of the Livelihood chapter of the The Daily Use part of the thesis (page 119) a description of this concept can be found. This concept is based on the absence of facilities like: sanitation, waste collection and the recycling or reusing of products.
Morning life during sunrise at the Grande Hotel (source: Ferry Verheij)
POLITICAL SITUATION
THE RELATIONSHIP BETWEEN THE POLITICS IN MOZAMBIQUE AND THE PROBLEMS OF THE GRANDE HOTEL
This part of the thesis will address the current political situation of the Grande Hotel. It could be described as vague and complex from a Western point of view. The approach is from global to local scale and in chronological order to elaborate on the current situation. The political construction of democracy in Southern Africa is different. The European Union and the United States of America are relying on their beloved principles of democracy, freedom of speech and (personal) development. They want to introduce these principles in less developed countries like in Africa – Mozambique for example – through economic and political measures. Historically these principles are alien to the Mozambican community. They never have developed any types of societies which contribute to the principles of democracy and personal freedom by themselves.

During the first era of European colonialism in Africa in terms of trading they were introduced to their traditional life form. The power was organized by chiefs and clans. It is also expressed in the Kraal concept as you can see on page 34. The head of the kraal was always by the lineage organisation of the kraal the head of the family and the eldest men. Sometimes he would receive support through discussions with the less elder men of his Kraal. After all the head remains his full power which always needed be respected. Freedom in this situation was an alien term. They did not have any value of personal freedom – like of self-development and freedom of speech – because it was not beneficial as it is in the Western context. There was a continuous threat from other tribes or clans who want to steal their belongings. The social dependences to survive was only guarantee in the unity of a family (Walton 1956).

The political situation before independence in 1975

Political situation after independence in 1975

Africa – as well as Mozambique – developed immensely – or changed – during the era of empirical colonialism and the current post-independence era. Africa was introduced to the Western systems of governance through the domination of the European colonial powers. The new African governments took over the system which the colonist had established when they obtained independence. The fascist regime had established a well organised governmental institute in Mozambique. It was an integral part of the total colonial nation of the Portuguese Estado Novo. After the independence it is logic to take over the existing infrastructure of institutes. Automatically they also obtained the – mostly hated – approach of the colonial governance. The new independent leaders and policy makers reflected their approach to who previously held their position. This is the origin of the bureaucracy and corruption, a large problem in Mozambique. The Fascistic regime of Portugal never admitted that they had a form of apartheid in their colonial policy. But they did not sign the ‘International Convention on the Suppression and Punishment of the Crime of Apartheid’ in 1973 (UN). By this convention the governance of Portugal in Mozambique could also fall in discredit. Perhaps was the rejection also by economical reasons towards South Africa and Rhodesia. The colonial oppression towards the native population is still visible in the approach of the government. It is an inert organisation and has a image of unwillingness to get things done towards the civilians.

Mozambique became independent from Portugal in 1975. It happened as a result of the Carnation Revolution on April 25th of 1974. The fascist regime which was implemented by António de Oliveira Salazar was deposed by the army. Under the population there was a strong resistance against the continuous colonial war in Angola and Mozambique. The military coup provided the opportunity to establish democracy in Portugal. The new Portuguese government wanted to give all the Portuguese colonies full independence on a short term. In Mozambique the independence movement was united by the Frente de Libertação de Moçambique (Frelimo). It was an open organisation where all kind of intellectual Mozambicans were allowed to join. The common condition was that you had the ambition to liberate Mozambique peacefully. It was established in 1962. Through the years it was strongly influenced by Marxism and African nationalism. The increasing dilemma between communism and capitalism of the global Cold War was also noticeable in the Frelimo. The former Portuguese oppression – together with the neighbouring White Laager nations – was pro United States, and pro-capitalism. The Soviet Union had interests to support the decolonisation process. It would undermine the capitalist stronghold of Southern Africa. The independent countries could become interesting to extend the ideology of the
The origination of the Renamo is slightly different from the Frelimo. When the signs were clear that Frelimo wanted to establish a communist and Soviet Union orientated state of Mozambique, the apartheid government of Ian Smith in Rhodesia and the South African government of president Botha established the Renamo in 1975. Renamo means: Resistência Nacional Moçambicana. This was a guerrilla force which tried to subvert the communist state of Frelimo by attacking civilian, economical and infrastructure targets. It also had a small political movement which was liberal – pro-White Laager – orientated. This led Mozambique into a civil war from 1978 till 1992. The civil war impacted the Mozambican society dramatically. 100,000 lost their lives and 4 million became refugees or had been displaced (Newitt 1994, p. 571). The Cold War never escalated to a serious war in Europe although it kept the continent in a fear of a possible outbreak of a third world war. Actually this did escalate on other parts of the world in civil wars. Not only in Mozambique but also the Angolan border war and in Vietnam. The Mozambican civil war ended on October 4, 1992. It was a time of major changes in the global politics. There was rapprochement between the communist and capitalist blocks and most of the communists regimes fell after the fall of the Berlin Wall in 1989. This also impacted the Southern Africa region. The communists orientated regimes lost their international military and aid support. Apartheid was also reduced. Ian Smith’s Rhodesia was replaced by Robert Mugabe’s African-Nationalism Zimbabwe. In South Africa president De Klerk made an approach to disassemble the apartheid regime. On October 4, 1992 Frelimo and Renamo signed the Rome General Peace Accords. It declared that Mozambique will become a parliamentary democracy with free elections. The first free election was in 1994. It was won by the Frelimo party. Until today the Renamo suffers a bad image of having lost the civil war, and the society did not forget their brutal guerrilla tactics. Today Frelimo occupies 191 of the 250 seats of the National Assembly. Renamo is the second largest party with 51 seats. In some of the municipalities Renamo has the power to govern. These municipalities are located in the north of Mozambique. Beira was one of these municipalities until the elections of 2008. The current mayor left Renamo after an internal strike. He established his own political movement just a few days before the elections.

How the current municipal political situation involved, is described in the next chapter. The current political approach towards the problems of the Grande Hotel is also influenced by the socioeconomic situation of Beira. This part of the thesis is an essential contribution to the political part. In the end an alternative political approach towards the Grande Hotel topic is suggested.
Beira was – as second largest city of the colony – already an alternative to the capital of Mozambique. After the independence Beira became the stronghold of Renamo. The differences between the ruling political parties of the central government in Maputo and the municipality of Beira gave the municipality many difficulties to operate. It struggled to get funds and arrange policies. As opposing party Renamo has influence over and access to the policy makers. There is even any diplomatic contact between the two parties. Just before the municipal elections of 2008 it became even worse.

During the municipal elections of 2003 Daviz Simango became the mayor of Beira. It was the first municipal elections of Mozambique which were not boycotted by Renamo. Due to the boycott of the first municipal elections in 1994 the municipality was ruled by the Frelimo. The first post-civil war municipal government did not have the support of the local population. The management and the financial situation of the municipality was catastrophic when Simango came into power. The municipal workers had not been paid for almost one year and most of the payments for local services had not been paid either. There was no budget to cover the spending. To make everything more worse, after the takeover by Renamo the central government started to delay and undermine the municipal governance. The municipalities in Mozambique are for 60% of their budget dependent on the central government. Most of the basic facilities which have to be distributed by the municipality rely on the central government. Health, infrastructure, sanitation and education for example. This forced Simango to introduce strong reforms in government spending. He introduced new taxes. He eliminated the corruption with a more solid administrative control system. He also needed to gain trust from foreign aid donors for to establish external funds besides the lacking central government. He used the media to inform the inhabitants and companies of the changed policies and the difficulties which the municipality was facing.

Simango achieved great success with his strong policies. Beira today is one of the best operating municipalities of the country while it is thwarting by the central government. This success caused him to be removed from the Renamo party. Renamo leader Afonso Dhlakama was seeing him as a treat to his leadership. It was worth for Dhlakama to push off one of the most popular party members to secure his highest position as rival in the national presidential elections. This happened some days before the municipal elections of 2008. It forced Simango to run the elections as independent candidate. He succeeded in winning the elections with 60% of the votes. After the elections he established his new political movement, called the Movimento Democrático de Moçambique (MDM). In the political reality in Africa with one dominant party is that a second opposition party has a bigger struggle to get things done with governmental institutions who are controlled by the governmental party.
The Frelimo – as well as the Renamo in a weaker force – do everything to cause to fail the municipal government of Simango and his MDM. They invent other sources of income to prevent suffering of the citizens by the lack of cooperation between the different political parties. There was a lot of urgent topics to deal with. Beira had suffered largely because of the Mozambican civil war from 1978 till 1992. The Portuguese Exodus between 1975 and 1978 also put the management and economy of the city under great pressure. The municipality, institutes and economic sector were all dominated by the Portuguese minority. The whole minority population migrated to their home country after Mozambique became independent. The Frelimo gained full power without any opposition which would protect the Portuguese community and its economic interests. There was a great fear in the community. They though that the same would happen as what happened to the oppressors in other African nations when they gained independence of their former colonial ruler. The fear for communism was what also propagated the Western capitalist counties like the United States, Portugal and South Africa. This made the Portuguese minority very suspicious towards Samora Machel and his African-communist ideology.

There were many major struggles to be faced during the rule of Simango. Beira is built in a very swampy area below sea level. The cyclones and tropical depressions enter the African continent in the surrounding of Beira. In combination with the tropical climate, it makes Beira as a vulnerable place for outbreaks of malaria and cholera. The Portuguese had dug irrigation canals to prevent against public health and environmental hazards. Lack of maintenance makes the system insufficient today. Large amounts of garbage, polluted silt and a strong pressure by the informal housing in the wet areas blocked the operation of the system. The fresh water supply and sewage are also in a bad condition. They restored these vital systems in order to gain an essential level of public health after the funding supplied by a Dutch water company and the European Union. The roads are also in a bad condition. They are full of potholes. The lids of all the street wells are stolen and the open wells are now used as street bins. The sidewalks are not accessible due to the absence or oblique laying street pavement. On the national scale the Estrada Nacional 6 is also barely accessible. It has not been maintained after the independence of Mozambique and is full of potholes and large parts are without a tar surface anymore. This is the only road which connect the fully rehabilitated sea harbour with the interior of Mozambique and Southeastern Africa. The number of trucks are increasing by the current economic development. The national road authority does not take any measures to stimulate this growth. Zimbabwe – which suffers largely already by itself – suffers from this bad connection but is not capable to invest in the road. It is waiting for foreign investors who are willing to upgrade the road in change of an attractive concessions to exploit minerals. It is a common approach of Chinese companies. As condition for attractive concessions they upgraded large sections of the Estrada Nacional 1; the north to south corridor of Mozambique. It is not only for aid purposes, the proper infrastructure is mainly for their own economic interest (Makgetla 2010).
THE THREE OPTIONS OF THE MUNICIPALITY

One of the current urgent problems of the municipality of Beira is the Grande Hotel. During the campaign for the municipal elections of 2008 the re-elected mayor Daviz Simango made a special visit to the Grande Hotel. He gave this large group of voters the promise that he would establish communal sanitation facilities and measures to do something against the large garbage epidemic. None of these promises happened after his re-election (Lança 2010; several interviews of inhabitants, see appendix 2). This is regrettable for the inhabitants of the Grande Hotel. The promises are indefinitely suspended by the lack of funds. The municipality is also not sure whether to invest in the Grande Hotel by its future durability as dwelling place.

During the interview with mayor Daviz Simango he explained that the biggest problem of the municipality is that it relies on foreign investors or aid organizations. By the day of the interview there was any NGO or investor who was willing to invest in this big and riskful plan. The municipality wants to take responsibility for taking action to resolve the problems. They see and refuse to deny the problems which threaten the city’s public health. The plot and building of the Grande Hotel are officially not property of the municipality. The actual owner is still the Companhia de Moçambique. The Companhia was led by Arthur Brandão in the 1940’s and 1950’s and he signed the contract to construct the Grande Hotel. The Companhia de Moçambique is now operating under the name of Grupo Entreposto (SGPS) which has his main office in Lisbon, Portugal. The ownership of the Grande Hotel is remarkable. All the land properties became state property in 1978 due to the large vacancy as result of the Portuguese Exodus. The government gave out lease contracts with a maximum of 99 years to distribute the vacant houses and company buildings. After the death of the contractor – or bankruptcy of the company –the plot and the property automatically return to the state. This system gives the government also the possibility to expropriate lease contracts. Unfortunately this option is not possible for the Grande Hotel. However, the Grupo Entreposto “depreciated the Grande Hotel as lost property during the civil war”, according to local architect and historian Ivo Fransisco. The municipality is not afraid for any difficulties with the original owner. They dare to take the great legal risks to solve the liveability problem of the current inhabitants as well as the direct neighbourhood.

Daviz Simango mentioned that the municipality has three options to solve the problems of the Grande Hotel. They are expressed in the diagram on the left. In all options he suggest that demolishment of the Grande Hotel is the best option to get rid of all the problems in a rigorous manner. He suggests that the people have to be moved out within one day. This is the only way to close all the possible access routes and to make re-occupation impossible. According to Lança (2010) the Mesquita da Beira – the local Muslim organisations – tried to relocate 30 households. The vacant dwellings in the Grande Hotel where immediately reoccupied because of the housing shortage in Beira.

The first option of the municipality is in the best interest of the municipality. The investor will invest in social housing to relocate the inhabitants of the Grande Hotel. Directly after the relocation the Hotel has to be sealed and destroyed. Mayor Daviz Simango is convinced that this is the best spot in the city where you can develop something beautiful. He thinks about a hotel, casino or luxurious housing which complements the surrounded neighbourhood. Around the Grande Hotel live people with the highest income in the city.

Since the beginning of his career as Beirian mayor in 2003 is Simango now waiting for this investor. For almost 10 years there was no investor who was willing to participate in this risky plan. It is very possible that the inhabitants will not move and the demolishment of the building is also an enormous task with all the garbage heap-up and the polluted silt in the former swimming pool. To make it more attractive for possible investors the municipality came up with a second option. Within this option they want to fund the inhabitants who want to construct their own dwelling for relocation. The possible locations of this dwelling are in neighbourhoods like Chipangara or Esturrio. Actually these are slums who are also under interest of the local Red Cross because of their high public health risks (see the Public Health Environment part, page 24). After a sufficient period of time the Grande Hotel will be cleared and sealed off. Simango directly admitted that he is doubtful about the chance of success of this option. He thinks that the inhabitants will spend the money on food and drinks so that no funds will remain for their new housing.

Mayor Simango is more confident of the third option. In this plan the municipality will cooperate with the investor. The municipality will take care for housing and the relocation. The investor has to make a contribution to the insufficient municipal funds. By this cooperation Simango is sure that there will come high quality alternative housing. This would be in the best interest for the inhabitants to move out. Also in this option the demolition of the Grande Hotel is the goal. The investor will be free to construct their ideas on the plot.

If you compare the three options, you can ask the question; who is in charge? Is it the global investor or the local inhabitant? In other words: is it the money or the votes? In the case of the Grande Hotel it is 50-50. The mayor is relying on the election promises that he made towards the inhabitants of the Grande Hotel. It could also become a success story to gain more interest, votes and power. Simango relies strongly on the funding from global investors to be able to fulfil his promises and to obtain political success. He has to make some big concessions to get investors prepared to participate in the Grande Hotel. Neoliberalism is also trying to hit the Grande Hotel. But is the possible economical value higher to the social, historical and architectural value to demolish the building and its society? This question will be answered in the part of Architectural Value (page 59).
The current political situation in Beira is treated by resistance while the social and economical conditions are aiming for a strong development. The city development is currently not fully exploit by the unwillingness of the national government and a lack of funding. The politicians between the national ruling Frelimo and the local ruling MDM are unwilling to cooperate, just because they are of the ‘other group’. This is a result of both corruption and cronyism; a lack of professional communication between the different governmental institutions.

The unwillingness of political cooperation infects the most honourable group of the society. In this case, these are the inhabitants of the Grande Hotel. During elections, you can promise to support them with resources, it will affect your own credibility as politician and even the general credibility towards the democratic political system. The MDM and the Frelimo party put posters everywhere in the Grande Hotel during the campaign for the last municipal elections. In the short term this was beneficial to raise awareness of the political parties and their respective political willingness. After the elections – in the moment when the voters are expecting the fulfillment of your election promises – they will be continuously remembered to the failure of the made promises.

What is lacking in these situations is that the politicians express themselves that their voters can fully rely on their own affords to get economical welfare and social progress; this is impossible. You have to deal with cooperation. It is the same situation with international aid: you can give a fish to the poor, but if you do not teach them to catch the fish, they will remain dependent to the aid. On the one hand, it wouldn’t be beneficial to release the dependency of your voters as politician or aid worker. On the other hand, you can generate bigger economical growth whereby you can benefit indirectly of other scales and methods.

To be more precise and with a focus to a possible solution for the Grande Hotel, I suggest implementing the attitude of self-empowerment into the political strategy of the Grande Hotel. The population of the Grande Hotel has an extensive variety of labor skills and willingness to improve their living conditions. It lacks common factors that binds these skills: ambition and inspiration to get things done. I suggest restoring the organisational chief structure of the Grande Hotel. They have to take care of each other and take measures that benefit the community. The chief should be the representative that exerts the needs and desires of the inhabitants towards governmental institutions, possible investors, aid organizations and companies. I suggest that a board of the representative men elects the chief, in order to secure a vital relationship with the chief and the inhabitants. Every head of a household of the Grande Hotel should become a member of this board. It is controlling body of the chief. This system of local governance is generally applied in Mozambican communities. Also in Inhamizua, the representative common Mozambican community as mentioned in the chapter of Living space in the part of Use of Daily Live (page 93), the ‘Grande Hotel Board’ is not only an instrument of local governance, but could also be used as a social and economical platform to explore and participate in new business opportunities. The Grande Hotel Board can hereby support the socioeconomic recommendations (page 46).

To change the right of ownership of the Grande Hotel is another recommendation to improve the political situation. In the current situation it is vague who the owner is and who the users are at the Grande Hotel. This lack of clarity reflects into a lack of responsibility. I suggest that the municipality should claim their ownership of the total structure and plot of the Grande Hotel. It will make them legal aid to intervene and gain control of the poor public health conditions. All the dwellings in the Grande Hotel can be official contracted by an equal method as it is done with all the other dwellings of Beira. The formalization of right of ownership and usage provide a clear situation of the responsibilities towards your dwelling and its environment. The shift of a semi-temporary to a permanent dwelling place will transfer the whole mind-set of treatment of your dwelling space. It would be impolitic to claim rent to meet the economical situation of the Grande Hotel inhabitants. After the introduction of general common facilities you can start to ask a little fee for the maintenance. It is preferable that the majority of the inhabitants developed themselves sufficiently and become economically competitive before they are taxed.

I foresee that, in the long term, the social cooperation by the Grande Hotel Board, economical self-empowerment and a permanent right of ownership will generate a boost of development. This could be reflected in the improvement of their communal and individual dwelling space into a higher standard. It could start with the facilitation of primary facilities to accelerate this process, such as: sanitation (page 130) and a garbage collection system (page 133). To implement the infrastructure, funding is needed. This could be obtained from international aid organizations of municipal funds. The maintenance could be controlled by the chief c.q. Grande Hotel Board.
Current front façade of the Grande Hotel (Stoops 2011:1)
ARCHITECTURAL VALUE

IMPORTANCES OF THE GRANDE HOTEL AS ARCHITECTURAL OBJECT AS REFLECTION OF THE DEVELOPMENT OF AFRICA
This part addresses the architectural value of the Grande Hotel building. First it addresses the different historical aspects which shaped the Grande Hotel and the purpose that it was meant to achieve. The Grande Hotel is an iconic building of this era. It shows in an interesting way, how the influences changed during the heydays of the fascistic colonial power of the Portuguese Estado Novo in Mozambique. It would not only address the monumental value, it will also address how the Grande Hotel can reflect towards the changed– and still changing conditions. Today the Grande Hotel is seen as a black page in the Beirian history. It is a so-called ‘white elephant’ of the past, which became a dwelling place for a forced matter. This forced matter is called poverty. Could this negative image be transformed, into an image that reflects the bright future perspective of today? A hope that they are longing for, more than 20 years of peace. Moreover, could the current economic development benefit those of the Grande Hotel?

The Grande Hotel was inaugurated in 1955 by the bishop of Beira: sir D. Sebastião Soares de Resende. In those days, it was by far the biggest and most impressive building of Beira. Beira was just an ordinary harbour and labour town in those days. The Grande Hotel was an enormous palace, which was meant to express the wealth and prosperity of the ‘Estado Novo’ towards the exclusive guests who came to the Grande Hotel. These were executives, officials and celebrities from Portugal and foreign countries. This purpose is reflected in the original architectural conditions of the building. The enormous size and scale are the first characteristics. The building was one of the last Art Deco buildings built in the city. In the mid-1950’s, it became the Modern Movement the architectural standard in the city as well as Mozambique.

Portugal was ruled by a fascistic regime after the military revolution of 1926. The regime was dominated by António de Oliveira Salazar. Their nationalistic ideology was to make a proud and prosperous colonial nation of Portugal, the so-called Estado Novo. They wanted to get rid of the weak and ailing conditions, which characterized Portugal when it became a republic. Besides strong and effective governance, they also used propaganda to encourage the population to contribute to their ideology of Portugal. The three F’s of Futbol, Fatima and Fado were strongly promoted as the national pillars of leisure and identity (Newitt 1994, p. 534). The new prosperous Estado Novo also needed a reflection on the urban environment. The 1920’s and 1930’s was the beginning of the Art Deco and the architectural avant-garde style. This style was promoted in Portugal as the expression of their new era, which dissociates itself from the neo-baroque. Neo-baroque was the architectural expression, which was associated with the weak republic. The Art Deco was an expressionistic movement, which had the strongest absence of ornaments in the beginning of the 20th century. The plastered wall and flat roof expressed the freedom, which was obtained by the development of the society and Ericology after the Industrial Revolution. A characteristic of the Art Deco is the form language of the round corners and thin detailing. This was possible by the usage of reinforced concrete and precision engineering with mechanical tools. A new era without the difficulties and complexity of the past instead, a new start using the new techniques. This image suits to the political ideology of the Estado Novo of their new society. It was also very reconcilable to the concept of immigration (Fernandes 2007). Immigration is a process of someone who leaves his native country and starts a new life in a new country. The government, encouraged civilians of the Motherland to migrate to the Portuguese overseas territories. With this, they could strengthen the economic dependency of the colonies. Portugal was one of the weakest colonial powers. Its colonies had hardly any infrastructure. There was no terrain and cultural background in Mozambique for the wave of Portuguese settlers. They were able to implement the modern architectural and urban principles directly in its purest form. The city of Beira still has a very broad collection of Art Deco buildings. Most of them are public buildings: the Municipal office, the former Bank Nacional Ultramarino, the Bombeiros (Fire Department) and the Harbour office.

The Art Deco had relations with the Futurism movement, which was promoted in the fascistic...
state of Italy. The Futuristic movement appealed also to the ideologist of the Estado Novo. Futurism, was worshipping the dynamic movement of human made machines like sport cars, trains but also infrastructural objects such as bridges and dams. It propagates the forward movement to an enlightened future. This was made possible by the modern tEricology, which was mastered in those days by the normal civilians. The futurism reflects in the general urban street pattern of Beira. With the large turns, you can pass the big-scale buildings that are situated between the traffic squares and large roundabouts. On these squares of movement, there were impressive statues that remind us of the heroes of this great colonial nation. The most important buildings of the city were also over-scaled from the humanised scale-level towards a bigger scale. It suited the impressing factor better of the big and fast machines of cars and trains.

The Grande Hotel is a building that was built during a major shift between the architectural era of the Art Deco and the Modern Movement. After World War II, the Modern Movement became popular in most parts of the world as well as in Portugal and Africa. The development of architectural expression with the latest techniques did not inspire Arthur Brandão. He was the director of the Companhia de Mozambique and the client and the mental father of the Grande Hotel. He wanted a residence place for the important desires. José Porto made the provisional design. He was a member of the Gabinete de Urbanização Colonial in Lisbon. José Porto made the plans of the neighbourhood around the Grande Hotel, Ponte Gêa but he refused to elaborate on the design of the Grande Hotel in detail and it is unknown why. Probably he saw the future consequences of the poor viability of the plan. Client Arthur Brandão asked the young and ambitious architect Francisco de Castro to elaborate the project. He had just graduated from his architectural education in Porto. In later works of Francisco de Castro, it is obvious that he had strong influence of the Brazilian Modern Movement. The three mentioned persons, each stand for the three architectural influences of the Grande Hotel.

The first one is of José Porto. He represents the Art Deco base style. The main layout is predominantly influenced by the Art Deco. Although the large scale proportions, it has measures that fit to the human body. The general layout of each different block is based on a repetition of equal hotel rooms. The typical continuous horizontal parallel lines of the Art Deco are used to bring unity into the entire building. The central front part of the building, block A is made extraordinary by the round shapes of the balustrade. This continues into the interior of the lobby. The centre point of the two circles is both filled with a glamorous round staircase.

The interior design is represented by Arthur Brandão as a client and it reflect his romantic and
nostalgic idea of making a palace in the modern world of the Estado Novo. The budget of the project was estimated to be 30,000 $00 Portuguese escudos in those days. In the end, the actual spending was three times over budget (Anon. 2011). The money was not the object even though the Grande Hotel was constructed with the finest materials, furniture and art from all around the globe. Observed on the historical pictures, it should have been a typical eclectic classical style. They used many classical ornaments on the ceiling and doors. The railing was made by decorative Art Nouveau wrought iron. The floors were from fine European natural stone and the furniture was enriched with shiny metals like gold and silver. These are some of the aspects which where supposed to be the principles of the Art Deco. The Art Deco deposes itself from these classical influences that reminded us of the old powers. The fact that the taste and the ambition of the client were not aligned makes itself clear in this case.

Architect Francisco de Castro was the elaborating architect, but he did not bring unity into the ambition and expression of the Grande Hotel. Perhaps because of his inexperience but he also needed to deal with a highly influential leader of the regime. He also needed to obtain a good impression for future assignments. Sir Brandão had a high and influential position in the Portuguese regime. The Grande Hotel could be seen as a stepping-stone for Francisco de Castro. He even made the total design plural. De Castro is the person that represented the Modern Movement influence in the Grande Hotel. These facts are hidden in the construction detailing. The details of the Art Deco elements stop at certain scale level. This is the total layout and the architectural layout of the façade. The specific entities on finer scale levels were finalised by the Modern Movement. The original painting scheme is an example. The Grande Hotel was painted beige with white accents at the façade of the main entrance. Later on, they painted it totally grey. Normally, Art Deco buildings use predominantly two contrasting colours as recognisable at other buildings in Beira. The second example of a Modern Movement influence is the usage of the ‘plan libre’ floor plan. The general construction is based on the usage of ‘pilots’, with exception of the load bearing façade. This is one of the five core-principles of the Modern Movement according Le Corbusier (1927). All the internal solid wall elements within the construction are made with lightweight hollow bricks. This brick is a typical construction material used in Southern Europe.

The former bar at the swimming pool is architecturally not in unity with the main building. This simple building represents more the true character of Francisco de Castro as an architect. He was strongly influenced by the application of the Modern Movement in cognate Brazil. It is an open and spacious bar-restaurant, which had a strong relation with the swimming pool and the surrounded garden. There was a direct visual and accessible contact between the internal and external space. The decorations of the solid walls were kept pure by the construction of local obtained natural stones.

Francisco de Castro made a great contribution to the application of the Brazilian Modern Movement in Portuguese Mozambique and Angola. It is his work on the Flamingo outdoor cinema in Lobito Angola, which was on the front cover of Ana Magalhães book of Moderno Tropical (2009). The popularity of the Brazilian Modern Movement in Portuguese-Africa but also in South Africa, Rhodesia and other colonies or new independent states is based on the transition of the principles of the International Style towards an application which suits to the tropical conditions on the southern hemisphere. The International Style was introduced by architects like Le Corbusier and is well suited to the climatic conditions of the northern hemisphere. The development of the press contributed to the acquaintance of the work of Oscar Niemeyer and others in Brazil. The pressed magazines could now be mass-produced with the ability to print pictures. The advanced global postal service brought the work of the popular Brazilian Modern architects in reach of the architects in Africa and other places of the world (Gemke 1998).

The developments in South Africa were very influential for Mozambique as well as the other ‘white laager’ states that time. They where very related to South Africa as the big economical and political power of the region. Many Mozambican students studied in South Africa or they went to the Portuguese Motherland. There was no education in architecture in Mozambique. According Gus Gemke (1998), the Modern Movement was already active in pioneering the new architecture in South Africa by the
Transvaal Movement. In 1921, they setup the second architecture school of the world at the Witwatterrand University, which is based on the Modern Movement principles based on the ideas of Le Corbusier. The famous Bauhaus school in Weimar Germany was the first. This made a nutritious ground for the post-World War II introduction of the Brazilian Modern Movement. Books like Brazil Builds (Goodwin 1943) and the monograph of Papadaki on Oscar Niemeyer (1950) were fundamental sources of inspiration. The line sketches and photographs of Oscar Niemeyer’s iconic work made a great impact on the search of the young modern architects to implement the modern architecture in the tropical conditions of Africa.

On the other side of the globe, the architectural expression from Brazil influenced the students at the Portuguese schools of architecture in Lisbon and Porto. Brazil is seen as a great Portuguese brother state by the historical colonial relationship. The ambition to build the new capital of Basilia attracted a great amount of attention. The conditions of constructing a new society on virgin soil with a tropical climate, and the combination of it with the proud reinvented Portuguese culture, was this mutated form of Modern Movement which was very popular in the Portuguese colonies in Africa. It is an attractive response to the modernisation time-spirit in the Western society of the 1960’s. The influence from neighbouring South Africa and Rhodesia was also very strong by the dependency on them as transit countries. The former colonial capital of Lourenço Marques, nowadays Maputo was considered a metropolis of the Modern Movement architecture (Fernandes 2007).

The CFM train station in Beira is one of the masterpieces of Francisco de Castro. It is a simple rectangle high-rise block with typical elements, which distinguishes the Brazilian style of the general Modern Movement. These elements are: the decorative ‘brise de soleil’, the lightweight sculpture waiting hall with an attractive spacious experience, the use of tiles in abstract patterns as decoration of surfaces and the addition of a small tropical pond insight in the waiting area. Today the train station is hardly used anymore. It is still in operation by the increasing cargo transportation by the rehabilitated sea harbour. The train station is still one of the finest representative examples of Brazilian Modern Movement, which is applied in Beira as well as in the whole of Africa. In the construction of the Ponte Gêa neighbourhood around the Grande Hotel, you see that the Modern Movement was dominating the architectural scene in the starting of the 1950’s. In this case, the Grande Hotel was in an architectural point of view already built in the wrong time. Further in the past we have also seen that this ‘white elephant’ would also be deemed that it was also on the wrong place and with the wrong intentions.
THE CURRENT TRENDS IN MOZAMBIQUE

There is a large uplifting of contemporary architecture in Mozambique. It is caused by the economic prosperity of the foreign investments. During my study trip in March 2012, there were 100 construction-sites for skyscrapers in the formal part of the capital Maputo and this development is changing the current street scope of the city. Mozambique inherited a large building stock of interesting architecture from the late colonial period. The built-up cities are enriched with pieces of Modernism, Art Deco and other styles. This stock is now under pressure by the current construction wave. Most of these buildings suffer of a bad maintenance. The lease-prices of the plot are rising dramatically this period. As third threat to the architectural heritage, you could claim that the historic building stock, confront the native Mozambican with their former colonial ruler. I think that this is not true. The new constructed buildings have direct influences of the Portuguese building techniques. Franco Frescura (1981), describes the ancient phenomena of adoption in the sense of building techniques by the ancient African cultures. They did not continue to use their original building techniques when they moved to a new living environment. They adapted the building method and usage of local materials of the current inhabitants of the new living environment. They assumed that their building techniques suit the most properly to the climatic conditions. Franco also illustrates this with how the rectangle shaped floor plan came into the rural vernacular architecture. It was partly by the Muslims who came to trade with the cultures along the Eastern African shores. A Later influence was by the European colonists who came from the Cape of Good Hope slowly into the interior of Africa. The concept of adoption is still visible in the contemporary vernacular architecture in the urban environment of Mozambique. The ‘native’ Mozambican copied the techniques but also the cosmetics of the (former) inhabitants of the urban environment; the Portuguese. This makes a sharp contrast between the urban and the rural architecture.

If you look at the wide range of construction billboards in the formal city of Maputo and Beira, we can distinguish two major architectural trends: Minimalism and Post-Modernism. The trend of Minimalism is in Mozambique lead by the Portuguese-Mozambican architect José Forjaz. He tries to continue the development of the Modern Movement by implementing a higher form of abstractness in the detailing. It focuses the attention to a core architectural quality. This expression of architecture is also seen in the work of Pritzker Price 1992 winner Álvaro Siza from Portugal. Siza is always in an endless urge for a well penetrated understanding of the current social, economical and political situation of the specific country of your project. As an architect in the Third World, you cannot just adapt the colonial approach of architecture or the traditional native vernacular approach. They do not suit to the current situation anymore. This situation has already experienced a progress of evolvement. Forjaz sees the role of the architecture to strengthen the progress of the evolvement. If we compare this ideology with his architectural elaboration, the modern approach of architecture in Mozambique should be a reduced continuity of the colonial Modern Movement. Reduced in the sense of a more abstract and simplified form in order to the decrease in wealth. In the theoretical essence, José Forjaz argues against ‘Ora Joubert with her search of an ‘Afro-pean symbiosis’ (1994). In my opinion, ‘Ora Joubert has an irresponsible statement to adapt the decorative expression of the Ndebele as a new standard for the whole region. In the Southern African region, we have to deal with state boundaries, which do not correspond with the cultural and natural borders. The complexity has become even more blurred by colonialism, which introduced a general Western Christianity-based culture. On the other hand, we are also in search of a common denominator which responds to the plural society as a whole unity.

Post-Modernism is the second architectural main trend in Mozambique. Unfortunately, it is not something that is inspired by the aim of the search of a common denominator towards an united future. The Post-Modernism does however reflect the current trend of the uprising and implementing of the new high-class of the globalized formal economic-sector. They construct high-rise buildings with glass...
façade in all sorts of different shapes to express their individual uniqueness. Another way is that they reproduce shopping malls where the commercial brand and marketing formula dominates the form. They do not form an embedded integration with the existing urban environment. They even absorb the current architectural debate in the capital of Maputo. What are the limits of the liberated market into the current prosperous era of Mozambican independence? The architectural manifestation of Maputopia (FAPF-UEM 2012) asked the question towards the society of which balance has to be taken in all the different developments that the reclaimed urban territory by the independence would not be alienated by the freedom after the civil war.

Besides the trends in the formal urban environment, you have a growing distinction between the formal and informal architecture. The informal architecture could be seen as a representative expression of the current society. This is the construction method, which is dominantly chosen by the common Mozambican who is in the position to construct a proper house. It represents their current identity which is rooted in their tradition and past. The formal architecture, Minimalism and Post-Modernism detach itself from the roots of the inhabitants. It applies a different future perspective in its architecture. To overcome this dilemma, you could ask this question in the architectural debate: is it a serious ethical problem that a post-colonial society as Mozambique does not distinguish themselves of the given architectural heritage? In my position, I argue that the concept of adoption is already applied by the common Mozambican society. By this method of appreciation, you can conclude that they are not fundamentally distancing themselves from their former colonial ruler.

This should be an interesting moment to introduce the contribution of Pancho Guedes into the search of the Mozambican expression in architecture. Pancho Guedes, his official name is Amancio Guedes was an architect and artist who spent his whole carrier in the search of an application of the Modern Movement which suits better to the Mozambican context. His contemporary architects applied the Brazilian application in Mozambique. Pancho’s work sometimes was not taken seriously by the artistic manner. His theoretical point of view is well embedded into the architectural theoretical debate during the application of the Modern Movement by his membership of the Team 10. He managed to work within the periphery of the informality. He embraced and superimposed the differences, which he experienced in the fascist Mozambique. He started to produce a stylistic detour that would have been unacceptable in the ‘white’ context where he operated (Gadanho, 2007). Pancho left Mozambique during the Portuguese Exodus in 1974 and continued his work as chair holder at the department of Architecture of the Witwaterrand University in Johannesburg, South Africa. His membership of Team 10 already claims his position within the application of the Modern Movement. At the 9th CIAM congress in 1953 there was the formation of Team 10. It was a group of young and ambitious architects, who aimed for a humanized and regional dependent application of the Modern Movement. Before this congress claimed the Modern Movement to be universal and operating on the global scale. The philosophy of Team 10 was widely appreciated and gave fame to its members, for example, Jacob Bakema, Aldo van Eyck, Alison and Peter Smithson, Georges Candilis, Shadrach Woods and Giancarlo De Carlo. Pancho was in Africa representative for the Team 10 approach. Different to the suggestion of ‘Ora Joubert, Pancho was aiming for a search to a common denominator. He expressed this in the usage of shapes and decorative elements within the rich core of the natural and cultural influences of Mozambique. Pancho’s approach of modern architecture was truly contextual and a critical form of regionalism in the African atmosphere.

To end this chapter, I want to make a recommendation towards the progress of future development of the architectural perspective. I suggest, rethinking the ambition of Pancho Guedes. I do not suggest copying his architectural style but I refer to his search for a common denominator in architecture. A collective which merges all the influences without putting a preferable focus towards a specific influence or target group. It has to be taken into consideration that the urban environment is a public space that is used by all the different layers of society. A specific owner or group uses a building, but it does also have a relationship with the collective. Architecture could express a strong aim to ensure the achievement of unity as counter attack to the fragmentation of the society by the latest economic development. That by the form of language and expression has no separation and limitation and is expressed between the aimed user group inside and the other groups of the society that ‘use’ the outside.
The current image of the Grande Hotel is perfectly described in the English proverb of a ‘white elephant’. The British dictionary describes it as ‘a possession that is useless or troublesome, especially one that is expensive to maintain or difficult to dispose of’. The origin of the proverb is from the story of the Thai kings of Siam which gave white elephants as a gift to courtiers they disliked. Their aim was to ruin the recipient by the great expense incurred in maintaining the animal. The Grande Hotel was too big, too expensive, on the wrong moment and on the wrong place. Today it is still breathing its history and destiny of how it developed into a fragile phenomenon of a vertical slum. The Hotel shows clearly the clash between the ideology of the Portuguese colonists and how this until today response to the African practise. The pre-independence image of the Grande Hotel marks the transition in the search to an architectural style, which reflected on the aspired political and social ideology. The post-independence development made the Grande Hotel also a symbol of contrasts. Contrasts in not only the search of style but, even more in the usage of the architecture.

The contrast in historical point of view is the difference between the architectural language of a prestigious modern holiday’s palace of the past and the occupation by the current semi-rural native African society that suffers from poverty. The current Hotel is like a carcass of a dead old whale that once was washed by the ocean and is now transformed into a dwelling place of a large community. By itself, the building is dead but is now alive by its new purpose. The buildings hosts’ now form of adoption of dwelling constructions in the most intriguing manner. The new inhabitants could not adapt the construction of the Grande Hotel by imitation within their own new constructions. They where forced to adapt the existing structure. It forced them to change their lifestyle towards the existing order of space. This order of space is alien and they still face striking problems by the disintegration of their lifestyles. In theoretical point of view, it is interesting to see which specific clashes are faced. This would not legitimate to force the inhabitants to remain living in the current status of the Grande Hotel.

The common future perspective of the interviewed inhabitants (see page 164) – as well as the general perception of the Municipality of Beira (see page 55) – is that the Grande Hotel has to be demolished to make place for a brighter future. Antoni Folkers (2010, p. 301) describes the phenomena of ‘cyclical interpretation of time’ in most of the African cultures. They didn’t have the need to make physical monuments but they expressed their historical heritage by oral stories and geographic sites. In pre-colonial Africa, they only built huts for their own shelter. The architecture was cosmogonic and reciprocal. The Western interpretation of architecture is to transmit culture and ecological knowledge by their buildings. The Western societies need those in their linear tending perception of time. In the African context, they do not give an equal value towards built heritage. This describes also the clash of the current population of the Grande Hotel do not appreciate to live in a ‘hut’ of a passed-away society. On the other hand, the adaption process within the urban environment forces them to accept the idea of to dwell in a place that was constructed by somebody else. Normally a hut, which was made by organic materials, had the equal average life span as the owner who dwelled in the hut. The hut degraded by the nature when the owner passed away. Just like his buried human body. The Grande Hotel inhabitants do not like the idea of occupying somebody else’s house. It goes against their tradition but they are forced to accept this phenomenon as result of poverty.

I believe that the Grande Hotel has a future within the suggested developments that will take place on the usage, public health, social, economical and political level. I do not believe that the Grande Hotel should be preserved in its current state due to public health and basic livability issues which are already widely addressed in the part of Use of Daily Live and Public Health Environment (page 128 and 23). A rehabilitation to bring the Grande Hotel back in its previous grandeur is also not an ethical solution. You will ignore the underlying essence of the current situation is originated. In the total thesis, I tried to summarise all the problems and causes which currently contrast the Grande Hotel. We read...
the context and interpreted the problems. It will now be the stage of translating their needs and desires into a strategy. A strategy, which transforms the contrasts into a beneficial living environment that will be more prosperous for the current inhabitants.

Iain Low contributed an interesting approach of applying served architecture in the development world. He calls this ‘instrument’ Participatory Practice (2010). It aims to engage communities to gain the consensus of the users group in relationship to their needs and desires. Actually, it goes far beyond a well-defined translation of the needs and desires of the client and future users. It also aims to mediate between policy, planning, community needs, spatial transformation, local-economic and sustainable development and search a dialogue in the realm of modern and traditional available Ericology. This ‘bottom-up’ approach is in general alien to most architectural and urban projects in Africa. It is according Albert Memmi (1965) an inheritance of colonisation. Memmi explains that by colonisation the original language of the people is lost. That colonisation contributed to a cultural genocide that effectively eradicates most indigenous practices, rendering communities speechless and unable to act. All for the aim to be dependent on the superior ruler. His insight has a particular relevance to the architecture and spatial practise. The ‘Give-away’ mass housing projects of the South African government is one of the examples where the dominance of the ‘colonist’ is adopted by the current post-independence government.

The Grande Hotel as an iconic and integral building and it has also many possibilities to adjust the current usage of space. Architect Francisco De Castro implemented the plan libre principle to structure the building and organise the floor plans. Also the spacious garden could be implemented by multiply opportunities. The Grande Hotel could be transformed to an iconic building of the contemporary society of Beira. A society which had adapted his past and translated it into an own collective future. A symbol of self-empowerment, which strengthens the individual interests into a collective cooperation. The inclusive architecture that strengthens the needs and desires of the public, communal and individual interests. The current market at the main entrance of the Grande Hotel already gives an interpretation how to connect the closed communal environment to the surrounded neighbourhood while it also served the community and the individual livelihoods. A motion that could be elaborate to eliminate the lack of social integration of the Grande Hotel community on the communal scale, as well as the urban scale. Architecture as tool to let the nickname of ‘whato mundo’ disappear.
Entertaining his children in the front of their hotel room (Stoops 2011:1)
THE DAILY USE
AN ETHNOGRAPHICAL RESEARCH ON THE CURRENT USE OF THE GRANDE HOTEL
Location of the Grande Hotel and Inhamizua
INTRODUCTION

The Grande Hotel was a luxurious hotel which is now inhabited by 1,077 inhabitants (Ivo 2008). The building is currently poorly suited to the needs of its current inhabitants. The overpopulation and their lifestyle are not reflected in the architectural design. This causes major changes in the daily use. This part of the thesis will give an inside perspective in how this changed the daily use is shaped.

Three representative households of the Grande Hotel will be compared to an average household in Inhamizua. The comparison will treat a wide range of topics on the daily use. Each is dominated by the two sub research questions:

- How does occupancy in the Grande Hotel reflect in the daily use in comparison to a common semi-urban Mozambican village?
- How can the Grande Hotel be adjusted in order to suit better to the lifestyle of the current inhabitants?

The ethnographic investigation to the Grande Hotel gives an insight of how modern architecture has changed the daily use of the semi-rural African community currently residing in the Grande Hotel. Which adoptions they have made and which changes they have adapted. The spatial organization of the building and the users’ are mutually alien lifestyles which causes misunderstandings, misusage and major problems on a daily basis.

The Grande Hotel houses 198 households (Ivo 2008) and a great diversity within the topic of the daily use. To present the reader an equal, average and clear overview, I would like to introduce three example households. Each household is representative of each category of income, composition of household and typology of dwelling in the Grande Hotel. See the table how each household is representative in the different aspect. Rodrigo, Sergio and Rafael are each the head of these representative households. They will be introduced to them by the ‘Grand Tour’ in the next chapters.

The ethnographic investigation is elaborated by addressing each aspect of the daily live of the different households. These aspects are grouped in different categories: living space, livelihood, sleeping, feeding, hygiene and leisure. Within each aspect some households will be addressed in the description of their approach of this aspect which is representative to the general approach of the specific aspect. Occasionally, another household of the three representative household will be addressed when they give an informative contribution to this specific aspect. The inspiration to this approach is taken from the famous work of Christopher Alexander, called ‘A Pattern Language’ (1978). A more detailed description of the applied methodology can be found at page 91.

The three representative households are reflected to an average household in Inhamizua to frame the comparison in the local context. Inhamizua is the common semi-urban Mozambican village which is mentioned in the first sub research question. The community is located 30 km in the interior of Beira along the Estrada Nacional 6, the Beira Corridor to Zimbabwe. The community operates like a common village in Mozambique. The authority is managed by a local chief. Most of the inhabitants are partly mutual or have lived in the community for generations. Livelihood is still dominated by agriculture, although due to the good connection with Beira and the increasing employment by Chinese forestry companies, this is changing. Rice is cultivated at plantations along the banks of the Buzi river. Currently, Inhamizua is facing a development process; the shelters of organic building materials are gradually being replaced by shelters made with modern building materials, such as corrugated sheets and cement blocks. The public health and environmental conditions are also gradually improving. New materials, such as plastic, and increased consumption made the original garbage processing methods insufficient and became a threat to public health. International charity organizations and the government have constructed water pumps in the community and educated the inhabitants in order to improve garbage processing and sanitation techniques. This makes Inhamizua an excellent representation of a common semi-urban Mozambican village to compare the daily use at the Grande Hotel.

The goal of this research is to gain a perspective on the current spatial usage of the Grande Hotel. In order to recommend possible adjustments to the Grande Hotel, recommendations for architectural adjustments are given at each activity of daily life. These are written in bold and are numbered by recommendation. The purpose is that the recommendation can be used as a suggestion for making an architectural design to adjust the existing structure of the Grande Hotel to a more permanent type of social housing, which would improve the living conditions of the current inhabitants. Within the recommendations are the conclusions and suggestions of the other parts of the thesis reflected. At the final conclusion of the thesis are the recommendations visually summarized in the Summary of Recommendations (page 152).

<table>
<thead>
<tr>
<th>Income</th>
<th>Rodrigo</th>
<th>Sergio</th>
<th>Rafael</th>
</tr>
</thead>
<tbody>
<tr>
<td>Household</td>
<td>High</td>
<td>Middle</td>
<td>Low</td>
</tr>
<tr>
<td>Typology</td>
<td>Single</td>
<td>Family</td>
<td>Relatives</td>
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<tr>
<td>Location</td>
<td>Hotel room</td>
<td>Embedded shelter</td>
<td>Freestanding shelter</td>
</tr>
<tr>
<td></td>
<td>Ground floor</td>
<td>Former delivery pit at basement</td>
<td>Garden</td>
</tr>
</tbody>
</table>

Representation of households of the Grande Hotel
During my study trip I visited the community of Inhamizua on March 13, 2012. My guide at Inhamizua was Alberto Chissano. Albertois 20-year old man and works at an orphanage in Inhamizua along the main Estrada Nacional 6. It is an orphanage of approximately 50 orphans. It is managed by Jocum, a Christian organisation which is more commonly known as Youth with a Mission. Albertowas 13 years old when his parents passed away at which point he moved into the orphanage. After finishing secondary school he decided to serve the orphanage as he had been served. He was good at explaining the daily use in a Mozambican village, in part because of his proficiency in English, familiarity with Western, urban lifestyle and his roots in Inhamizua.

The household considered here is that of Alfredo’s eldest uncle and closest cousins. It is a large family of six children. They are benefiting the current currently unfolding socio-economic ‘developments’. Alfredo’s uncle and his eldest cousin work at one of the Chinese forestry firms, just outside the community. They can afford to build a new and improved shelter on their plot, which they could not in the past. The wife of senhor Chissano is active on the rice field, cultivating food during the day. In the late afternoon she returns home to do household chores: to prepare the food, cook and maintain the living area. One of the recent ‘developments’ at Inhamizua is the founding of a school along the Estrada Nacional 6, next to the orphanage. Receiving an education is locally considered a privilege. They The pupils at the school view education as an escape from rural life and as a gateway to obtaining a more Western lifestyle by acquiring skills needed for advanced professions such as those in the fields doctor medicine, lawyer law, or architect architecture, etc. Most of their parents have not had any education due to the absence of schools during the Portuguese colonial era and due to the Mozambican civil war.

The village of Inhamizua is a rural community. It is located along a main road at a mission hospital. The community is originated by the by the gathering of people and the economic activities which occurred along the road and the hospital. The sandy soil next to the road was also a good dwelling place. The nearby wet areas were suitable for rice cultivation and guaranteed a reliable supply of food and water. The shelters are situated in the existing natural environment which is now used for limiting the living spaces. This makes the layout of the community organic. Throughout the community has been water pumps and taps constructed by the government and international aid organizations. The water sources serve as public gathering places for the community. Market stalls and churches could be considered public shelters. A chief is responsible for the community management. He is elected by a gathering of all the adult men in the community. They choose him based on their perceived wisdom, reliability and popularity. The chief’s mandate is to maintain the livability and peace within the community and its surroundings. He exercises jurisdiction at disputes within the community. The chief is also the representative of the community towards governmental and commercial organizations.

The Chissano’ dwelling reflects the transition from the more traditional, rural based lifestyle to that of the current, more developed situation. The differences between the activities occurring outdoors around the dwelling and indoors are very similar to those described in the first anthropological literature and documented research on Mozambique and Southern Africa (Junod 1962:1, 1962:2). Today is the composition of the community members not mutual based as at the kraals (see page 34) anymore. Today is the household composition of Inhamizua more related to a Western type of village. The core reason of households to establish in Inhamizua is primary in economic interest. Signs of the economic and public health ‘development’ are also visible on Chissano’ dwelling place. The existing shelter is partially built out of modern construction materials, such as plastic and asbestos. The parents sleep, for example, on a foam mattress, although the children still sleep on traditionally thatched mats. The bush toilet, the communal water pump and the garbage dump hole are also spatial elements characteristic of the currently undergoing ‘development’; these facilities guarantee a more sanitary and hygienic environment.
SLEEPING PLACE
- Single bed with foam mattress
- Privacy and smoke prevention

CURTAIN
- Tension and smoke prevention

CABINET
- Storage food and kitchenware

KITCHEN
- Cooking place and storage

BAR STOOL
- Large bucket as water storage

FRONT DOOR
- Curtain for ventilation and privacy

EATING AND LEARNING PLACE
- Moveable table with candle and stool

WASTE DISPOSAL
- Under the window on ground level

WARDROBE
- Peg for storage clothes

PERSONAL HYGIENE
- Washing with bucket water

WASHING PLACE
- Washing and drying clothes

RELAXING PLACE
- Thatched mat and cellphone

WATER COLLECTION
- Water pump of Felix

SANITATION
- On the beach

INCOME: HIGH AVERAGE

HOUSEHOLD: SINGLE

SCALE 1:100

HOUSE TYPE: HOTEL ROOM
At my first visit to the Grande Hotel, I got in touch with a man named Peter, who is an economic migrant from Zimbabwe. Later on Peter introduced me to his landlord, a man named Rodrigo. Rodrigo is a 23-year old Mozambican. He moved together with his parents, two brothers and sister from Nampula to the Grande Hotel in Beira when he was two years old. Eduardo, Rodrigo’s father, had to move to Beira for his work at the Ministry of Agriculture. Rodrigo grew up living in the Grande Hotel.

Two years ago Rodrigo obtained the first room of his own in the Grande Hotel after he moved out of his parents’ hotel room. He has rented his former room to Peter since. His current room is in a better condition. He first asked permission to chief João Gonçalves for moving into his new room. Rodrigo maintains his room cleanly and properly. By painting the walls his room with a bright light blue color – something what an average inhabitant of the Grande Hotel can not afford – he has made his room more recognisable.

Rodrigo is a young entrepreneur. He owns several shelters in the slum quarters of Chipangara and Chaimite and the room in the Grande Hotel which he rents to Peter. The rent he collects allows him to study. He even proudly showed me his Visa credit card. Rodrigo is now doing his matric on the Catholic secondary school. After his graduation he wants to study business in order to extend his current pursuits at a higher level. Besides his landlordship, Rodrigo also owns a vendor stall in the front of the Grande Hotel. He resells general groceries in small quantities. He earns approximately 1500 Mt per month which he uses to pay his general living expenses.

Rodrigo has a wealthier lifestyle in comparison to other households, as one may also tell from his clothes and the furniture in his hotel room. His original wardrobe was full of bright clothes from expensive (fake) brands. At the bottom of the wardrobe he also had five pair of shoes. Generally, they can hardly afford proper flip flops at the Grande Hotel. Further, from his bed frame with a mattress and sheets and from the full equipped cabinet with proper kitchenware, one may conclude that Rodrigo has a prosperous living standard.

During my interview with Rodrigo, I asked him why he remained in the Grande Hotel after he pointed out all the problems of the Hotel. He explained to me that he has two reasons for staying in the Grande Hotel; a social one and an economic one. The social reason is that he is a 23-year old man and single. He enjoys the social presence of all his friends who also live in the Grande Hotel. He grew up at the Grande Hotel and knows everybody, because most of his generation still remain in the Grande Hotel. Rodrigo told me that he actually does not need his street market stall for the profit that he makes. The position of the street vendor stall is mostly of social value to him. Virtually everybody who enters or leaves the Grande Hotel has to pass his stall. It is in the vicinity of the vendor stalls and other commercial facilities that most of the social interaction takes place.

The economical economic reason for Rodrigo to remain in the Grande Hotel is the uncertainty of the future of the Grande Hotel. Rodrigo expects that the inhabitants will eventually be relocated to social houses which will be provided by the municipality. Now he does not have to pay rent. He will get a house for free when they will be relocated. He reckons that the location of this relocation will be to an unattractive spot at the outskirts of the city. He thinks that he will rent this house to somebody else. He will build or buy a house for himself at a proper location in the city. The unsanitary conditions of the Grande Hotel do not necessarily compel him to leave, as he has grown up in this situation. Although he has the ability to move away, he prefers to enjoy his social and economical advantages at the Hotel. As he affirms in his own words: ‘I have never been ill in my life’.
THE GRAND TOUR - SERGIO

Although Sergio looks young, he is actually 34 years old. He has a family of one wife and three children. He wasn’t born at the Grande Hotel. He came to the Grande Hotel together with his parents when they fled from the interior of the Sofala province during the civil war. When his parents passed away, he took over the in-built shelter that his father made in the former delivery pit on the basement between block A and B. After he obtained it for himself he started his family. His three children were at a local primary school during my meeting with Sergio. His wife was, as always, at home. Sergio argues that she must always stay at the house to take care of the children, maintain it and cook for him. Sergio’s obligation toward his family is to provide the basics to survive: money, food and protection. Sergio is the owner of one of the so-called cinema’s at the Grande Hotel. It is a shelter with a big TV, DVD player, a sound box (which probably could only be on maximum volume) and some benches for sitting on. They pay Sergio 5 Mt per film and they can choose which film has to be played next. Sergio claimed that he was the first cinema of the Grande Hotel. He has the greatest service with the best and latest films in his collection. These are all action films from Hollywood with Portuguese synchronization and Chinese subtitles. He buys them illegally on the market downtown. It’s a lucrative business according to Sergio, although he earns more with his secret second job. He is a ponce and offers mistresses to a select group of adults but he also enjoys them by himself. This is a secret because his wife and the wives of his consumers do not ‘need’ to know it. Sergio has a central social position due to this business. Peter told me that everybody respects him and even fears him. According Peter does the men of the Grande Hotel accuse Sergio that he could cheat you easily and take your money with his mistresses. Nobody wants to interfere with him by the fear that their wife would get know that you have sex with a mistress. It is also highly possible that one becomes HIV positive from having sexual contact with one of the mistresses. Through this business Sergio can provide an average lifestyle for his family in comparison to the general living conditions in the Grande Hotel. They can afford a varying diet. Besides rice and millet they also eat beans, chicken and fish. Sergio’s wife does the grocery shopping at the at the large Mercado do Marquinino downtown. In the evening they enjoy a proper hot meal. In the afternoon it is mostly some rice. In the morning Sergio and his wife eat the leftovers from yesterday evening because the children always get breakfast at school, according Sergio. The latter sounds doubtful to me.

Sergio’s in-built shelter is situated in the former delivery pit and faces the street. The shelter is made of a construction of wooden sticks. It limits the space between the existing columns and walls. The in-built construction is coated by mainly thatched mats and some pieces of black plastic, wooden boards and corrugated sheets. The structure of his cinema is of much better quality than the shelter. The shelter consists of one room. In the front of the internal space is the sleeping place. At the back is a storage place on the ground for all kind of objects. The whole family sleeps beside each other on thatched mats. The clothes are randomly stored on the construction frame of the walls. Cooking, cleaning and living occur in the front of the house. The living space is partly covered by the main structure of the Grande Hotel and has a pleasant climate due to its permanent shadow. The differences between activities that occur indoors and those that occur outdoors are similar to those of the Chissano in Inhamizua and the traditional theoretical examples. One of the problems that Sergio’s family face is the lack of privacy during their moments of personal hygiene. They have to do them at the edge of the walking path, between the staircase of block B and the water pump.
INCOME: LOW AVERAGE

SWIMMING POOL
Laundry place

Laundry place

CHURCH
Used on Sunday and Wednesday evening

Laundry place

FIRE PLACE
Three stones and dry wood

FIRE PLACE
Three stones and dry wood

STORAGE ROOM
Construction materials of church + personal hygiene

STORAGE ROOM
Construction materials of church + personal hygiene

SANITATION
Collective bush toilet of church

SANITATION
Collective bush toilet of church

LIVING PLACE
Multipurpose of activities

LIVING PLACE
Multipurpose of activities

EXISTING HOLE
Garbage dump place

EXISTING HOLE
Garbage dump place

WATER PUMP
Collecting water

WATER PUMP
Collecting water

SCALE 1:100

SCALE 1:100

CHURCH SQUARE
Used every working day afternoon

CHURCH SQUARE
Used every working day afternoon

INCOME: LOW AVERAGE

HOUSEHOLD: RELATIVES

HOUSEHOLD: RELATIVES

INCOME: LOW AVERAGE

HOUSE TYPOLGY: FREESTANDING SHELTER

HOUSE TYPOLGY: FREESTANDING SHELTER
The fourth and last person who is introduced now is Rafael. I came in contact with Rafael when he offered me sex with his pregnant sister in exchange for some money. This already is a poignant story in itself. It becomes worse when one considers that Rafael was the church keeper of the PIEIA mission church beside their shelter. This introduction marks several issues which Rafael and his brother and sister have to face as inhabitants of the Grande Hotel. Rafael’s household type and dwelling typology contrast strongly to Rodrigo’s and Sergio’s, as does his income; the latter is extremely low. Most of the inhabitants of the Grande Hotel earn money for their daily survival in the informal sector, like Sergio and Rafael. Rafael and his younger brother do not have their own business.

The 20-year old Rafael and his 19-year old brother and 17-year old sister moved to the Grande Hotel at around Christmas 2011. Both of their parents died of HIV/AIDS within a short time after each other. The children went to school until their parents became too ill, at which point they had to start taking care of them permanently. After their parents’ deaths they didn’t return to school because they couldn’t afford it anymore. They had to earn money for their daily survival.

Rafael was raised with Christianity. They always went to the main church of the PIEIA mission run by pastor Itamar Fernandez. The pastor offered Rafael to move to a shelter with his brother and sister because they needed to move out of their parents’ house. Pastor Fernandez constructed the new church shelter because it became too dirty to organize church services and food distribution in the former room inside the Grande Hotel. The pastor offered this shelter for Rafael for protection, maintenance and assistance with preparing of the church for the services.

Rafael and his brother do not get paid for their work at the church. It only provides them shelter. With other words; it is their escape from a homeless life on the streets of Beira. They also lack the opportunity to learn new skills. As such, they cannot start their informal business or obtain a formal job. The brothers go to a corner of the Avenue Eduardo Mondane every day. This is a spot where people can pick up day workers for doing a wide range of jobs which normally have a duration of one day. This is badly paid. The supply of day workers is much higher than the supply of offered jobs. Usually the brothers return home without any earnings. They are kept alive by receiving a portion of rice of the free food distribution to the children who attend the children club of the mission.

The shelter is built out of a tight wooden structure and is covered by corrugated sheets. It is similar to the church. The shelter consist of two rooms. The room on the left is the smallest and is used as a storage place for construction tools and as bathroom in the front. The room on the right is the biggest and is dominated by a double bed which covers almost the whole space. All three of them sleep on this bed. Above the bed they have two washing lines for storing all their clean clothes. Under the bed they have also some gardening and construction tools. Next to the head of the bed is a small table. This was packed as storage place for food, soap and all sorts of small general housekeeping equipment. One may be led to conclude that the more expensive parts of the dwelling is are donated by the church or should have come along from their parents’ house. Their living space is similar to the one at the in-built shelter typology inside the Grande Hotel building. The area is marked by the removed grass and proper swept sand ground. During my visit at around 14:30 in the afternoon, they only used the shaded part in front of the shelter. Between the two doors of the shelter is a cooking place made of bricks. At around 16:00 there was a food distribution event held by the pastor. Rafael’s living space was taken over by a crowd of mothers whose children attended the children club and received half a litre of rice per child.
Aerial picture of the current situation of the Grande Hotel (Verheij 2011)
To give you an inside perspective of the current spatial situation of the Grande Hotel, I invite the reader to take a close look to the following floor plans. The floor plans are based on the original drawings which are still available at the municipal archive of building permit drawings. As far as I could manage, I attempted to map all the different activities and changes that happened inside and outside the large complex. These are merged into the axonometric views. I want to point out that the changes in the activities that happen on the particular spots can fluctuate often.

On the bird-eye view picture on the left it appears as though the Grande Hotel to be a dead, unused and neglected building. This is not necessarily true. It is a neighborhood on in itself or a ‘city within a city’. The population of approximately 1,077 inhabitants fluctuates due to a continuous inflow and outflow of inhabitants. What is seen in the drawings is a complex internal organization. The internal traffic routes are complex with a lot of blocked routes. It is also overcrowded in the Grande Hotel. Large families do not solely live in the original hotel rooms. They have also constructed in-built shelters on every free corner. As mentioned in the introduction of Sergio, this typology also claims a part of the communal space as their private living room/space.

It would be too much to detailedly describe how the new inhabitants changed the original intended usage of every corner, so to speak. Based on the lives of interviewed persons, and especially the three highlighted inhabitants, I will try to give the reader a clear image of how the building and its inhabitants have changed each other.

Ironically, on the other side of the park with the water pump and the basketball court, one will find residences of the richest and most influential persons of the city. On the left corner of this row of free standing urban villa’s is the residence of the consult of Portugal. It is the former colonial ruler of Mozambique and the representative of the Portuguese businesses and aid. It also represents the actual proprietor of the Grande Hotel; the Grupo Entreposto, which was originally founded as the Companhia de Moçambique. The neighbor of the Consult is the director of one of the biggest banks in Beira. Besides the political and business interests, one may also consider the personal interests of these influential persons as a threat to the vulnerable inhabitants of the Grande Hotel. They would be glad that the, in common opinion, most embarrassing part of the city will be removed from the back of their garden and be replaced with something exclusive and attractive for their own community.
PETER – ZIMBABWEAN

Peter moved in January 2012 to the Grande Hotel after he left Zimbabwe. He worked at a building supply store in Harare and get fired when it only had one or two consumers per day. Peter now works at a bakery during the night. Peter rent his room of Rodrigo for 300 Mt. per mouth.

MARTIN – FLIP FLOP VENDOR

Martin pointed to a luxury villa opposite the street, that was his elder house before his parents past away when he was 14 years old. Now he lives with his two brothers in the Grande Hotel and struggles to get some food on a daily base. Martin make flip flops at the Mercado do Marquinino.

ERICO – MECHANICIAN

Erico came five months ago with his brother from the Zambezia province for to work at the national electricity company in Beira. They life now in a shelter outside the Grande Hotel and have a simple but good life. Although his brother is struggling for to find a job but has any education.

SILVIO – COAL TRADER

By fare got Silvio the biggest business at the Grande Hotel. His place is gated by a 3 metres high fence and is mainly the storage for his coal trading business. Silvio is married to one woman and has a son. His wife sells coal at the Mercado do Marquinino and his son goes to primary school.

IDA – HOUSEWIFE

Ida lives on the second floor of block A of the Grande Hotel. She has her own market stall in front of her house and claimed to know all the inhabitants of the Grande Hotel. Her husband is a fisherman at the informal fisher harbour near the Hotel. They have five children in the range of 2 to 12 years old.

EDUARDO – BIOLOGY STUDENT

Eduardo is originally from Nampula. 21 years ago he moved in the Grande Hotel. Now he lives with his wife, two sons and daughter. Rodrigo is his eldest son. Eduardo is 35 years and quiet old for to be a biology student. Before the worked at the Ministry of Agriculture to raise money to afford the study.

MARCOS – FROM THE FILM

Marcos lives now for 11 years in the Grande Hotel. Three years later he got married with Eliza and she moved in the house of Marcos on the stairs. They have three children and the fourth is expecting. Marcos as a formal job and raise money for a better environment for the future of this children, an escape from the Grande Hotel.

JOÃO GONÇALVES – CHIEF

João is the current chief of the Grande Hotel and its surrounding neighbourhood. He works for the municipality and is the principle between the inhabitants and the institute. João is also an inhabitant by himself, he lives with his family in the biggest room on the basement of block D.

ITAMAR FERNANDEZ – PASTOR

Itamar and his wife are Brazilian missionaries who set up the large PIEIA mission church in the inner city of Beira. The base at the Grande Hotel to provides a church service on Sunday and facilitate bible courses, illiterate courses, children club and free food distribution during the week.
METHODOLOGY

The daily use consists of a wide range of different elements and activities. In order to structure all the different aspects, the activities are grouped by different categories, as is visible on the list on the right. The first category of living space concerns the spatial and constructional organization of the dwellings. The other categories refer to specific activities on these elements. The selection of the different activities is chosen in such a way that it covers the wide range of ordinary general activities that a person does in his daily life in his living environment.

The ethnographic research presented in this thesis is based on interviewing existing inhabitants of the Grande Hotel and my own observations. During the study trip in March 2012 I visited the Grande Hotel five times. The selection of the persons is based on a variety that is representative of the general diversity of households. The interviews are taken by a standard questions list which covers the general categories. The standard question list is not used as a fixed format but as a guideline for covering equal topics so that the interviews could be compared to one another. The open questions deal mainly with how, where and why they do the general activities of the daily use. Their personal opinion about the current situation and future perspectives have also been taken in consideration. All the interviews are recorded by filming on film. In appendix 2 you can find the interviews. The full interviews can be found in Appendix 2, see page 181.

The session at Inhamizua is covered by the same topics as those at the Grande Hotel. Alberto Chissano was my guide to help to answer these questions. He showed me the daily use in the community in a great tour though the community. We visited different families and types of households.

By this elaboration of the research results I hope to give a complete and a clear insight of the current living conditions in the Grande Hotel in comparison with the common living conditions of the same cultural and local context. It would be impossible for to elaborate on every one of the 1,077 inhabitants or 198 households to give an all inclusive, average answer. For each activity of daily live there is a wide range of different practices between the households. To highlight three different households based on different income groups, household types and dwelling typology, one should get a clear and broad insight of the general living conditions. In some occasions other interviewed households will be highlighted if they can significantly contribute to the insight of a specific activity. The comparison with the Chissano household in Inhamizua should always give one an insight into the cultural and contextual ‘standard’. Because we are dealing with people with an attitude alien to Western culture, the reasons which underlay the decisions of how and why they go about their daily lives may seem surprising.

LIVING SPACE
- Limitation
- Obtaining
- Edition
- Construction
- Privacy
- Climate
- Security
- Balconies

LIVELIHOOD
- Formal income
- Informal income
- The supply and demand
- Resource merchandise

SLEEPING
- Sleeping place
- Sleeping elements
- Dressing

FEEDING
- Groceries
- Cultivation
- Storage
- Preparation
- Cooking
- Eating
- Dishes

HYGIENE
- Personal hygiene
- Sanitation
- House keeping
- Laundry
- Waste disposal
- Water collection

LEISURE
- Communication
- During the day
- The Friday evening
- Sport
- Faith

LIVELIHOOD
- Form income
- Informal income
- The supply and demand
- Resource merchandise

SLEEPING
- Sleeping place
- Sleeping elements
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- Faith
Limitation of Sergio’s dwelling

Limitation of Rodrigo’s dwelling

Limitation of Rafael’s dwelling

Limitation of the Chissano’s dwelling in Inhamizua
In this category the spatial and construction organisation of the dwelling will be considered. It is the architectural main frame towards the ethnographic categories about the daily use at these dwellings. It describes the conditions of each different type of dwelling that is present in the Grande Hotel. As mentioned in the introduction at the ‘grand tour’, Rodrigo, Sergio and Rafael each one of them represent a different dwelling typology. Within the other categories, I will address a broader view towards all the interviewed inhabitants (see also appendix 2).

**Rodrigo: hotel room**  
**Sergio: in-built shelter**  
**Rafael: freestanding shelter**

**LIMITATION**

The limitation of the living space of cultures from the northern hemisphere is marked by constructional elements. They draw the intention of a barked space and provide constructive stability for the roof. The roof also secure shelter and privacy. Because of the climatic conditions, the usage of external and internal space is different at this place on the southern hemisphere. Most of the semi-private activities – like gathering, cooking, eating, leisure and cleaning – happen in the external space of the dwelling. The external living space is generally marked by the clean maintained surface around the shelter. The limitation line is the edge of the maintained surface and the vegetation. In the Grande Hotel you can consider the concrete floor as the maintained as well as not maintained surface. The vertical constructional elements were meant to limit the hotel rooms and other facilities like we used to do on the northern hemisphere. The current inhabitants took over this original environment like they did in Inhamizua, where they adopt the trees of the natural environment as the main limitation to place and shape their dwelling place. The Grande Hotel can be considered as a collective building which hosts a large amount of dwellings. Besides the original vertical limitation objects there are also new semi-temporary limitation objects introduced. The new objects correspondent to the changed spatial conditions. It intents to cut of the new private spaces off from the collective space. Next to the extension to the original limitation are also elements who preferred not to be adopted but removed. Removal of the unwanted elements is impossible to guarantee the structural stability. This results in problems by the implementation of the African type of usage in the western usage based architecture.

In Inhamizua the limitation of dwelling places generally marked by the edge of maintained surface and the vegetation. This is the original method of limitation. The entrance to the living space is the spot where the maintained surface and the road surface are connected. Both surfaces are cleaned of any form of vegetation. Albertomentioned that it is unusual to walk in vegetation. This could be a space of crops cultivation, garbage collection and it is a place where you could be attacked my snakes or other dangerous reptiles and insects. The trees are the main indicators of the limitation of the lay-out of the dwelling place. They serve as objects who provide shade, privacy and protection against rain and hard wind.

The delimitation of Rodrigo’s dwelling is strongly influenced by the existing walls of the Grande Hotel. Rodrigo adopted the size of the former hotel room to his dwelling. He arranged it spatially by the existing situation. There is not a suitable space for every activity of daily living inside the room. Rodrigo is forced to located a wide range of activities outside his dwelling on collective space.

Sergio’s dwelling is made in a free corner of the Grande Hotel. His father used the existing column structure to determine the size and delimit the dwelling space. He made walls between two parallel column rows. In the back he used the existing wall. On 2/3 of the depth he inserted a wall to limit the internal dwelling space. The ongoing column rows mark now the external living space which is also covered by the existing structure. The advantage of this arrangement is that the existing structure provides shade and direct accessibility from the street. However, the internal climate and the natural lighting of the shelter is very poor by the solid walls.

The limitation of Perdo’s dwelling is equal to the situation in Inhamizua. Both are situated in an outdoor space without any existing structural elements. Different is the vegetation of the direct surrounding. This consists in the case of Rafael of only grass. The delimitation of the dwelling is only marked by the maintained surface and partly by the casing of the shelter. The shelter is standing on the edge of the dwelling space. In Inhamizua it is more common to place the shelter more central. The limitation border of Rafael’s dwelling space is vague by the low height of the surrounded vegetation and the absence of trees. Within the relationship of the adjacent church, it is obscure where the transition is between the collective path and the private living space. During food distributions of the church – which I experienced during my visit to Rafael –his dwelling space was overtaken by the crowd who was attracted to the happening. Through the vague delimitation of the private space it easily transformed into a collective space.
Recommend 1: In the limitation of the dwelling as well as with other additive constructions, there needs to be a clear limitation of collective and private space. The closed intimate-private spaces of a dwelling should have a total enclosure but with sufficient measures to provide a pleasant amount of ventilation. In the enclosure of the semi-private space of the dwelling towards the other semi-private space of other dwellings, the spaces needs to be partly enclosed so that the spaces are not mutually accessible but have a visual and oral connection.

Recommend 2: To deal with the overcrowding in the current situation of the Grande Hotel there should be taken measures to reduce and maintain a proper amount of density. This could be done by a reconfiguration of the vertical limitation objects. To maintain the current amount of 226 dwellings it would be necessary to replace an amount of dwellings to the external space of the plot or on the rooftops of the existing Grande Hotel structure.

In Mozambique you cannot own a piece of ground by yourself. Since the communist era after independence, all ground property is owned by the state. You can lease a plot for a specific term, with a maximum term of 99 years. If you build something on your leased plot it will be your property until the lease agreement ends. This system repels speculation and can secure the protection of the current local people for foreign investors who want to exploit the ground if there is no corruption. In this system you do not need to pay if you want to settle in a community or in the informal part of the city. In African cultures they prefer formalities and also in Mozambique. To maintain the liveability within the community or informal settlement they elect chiefs which also are considered with the influx of new inhabitants. In the Grande Hotel they had established an equally system but it does not function anymore. Today everybody is free to move into the Grande Hotel. You do not need to ask permission to the chief or a council of adult men of the community. There is only one unwritten rule that still exists in the Grande Hotel; you need to respect your neighbours as they should respect you.

In the past the Grande Hotel had a three layers chief structure. In the top was the main chief. He was considered with all the communal decisions that had to be made which concerned the Grande Hotel and its total community. The chief got support and delegated issues that only dealt within the authority of the block-chiefs. The main chief also decided if someone was allowed or excluded from the Grande Hotel community. The second layer of chiefs was the ‘block-chiefs’. The structure of the Grande Hotel can be divided into four the blocks A to D. Each block elected a block-chief which was concerned with issues which only dealt in the specific block. The third layer was – according Marcos – the ‘chiefs de dez cases’. Every corridor has approximately ten houses. The ‘chief de dez cases’ mediated if there were problems between the neighbours and secure the piece and the livability. One of the big questions that I asked myself, is why this chief structure does not function anymore. The answer could be found in the distrust between the inhabitants and the politicians. This is grown to an extreme level. The politicians made election promises to improve the living conditions of the Grande Hotel but they never fulfil. The chief is actually chosen by the community itself and is separated of the political authority. In my observation there is a more fundamental reason that caused the demolition of the chief structure. The inhabitants are facing difficulties by the forced adoption of a more urban and western lifestyle. This features a strong aim to survive yourself on a daily base. This aims so large time span that it will be impossible to take up a chief role. You have much more urgent issues than the maintenance of the liveability of your neighbourhood. Another reason are the closed corridors. They are destructive for the social interaction within an African community. In the Grande Hotel the corridors are
dark and not used as gathering spaces. In Inhamizua, for example, the streets are very liveable by the open interaction with the dwelling spaces.

Today, the ‘secretario da unidade’ of the neighbourhood of the Grande Hotel is seen as the chief of the Grande Hotel. His name is João Gonçalves. Actually he is not more that the principle between the inhabitants and the municipality. He does not respect the normal amount of authority by this principle position between the inhabitants and the distrusting politicians.

In Inhamizua they have a regular ritual in the community if somebody wants to obtain a dwelling in the community. According to Albertothis is very common in the rest of Mozambique. First the new inhabitants try to find out if somebody uses the preferred space. If not, they go to the representative chief to ask for the permission of the community. The chief decides to give the permission after a gathering with the adult men from the community. Only by permission of the local chief you are allowed to use the land in form of an oral lease agreement without any costs. It is also possible to arrange a written lease agreement by the municipality, which bypasses the chief. This is not common by the disturbance of the social relationship between the new inhabitant and the community.

Two years ago Rodrigo moved to his room when it became vacant. He asked permission to the chief in a matter of formality. An approval of the community was not taken in consideration. Rodrigo was already an inhabitant of the Grande Hotel by his father Eduardo. Now he rents his former room to Peter, the Zimbabwean. Therefore was no conformation asked to the chief nor the community. Rodrigo and Peter have only an oral agreement with each other of 300 Mt. rent per mouth. This is very exceptional. Peter is the only one who needs to pay rent. Rodrigo earns easy money by the ignorance of a foreigner who was in the need of housing and have no knowledge of the local formalities. Rodrigo also rents shelters in the informal parts of the city. He is allowed to ask rent because the construction belongs to him.

Sergio’s parents moved to the Grande Hotel during the civil war. The Hotel served as a refugee camp. It was protected by the Frelimo and Zimbabwean defence force but they didn’t interfere with the social organisation. According to Sergio there was already an elected chief by the first refugees who settled in the Grande Hotel. His father was accepted and defined a dwelling in the former delivery pit. After the death of his parents, Sergio took over the dwelling because he never moved out of the shelter.

Pastor Itamar Fernandez of the PIEIA mission offered Rafael, his brother and sister the shelter in exchange for the responsibility to look after the church. Asking permission to the chief or the community was not taken in consideration. You can conclude that this is an individualistic method of obtaining the dwelling which is more common for urban environment. The decision of obtaining is not based by the community but by the interest of the owner or leaser of the particular space.

Recommends 3: For the adjustments of the Grande Hotel there should come organisation which unites the current inhabitants; a ‘Grande Hotel Board’ or equivalent. The inhabitants council should become a legal instrument in the process to adjust and maintain a proper level of living conditions. The council should become a partner to collaborate with institutions like the municipality, other governmental institutions, NGO’s and other stakeholders. The daily management of the Grande Hotel Board has to come in the responsibility of a elected chief. This chief will be elected for a term of approximately 5 to 10 years. He will be accounted with the maintenance of respect and order of the living environment in and around the Grande Hotel. He also has to manage and delegate the adjustment which need to be taken to improve the current living conditions and gain a general prosperous livelihood. The chief will also be the representative and prime contact towards external partners in the progress as well as communal topics in general. The function of the chief is equal towards the existing chief system which is applied in (rural) communities in Mozambique. If it is desirable, there could be also chiefs be elected by their reputation and loyalty towards the community. The chief(s) will be paid by the governmental fund for community chiefs.

Recommends 4: The current inhabitants on the Grande Hotel have to get official lease contracts of their dwellings. This should allow them to life permanent. The lease contract of housing has to be equal to the standard which is used by the governmental institution of housing of Mozambique. The bad current living conditions has to been taken in tolerance with the mindset that this will change by the changing approach of taking care of the maintenance of your dwelling when you will use it permanent.
During the years of occupation the Grande Hotel changed from a luxurious hotel to a ghetto on itself. Besides the addition of new facilities to the original structure, they stripped off all the unnecessary elements. These elements where considered as alien towards the Mozambican indigenous living style. Portugal never admitted that they had a regime based on ethni cal separation, like in South Africa and Rhodesia, was there governance slightly equal to apartheid. The formal cities and structures was only proposed for the Europeans. The African-Mozambicans were mostly kept in the rural areas. The black labour force in factories, the harbour and housekeeping had to live in informal squatter camps on the edges of the city. They didn't experienced the service and comfort as the western dwellings had. A whole new alien living environment became accessible for the Africans when Mozambique became independent and the Portuguese society moved away. Most of the Africans who moved in the western houses didn't have any knowledge how to use and maintain it in this extreme shift of ‘development’. Like in the Grande Hotel, they try to implement their original the daily use. Most of the facilities were useless and stripped away. It became an useful source of income to earn money. Although their ambition is to have the same wealth and life style as they see in the ‘ideal western’, like in Hollywood films and showbizz news. The reality of daily survival counteracts this dream of development. By austerity of the western building they already made one big unconsciously step in their development.

In Inhamizua it is normal to construct your dwelling on a vacant – preferably unused – plot. It is unusual to move in an existing structure. This was partly obvious by the durability of the construction of organic materials. Antoni Folkers (2010, p. 301) argues that a construction in Africa traditional is made with the same life span as the inhabitant. When the inhabitant pasted away, the construction will be degraded like by nature. Just like a human body. You can consider the shelter as a biodynamic third skin of the inhabitant. In Inhamizua the total dwelling space can be considered as an addition to the original natural environment. The position of the dwelling is determined by the embedding in the natural environment and the connection to the existing walking path structures. In the ‘development’ that Inhamizua is currently facing, the biological life cycle of the dwelling is interrupted by none-indigenous materials. These are materials which have a longer life span than the average age of the inhabitant. Recycling of these new materials is limited by use of cement in the wall structure. Penetration of the corrugated sheets by nails to fasten the roof surface also limits the reuse. The ‘development’ also introduces new questions about the usage, addition and cultural traditions of vacant constructions in a future perspective. This trend already happens in the Grande Hotel as well as in the formal city of Beira. This started with the adoption of the western houses after the Portuguese exodus in 1975-1977.
The dwelling place of Rodrigo and Sergio are other examples of a current dwelling place which is reused. Rafael’s dwelling is actually new built. The material usage of the shelter shows the change of a biodynamic third skin to prefabricate standard materials. Prefabricate standard materials are now meant to be reusable in the urban environment. Unfortunately the quality of the dwelling is deteriorated by the reuse of the materials.

Rodrigo said that he didn’t changed anything on the architectural situation of his current dwelling. Previous inhabitants stripped everything away that was considered as luxurious from the indigenous Mozambican point of view. This explains the absence of the water supply system, water drainage, windows, internal doors, floor carpet, electricity, ventilation fans and communication system. These elements are (still) not present in a common rural dwelling, like for example in Inhamizua. They also do not influence the building structure and the limitation of the dwelling. The elements are made useful by selling them to earn money to buy food.

Rodrigo’s dwelling has a great example of adaptation and edition. He uses the original shower basin also for his personal hygiene. The usage of the shower basin is slightly the same as the original Western purpose. The water supply is now managed by a bucket of water. This is filled at the water pump of Felix. The original water supply system is removed by one of the previous inhabitants after the municipality cut the Grande Hotel off the grid. This also happened with the sewer system. When I asked Rodrigo if he knew where the drain went to, he rose up his shoulders and said that he never noticed anybody who was complaining about it.

Another example of edition is the securing of the dwelling. The front door is edited with holes though the wall and the front door. Rodrigo can lock it with a chain and padlock. During his presence, he can lock the door by putting a beam in the back of the front door which is secured in a hole in the bathroom wall and a hook which is assembled on the door frame. On the other side of the room the window frame is for 2/3 permanently closed by wood boards. Reduction of daylight accession is common at other dwellings which are adopted of former (hotel) rooms.

There are 34 pieces of the ‘in-build shelters’ typology in the Grande Hotel. Sergio obtained his in-built shelter of his parents. He didn’t made any major changes to the dwelling compared to how his father constructed it. His father edited the space of the original delivery pit by the division of the space into different dwellings. The division structure has at the in-built shelters only the function of limitation and providing privacy. In the Grande Hotel are many corners of unused space who are occupied by the

same principle. Daylight accession and ventilation in the internal dwelling is in this occasions very poor. Many activities are forced to happen outside the shelter, wherever on the public or semiprivate space.

The edition principle by embedding in the natural environment as we saw at the Chissano in Inhamizua, is also visible at the Grande Hotel. Rafael’s freestanding shelter and the church are embedded in the ‘natural’ environment of the garden. The addition to the existing collective network – the path that runs from the swimming pool towards the street – is important to determine the location of the shelter and the church. The orientation of main entrance of the church is obviously near this path. To gain more privacy for the shelter, it was forced to be located on a larger distance from the path. With the same reason is the bush toilet placed behind the external living space. The exact location of the bush toilet was determined by the presents of an existing well. They reused the well as cesspool for the bush toilet. The other access hole of the well is now covered by leftover construction materials. This serves now as a fixed element which determines the distance between the living space and the bush toilet. It also secures a reasonable amount of intimate privacy to the bush toilet. The adoption of the existing well to implement the bush toilet on an affordable matter is an example of the transformation process of existing elements.
Free standing shelters are also built in two clusters at the Grande Hotel; at the main entrance and at the street corner of Avenue Alonso De Paiva and Avenue T. Cunna. The accessibility in combination with the vacant space determine the location, orientation and function of the shelters.

Recommend 5: The adjustment of the Grande Hotel into a more permanent residence place should develop a semi-temporary construction module. This module could be multifunctional used to upgrade existing dwellings inside as well as outside the Grande Hotel. With the same catalogue of building elements also other constructions should be build to host forms of business or communal facilities. See for more detailed information at other corresponding topics.

Recommend 6: The current occupation of the Grande Hotel removed all internal infrastructure. The usage of electricity in the dwellings as well as other additive constructions has not to be taken in consideration as primary facility. However, electricity has to be taken in consideration at the design as an optional additive facility into the semi-temporary construction module. Possibilities should be made to implement a collective electricity network. Each additive construction could be individual connected so there is no possibility for illegal draining or electricity. It is not only the case with electricity, but could be also the option for water and sewer.

CONSTRUCTION

The cone roof on a cube is the traditional general shelter typology in the environment of Beira (Frescura 1981, p. 76). The walls are mostly classed with mud. More to the south of Mozambique they cover the walls with thatched mats. During the era of colonisation and post-independence the typology changed to a major ridged roof (p. 84). The ‘highveld’ typology with modern construction materials is also introduced in the neighbouring South Africa. The use of modern, prefabricated construction materials, gives also value to the shelter in forms of money instead of working hours. In Inhamizua happens a transition process. They stop to use local natural materials and proceed to use more prefabricated materials. Cement bricks and corrugated sheets of sink are now widely available at the local market. The new materials has also a sort of status. They show that the owners are wealthy enough to afford a more Western – luxurious in their perspective – dwelling.

Alberto and his cousin showed me the new structure that his uncle was building. The frame is made of timber posts. They told me that the slanted roof had to be the greatest improvement towards the Hotel. They try to fix it with the addition of plastic sealing but this influence the internal climate badly. They now make a new shelter with slightly the same construction methods and materials as the existing. The walls will be of cement plaster. The walls of the current shelter is plastered with mud. The floor is of sand and the new roof will be clad by corrugated sheets. The ‘development’ caused an income to senhor Chissano. With the earned money he could afford construction materials. He do not need to collect them anymore for free in the natural environment. The change look very preserve. In the short term as well as long term it will save him a large amount of time of collecting, applying and maintaining the materials.

The adaptation of an existing hotel room as dwelling determined also the adaption of the existing construction. The structure of the Grande Hotel consist of a concrete skeleton of columns and beams. The architect used the ‘plan libre’ principle to make a flexible internal division. The walls are made of typical Southern European bricks with squared canals which are plastered with cement. The total supporting structure of the Grande Hotel is intact. Also all the none-supporting walls. Most of the inhabitants have no money to adjust the existing division of their dwelling in the Grande Hotel. It is also party unpractical by time and current occupation of the dwelling to make major changes. As described in the Livelihood chapter, most of the people of the Grande Hotel are forced to work in the informal sector. During working days of 10 to 12 hours they cannot hardly earn some money to survive on a daily base. Time and money to spend on the improvement of their dwelling is practical totally reduced. This poverty...
forces them to accept and adapt the given existing environment. In the ancient times it was normal when an African tribe was forced to move to a new living environment. They adopt the construction method of the tribe who lived in their new environment (Frescura 1981). This principal also happened when the African-Mozambicans took over of the European formal cities after the Portuguese exodus of 1975-1977. In Beira, but also throughout Mozambique, you see that the African-Mozambicans adopted the Portuguese architecture and construction methods to construct their formal built environment.

The limitation elements which Sergio’s father put in the existing structure is equal to the vernacular construction method as seen in Inhamizua. It consists of a timber frame which holds the cladding. The cladding materials are based on the principle that they could be collected in the near surrounding. In the rural environment are this mostly organic materials. In the urban environment are organic materials scare and replaced by cheaper industrial consumption goods. In the case of Sergio’s dwelling this is a blend of thatched mats, plastic, used nylon rice bags and corrugated sheets. This phenomena of changed material collection is similar in Southern Africa (Frescura 1981, p. 174). Unfortunately no main interventions or evolutions, which improved the living comfort, happened. The new materials makes the internal dwelling space too hot or too cold in the relevant season. The walls are also not capable to resist flooding during heavy rain showers of tropical depressions. It seems that they only considered the practical construction method of the material instead of the durable usage.

The change of material usage of Sergio is similar at Rafael’s shelter. Rafael’s shelter gets a real value which could be expressed in amount of money by all the bought construction materials. The shelter, the church and the bush toilet are made by professionals. The main structure is made by equal timber beams which are clad by one type of new bought corrugated sheets. The construction method of the shelter is equal to the existing shelter of senhor Chissano in Inhamizua. Rafael’s shelter is however improved by a lectern roof and ventilation gratings in the top of two parallel walls. Special is the prefabricated concrete floor with a hole of the bush toilet. This makes it the most exclusive sanitation facility of the Grande Hotel (see chapter Hygiene, page 129). While the Modern Movement as architectural buildings predominant fails in the adaption of the African society, the constructional concept of light disassemble structures and modern prefabricated materials is fully integrated in the current built environment.
Recommend 7: There should be developed a semi-temporary construction module to increase the correspondence of the construction towards the current usage. You can easy adjust, extend, or totally rebuild a dwelling to fit to the specific needs and desires of the using household. The module consists of a standard range of prefabricated construction spares. These elements could be applied in multiply options in structures which can be constructed inside and outside the existing structure. These structures could become dwellings, livelihood and collective facilities. The semi-temporarily construction module system do not has to be load bearing to support other dwellings or collective facilities rather than itself. The system has to be low-tech and easy to build and applied by the current inhabitants of the Grande Hotel. The system has to be also usable outside the Grande Hotel. The average life span of the construction can be based on the average time that a household lives in the dwelling and the life span of the chosen construction spares. I estimated this on ± 25 years based on the average age development of the Beira population (Instituto Nactional de Estatistica, 2008).

Recommend 8: I suggest to remove (phased) all the existing spatial divisions and remain the core supporting grid structure of the Grande Hotel. By the plan libre principle it is possible to fit in new additive constructions. To remain the (historical) architectural value of the Grande Hotel, the outer layer of the façade need to be remained as well as the iconic spiral stairs in the lobby. The new adjusted architecture in the interior may be visible on the outside to symbolize the adoption of the structure of its new era of usage (see the conclusion of the Architectural Value part on page 66). This is also applied for the new additional structure on the plot of the Grande Hotel.

Recommend 9: The building construction has to meet the South African building regulations of SANS 10400-2008 or the local building code which is in charge. The preference of the SANS 10400-2008 building code is the regular standard of the Southern African region. It is more qualitative than the (mostly) outdated local building codes, like at Beira. Although it could be outdated, it would be wise to make a short survey for any additional regulations in terms like aesthetics and practical integration of the new built constructions into the existing urban environment.

Recommend 10: Today there are total 226 dwellings in and around the Grande Hotel. The intention of this graduation project is to replace all the dwellings. This to achieve a sufficient level of proper housing quality which meets the valid regulations. The intention is that the inhabitants of the Grande Hotel will improve their own private and communal living conditions by collaboration and self-empowerment (see the Political part on page 57). This should be partly supported by stakeholders who are willing to participate into the process. The collaboration will be stimulated with the Grande Hotel Board as key instrument. The self-empowerment will be generated to show the people step by step how they can improve their living conditions and accelerate their wealth with their permanent residence in the Grande Hotel.

Recommend 11: The construction and cladding materials has to be easy available on the local market. The construction as a whole has to be affordable with an income of people who live in (extreme) poverty conditions and is bringing themselves to a wealthier living standard. The facilities of the dwelling – as well as the communal facilities and the facilities for livelihood – will be elaborated in the most essential matter to reduce the maximum on construction costs.

Recommend 12: The existing architectural value of the Grande Hotel should be preserved (see Architectural Value part, page 66). Not only as a symbol of contrast of historical influences, but also to show how these contrasts and adoptions lead to a prosperous future era. Desired is that it should be seen as a symbol of self-empowerment towards the whole Southern Africa region. It should not only consider the past, but that it may look forward, to address the current conflicts. That it shows how the people in this new era can take over the adaption and implement new principles to make a sustainable and sufficient living environment.

See appendix 1 (page 171) for a detailed report about an elaboration of the semi-temporary construction module which is applied in the ‘Mercado de Reciclagem’ graduation design project.
Not load-bearing wall in the Grande Hotel with removed bricks (source: Castro Prieto)

New shelter construction of the Chissano in Inhamizu

New self-made cement bricks made at the swimming pool of the Grande Hotel

New self-made cement bricks in Inhamizu
Privacy gradients of the dwelling of Rodrigo

Privacy gradients of the dwelling of the Chissano’s in Inhamizua

Privacy gradients of the dwelling of Sergio

Privacy gradients of the dwelling of Rafael
In a topic as privacy you need to consider the difference of norms and values between cultures. Not only between Europe and Africa but also the differences between the African cultures itself. It is very difficult to draw the line of differences between the cultures in Mozambique and how this express in the usage of space. To make it more complex, cities like Maputo and Beira are different cultures on itself. It is a blend which is formed by the merge of different people who come from all over the country. The existing built environment has strongly influenced the urban culture of the moved Portuguese settlers.

Africans are generally very communicative people. They need to see and to interact with each other on an intensive way. This influences their aim to privacy. The Western society aims much more privacy to their dwelling than Africans. The separation between the dwellings in the hotel rooms and the communal spaces causes major social problems. This wall cut them off from the society. On the other hand, the people of the Grande Hotel also aim for equal amount of privacy as the Western society. This is the case of their personal hygiene and sanitation. When you are forced to do your personal hygiene next to a busy collective path, you can imagine that it is embarrassed while you have no other option. Every inhabitant of the Grande Hotel has to deal with this friction of privacy. Marcos told me that they have only one communal rule in the Grande Hotel: “you have to respect each other by giving no attention to the intimate moments of others”. I experienced this by myself. It was quite embarrassing for me to walk through the Grande Hotel. You could see every aspect of daily living without any visual limitation.

Senhor Chissano considered well how he placed the walls of the existing shelter when he was building it in Inhamizua. The position of the walls determine strongly the amount of privacy of the adjacent space. These elements block the sight from the neighbouring road and where the natural limitation of the vegetation lacks to provide privacy. Most of the activities happens outdoor, behind the two shelters on the private space. Proximally 50% of Inhamizua’s households has their living space in front of the shelter and is adjacent to a public access road. The interaction between the household and the community is very strong. It also provides a mutual security. The internal space is dominated by the sleeping place. From a western point of view the sleeping space requires more privacy than the place for personal hygiene. A counter development is the sanitation. The position of the bush toilet – outside the living space – gains a private space on its own. It is a intimate space in the open air by the screening of nylon sheets. Before the introduction of this type of bush toilets they needed to left their disposals in the high grass. The ‘development’ made the sanitation a prudish activity towards the society. In the past it was normal when you had a conversation and had a sanitation aim, you both went to the high grass and continued the conversation while both did their aim.

In the case of Rodrigo’s dwelling in the Grande Hotel you have a different phenomena. By the adoption of the existing hotel room is the living space situated in a private space. This space has hardly any visual relationship with the public space of the galleries. The dark corridor is even increasing the distance to the gallery. To get social interaction with the other neighbours, Rodrigo is forced to leave his living space. The curtain which Rodrigo hangs behind his front door is making the dwelling space more individualistic. The purpose of this curtain is to get more privacy for his sleeping place and belongings while the fresh air circulation remains. Most of the (hotel) rooms has a curtain at the front door for the same reason. The argument for the privacy is that they are forced to use the living space also as sleeping space. This is not applicable at the typology of the in-built shelter and the freestanding shelters. At these typologies is the living space outside the shelter with open connection to the public space.

The hotel room of Rodrigo is internally divided by a second curtain. This divides the kitchen and the semi-intimate sleeping space. By absence of sufficient funds and the willingness the window frame of the toilet is not covered by glass. The original glass is removed and replaced by wood. It provides permanent shadow in the room. 1/3 of the window frame surface is open. This is proximally sufficient for daylight access, ventilation and garbage disposal.

The organisation of privacy at an in-built and freestanding shelters is more equal to the situation as we can see in Inhamizua. Inside the shelter is a private space which is used as sleeping place and storage. The living space is outside and is a semi-private space. At Sergio function the columns like the three’s in comparison the situation of Inhamizua, as described at the topic of Limitation. The privacy of the living space is honourable by the direct and vague transition from semi-private space to public space. Especially at the place for to do the personal hygiene. This is situated on free accessible communal space. The social quality of the outdoor living space is at Sergio and Rafael overwhelming because they actually live on the street. In the case of Rodrigo lacks this totally. The architectural language of the Grande Hotel conveys the inhabitants that it is not ‘normal’ to life on the communal space. This makes the society very fragile when they need to do their personal hygiene.

In Rafael’s case it is interesting how the vague limitation of the living space is directly reflecting in the scarce amount of privacy. This has two factors. The first factor is the relation with the church. The bush toilet is supposed to be the sanitation facility of the church. People of the church have to pass Rafael’s living space to make use of the toilet. During events of food distribution to the children of the children...
club is Rafael’s living space overcrowded. This is caused by the lack of space next to the church.

The second factor is also applicable when there is no event of the church. Rafael and his brother and sister has always a scarce amount of privacy. This is caused by the absent of any fiscal limitation elements. This results that they do their personal hygiene in the smaller storage room of the shelter. It is normal to do it outdoor for the drainage of the water.

Another remarkable privacy issue at Rafael is his sister. She was highly pregnant during the interview. She needs to share the double bed and two blankets with her two brothers. The coming child will increase the pressure on privacy within the household.

**Recommend 13:** In the layout of a general dwelling need to be a strong division between an intimate-private zone and a semi-private zone in consideration. The intimate private zone is spatial, visual and sound limited of the communal, public space. This zone consists of a place for sleeping, storage and can provide shelter during bad weather conditions. The semi-private zone has to have a visual and sound relationship with the communal space. It also need to be spatial easy accessible although it should be visual clear where the limitation is between the communal zone and the dwelling. The semi-private zone consist place of living, cooking, eating, personal hygiene, laundry drying and (the possibility of) a form of extra livelihood.

**Recommend 14:** The impact of the existing spatial division should be investigated. Like in the current situation of the Grande Hotel, the spatial division is one of the main causes of the current instable social conditions of the community. To restore the mutual contact between households there need to come more direct and indirect contact across the limitation borders. A dwelling need to have visual and oral contact with the communal space which digest the dwelling. The aim is to generate social interaction as is seen in the example of the community of Inhamizua. The living space has to be placed between communal space and the intimate-private zone of the dwelling. It will create a fluent transition of public to intimate privacy space. Inside the intimate-private space should become a visual and spatial separation of the space into smaller sleeping places and storage spaces. This provides a flexible use of the space when households could change in formation.
SECURITY

The Grande Hotel is a fragile living environment by all the openness and the socio-cultural differences of the society versus the architecture of the building. During my visits to the Grande Hotel I experienced that the people where every reticent to strangers who visited the Grande Hotel. The Grande Hotel is an ideal place for persons who have the intention to rob someone, although the people do not have any valuable goods like money or electronic equipment. Food has more value to the people who cannot afford electronic equipment. Simply because they do not have electricity. Their mind-set of a daily survival perspective also forces the attention to food than to luxuries entertainment. A big difference between the shelters in Inhamizua with the dwellings in the Grande Hotel is that the dwellings of the Grande Hotel are lockable. The presence of a lock at your front door tells a lot more than an obvious appearance from Western perspective. In a semi-rural community like Inhamizua is it not necessary to secure your belongings. The social control between the households provides a reliable security. This social control is lacking in the Grande Hotel. Not only within the community itself, but also in the open accessibility to the urban environment. In the urban environment is every dwelling secured by locks, bungler bars at the windows, fences around the plot and occasionally a dog. This forces the Grande Hotel to compete to this level of security. The Grande Hotel has also a bad reputation of the difference of security towards the urban environment. The Hotel is generally known by the Beirians as a place where robbers lives. It is the lack of securing which attract those robbers. Some articles on the internet also tell you that the Hotel is used as an escape place for robbers who are hiding for the police when they were caught (Lança 2010).

By the outdoor living spaces you have a great amount of social interacting in the community Inhamizua. The population of the community is not one big family as in the traditional kraal concept (see the Social Condition part, see page 34). The amount of solidarity isn’t decreased. Alberto argued that the term solidarity is the second term which describes the current fundaments of the community. Everybody takes care of everybody. By the social control they embedded an amount of security which makes chains and padlocks not necessary for to lock the shelter by absence. There is always a neighbour who remains at home which takes a close watch to the belongings of each other. All the front doors are situated to the nearest public path to help this social security. This forces also a practical reason for to situate the living space between the public path and the shelter. Senhor Chissano is an exception to this phenomena. His living space is located at the back of the shelter while his front door is orientated towards the public path. It is the only access point of the shelter. The windows of the shelter are permanent secured and is only accessible for air circulation and scares daylight accession.
Security measures of the dwelling of the Chissano’s in Inhamizua

Security measures of the dwelling of Sergio

Security measures of the dwelling of Rodrigo

Security measures of the dwelling of Rafael
Senhor Chissano stores his valuable belongings under the mattress where he and his wife sleep on. Other households could also hide their money between the storage of herbs or in a pot which is buried at a specific corner of the shelter.

In the Grande Hotel is a great lack of solidarity. This results in a poor amount of social security. A big difference with Inhamizua is that every hotel room or shelter is lockable with chains, padlocks and beams. The collective galleries and corridors do not have the open interaction with the living spaces of the hotel rooms. Rodrigo’s room is located more far away from the gallery by the corridor in between. The dark corridor makes it an honourable spot where burglars has more privacy for to do their needs. Rodrigo locks his room when he is absent. He has a chain and padlock through a hole in the original door and the wall. This is not lockable from inside. During the night he places a beam at the back of the door. This beam in fasten by a hole in the wall of the bathroom and a hook which is assembled on the door frame.

To secure your personal belongings of your living space in the Grande Hotel, has the hotel room typology the best advances. Most of the rooms are only accessible by the front door. The original brick walls make a second way of accessibility very hard. Rodrigo’s most valuable goods are his clothes, shoes and food storage. He saves his money on his bank account (see topic Livelihood on page 117).

At Sergio’s place you experience more social control. The neighbours made their shelters on an equal matter next to each other. They gained more social interaction by sharing the same outdoor space. This is equal to the situation in Inhamizua. This form of social interaction is only between a limited part of households in the Grande Hotel. At other clusters of in-built shelters you will find the same island effect. This is caused by the open living spaces which are situated in one collective space.

The open accessibility of Sergio’s dwelling makes his shelter an honourable spot for to secure his personal belongings. Sergio’s opinion is that: “my wife stays at home to take care of the family and also has to look after the dwelling”. His front door is lockable by a chain and padlock. The in-built separation walls are however fragile and easily accessible. During the night they lock themselves up in the shelter. Sergio said that “the best way to secure your belongings is your own presence”. This is translated in the internal layout of the shelter. They sleep in between the front door and the storage in the back.

The dwelling space of Rafael and his brother and sister is not pleasant. They live in an open space and have any direct neighbours. Robbers can easy come and go from the public street. Anybody from the Grande Hotel can see it by church which is blocking the sight. The construction of their shelter is more reliable and secure in comparable to the average shelter. During the day are Rafael and his relatives in the city for to search work. They store everything inside the shelter and lock the shelter with a chain and padlock. Their living space is so free accessible that it will become a public space when they are absent.

Recommend 15: You cannot counteract the mutual distrust and fear which is caused the poor level of security by placing fences and padlocks. There need to take measures for to improve the social interaction. The consultation between all the household in the ‘Grande Hotel Board’ also contribute to an improved social coherence. In the proposal for the dwellings – which made by the semi-temporary construction module – could be implement with spatial measures which accelerate social interaction (see the recommendations about privacy on page 104). The semi-private zone of the dwelling has to be lockable from the inside as well as the outside the zone. The total structure of the Grande Hotel has to remain free accessible in case of emergency. To secure the entrances, they need to be controlled by a continuous visual control. This could be supplied indirect by the total community. You can solve this by placing livelihood and, or communal facilities at the entrances. This will become gathering places for the community on strategical places. These places are also easy accessible for external people who can come to do business. The gathering of people has to gain a sufficient amount of
security which restrains visitors with bad intentions.

CLIMATE

Beira is situated on the 19º southern latitude at the eastern African shore at the Indian Ocean. It has a tropical savannah climate which corresponds with ‘Aw’ of the Köppen climate classification. This means that it has a wet season in the summer mouths (October – March) and a dry season in the winter mouths (April – September) of an equal length. The rain showers are mostly in the wet season and are mostly short and heavy. The rainfall is the only indication between the two seasons because the maximum and minimum temperature is quite equal throughout the year. The maximum temperature during the day is around 30 ºC and during the night around 20 ºC. In comparison with the capital Maputo is the humidity quite high. Especially in August and September are the driest months.

Beira is situated at the Indian Ocean and makes it vulnerable for cyclones. According the tracking map (page 107) does Beira suffer mostly from the remains of cyclones in the form of a tropical depression or tropical storm (TD and TS according the Saffir-Simpson Hurricane Scale). The average direction of cyclones on the southern part of the Indian Ocean is from east to west. Beira is situated in the centre of the average direction. Luckily for the city is the position of the island of Madagascar in front of the coastline of Mozambique. Most of the heavy cyclones stops at the eastern coastline of the island and weak down to the first category or continue as a tropical depression or storm. Cyclones can occur throughout the year on the southern hemisphere of the Indian Ocean. The main season is the second part of the rain season; from November until the end of April. With a peak from mid February until the beginning of March. In 2000 there was a major flooding caused by the Leon-Eline cyclone. This cyclone was of the fourth category and it combined with the moderate tropical storm of Gloria. At least 300,000 people around Beira where displaced and more than 150 people died. Aid supply was blocked by four ships that sank in the harbour of Beira (Thompson 2000). The last tropical storm that hit Beira was Irina. There were waves of 3 metres high reported at Durban, South Africa. Actually did the storm only cause some heavy rain showers of a period of one to maximum two hours in a period of one week.

The biggest climate issue in the Grande Hotel is the ventilation. The original ventilation system is not working properly anymore by all editions and removals which took place. The ventilation in the original design was managed by natural ventilation by the open galleries and window frames with shutters. In each hotel room was also a fan on the ceiling. The windows are now not covered with glass but open. This intervention does not increase the ventilation. Most of the surface of the window frame is covered by planks or other solid materials.

The overcrowding also causes a serious cooling problem. Large families live on an average small area. Especially during the hot nights with high humidity causes this overheating of the internal living spaces. People are forced to sleep on the open collective galleries or outside the structure. There is a high risk of robbery during those nights. A thief can easily walk into your house when you sleep elsewhere.

Flooding during tropical depressions and rain showers causes also uncomfortable situations. Practically all glass is removed from the window frames and gives the water free access into the Grande Hotel. That everything becomes wet is not the only problem. Another problem is that the water which remains could become hazards of cholera and malaria outbreaks. This is especially at the surfaces
Climatic features of the dwelling of Sergio

- Heating: Blankets
- Heating: Fire Place
- Heating + Cooling: Organic Wall
- Cooling: Massive Surfaces
- Cooling: Closed Window
- Cooling: Open Galleries with Sunshade
- Cooling: Open Window
- Cooling: Massive Outer Wall
- Corrugated Sheets: Unbalanced Internal Climate
- Cooling: No Shadow
- Heating + Cooling: Organic Materials
- Heating: Plastic Roof Surface
- Heating + Cooling: Open Window
- Cooling: Light Privacy Curtains
- Cooling: Permanent Open Window
- Cooling: Massive Surfaces
- Cooling: Permanent Open Window
- Heating + Cooling: Organic Wall
- Cooling: Open Ventilation
- Heating: Fire Place
- Heating: Blankets
- Cooling: Open Ventilation
- Heating: Fire Place
- Cooling: Permanent Shadow

Climatic features of the dwelling of Rafael

- Cooling: Open Window
- Cooling: Massive Outer Wall
- Cooling: Light Privacy Curtains
- Heating: Sweater
- Corrugated Sheets: Unbalanced Internal Climate
- Heating: Fire Place
- Heating: Blankets
- Cooling: No Shadow

Climatic features of the dwelling of Rodrigo

- Cooling: Open Window
- Cooling: Light Privacy Curtains
- Heating: Sweater
- Corrugated Sheets: Unbalanced Internal Climate
- Heating: Fire Place
- Heating: Blankets
- Cooling: No Shadow

Climatic features of the dwelling of the Chissano’s in Inhamizua

- Heating: Blankets
- Heating: Fire Place
- Heating + Cooling: Organic Wall
- Cooling: Massive Surfaces
- Cooling: Closed Window
- Cooling: Open Galleries with Sunshade
- Cooling: Open Window
- Cooling: Massive Outer Wall
- Corrugated Sheets: Unbalanced Internal Climate
- Cooling: No Shadow
- Heating + Cooling: Organic Materials
- Heating: Plastic Roof Surface
- Heating + Cooling: Open Window
- Cooling: Light Privacy Curtains
- Cooling: Permanent Open Window
- Cooling: Massive Surfaces
- Cooling: Permanent Open Window
- Heating + Cooling: Organic Wall
- Cooling: Open Ventilation
- Heating: Fire Place
- Heating: Blankets
- Cooling: Open Ventilation
- Heating: Fire Place
- Cooling: Permanent Shadow

Climatic features of the dwelling of Sergio

- Heating: Blankets
- Heating: Fire Place
- Heating + Cooling: Organic Wall
- Cooling: Massive Surfaces
- Cooling: Closed Window
- Cooling: Open Galleries with Sunshade
- Cooling: Open Window
- Cooling: Massive Outer Wall
- Corrugated Sheets: Unbalanced Internal Climate
- Cooling: No Shadow
- Heating + Cooling: Organic Materials
- Heating: Plastic Roof Surface
- Heating + Cooling: Open Window
- Cooling: Light Privacy Curtains
- Cooling: Permanent Open Window
- Cooling: Massive Surfaces
- Cooling: Permanent Open Window
- Heating + Cooling: Organic Wall
- Cooling: Open Ventilation
- Heating: Fire Place
- Heating: Blankets
- Cooling: Open Ventilation
- Heating: Fire Place
- Cooling: Permanent Shadow

Climatic features of the dwelling of Rafael

- Cooling: Open Window
- Cooling: Massive Outer Wall
- Cooling: Light Privacy Curtains
- Heating: Sweater
- Corrugated Sheets: Unbalanced Internal Climate
- Heating: Fire Place
- Heating: Blankets
- Cooling: No Shadow

Climatic features of the dwelling of Rodrigo

- Cooling: Open Window
- Cooling: Light Privacy Curtains
- Heating: Sweater
- Corrugated Sheets: Unbalanced Internal Climate
- Heating: Fire Place
- Heating: Blankets
- Cooling: No Shadow
which are covered with garbage. The drainage of water is here totally blocked. The inhabitants try to collect the rain water by putting buckets under the leaking points. This solves not the problem. It only saves money on the spending at the water pump of Felix.

The following examples will show how the internal climate is (tried to) managed comfortably.

The Chissano in Inhamizua created a pleasant indoor climate in the shelter by the use of natural construction materials. The clad mud wall averts the heat from outside and remain the internal temperature. In combination with cross ventilation by the windows you create a pleasant cool climate for sleeping and food storage. The construction of the flat roof with thatched top layer was leaking. The rainwater didn’t ran automatically off the roof but penetrated into the thatched layer. The Chissano where forced to make the roof waterproof with plastic sheets. This improvement disproved the internal climate. They tried to fix it by the introduction of a ventilation strip direct under the roof surface. Unfortunately this is still insufficient. In the new shelter construction they tackled this problem with a proper pitched roof.

Heating of the living space is not necessary by the constant temperature during both seasons. The average minimum temperature is 18 °C during the night in the ‘winter’ months of June and July. During the day it is 26 °C. Blankets, some warm clothes and the fire place are sufficient warmth sources.

The cross ventilation in the current condition of the Grande Hotel is insufficient. Rodrigo is forced to keep his front door open when he is at his room. Rodrigo told me that he put a curtain of light linen behind the door frame to remain the privacy. I asked him if he do not appreciate the social contact with the corridor when he is at his room. He answered me that he does not. It is because they could see his bedroom and where he is changing his clothes. Rodrigo put even a second curtain to separate the kitchen and the sleeping part. This curtain is of the same fabric that does not block the air circulation. The glass of is removed from the window frames in Rodrigo’s room. Just like in most of the hotel rooms. The window frame is now covered by planks. You can still open 1/3 of the surface which reduced the air flow to one strip. Rodrigo point out that he appreciates this. The air flow is not crossing over his bed. He would not get a cold of it during the night.

As told in the general introduction of this chapter, does people of the Grande Hotel sleep outside of their dwelling during warm nights. Rodrigo has for this occasion a special thatched mat in his wardrobe. He also uses this mat when he wants to relax in the cool environment of the open galleries.

During colder evenings, Rodrigo uses his coal stove to create heat in his room. This is the same coal stove that he uses to cook inside his room (see Feeding on page 125). A warm blanket and a sweater are is primary warmth sources.

Sergio faces greater climatic problems. His shelter can hardly ventilate the internal space while the external space is shaded and pleasant ventilated. The internal space is difficult to cool down by the isolation of the mass of the original concrete structural elements. The semi-permanent limitation walls also keep the heat inside the room. These elements are clad by none breathable materials: corrugated sheets, thatched mats and plastic sheets. The only possible solution for to ventilate the internal space, is to open the door. This happens during the day, but a free accessible shelter is it not desirable during the night. Although they sleep inside the shelter, they remain vulnerable for security reasons.

The options for Sergio’s household to get comfortable warmth during the cold days are equal to the previous mentioned households. The fire place could provide warmth. Warm sweaters also provide sufficient comfort. In my opinion is Sergio a mingy person. He has an average income and can afford a varied diet for his family. He does not spend hardly any money to increase the comfort of living. He does not make any improvements to his shelter and they use nylon bags as blankets during cold nights. While simple warm blankets are widely for sale at one of the street vendors who sells cheap Chinese products.

That Rafael’s shelter is built by professional builders reflects in the detailing of ventilation. The internal climate of the shelter is unbearable. It is permanent unshaded and is constructed with corrugated sheets. They have created an automatic permanent exhaust of hot air by positioning of the ventilation gattering in the top of two parallel walls. In the tropical climate is this still insufficient. The trees are still lacking. They can provide the essential shadow and also counteract in the lack of privacy. The dwelling has during the day hardly any shadow which makes it very unbearable. Only in the late afternoon they have some shadow in the near front of the shelter.

The warmth what is collected in the shelter during the day will release very quickly when it starts to cool down during sunset. During cold nights makes Rafael a fire place inside the separate storage room. The fire place provides warmth radiation through the internal wall of corrugated sheets while the smoke...
Rain flooding on the first floor of the former ball room at block A (source: unknown)
escapes to the open air by the open strips on top and bottom of the door. An effective way to counteract the inefficiency of the thermal conductivity of the construction.

Recommend 16: The new semi-temporarily additive construction as well as the permanent existing structure of the Grande Hotel has to resist the local climatic conditions. It need to resist in any case tropical depressions or storm (TD and TS) according the Saffir-Simpson hurricane scale. The existing structure of the Grande Hotel need to be capable to resists a cyclone of the 4th category of the same scale unit. The accessibility of rainwater should be blocked to roofed living areas as well as roofed communal spaces. The construction need to be waterproof. The rainwater must be collected to communal or private basins. This water need to remain proper in the basins for communal consumption. This could be also implementing by the external semi-temporarily additive constructions. There should also a water drainage of (un)paved communal spaces be implemented.

Recommend 17: There do not need to be taken measures for to prevent flooding from the sea. There is a flooding wall along the beach. This wall needs to provide safety towards the Grande Hotel and the surrounding neighbourhood. If it is desirable to make a passage though the flooding wall, there need to take direct actions to remain the current safety level.

Recommend 18: The ventilation inside the existing structure as well as inside the additive structures need provide in every situation a proper refreshment of air. The Grande Hotel is a dense multi-storey living environment in a tropical and high humidity climate. The ventilation has to be secured by a low-tech natural cross ventilation concept. This need to allow adjustments during its operation which would not disturb the operation of the ventilation concept. Ventilation is an important topic for the development of the construction module.

Recommend 19: There should be proper permanent measures to reduce the accessibility of mosquitos inside a dwelling. This could be done by cover open surfaces with mosquito nets or a well placed fire facility. It provides smoke to keep the mosquito’s away. Beira is situated in a very vulnerable area for malaria hazards (see Public Health Environment part, page 25).

Recommend 20: When determing the construction materials, the extreme (internal as external) climatic conditions should be taken in consideration. Breathable and warmth absorbing materials like wood, mud, thatch, earth, stone, concrete, bamboo, etc. are more desirable. The usage of none breathable and cold conduction materials – like metals and plastics – are not desirable to use under these climatic conditions.

Recommend 21: During cold rainy days and evenings it is desirable to have a warmth source in the dwelling. There should not come a primary facility of heating at each dwelling. The source is only necessary in a couple of moments per year. When usage is necessary, a facilitation which
EXTERNAL

**NDEBELE SHELTER** (Frescura, 1981 p.158)

**GRANDE HOTEL**

**IDA**

**SERGIO**
could be multiple used as warmth source, is sufficient. The fire device for cooking could also be used as warmth source.

**BALCONY**

The usage of the balconies at most of the original hotel rooms is one of the most intriguing elements within the current occupation of the Grande Hotel. The balcony was meant as a place to lounge. Where you can sit and relax of the pleasant shaded outdoor climate or the evening atmosphere. This way of lounging is alien in the culture of the current inhabitants. They prefer lounging in combination with social interaction with people who passes by. By the height difference is this impossible in the combination of the balconies. Rodrigo has a special thatched mat for this kind of occasions. Also in Inhamizua you can see for example that the cousins of Albert situate their thatched mat along the public path when they want to lounge. The social interaction is lacking at the balconies. The spaces are excluded from the communal corridors and galleries by the placement of the internal hotel room in between each other. The balcony is now used as an external living space. Here you have always a proper exhaust for your fire place when you are cooking, as one of the main central function which determines the living space. The balcony has also has a proper drain. You can just pull your garbage water over the balustrade like in the vegetation at the limitation edges of the living spaces in Inhamizua.

The internal space of the hotel rooms with a balcony – like at Ida – is only used as a sleeping place as well as for storage. The distribution of functions and activities of Ida’s dwelling is quite similar to what we see at the Chissano in Inhamizua but in a reflected composition. The intimate place is adjacent the public space of the corridor but is separated by a brick wall. The front door situated between the public space and the intimate space. The position of the door, as only connection to the public space, excludes the living space off from the communal social interaction. Spatially is this one the core problems of social disintegration of the inhabitants as a healthy community. In the dwelling typology of an in-built shelter – like in Sergio’s example – you see that the composition of the privacy gradient is equal to the fluency of in Inhamizua and the traditional example which Frescura arguments in her work of Rural Shelters in Africa (1981). This is visually expressed in the sections on page 114.

The living spaces of the in-built shelters are the opposite of the balcony phenomena at the hotel rooms. The inhabitants of in-built shelters always created their living space in front of the enclosed shelter. This reflects on the theory of the privacy gradient transition of Frescura. It is not the ideal by the lacking amount of space and resources to limit the living space in a proper method. In most cases they situate the living space in a corner of existing structural and spatial elements. To complete the limitation, they distinguish the living space by maintaining the surface clean and small humps to remain the living space dry of rain water flooding inside the Grande Hotel structure. The location of the living space in the communal area could be considered as vulnerable and lacks a strong amount of privacy. In the other case, it provides the household a well embedded position within the community of the Grande Hotel, as far as you can call the inhabitants of the Grande Hotel one community (see Social Conditions part, starting at page 31).

The balcony is one of the most identical architectonic elements of the Grande Hotel. You can elaborate a major design task of adopting an architectonic element as a balcony as living space for a semi-rural African community. It has to remain the conditions of a balcony; a transition zone between the closed dwelling and the open outdoor air on a higher elevation level as the adjacent ground surface. It is open towards the external air which provides visual sight and natural ventilation. The ceiling is closed for the balcony also be connected with the public area. This connection has to ensure a social integration by intensive social interaction as we can experience in Mozambican communities like Inhamizua.
Rodrigo's market stall

- Eggs
- Cassava
- Salt
- Sweets
- Dry fish
- Coconuts
- Garlic
- Unions
- Gin
- Sunflower oil + vinegar
- Rice
- Mielie-meal
- Beans
- Laundry soap powder
- Laundry soap blocks

- Electricity: Cellphone recharge service
LIVELIHOOD

This topic is connected with the part of Socioeconomic Situation of the thesis, starting at page 41. Mozambique is a developing country that suffers because of both a civil war that had lasted for 17 years, as well as the failed setup of a communist regime. Today the country adopted liberal capitalism. Today the future for national economic prosperity looks bright; even though a great part of the world is in a deep economical crisis nowadays. But will the appearance of foreign investors help the average Mozambican to gain more wealth? The answer is both yes and no. The community of Inhamizua is developing these days. This is partly caused by the present of Chinese forestry companies in the near surroundings. A quick survey about the jobs that the interviewed inhabitants of the Grande Hotel have, shows that there are hardly any direct job opportunities created by foreign investors for them. Most of the inhabitants rely on the informal sector, which is very broad and diverse in Mozambique. This topic will give insight in the daily reality of how people of the Grande Hotel manage their livelihood.

INHAMIZUA

The increasing economical development of China has caused that many Chinese companies are interested in the minerals of Africa. Many Chinese forestry companies have established in Inhamizua and its surroundings. They cut tropical forests for export to China. They offer very attractive labour opportunities for local people, because work is available on a daily basis and the pay-outs are daily as well. Senhora Chissano and his eldest son frequently work at one of these Chinese firms. They have already raised enough money to build an improved shelter. They can now also afford a varied food diet: they buy chicken and beans beside their self-cultivated rice.

The job opportunities created by neoliberalism gives great benefits for families and the whole community in the short term. But the labour conditions lack durability. In the case of injury, illness and elderliness, people cannot work and loose their income. Senhora Chissano still cultivates their rice field, which makes his family self-sustaining. In the future they will still rely on their children when they are not capable to work anymore. The hope is that they will stay in Inhamizua for taking care of their parents, as this is usual in the African culture. However, they could now be easily attracted by the opportunities offered by moving to a large city. The changed economical situation also causes changes in social structures. Most of the people, who move to a large city, would not be able to go back and fund their remaining family. The reality is that the large city is often not so prosperous as they had hoped for.

RODRIGO

The economical development of upcoming industrial nations like China and Brazil gives a large boost to the seaport of Beira. Unfortunately these economical developments only create high skilled jobs, that are performed only by foreign people who are highly educated. The best job opportunities for local inhabitants remain in the informal sector, and most of the workforce of the Grande Hotel is working in this sector. Rodrigo still attends the secondary school in the afternoon. In the morning, he works at the street vendor at the main entrance of the Grande Hotel. He sells general groceries in small amounts as shown on the drawing. In this way, people can afford to buy these luxurious goods. For example, they prefer that chicken lay eggs to get more chicken. They use the chicken for meat, which is more beneficial than a single egg. Rodrigo buys the goods at a foreign wholesale store in the Baixa. Most of the street vendors sell the same assortment. The foreign investors earn a lot of money by this ‘local’ economy. At the Grande Hotel there are 15 stalls that sell general groceries. Rodrigo earns proximally 1500 Mt. per month with his market stall. He uses the money for his own living. Another market stall vendor, Ida, earns proximally 1000 Mt. Rodrigo pays his school materials using the rent that he receives by his landlord ship. Peter – the Zimbabwean who rents his room at the Grande Hotel of Rodrigo – agreed to pay 300 Mt. per month while everybody lives for free. Rodrigo claims that he also owns shelters in the slums of Chipangara and Chaimite. He proudly showed me his Visa credit card. It is odd to consider the mayor difference of income between the inhabitants of the Grande Hotel. Rodrigo is wealthy with his savings account at a bank, while Rafael hardly earns enough for some rice every day.

SERGIO

The workforce of the Grande Hotel is diverse. The interviewed persons include Peter who works at a bakery, Martin who is a flip-flop producer, Erico who works as an electrical mechanic, Silvio is distributor of coal packages, Ida’s husband is a fisherman while she sells general groceries in the front of their hotel room, Eduardo studies biology, Rafael and his brother work as all-round freelance handyman, and Marcos works at a wholesale store. Sergio has an own business at the main entrance of the Grande Hotel. He claims to be the first one who started one of the three cinemas at the Grande Hotel. It is a shelter with a big television, DVD player and an antenna to receive international and Portuguese soccer matches. His customers are mainly children that pay 5 Mt. per film. The customers may decide which film is shown. The DVD cases of the available films are displayed on a plank next to the main entrance of the cinema. He obtained the illegal copied DVD’s at the big Mercado do Marquinino in the Baixa.

The informal economical sector is very flexible to answer the needs of the society. Everybody searches as an individual for opportunities to gain some money for his daily survival. This causes monotone offerings, like the 15 equal stalls with general groceries. But it also forces individual entrepreneurs to
Axonometrial of Sergio’s cinema

- ROOF: ALL SHORTS OF DIFFERENT PLASTIC BAGS
- RECEIVER FOR ANTENNA
- DVD PLAYER
- TELEVISION
- SOUND SYSTEM
- SEATS: BANKS MADE OF SINGLE PLANKS AND DRY WOOD BEAMS
- WALL: WOOD STRUCTURE FILLED WITH STONES AND PARTLY COVERED WITH CEMENT PLASTER
- CURRENT OFFER OF FILM COLLECTION
- MAIN ENTRANCE
- ORIGINAL ACCESS DRIVE
- SECOND ENTRANCE
- FLOOR: STAMPED CONCRETE
- ELECTRICITY CONNECTION
come up with new offerings that are a niche. Rodrigo is an example of that. He differentiates his market stall by offering electricity to recharge your cell phone. Sergio is unique with a collection of DVD’s, together with his offer of mistresses – although he prefers not to talk about this secondary business, because it needs to remain a secret to his wife. You can look back at the introduction of Sergio in the ‘Grande Tour’ for the communal image Sergio caused by this business (page 79).

RAFAEL

Informal business provides income that is not reliable. If you did not earn anything, you cannot effort to buy food that day. The unreliable income also does not allow you to build up some savings. The informal sector is for almost all inhabitants the main source of income to buy food. Nobody is fully self-sustained for food. They buy food with their money at the market stalls or at one of the informal markets of Beira. A few inhabitants cultivate a small amount of sugar cane. In the past, there was more agriculture in the garden of the Grande Hotel, as shown in the documentary of Lotte Stoops (2011:1). Because of the high pollution of the swimming pool and its surrounding area, a large part of the garden is not used anymore for agriculture. This causes that there is no space for a self-sustaining food source.

The most poignant situation is the one of Rafael and his brother. Most of the days they go to a corner of Avenida Eduardo Mondane, which is a pick-up point for labours who want to do temporary jobs for a day. Rafael told me that he has a lot of experience and skills, predominately in construction and gardening. He also told that he helped with the construction of the church and his shelter. When his parents got too ill, he and his brother were forced to leave school and start to earn money in this way. It was the only option to feed the family. Rafael's income is very fluctuating. Sometimes he earns 100 Mt, but other times he has two jobs per day and earns between 150 and 200 Mt. But the competition is severe. There are too many men that do the same. Many days he returns home without money. Luckily they can fall back on the support of the church that offers free food distribution. They give him, his brother and sister a small amount of rice which saves them for starvation.

RECOMMENDATION OF THE ‘MERCADO DE RECICLAGEM’

Recommend 1: The trap of poverty is one of the biggest causes of the current conditions of the Grande Hotel. An intensive socioeconomic survey should be made. This should explore new economic possibilities that are possible using the skills of the current inhabitants. It should rather complement the existing market than competing with it. For example, I developed the concept of the so-called ‘Mercado de Reciclagem’ within my graduation project. A recycling market can provide a wide range of different economic opportunities. Each person could specialise on recyclingspecific materials or products. The economic development will provide new possibilities to the existing market. It would create new socioeconomic networks that integrate the inhabitants of the Grande Hotel with the urban community of Beira. There would be an enlargement of business between the inhabitants and other Beirians as well as between the inhabitants internally. Besides the economical and social benefits, it has also environmental benefits. It reduces the supply at the municipal garbage dumpsite.

Recommend 2: The ‘Mercado de Reciclagem’ can be established on the polluted ground of the Grande Hotel garden. This surface is currently not usable for any other activities. The orientation of the market should provide a connection with the public street, functioning as the main entrance. A division between the public economic facilities and private-collective facilities for the inhabitants should also be made. Interaction between the two zones is desirable. The privacy and (social) security need to be guaranteed for the dwellings. The total site layout and distribution of functions on the plot of the Grande Hotel should be logic and efficient. This means that it should correspondent with the existing infrastructure. The clustering of the workshops of the Mercado can be based on their desired connection on facility networks (water, rainwater, sewer, electricity, fire) and their spatial and social position in both the Grande Hotel as well as the external community.

Recommend 3: The construction to host the new economic facilities can be constructed with the same semi-temporary construction module. This module can be implemented in both internal as well as external structures of the existing Grande Hotel building. Each individual unit can host a specific business. The specific owner of the hosted business will also own it. The unit should be easily built and should have the option to be extended or reduced based on its current usage.

Recommend 4: A connection to the informal public transport of the chapa should be available at the public street. The Grande Hotel and the ‘Mercado de Reciclagem’ should become part of a line that runs between the main chapa station at Avenue Armando Tivane, Mercado do Marquinhino, Mercado Praia Nova, Baixa, Avenida Eduardo Mondlane, Grande Hotel, Praça da Independência, Chipangara and a possible extension towards Macuti or Matacuane. See page 166 for a city map of Beira.

Recommend 5: The existing economic facilities at the main entrance as well as along the surrounded streets should stay. It could strengthen the supply for the internal community, the neighbourhood and the visitors to the new ‘Mercado de Reciclagem’.

See appendix 1 (page 171) for a detailed report about the elaboration of the ‘Mercado de Reciclagem’ as graduation design project.
Most of the activities of daily life happen outdoor. Sleeping is an exception to this. Sleeping – together with storing personal belongings – happens indoor. Sleeping can be considered as an activity that needs the most privacy, even more than activities like sanitation and personal hygiene (see the topic Hygiene, page 128).

SLEEPING PLACE

The sleeping activity claims a dominant position in the internal space of the shelters or hotel rooms that I visited. Sleeping is – besides storing personal belongings – the only activity that happens indoors at the Chissano in. This purpose is also reflected in the built-in shelters and the detached shelters of the Grande Hotel. Sleeping is the most private activity. The space is segregated from the community. People also prefer to sleep inside their shelter for security reasons. During the night they lock themselves up for to protect themselves, because sleeping is the most vulnerable moment. This kind of protection is not seen in Inhamizua. They do not use any padlocks or whatsoever. Here the shelter has the purpose to protect against climatic conditions that can make you ill. The internal climate of the shelter is kept cool by the cross air ventilation and the compartments of the different sleeping rooms.

Rodrigo struggles in his hotel room with the amount of privacy he prefers to have for his sleeping activity. Although his room looks very tidy and Western, it does not satisfy him. Rodrigo uses two curtains for to separate his room into different zones. His bed is now out of sight from the public corridor and his sleeping place is separated from his kitchen space, that he also considers as his living space. He also closed two-third of the window frame at his bed, keeping the air circulation for the ventilation of his room. It also shows that there is a clear different need for privacy between the living space and the sleeping place.

Recommend 1: The sleeping place is part of the intimate-private zone of a dwelling. It aims a spatial, visual and sound separation. The zone should be accessible by a door from the semi-private zone of the dwelling. The door should have the possibility to be locked from the internal and external site. It is not desirable to have a direct access from the communal space (a gallery or corridor) to the intimate-private zone. The sleeping place needs to provide shelter to climatic conditions and provide a pleasant atmosphere for to sleep. The separation should be waterproof and storm-proof, and it should provide a sufficient amount of natural ventilation.

SLEEPING ELEMENTS

The vernacular sleeping object in Mozambique is a thatched mat. These mats are 1,27 x 2,10 metres and are comparable with thatched mats that are used in the Western society to lie down on the beach. The mats have multiple uses. In the outdoor space of the dwelling they are used as a sitting object for doing homework, food preparations or eating (see topic Feeding, page 123). The thatched mat is made of local gained materials. It is easy moveable. It has a hard and comfortable surface that is practical as working space. The surface is also easily to clean. The floor surface inside the shelter and the floor of the outdoor living space is of sand. This makes the thatched mats very practical solution to gain a neat staying and working space. At some families you see that the ‘development’ also caused the introduction of foam mattresses as sleeping object. At the Chissano, the parents have this luxury sleeping object while the children sleep on a thatched mat.

In the Grande Hotel you can see also the shift caused by the ‘development’. There is a correlation between the type of sleeping place and the height of income. Rodrigo can afford to sleep on a foam mattress and an iron bed frame. He even uses bed sheets besides a warm blanket only. Sergio has more of an average household income. Sergio’s family still has to sleep on thatched mats. At the Grande Hotel this type of sleeping object is not as comfortable as in Inhamizua. In Inhamizua the mat is placed on a sandy surface. At the Grande Hotel the surface is concrete. Sergio does not even have normal blankets. They use former nylon rice bags for to get warm during the night. Nylon is not a
breathable material. In combination with the bad internal climate, this causes an uncomfortable sleeping experience for a family of five children. Sergio is not complaining about his sleeping place that much. It does not bother him that he sleeps on a concrete surface. What does bother him is the noise that comes through the walls. He complains about his neighbour: “He always snores loud when he is drunk. That happens often, almost every night of the weekend and holidays.”

Rafael and his brother and sister also sleep on thatched mats. They put it on a self-made bed frame that provides a storage place underneath. They have to share the bed with the three of them. During cold nights they also have to share two blankets. Rafael told me that it is not perfect, but they are really thankful that the pastor offered this place to them. Rafael also wonders of how they will have to sleep when his sister gives birth to a child.

Recommend 2: There should be enough sleeping elements per member of the household in the sleeping space of each dwelling. This should be minimal one thatched mat per household member. A thatched mat should have the standard dimensions of 1,27 x 2,10 metres. A small separation wall within the intimate-private zone should separate each mat. This wall only functions as a visual separation and spatial division. Each sleeping place should be designed in a way that the thatched mat can be replaced with a mattress, and if possible, with a bed frame as well. The surface used to place the thatched mats on should not be stone or concrete.

LIGHTING

Because the lack of electricity, people use elementary light sources in the Grande Hotel. Candles are a common light source. It is cheap, widely available, easy moveable and it is not that dangerous to cause a fire outbreak. The paraffin lamp is a more expensive alternative. It gives more light but kerosene is not widely available for sale in Beira compared to candles. You need to go to a petrol station for to buy kerosene. Kerosene is not available on the markets for security reasons. The cooking device is also a popular light source in the Grande Hotel, and it is even used as a heating source during cold winter nights. In general, the sleeping rhythm of a household is similar to the moment of sunrise and sunset. Because of this, there is not a high demand for light. This is essential for Rafael. He cannot afford the ‘luxurious’ candles with his irregular low income. The moonlight and stars provide light.

Recommend 3: The sleeping place and the intimate-private zone of a dwelling should have daylight. Because of this daylight, there should be enough visual sight between sunrise
and sunset. This will reduce the need for other light sources. However, measures should be implemented to ensure a proper and safe use of candles and paraffin lamps. Based on my findings, I predict that the inhabitants of the Grande Hotel will not get electricity in their dwellings. However, electricity has to be taken into consideration of the design as an optional additional facility for the semi-temporary construction module. It should be possible to implement a collective electricity network. Each additional construction could be connected individually, so there are no possibilities for illegal draining of electricity.

CLOTHING

A plastic washing line generally manages the storage of clothes. This line is located in the sleeping place of the shelter. It is an easy and cheap method to hang clothes free from dust and water. Some different kinds of clothes storage are used in the Grande Hotel, depending on the circumstances of the shelter. It is practically necessary that the construction of the shelter should be capable to place a washing line. The shelter of Rafael is of good quality and he uses a washing line. Sergio’s built-in shelter is not capable to place a washing line. He stores his clothes on the nails in a timber frame construction of the semi-temporarily separation structures. The walls have a storage function as well, besides the privacy and security functions. Another way to store clothes is the use of original clothes storage elements that are still present in some of the hotel rooms. Rodrigo uses the original wardrobe in his hotel room. He does not use it with hangers, but he uses the hooks on the wall. The wealth of Rodrigo is also expressed with the large amount of clothes. He is very proud of his collection of shoes. He owns brands like La Costa and Converse. I thought these brand shoes were illegal copies.

Recommend 4: A facility to store clothes should be available in each sleeping place. A wardrobe is a solution, but less expensive alternatives are preferable. Other options can be investigated. Examples of other options are racks and a more stable variant of the washing line that is also better for the adjacent structures.
FEEDING

A mayor shift is happening regarding the source of food for consumption. Every household used to be self-sufficient. In the shift to urbanisation, the source of food has changed towards a consumption society. The new food consumption society stays close to the original diet of the self-sustaining society. The food preparation has also made a mayor shift. The spatial redistribution of the existing structure of the Grande Hotel forced a different food preparation place and strongly influenced the cooking place and method.

GROCERIES AND CULTIVATION

Inhamizua is located at the shores of the Buzi river. This is a wet environment that is suitable for rice cultivation. All inhabitants of the community have rice fields along the shores. This is a reliable self-sufficient food source. At some places they have an extra field in the community. Besides rice, they also cultivate maguave, bananas, cassavas and beans on small-scale plantations. The main diet consists mainly of rice with chicken meat. At the Chissano it is the task of the wife to cultivate the land and to buy extra groceries that she needs for to prepare the food. She obtains the extra ingredients that she does not cultivate herself on the local market along the Estrada Nacional 6. Normally an average family cultivates enough to be self-sustained. The surplus of the more special products is meant for trading. Trading has become a social activity in which they share varieties to their regular diets. There is a lack of proper agricultural land at the Grande Hotel. Most of the soil around the former swimming pool is polluted or is overgrown with high grass. This forces the inhabitants to spend their small amount of money to buy food at the market. All the households that I visited prefer to do their groceries at the large Mercado do Marquinino at the Baixa. Here you have the largest offer in the city and the prices are relatively low. The distance to the market is 2 km. This distance is large in the high humility tropical climate. If you want to carry your groceries, it is necessary to use a chapa. This makes obtaining food amounts but for a higher price as on the Mercado do Marquinino, as we saw at Rodrigo’s stall in the Livelihood chapter (page 117). He offers basic food as rice, mielie-meal, beans and cassavas. He also sells more luxurious food like tomatoes, vinegar and eggs. These luxurious products are not self-produced and traditionally alien to the local context. They are all gained by trading. Trading has become the main source of livelihood. Originally you had a secure income by cultivation of crops. In the urban context this secured resource disappeared. Only the trade has remained and obtaining food fully relies on your income. This source is an unreliable source of income. As described in the socioeconomic part (page 44) the informal economical sector provides a very unreliable and insecure daily income. It is almost impossible to extend your wealth on top of the purchase of your daily food.

Recommend 1: The inhabitants of the Grande Hotel completely depend on earning money to be able to buy food in the current average livelihood. There is a sufficient range of facilities to buy groceries at the Grande Hotel but the prices are high. The main general groceries are traded at the large Mercado do Marquinino at the Baixa. It would not be desirable to compete with an alternative place where you can buy general groceries that is closer to the hotel. This would also not benefit the proposed social integration of the Grande Hotel community with the urban society (see the social conditions part on page 39). It is more preferable to strengthen the connection between the Grande Hotel and the other clusters of the informal economy in the city. This can be done by the introduction of an informal transportation (chapa) link that passes by the Grande Hotel. Another option is the introduction of new economic possibilities that contributes to the existing economy. See the recommendations about the ‘Mercado de Reciclagem’ concept at the livelihood chapter on page 119.

Recommend 2: The households should become more self-supported by producing their own food. It will gain more independency in the relationship of gaining money and a proper food supply. Facilities for small-scale agriculture, fish farming or stockbreeding should be provided on non-polluted soil on the plot of the Grande Hotel.

STORAGE

Food is one of the most valuable belongings that an inhabitant of the Grande Hotel has. You can imagine this when you realise that you have to live with a primarily survival perspective on a daily basis. Food is life. To keep the valuable food, they store it in the lockable indoor space of the dwelling. It is interesting to discover the difference between how the Chissano in Inhamizua, and how Sergio and Rafael store their food at their dwelling. In Inhamizua we can see that the food is stored inside the shelter at the front. It is at the entrance door that is can be closed but not locked. The location of the food storage is determined by the dry and relative cool indoor climate of the shelter. This is different at Sergio’s and Rafael’s dwellings. They both store the food inside their shelter as well. The food stays dry but the warm internal climate is not suitable. At both dwellings, the position of the food storage has moved in relation with the front door. This door can be locked. They even tighten the security of the food storage during the night. The sleeping place is situated between the food storage and the front door.
Feeding and cooking facilities of the Chissano family in Inhamzua

Feeding and cooking facilities of Rodrigo

Feeding and cooking facilities of Sergio

Feeding and cooking facilities of Rafael
**Recommend 3:** The food storage and cooking materials should be in a lockable space. This could be combined within the semi-private zone of the dwelling or it can be resolved in an alternative way. The storage place should have proper shelter against natural daylight, heat, (rain)water, vermin, robbery and it needs to resist tropical storms.

**PREPARATION**

The preparation of the food is always done at the living space, preferably in a shaded outdoor spot. The preparation process is closely related to the cooking process. At most of the dwellings these two activities are done next to each other. At the Chissano in Inhamizua, this is done at the centre of the outdoor living space, at the back of the shelter. This is a peaceful place where you have an overview of the whole dwelling. You also have a direct sight on the public path for to see who is passing by. At the Grande Hotel it is impossible to have a spot with the equal conditions as one of the hotel rooms. Rodrigo is forced to prepare his food in his room at his kitchen. This kitchen consists of a simple table that host all his kitchenware. When I asked Rodrigo if he misses the social contact when he prepares his food, he answered that he “does not mind it at all. I start to cook at 11:00 hours, because I want to eat before my classes that start at 13:00 hours. I have already seen my friends for the whole morning at my market stall and I do not want to arrive late at school.”. Ida – who also lives in a hotel room – has more attention to social interaction during the food preparation. She has her own vendor stall with general groceries in the front of her room. She sits next to her stall and prepares food while there are no customers or friends for a chat. She moved her dwelling partly to the front by her vendor stall, outside the hotel room. A trend that is comparable with the space distribution of a built-in shelter. Sergio’s wife, for example, is forced to prepare his food at the outdoor living space in the front of the shelter. A common important element is that the preparation is done on a thatched mat. It is a comfortable solid surface that is easy to clean. It is not only used for food preparation; it has a dominant position in dwellings because it is used for multiple purposes: they also use the mats for to eat, sleep, dry nuts and leisure. The mats have a standard measurement of 1,27 x 2,10 metres. Not all the food preparation is done on a thatched mat. Some women of the Grande Hotel slaughter animals by themselves, like Sergio’s wife. She has a special hook assembled on the existing roof structure that she uses for the butchering of animals.

**Recommend 4:** Each dwelling needs a place for food preparation in the semi-private zone of the dwelling, next to the fireplace for to have a direct interaction. The preparation place should also have a direct visual connection with the collective area and could look over the whole semi-private zone of the dwelling. A lockable door is the only object that separates the storage place and the preparation place. The minimum size of the food preparation area should be the size of a standard thatched mat of 1,27 x 2,10 metres plus a free moveable space around it of an equal amount of surface. The place is minimal 3 metres of height. This height is needed to be able to stamp beans with a large mortar.

**COOKING**

There are two methods of cooking in the Grande Hotel. The regular method is to cook on dry wood. The cooking facility consists of three equal sized bricks. The dry wood is put in between the blocks and is pushed more to the middle when it smokes. They collect the fuel in the surrounding bushes. These bushes are very rare in the urban environment of Beira. In Inhamizua, however, there is plenty supply from the surrounding bushes. A transformation to cook on coal stoves is happening in the urban environment of Beira, and in the urban areas of Mozambique in general. This requires to buy a coal stove and coal packages, while the dry wood is free of charge. Most of the households of the Grande Hotel cook on coal stoves. There is even a separate coal business at the Hotel. Silvio owns a large place at the front of block B. He resells large packages of coal to street vendors. They resell it again in smaller quantities. One package at Silvio costs 250 Mt. Street vendors resell it in small shopping bags for 5 Mt.

The cooking place is preferably situated in the outdoor living space. But this is not possible in every occasion. The second preferable place is to situate the cooking facility in front of an open window. Rodrigo’s situation is quite complicated. The problem is that his cooking place is in the same room as he sleeps. He fires the coals at the open gallery for to prevent that his hotel room gets full of smoke. He moves the coal stove back to his room when the coals are glowing and stopped burning and smoking. Then he places a pan of rice on top of it. He has to run fast to prevent burning his fingers. I was there when he started to cook. Rodrigo complained that this was absolutely not ideal and that accidents could easily happen.

**Recommend 5:** Every dwelling should have a proper cooking facility in the semi-private zone. The fireplace should be made with fire resistant material. It needs to have a sufficient smoke escape route directly to the external air. Collective smoke escape facilities are not desirable due to a possible lack of future maintenance. The situation of the fireplace next to an open surface in the external façade is the most preferable solution. The fireplace may not be adjacent to a collective space, if no measures have been implemented to get a safe, fireproof separation. It
also needs to provide a proper smoke escape route that will not disturb the collective space as well as other dwellings and (collective) functions. It is preferable that the inhabitants of the Grande Hotel will be forced to cook on coal, because the risk for fire outbreaks is smaller. After all, it should be kept in mind that some households will resist to cook on coals and continue to cook with dry wood.

Recommend 6: Introducing a collective cooking facility is not desirable. This is based on the high value of food. Food is seen as the one of the most valuable goods that you can own and it gives the ability of survival. People do not want to leave their food alone during the cooking process, because it can be stolen. It is more practical to keep the individual cooking places in each dwelling, so they can secure their food and they are able to do other things while cooking.

DIET

There are no big differences in what kind of food people eat when comparing the regular diet between Inhamizua and the Grande Hotel. Alberto explained to me that, besides rice, they also cultivate mangrove, bananas, cassavas and beans. This happens on small-scale plantations for to differentiate their regular diet. Their regular diet consists of rice with chicken meat. I discovered an equal diet at the Grande Hotel. The amount of consumed fish is also larger in Inhamizua, due to the presence of a group of fishermen within the Grande Hotel community, like Ida’s husband.

EATING

Most of the people usually have their large meal just before sunset. Those who can afford it, have breakfast in the early morning around 5:00 hours. It is not common to have lunch around 13:00 hours. Most people finish their leftovers of the previous evening as breakfast. Eating is done together with the whole household. They all sit on the same thatched mat – or, when available, little chairs – and the women prepare the food. They use a personal plate and they consume with their hands. Cutlery is too expensive for the majority. Traditionally they are also used to eat with their hands.

Recommend 7: The eating-place is situated in the centre of the semi-private zone of the dwelling. It should have the minimum surface of one thatched mat of 1,27 x 2,10 metres plus the equal amount around the mat. The space around the mat should be free to move and to position your legs during the meal. The eating-places should be enlarged when the number of household members is too large to sit on one mat. Most of the households share plates or eat directly out of the pan. This depends on the wealth of the household. More wealthy households use plates and – if they can afford it – additional cutlery. The space in the storage facility should be sufficient for the cooking and eating materials.

DISHES

It is unusual for to do the dishes directly after eating, because it is dark after sunset. This work is kept for the next day. The women clean the dishes with a part of the water she has collected from the water pump. In the Grande Hotel – as well as in Inhamizua – they use plastic kitchen sinks for to make a soap water. The poorer households use a piece of a nylon bag due to the lack of resources. The clean and wet dishes are put in a dry plastic kitchen sink. The dishes dry fast in this way because of the hot climate. The irrigation of the spilled dishwater is different in Inhamizua than it is in the Grande Hotel. In Inhamizua they do the dishes at every dwelling at a specific spot. This is at the edge of the maintained living space surface. They do not want to make the whole sandy surface wet. In the Grande Hotel the surface is concrete. Most of the households go to the nearest place where they can easily drain the dishwater: at the balustrade of an open gallery, on a windowsill, at edges of concrete surfaces with vegetation, or just in the centre of a communal space. It even does not bother some people to do their dishes above a garbage place or above a walking route with possible nuisance as a result.

Recommend 8: It is not desirable to introduce a collective facility for cooking in the Grande Hotel. It is desirable for doing the dishes. It makes the dwelling surface wet nowadays. The drain of the dishwater can also cause disturbance that is disadvantageous to the social integration with the community. It would also be disadvantageous to the maintenance of the communal site. In terms of public health management, it is better to have communal facilities for doing the dishes. This could be combined with the sanitation units that are recommended in the Hygiene chapter on page 128. The communal dish washing facility should have a clean water supply and a sufficient drainage to the sewer. The dishes could be done on a solid floor surface or at a sideboard. A general or individual taps could provide the water supply. The dish washing places should be designed in a way that each individual place will have its own separated working space. The communal dish washing facility could be part of the process to accelerate the social interaction between the households of the Grande Hotel community (see recommendations for security on page 105). Locating the individual places next to each other and next to the surrounding communal space can accelerate the social interaction. Each individual dish washing facility should have a proper drainage and a sufficient amount of working space.
Rise, sugar cain and banana plantation on the outskirts of Inhamizua

Rafael is pretending how he cooks

Doing the dishes in the corridor on the ground floor of block D

Food preparation in front of the dwelling at their market stall (source: Lotte Stoops)
One of the main goals of the government and the international aid organizations, is to improve the hygienic facilities in Mozambique. ‘Development’ is the term that Albert used several times during the interview session though Inhamizua. In Inhamizua, this ‘development’ introduced: new communal water pumps, private bush toilets, and communal or private garbage disposal sites. Such interventions were necessary due to the change in consumption of the population. Increased wealth and the introduction of non-biodegradable materials such as plastics, are illustrations of these changes.

In the Grande Hotel, the general hygiene conditions are poor. Each corner inside the Hotel serves as a garbage disposal. These heaps of garbage are one of the major serious threats to the public health. In this chapter you will read about this, and other problematic issues. Each are explained in relevance with the activities of daily live inside the Hotel. The topic of hygiene is similar to the part of Public Health Environment which starts at page 23. Water is an important element within the next activities of daily live. Most parts of the internal water supply system and sewer is removed. The inhabitants removed and sold the parts to buy food to survive. The inhabitants of the Grande Hotel are now forced to use the original architecture in an alternative way, due to the absence of the essential water and sewer systems. This results in difficult situations for their everyday lives.

Recommend 1: To improve the hygiene of the inhabitants of the Grande Hotel, it is not recommended to reintroduce the internal systems of water, sewer and garbage disposal. The new systems could face the same destruction as the original infrastructure. It will be expensive to protect it against robbery. It has so be secured against robbery in the assemblage, but also in the reduced compactness of the infrastructure. Instead, the improvement should be done by communal sanitation facilities. The sanitation facilities have to be easily accessible by all the dwellings. They should work as gathering places, which would increase and improve the social interaction between the households. Strategic places for these facilities are on the ground level at the corridors between the existing blocks of the Grande Hotel. There should be three facilities built; between block A-B, B-C and A-D. All should be placed on the street side of the existing building. The sanitation facilities at this location, are situated at the existing secondary entrances, and directly connected to the stairs leading to the higher floors. This placement is the most practical in order to reduce the length of the water and sewer infrastructure. This will reduce the risk of robbery.

Recommend 2: At the sanitation units there should be sufficient facilities for: personal hygiene, sanitation, water supply for consumption, dish cleaning facility (see relevant recommendation on page 126), a laundry facility, and a garbage disposal. By centralisation of these functions you can secure the a sufficient supply of affordable level of public health maintenance. The management of the sanitation units should be the responsibility of an appointed manager. He should paid by the municipality. The manager is responsible for proper maintenance of the units, and making sure it remains operational. It is essential to maintain contact with the inhabitants to encourage them to use the facilities properly. It should be not to allowed to collect an usage fee. The sanitation units meant for the Grande Hotel inhabitants only.

Recommend 3: The construction of the sanitation units could alternatively be done with a semi-temporary construction module. Specific constructive additions – which contribute to the special aims of the sanitation units – should to be included into the construction module ‘catalogue’. The aim is to make three identical sanitation units, but with specific changes to integrate the unit on its specific spot.

PERSONAL HYGIENE

The inhabitants wash themselves a large bucket of fresh water, a measuring cup (or similar) and a block of hand soap. They hunch down, making themselves small, pouring the water on top of...
themselves, maximizing the amount they have disposable. A person who wants to clean themselves find a place at the edge of their dwelling. The drainage of water works properly there, and it would not make anyone’s dwelling wet and dirty. With the lack of these so-called “free edges”, most of the Grande Hotel inhabitants are forced to do their personal hygiene outdoor or in communal spaces. In Inhamizua you have no lack of these ‘free edges’. People wash at a specific spot at the edge of their dwelling. Here the water can easily flow to the vegetation. The spot is partially private. The vegetation and the situation of the dwelling obstruct the sight from the communal path. The privacy which is experienced outdoor in Inhamizua is completely lacking at the Grande Hotel. Due to this, the inhabitants of the Grande Hotel always cover their intimate body parts while cleaning themselves. Sergio: “It is sometimes very embarrassing for my wife to wash herself while other people of the Grande Hotel pass by to collect water. But they understand the problem and show respect.” See the isometric drawing of Sergio’s living space on page 78 for a spatial explanation of his statement. Rodrigo is lucky that he can use the original shower inside his room. The water supply and drainage system are removed, so Rodrigo uses a big bucket of water while standing in the shower. When I asked him where the drain exits, he raised his shoulders and said that no one ever complained about it.

To wash yourself naked in a publicly visible area is also the problem which Rafael and his relatives face. They solved it by washing themselves in the back of the storage room. It is next to the fire place and the construction tools of the church. They agreed that it isn’t practical, but it is the most reasonable option. Earlier they washed themselves at the swimming pool, but when they realised that it was highly polluted, they start to use this location.

Recommend 4: The facility for washing should be designed as an intimate zone in the sanitation unit. There needs to be a separation by gender in place. The space has to be visually and oral separated from the outside as well as the other spaces of the sanitation unit. It needs to have proper ventilation and natural light to reduce the use of electric light. The bathing facility has to have a single changing unit, so that =the person can change and store his clothes, toiletries and other belongings safely. The bath itself should hold a central water supply. Everybody obtains water from this communal supply to an individual – not moveable – shower. These showers are on a limited floor surface which is water resistant, anti-slip and has a proper drainage system. The personal cleaning will be done at this individual shower. After the person is done, the water will be drained to the sewer. The women’s section should also consider accompanying children. The large shower should be practical and large enough to use with a baby or child.

SANITATION

The removal of the sewer system has made it impossible to use the toilets inside the Grande Hotel. You can consider that all the toilets are removed and sold. Instead, they do their personal aim on the beach, or at the edge of the park along the garden fences of the neighbours. Inside the Grande Hotel you also have some free corners which are not covered by garbage, and used as a toilet. The original restaurant on the ground floor of block D is an example of one large indoor toilet. The external sanitation places are similar to the previous standard in Inhamizua. People also wander into vegetation zones to do their business in between the high grass. This became unmaintainable due to the increased population. They introduced a bush toilet as an alternative to this public health problem. The principle of the bush toilet is to provide privacy. Inside the construction you can do your aim into a hole and ‘flush’ it with sand. They dig a new hole when the old one is full. The old hole biodegrades over time. At the Grande Hotel there are also some households that have made a bush toilet for themselves. They live adjacent to the garden on the basement of block B. Rafael uses the bush toilet of the church.

The bush toilet also changed the social conditions of the society. Normally you could continue your
Sanitation in Bush Toilet

Maintained external space

Personal washing place at edge of living place for drainage

Water pump

Collective garbage dump hole

Personal washing place in original shower but water supply by buckets

Maintained internal space

Garbage dump under the window

Laundry washing place

Fire place

Garbage dump site in existing well

Hygienic features of Sergio’s dwelling

WATER TAP, WATER COLLECTION, SWIMMING POOL, LAUNDRY

Personal washing place at edge of collective place for drainage

Maintained external space

Maintained internal space

Garbage dump site

Swimming pool: laundry

Personal washing place in storage room for some privacy

Hygienic features of Rafael’s dwelling

Sanitation in Bush Toilet

WATER PUMP

Collective garbage dump hole

Maintained external space

PERSONAL WASHING PLACE AT EDGE OF COLLECTIVE PLACE FOR DRAINAGE

Hygienic features of the Chissano’s dwelling in Inhamizua

WATER PUMP

COLLECTIVE GARBAGE DUMP HOLE

SAWNATION IN BUSH TOILET

Maintained external space

Personal washing place at edge of living place for drainage

WATER PUMP

WATER TAP: WATER COLLECTION

Swimming pool: laundry

PERSONAL WASHING PLACE IN STORAGE ROOM FOR SOME PRIVACY

Fire place

Garbage dump site

Hygienic features of Rodrigo’s dwelling

SWIMMING POOL: LAUNDRY

PERSONAL WASHING PLACE AT EDGE OF COLLECTIVE PLACE FOR DRAINAGE

Maintained external space

Maintained internal space

Garbage dump site

Sanitation in Bush Toilet

WATER PUMP

Collective garbage dump hole

Maintained external space

PERSONAL WASHING PLACE AT EDGE OF COLLECTIVE PLACE FOR DRAINAGE

Hygienic features of Rodrigo’s dwelling

WATER PUMP

COLLECTIVE GARBAGE DUMP HOLE

SAWNATION IN BUSH TOILET

Maintained external space

Personal washing place at edge of living place for drainage

WATER PUMP

WATER TAP: WATER COLLECTION

Swimming pool: laundry

PERSONAL WASHING PLACE IN STORAGE ROOM FOR SOME PRIVACY

Fire place

Garbage dump site

Hygienic features of Rafael’s dwelling

SWIMMING POOL: LAUNDRY

PERSONAL WASHING PLACE AT EDGE OF COLLECTIVE PLACE FOR DRAINAGE

Maintained external space

Maintained internal space

Garbage dump site

Sanitation in Bush Toilet

WATER PUMP

Collective garbage dump hole

Maintained external space

PERSONAL WASHING PLACE AT EDGE OF COLLECTIVE PLACE FOR DRAINAGE

Hygienic features of Rodrigo’s dwelling
conversation when you needed to do your aim. You went with your conversation partner to the high grass and did both, at desirable mutual distance. –. This is not done anymore. The bush toilet gave people more private space, and now this is generally desired. This is reflected though the whole society. I experienced with the inhabitants of the Grande Hotel who were forced to go to the toilet in the public outdoor space. They were very embarrassed to tell me about this.

Recommend 5: At the sanitation units, there should be a sufficient amount of toilet facilities. According the SANS 10400-2008 building code, there needs to be minimum of: 11 toilets for gentlemen, 14 urinals for gentlemen and 9 toilets for ladies available for the whole Grande Hotel community. The toilets should be designed according the ‘Western’ common standard. This is an individual booth which is situated in a limited individual space. It needs to have proper ventilation and natural day lighting to reduce the need for electric lighting. At each sanitation unit should there be a clear distinction between the zone of toilet facilities proposed for each gender. There should be a proper amount of sinks to (stimulate) wash your hands at the way out of this sanitation zone.

Recommend 6: It would be beneficial to introduce a system that obtains biogas from the sewerage of the toilet facilities. The large amount of toilet facilities at the sanitation units will produce enough excreta to produce biogas before it will be drained by the municipal sewerage. This biogas can be sold as gas. It can also be used to generate electricity. The electricity can potentially be sold to the electricity company. On the adjacent street of the proposed locations for the sanitation units, is an existing electricity line available to be connected to the biogas generator.

HOUSE KEEPING

House keeping in the Grande Hotel a main daily task for the women. Every day they sweep the surface of the dwelling clean. This states clearly which area they claim as their own dwelling space. In Inhamizua the border is highlighted by the contrast of the wiped sandy surface and the high grass vegetation. Sweeping is done with a rod and hoe. The same tools are used in the Grande Hotel. However the borders are less clear on the continuous concrete surface. The dwelling surface can be distinguished by the mopped area. There are no other permanent objects that mark the borders of most of the dwellings where the communal living space is shared. Thus it is very unclear which part is communal space or private space. At the two main stairs on the ground floor of block A they marked their dwelling space with a small concrete heap. It protects the dwelling from flooding by the rain water. The inhabitants of these dwellings only clean the section inside their heap. They have claimed this space for private usage. The collective space of the Grande Hotel is never cleaned. When I discussed this with Rodrigo, I asked him why they never removed the large spider webs in the ceiling of the corridor in front of his room? He explained: “The others would think that I was crazy. Nobody do not cares to clean it. Why should you?”. The next time I met him at his room he pointed proudly to the cleared ceiling.

Recommend 7: The dwellings should be designed so that it is easy to maintain them. A proper drainage should be put in place, despite that the dwelling would not get individual water facility. The drainage will contribute to a healthier environment when they are using water for consumption or when they clean the dwelling. Special measures should be taken, so that the communal space will be cleaned when a person is cleaning his own dwelling or business space. It is this very rare to clean communal spaces in the culture of the current inhabitants. The main goal for the communal spaces is that they will become free of maintenance and resist hazards of cholera (see the Public Health environmental part on page 24).
LAUNDRY

The women prefer to do their laundry at the nearby water pump. This is for the practical reason that they avoid carrying the large amount of water which would be necessary to do the laundry. This is also an activity which is not embarrassing to do in a public environment. The gathering at the water pump is actually one of the biggest social activities among the adult women of the Grande Hotel. The Hotel is assigned to the water pump in the park. It is one of the most popular places at the Hotel. The presence of the water source attracts a large amount of people. Next to the pumps, there is a comfortable shaded area. The other sections around the pump have grass without any shadow. Sometimes, women put their laundry to dry on the grass in the burning sun. However, most of them do not leave their laundry to dry at the water pump. They bring it to a drying spot near their dwelling. Common places to put the clothes are on a clothes line, on high grass, or over a balustrade or any other useful constructive element. The common requirement of a drying place is that it is in close watch from the living space. The drying process is finished within a few hours due to the tropical climate. The wife of Sergio, who lives opposite the water pump, chose to do her laundry at the water pump, as she has enough suitable space in front of the dwelling, but it is the social gathering which attracts her to the water pump. She puts the laundry to dry in high grass at the water pump. This is the best option for her, since it is within sight from her living space. The neighbours already occupied all possible spots for clothes lines at the former delivery pit. Rodrigo does his laundry at the end of the open gallery by his shelter. They made there a hole though the balustrade to drain the water. Rafael cannot afford to buy so much water. Therefore, they need to go to the edge of the swimming pool and use this water for their laundry. The highly polluted water is only used for laundry. The surrounding high grass at the swimming pool is the drying place. A clothes line is too expensive. Due to scabies, drying the clothes on high grass is also a public health threat. This is elaborated in the part about Public Health Environmental page 27.

Recommend 8: Outside a sanitation unit there should be a facility to do the laundry. Today it is done at the spots in the communal space where there is drainage. Mostly this is insufficient to guarantee a healthy environment. To ensure this in the future, a solid floor surface should be in place to do the laundry in every sanitation unit. The solid floor surface would be higher than the regular floor and has a proper built in drainage. The floor surface should give the possibility to do laundry by several persons at the same time. The water has to be supplied by the main water obtaining facility, and transported by self supplied washing pipes. A communal drying facility is not recommended, neither at the laundry facility, sanitation units, nor in the communal space of the Grande Hotel. The people should be encouraged to dry their laundry individually at their own dwelling. This will prevent the possible spreading of scabies (see the Public Health Environmental part on page 27).

Recommend 9: The heavily polluted swimming pool should be covered with a surface which will make the water – as well as the slip – unattainable and impermeable. If there are funds and expertise available, it is desirable to remove the polluted water and slide, as well as to demolish the construction of the swimming pool. The removal of the swimming pool should be one of the highest priorities, in order to secure improved public health living conditions. Before the swimming pool is removed, there should be a proper alternative to get water for consumption, a laundry facility, and a facility for personal washing. The suggesting sanitation units would serve as an alternative.

WATER COLLECTION

The first thing that the children do when they wake up is to collect water at the water pump. They need to retrieve water that they will use for the whole day. The largest amount is immediately consumed for their personal washing. In Inhamizua, the government, in collaboration with an international charity Organization, placed several water pumps that are free of charge. In the case of Chissano, the walk is reduced from 8 km to the Buzi river, to just 40 metres to the nearest water pump. As with the laundry pumps mentioned earlier in the chapter, the water pump also have a dominant position in the community. It is the place where the community gather together to collect an essential resource of life. The side effect is that it also start to become a social gathering place to exchange knowledge and news facts. This happens especially when women come to do their laundry together. There is always somebody also doing the laundry. A conversation is made easy in a society where everybody knows each other.

At the Grande Hotel there is no communal water facility. All the hotel rooms where supplied by the internal water system with taps, showers and bath tubs. The municipal water company cut off the Grande Hotel because of the disabling and the robbery of part of the system. Immediately after, an urgent need for a proper water source arose. Grande Hotel inhabitant Felix invested in a water pump in the park next to the Grande Hotel. It became his own informal business. Today he charges 1 Mt. for 1 yellow jerry can of water. The standard yellow jerry can has an amount of 20 litres. He charges Peter from Zimbabwe 90 Mt. for one yellow jerry can. Peter does not do business with Felix. He brings home small mineral water bottles from his work at a bakery, which are free of charge, given to him by his manager. Peter told me that his boss is worried about the public health problems at the Grande
Hotel. Aside from Felix, there is also a neighbour who gives access to the water tap in his garden for the Grande Hotel inhabitants. He charges 1 Mt. for 60 litres. Also this site is very lively by the people gathering that collect water and do their laundry. The 3D graph on page 134 shows the walking routes of the 10 interviewed inhabitants to collect water. It illustrates that there are many routes blocked by the garbage humps. Most parts of the Grande Hotel are only accessible by a single route. this should not be considered a major problem. It actually gives some social control. Strangers are easy spotted and questioned about the intention of their visit. This method of social control is still on a low level. The phenomena is a contradiction to the organic street pattern of Inhamizua. The street pattern of Inhamizua can be described as an open mass structure. In Inhamizua you do not need to limit accessibility to gain security. The communal solidarity with the open living spaces is already sufficient.

All the inhabitants of the Grande Hotel are collecting rainwater when the climatic conditions allow it. They do this to save money, replacing their spending at the water pump or tap. Wherever the rainwater leaks through the construction, a bucket or pan is placed. The roofs and balconies are popular places to put your bucket. However, the most preferred spots are underneath the sections where the water falls off a clean roof surface. This is where they can collect the most of the water. The phenomena of rainwater collection is no longer known in Inhamizua. Since the introduction of free water pumps, is it no longer necessary to collect the less healthy rainwater.

Recommend 10: Each sanitation facility should have a facility for rainwater collection. This will ensure that the inhabitants of the Grande Hotel can obtain free healthy water for consumption at their dwelling. This facility will reduce the use of the polluted swimming pool water, and surface water which could be polluted by garbage. Free healthy water will prevent or stop diarrhoea and dehydration. Every inhabitant should have access, regardless of their monetary means. The water collection facility should be placed on a central and easy accessible spot. The gathering of people has to be taken into consideration. Each water site will become a main meeting place for the community. In addition, the water collection facility should be directly accessible from other common facilities at the sanitation unit, like the dishes and laundry facilities.

Recommend 11: There should be a communal rainwater collection from all the roof surfaces of the Grande Hotel. The goal of individual rainwater collection will be rendered mute when there is a proper water supply free of charge. In order to save communal funds for the water supply, it would be beneficial to collect the rainwater by a drainage system flowing towards the sanitation units. In addition, it also reduces the risk of hazards. See the Public Health Environment part for detailed information of the specific hazards, starting at page 23. The drainage of rainwater towards to units has to be resolved in a basic matter. This is also possible in the proposed situation of the sanitation unit. At the site there should be several sceptic tanks available to store the rainwater. Thus, it will be possible to connect the overflow on the municipal sewer system by the present of a sewer connection at the sanitation units.

WASTE DISPOSAL
The traditional garbage disposal method became obsolete in Inhamizua through increased wealth and consumption. They used to dispose the garbage in the vegetation zones where it would biodegrade. Nature was not able to handle the increasing amount of garbage, and the introduction of non-biodegradable materials. The ‘development’ introduced communal and private garbage disposal holes as part of the public health improvements. The population dumps all forms of garbage into these holes. When full, they cover the hole with sand and dig a new hole. Unfortunately, the garbage will not disappear using this method. Burning the garbage, remains the only practical solution. The community will remain self-sufficient through this garbage disposal. Proper garbage disposal methods were never introduced in the Grande Hotel. Waste humps are increasing in every part. It blocks the drainage of
Schematic axonometric of the Grande Hotel and the walking routes for to collect water
rain water, and it hosts brown rats and insects that are dangerous to the public health. Most of the people do not clean the garbage hump. The argument is that it is not on their ground, thus is not their issue. And why should they be the one to clean it? This is the general perception among the inhabitants. Rodrigo blames, not the Grande Hotel community, but the municipality for the garbage problem: “everybody throw their garbage out of the window because the municipality will never come inside the Grande Hotel to collect it”. The blame Rodrigo puts towards the municipality is correct. The municipality collects garbage in the city, which is considered a luxury in an undeveloped country, but they ignore the Grande Hotel. The work to collect all the garbage is simply overwhelming for the garbage trucks.

Considering this attitude and situation, the garbage disposal is very comfortable for Rodrigo, since he does not bother with the garbage humps. The regular way of trash disposal is through his window, onto the garbage hump underneath. He is easily rid of his garbage, and he does not have any discomfort from the smell because of the height difference between the site and his dwelling.

Sergio’s wife needs to walk only a few metres to the nearest garbage dump. This is next to the drive of the original delivery spot. Rafael uses a hole of an old unused pit next to his living space. This hole is situated between his living space and the bush toilet. It used to be the collective sewer pit in the original architecture of the Grande Hotel. Today it is not used anymore by the Hotel and the swimming pool.

On June 11, 2011 the Universidade Católica de Moçambique of Beira held a ‘Festival de Saúde’ (Enlumen 2011). During this one day health festival, the participants cleared a large amount of the larger garbage humps. The health care students also gave education about personal hygiene. Unfortunately was this only a single, spontaneous action from a good willing aid organization and did not result in an improved situation.

Recommend 12: One of the first recommendations for spatial improvements, is to remove all the garbage humps at the Grande Hotel. This should be done in a large campaign of one or more days. There should be in a collaboration between: the Grande Hotel community, the municipality and the specialised aid organisations that are willing to participate. All surfaces where the garbage humps used to be situated, need to be cleaned properly afterwards. The ground floor level of block D, which waste the original restaurant and kitchen, needs to be cleaned of all the excreta. The stairs will need to be re-opened and made accessible for passage as part of the garbage removal campaign.

Recommend 13: To maintain the Grande Hotel free from garbage, a communal garbage disposal network should be put in place. Throughout structure bins should be placed where the inhabitants can dispose their garbage. One of these should be available on each floor of each building block. It should be placed at the stairs which provides access to the different floors. The garbage disposal system could be a matter to secure the falling risk in the original elevator shafts which are now open, unsecured holes. Each sanitation unit should also have a bin, as well as other locations in the communal spaces inside and outside the Grande Hotel. The garbage bins are solely for the use of the Grande Hotel community. A manager should be appointed to empty the communal bins. This person is not allowed to charge money for the facility. the garbage should be supplied to the municipal garbage collection service, where it can be partly reused by the specific workshops of the ‘Mercado de Reciclagem’ (see the recommendations of the Livelihood chapter on page 119).

Recommend 14: After the garbage is removed and the space cleaned, new functions should be introduced at these spaces. This will give another purpose to the specific spots, and thus reduce the probability that the spot will remain a garbage disposal. The appointed manager of the garbage disposal system should also take action against unwanted garbage disposal in the future situation.
In the African context there is not a hard distinction between work and leisure as we experience in Western societies. They try to mix it somehow. Perhaps this contributes to the misconceived image that Africans are lazy people. In their lifestyle you do not take holidays for relaxation. Does this mean they have a more balanced lifestyle? It is difficult to indicate, since a wide variety of fact need to be considered.

COMMUNICATION

Socializing with other people of the community is the main goal of the wide range of the leisure activities in Inhamizua. You can consider the conversations at the water pump, the communal path along the dwelling, on the rice fields, the forestry and at the market stalls, all a form of leisure. The daily use is something that is really influenced by leisure. Alberto argues: "If these places of social gathering will be replaced with facilities like you have in the city, we will not experience it as a luxury, because the social gathering is very important to the society". A water pump is viewed as an item pertaining to poverty from a Western perspective. But in a community like Inhamizua they do not experience it in this way. The inhabitants would rather consider that the Western society is poor, since it lacks water pumps and hence the social participation around them. In the Grande Hotel community one can also conclude that social gathering is the prime contributor to leisure. But the society there is divided into smaller social groups. This is reflected in the limited social contact every inhabitant has. Ida, Rodrigo and Sergio claimed to know many people, but their network is never as wide and penetrating as in Inhamizua. Rodrigo said: "I love to stay at the market stall. You see everybody and hear what is going on." You can conclude that the social interest of the market stall is more valuable than the economical interest for Rodrigo. He already earns a sufficient amount through his tenants. Ida also has a market stall. It is situated in front of her hotel room dwelling on the 2nd floor of block A. While she relies on the earnings of the market stall, it also influences her social position within the society. She knows all the inhabitants who pass by on the stairs. Sergio relies financially on his cinema. His business focus is leisure; watching films and earn money on his mistresses. This also determines his central social position within the community. All the other interviewed subjects earn their money outside the Grande Hotel. They also have a smaller social network. The average working days are around 10 hours per day, seven working days per week (see the part of the Socioeconomic Situation on page 44 for detailed description about the conditions of the informal economic sector). Because of this, the person will have a shorter amount of time left at their dwelling to complete all compulsory tasks before socialising can take place.

Recommend 1: Leisure takes place throughout the day and it is connected with activities like house keeping or livelihood. The main form is social interaction. the current architecture of the spatial division and organisation of the Grande Hotel makes this less possible. The structure should be of a much more open character. The acceleration of the social interaction should be a top consideration within the overall spatial organisation of the total Grande Hotel (see the Social Condition part, page 39). Interaction between the community itself and the surrounding needs to be considered. The ‘kraal’ is one example of a spatial model for the acceleration (see the Social Condition part, page 34). A kraal consist of different huts. Each hut belong to an individual. Each individual has his own task in the community. Like the organs of a human body, the tasks of each individual contribute to the survival of the community on an essential matter. Communal spaces has the largest and most dominant position in the kraal. The different groups of huts are also orientated so that the whole kraal is in a controllable social balance, translated to the improvement of the Grande Hotel. More attention should be paid to the possibilities of diversifying the spatial usage. A diverse usage of space can increase social interaction. This happens already but not on a desirable level. The current use of the communal space is not ideal in order to sustain all the desired activities of daily living.

Recommend 2: The design of a semi-temporary construction module of a dwelling, can become a fundamental keystone within the process to accelerate the social interaction. There could be measures taken to accelerate the interaction between the semi-private zone of the dwelling and the communal zone. The border which divides the two spaces has to remain open to start a conversation with people on both sides. In addition, it should not violate the core privacy of the household. The suggestion is to make a wall of maximum 1,20 metres high which limits the dwelling space but do not disturb the visual and oral connection. At the wall there should also be facilities for leisure, space to do house keeping activities or the possibility to do small scale trading. These activities could be merged with the intention to observe and be observed by passers at the communal space to gain social security.

DURING THE DAY

During my visit to the Chissano Alfredo’s cousins were relaxing. They sit on a thatched matin the shadow along the path. The entertainment of the day was a pick-up truck fully loaded with people, that was stuck in one of the water pools on the sandy path. It attracted many of the neighbours who all started converse about it... They stopped playing with their cellular phones because their friends asked too many questions and they could not concentrate on the game anymore. We continued the tour through the community, where we passed by the water pump. The women were doing their laundry and shared
practical information with a young mother about feeding her baby. These women of the community also
visit each other at their dwellings. They help each other with daily activities, such as food preparation or
hairdressing. While doing this, they also exchange all the news topics.

Everywhere in the Grade Hotel, various activities could be observed. At several places people
gathered together randomly. Mostly dependent on the meeting of the first couple of people. The group
grows when friends pass by. Rodrigo has a special thatched mat stored in his wardrobe. He uses it to
sit in the open gallery. In the open gallery he can enjoy the fresh air. It is a main internal traffic route so
he notices when friends pass by. It is easy to start a conversation with them from Rodrigo’s position.
The leisure and social gathering of the women of the Grande Hotel is very comparable with Inhamizua.
This is due to the equal position of the woman in the household. They are responsible to take care of
the cooking, housekeeping and watch the children. As already highlighted, the water pump and tap is
an important social gathering place for women. Many activities of daily living are related to water, thus
also the place where you obtain water. The earning of income is much more important for an average
household in the Grande Hotel compared to one in Inhamizua. Households of the Grande Hotel are not
self-sufficient in their food supply and need to purchase food. If the husband does not earn enough,
the woman is forced to raise money aside her regular tasks of housekeeping. In the case of Ida, she
has her own informal business which she combines with her housekeeping tasks. This has become an
important tool of social participation for her.

THE FRIDAY EVENING

The adult men prefer to go to the shebeen to relax for every possible occasion, not only Friday
evening. A shebeen is an informal bar situated in a shelter construction. In Inhamizua there are several
shebeens situated on the market along the Estrada Nacional 6. They are easy recognisable by the loud
music which is played. There seems to be an ongoing competition between the shebeens of who has
the loudest and most popular local music. All in the hope of attracting consumers. At the shebeen the
men drink beer, chat, make jokes, playing chess or dam with self-made games, playing pool and watch
soccer matches of international and Portuguese competition on the TV (if there is one available). Friday
night is the most popular evening, but there are activities there every day. At the Grande Hotel there is
no shebeen or a place of leisure in the combination with alcohol consumption. There is one bar at the
main entrance, but this is more a general shop than a shebeen. On Friday nights men prefer to go to the
boulevard or the Baixa. Rodrigo explained to me that the Friday nights are considered a mythical night
for the Mozambican guys. He goes with his friends to the Baixa or the boulevard. His friends live both
inside and outside of the Grande Hotel. He showed me proudly a Grolsch beer bottle; an imported beer
from The Netherlands which costs ± 100 Mt. This beer is not typically sold by the informal street vendors
along the boulevard. They only sell the cheaper Mozambican beer types. You can observe a large
difference if you compare Rodrigo’s with Sergio’s spending. Sergio prefer to spend his money on leisure
rather than invest in his household. Sergio goes with his friends to the discothèque in Macuti or goes to
drink beers in the Baixa. Rodrigo has more capital, but he would never spend a significant amount of his
money on leisure. He would prefer to spend it on clothes or equipment for his household and business.

Recommend 3: It should be wise that there is not a shebeen at the Grande Hotel. Although it
could be very beneficial to the social atmosphere, it would not contribute to the social integration
of the vulnerable society of the Grande Hotel. A shebeen will attract a lot of external visitors,
and it would produce a lot of noise and disturbance. To prevent quarrels it is better to exclude
a shebeen.

SPORT

Soccer is by far the most popular sport in Mozambique. In Inhamizua only the children play the
game. This is mostly done at the school in the community, which is situated along the Estrada Nacional 6. Adjacent to the school, is the only proper, non-vegetated, free space with two fixed provisional goals. The adult men prefer to watch soccer on TV in one of the shebeens. At the Grande Hotel soccer is also mainly played by children. Marcos – who is one of the main figures in Lotte Stoop’s documentary (2011:1) – is an influential person in the social participation and sports. He was previously elected as the coach of the ‘Cupó Federação de Grande Hotel’, and trained the children and men who played soccer in the garden. This stopped a while ago. Today there are still a lot of children that play soccer, and a large part of the garden is used as a soccer field. This sandy section was originally the location of two tennis courts, but tennis is not popular among the native Mozambicans. Another sport that is played today is basketball. A group of elder men – like Martin and Silvio – play the sport quite often. There is a relatively modern basketball court in the park which was placed there by the municipality. And it is a nice shaded area next to the Grande Hotel. It is also a comfortable social gathering place for the elder men.

Recommend 4: Sport is a social activity which is played mostly by children. Within the adjustments of the Grande Hotel, there should be facilities like a soccer field and the basketball court should not be removed. Replacement is possible, but it has to be well considered, and placed within the layout of the Grande Hotel plot. The sporting facilities can be used as a spine for the social interaction outside the Grande Hotel. Therefor it is recommended to provide space to sit, as well as shading for the field and the gathering place around it.

FAITH

Sunday a day off in Mozambique, just like in other Christian countries. This day is dominated by the activities at the large variety of churches in the community of Inhamizua. There was a strong goal to evangelise the indigenous population as part of the civilisation times during the late colonialism of Portugal. They had the three F’s strategy to educate the indigenous population as ideal Portuguese: Fatima (faith), Fado (as a symbol of the Portuguese culture) and Futball (Newitt 1994). This elements still dominate the Mozambican culture. The evangelism was done by the Roman Catholic church, but this changed during the post-independence communist period. The churches were discouraged but not abandoned. After the civil war total freedom of faith was implemented. The church expanded and reclaimed the dominant position in the society, as it used to have before the independence. This was mostly done by evangelical churches. The Chissano are faithful visitors of the church. Alberto told me that it is normal that the whole community goes to the church. Witchcraft is decreasing in popularity. Alberto explained that the evangelical churches in Inhamizua condemn witchcraft stronger than if he compared it with the Roman Catholic church in the nearby village of Manga.

The PIEIA mission gives the church an equal dominance at the Grande Hotel as in Inhamizua. The PIEIA mission is an evangelical church which is originally from Brazil. The Sunday morning service has a lot of music and dance besides the long and practical preaching. During the week the mission is also active. It provide literacy courses to adults on Wednesday evenings. Every school day there is a children club which is intended for children who are off from school while their parents need to work. Most of the people from the Grande Hotel go to this church, but there are also some who prefer to go to the Catholic cathedral. Peter prefers the English service of pastor Mario at a church on the outskirt of the Baixa.

Witchcraft is still practised in the Grande Hotel, mainly by inhabitants who are originally from the rural areas, although they are considered Christian or Muslim. It is mainly practised privately inside the shelter where offerings of incense are made to remember and honour the deceased grandparents.

The small Muslim community present in the Grande Hotel is remarkably peaceful and resourceful. They transformed the original bar of the swimming pool into a proper mosque with running water. This
was financed by the local Muslim community of Beira who is represented by the Mesquita Cental da Beira. It was with the same organization that Marcos obtained a permanent job at a wholesale store in the Baixa which is owned by a Muslim. This example shows how faith, work and social networks establish interactions between the different communities. The participation in one of these networks will influence your opportunities and identity (Simone 1998). In the part of Social Conditions, I will elaborate on the topic of the African networked society (page 36).

Recommend 5: Faith is an important aspect within the society of the Grande Hotel, as well as in the general society of Mozambique. The church and mosque should remain at the Grande Hotel. The church is currently hosted in a semi-temporary construction. The same construction is widely used by the PIEIA mission in the surrounding interior of Beira. The current location of the church makes it less reachable by the community. It is desirable to move the church to a location where it can provide the same central function spatially, as it does socially. Reuse of the existing structure for the replacement is possible. Suggested locations for the main church services are in the former grand ballroom, on the ground floor level of block A, or the location of the covered, or removed swimming pool. These places are centrally located, and it would also be possible to have multiple use options by hosting other events with large amount of audience. In addition, it could be used as gathering place of the Grande Hotel Board, election meetings and theatre. Aside from the church services, the mission also provides the children club and reading courses. It is essential that these functions remain operational if the church will be moved.

Recommend 6: The mosque is now situated in the original bar at the swimming pool and has just been renovated by the Mesuquita da Beira. It would be worth integrating the existing mosque and the organisation of the garden. The mosque can play a central role in the organisation as social gathering place. It always attracts people who come to pray. Currently is the mosque only accessible for men, thus it would be desirable to extend the use of the mosque by adding a room of worship for women as well.
House keeping in the original lobby on the first floor of block A (Stoops 2011:1)
CONCLUSION

The daily use is a wide topic by its diversity of different activities. The reflection of the four representative households towards each activity ought to give a complete and clear insight. The comparison of the Grande Hotel with Inhamizua gives a more fundamental understanding of the current usage of the Grande Hotel. The Chissano’ household embodied the cultural and local context of the current living conditions of a semi-urban Mozambican village.

The purpose of this part of the research is to give an insight in how Modern Movement architecture has changed the daily use of the semi-rural African community which currently inhabit the Grande Hotel; the adoptions they made and what they changed. Two lifestyles that are alien of each other also cause daily misunderstandings, misusage and major problems. This summary will give an answer per category to the two sub research questions:

**GRANDE HOTEL** — **How does occupancy in the Grande Hotel reflect in the daily use in comparison to a common semi-urban Mozambican village?**

**GRANDE HOTEL** — **How can the Grande Hotel be adjusted in order to suit better the lifestyle of the current inhabitants?**

**LIVING SPACE**

One may describe the current occupancy of the Grande Hotel with the terms adoption and edition. Some activities remained. In comparison with a semi-urban Mozambican village. There are also major adoptions from the building and its proposed society. Of the households highlighted in this thesis, Rodrigo is the one who is the most effected by the architecture of the Grande Hotel.

Due to the limited number of dwellings, the spatial formation is strongly influenced by the existing structure which includes the support structure as well as the separation walls. These structures still exist and dictate the spatial layout of the internal housing typologies. The existing structure could be compared to the existing natural environment in which the houses of Inhamizua are embedded. The in-built shelters inside the Grande Hotel are mostly clustered throughout the building at spots where there is sufficient amount of unused collective space which is not used as traffic space. The systematic repetition of the supporting structure can provide the placement of several shelters beside each other. Every dwelling is inhabited by mostly large families with young children. The dense clustering of the supporting structure forces overcrowding at some parts of the Grande Hotel. Sergio’s dwelling is an example of this phenomenon. Lack of space can cause irritation and conflicts in the community. The internal space of the in-built shelter still remains one single room. The dwellings which original (hotel) rooms adopt the phenomena of multiple rooms. The general distribution of activities between the rooms in a hotel room type of dwelling is are comparable to the original purpose of room. While this does mix up the desirable amount of privacy for the different parts of the dwelling and its activities, see the sections with privacy gradients of each dwelling typology on page 114. At Rodrigo’s dwelling – a hotel room type – is the living space totally surrounded by walls while his vernacular living space is partly indoors as well as outdoors. With cooking the problem occurred that he cannot make a fire in a closed room where he also needs to sleep. It forces him to turn on the fire on the open gallery and take the fire back inside once it is only smoldering. Nobody prefers to walk with fire everyday, as it can cause strong physical and architectural damage. In other cases of adapted hotel rooms the inhabitants may have access to a balcony. This balcony in its current state serves as a more permanent dwelling area and is the same as the outdoor living space at the front of the indoor spaces of the embedded as well as the freestanding shelter typology. The difference is that the more publicly accessible living area is not situated at the public corridor; the private indoor sleeping space interrupts the transition from public space to private space. At the hotel rooms with balconies that are also directly accessible from the corridors, they abounded the front door and only use the door that provides the direct access to their living space on the balcony. The door is still present and makes a strong limitation gesture between public and private space. So strong that it does not invite to social interaction as it can be experienced by an open limitation as those of the Chissano’ dwellings in Inhamizua, Sergio and Rafael of the Grande Hotel. The absence of social interaction also causes instills/invokes a feeling of insecurity which led to the introduction of chains and padlocks to lock their dwellings.

Everything that is considered luxurious by semi-rural society is stripped out of the Grande Hotel and sold by its inhabitants for their daily survival. All these luxurious facilities are replaced by the basic facilities known from semi-rural communities. The water supply system, water drainage, glass windows, internal doors, floor carpet, electrical installations, ventilation fans, garbage collection and communication system are totally removed. The water supply is now provided by a privately owned water pump outside the Grande Hotel and the water tap of a neighbor. This forces a large amount of internal traffic but they prefer this method for the added value of social gatherings at the water pump. The vernacular method of garbage disposal is lacking in the Grande Hotel. Before the introduction of none biodegradable materials the garbage could only be dumped in the surrounded vegetate surface. This also led to problems in Inhamizua, but they could manage to develop alternative garbage disposal solutions. By the lack of solidarity and the semi-temporary character of the habitation there is no strong
motivation for developing a garbage disposal system. In the walking routes for collecting water one may also observe that the garbage problems also causes complex routes to be taken through the Grande Hotel (see drawing on page 134) which can become very dangerous when a fire breaks out with only one access route. Within the construction methods of the embedded and freestanding shelters one may observe an adoption in the local environment. Besides that, in-built shelters take as many advantages of existing limitation elements as possible. The remaining parts are closed by a semi-temporary system based on the locally used construction methods of dry wooden beams and shaded with locally obtained materials. These materials are in the urban context materials of mass production; plastic, nylon, thatched sleeping mats and corrugated sheets. Another improvement which has to be made is the implication of natural ventilation. At the dwellings in the former (hotel)rooms they try to establish an air circulation by keeping the front door open and to cover the door frame to gain privacy (for the sleeping place but remain the passage of air. Through the removal of glass they reduced the daylight entrance and only open a limited surface, one that is sufficient to remain air circulation and the provide of daylight.

LIVELIHOOD

The inhabitants of the Grande Hotel are forced to work in the informal sector. Although the formal local economic is teeming with foreign investors, it would not bring about enough jobs for the local, none educated people. The Grande Hotel is practically completely stripped of all elements which they do not necessarily require for immediate survival, such as a primary shelter. They are forced to search for other sources of income to afford food on a daily base. Families are not self sufficient with food. The garden and green zones around the Grande Hotel are currently not suitable for agriculture; the ground is polluted and it is partly covered by garbage. This makes money a strong factor of wealth in the society. Traditionally, wealth was measured by the amount of cattle and children. Nowadays it is in the amount of money one can spend on food, preferably meat. If one has money, one may consume and survive for the day because one does not have other belongings by which to gain food.

This leads to some unconventional methods of gaining money. The informal sector of the Grande Hotel manifests itself in the general groceries, fish, chicken, water, fuel, alcohol and entertainment. Everybody becomes a specialist in his or her particular job so that everybody else relies on his or her businesses. This causes an internal money stream which remains at the same level of wealth. If an inhabitant were to get a formal job, he or she would soon move out of the Grande Hotel. The observation so far is that people who are in the informal business will remain in it forever. The risks of quitting their business could bring upon themselves a food shortage on the short term.

SLEEPING

By the adoption of the hotel rooms, the households are forced to change their privacy aim of specific activities of daily live by the forced redistribution. A major change of privacy aim is the situation of the sleeping place. In Rodrigo’s example it is made clear that the bed is forced to stand in the same room as the living space. This leads to the conflict of the more public orientated living space and the preferable more intimate orientation of the sleeping place. Rodrigo attempted so solve this problem by placing a curtain which reduces the visual connection between the two parts of the room. At other households that occupy a (hotel)room one may observe that a bed frame is introduced, while in Inhamizua they introduced the mattress which lies on the ground.

In the counter influence one can easily distinguish the sleeping places at dwelling typology of the in-built and the freestanding shelter. At these typologies is the internal space predominantly used as a sleeping place. The living space outside on the front of the shelter makes for a desirable transmission zone between public and private. The thatched mat as the main sleeping object is also seen in Inhamizua and sometimes evolved to its specific needs. It is a practical object made of locally produced materials. It is a solid surface which is easy movable and easy to keep clean. Comfort (or lack thereof) is not a real issue, even if the floor surface is of a hard material, like concrete. Due to the absence of proper light facilities in the night, the circadian rhythm is simply based on waking at sunrise and heading to bed at sunset.

FEEDING

Due to the fact that cooking occurs on coals or dry wood, the cooking place is almost exclusively situated beside existing window openings of the Grande Hotel. Especially in the hotel room dwelling type the inhabitants often seek to have a proper outlet to exhaust the smoke in sufficient matters. The original cooking facilities are not present anymore and wouldn’t even have been be sufficient to serve all the 198 households by collective or individual usage. The kitchen, consisting mostly of a table or thatched mat where the preparation of the food is done, is mostly situated in the living space and functioning separately from the cooking place. You see, for example, in Ida’s situation that she does her food preparations outside her hotel room and cooks on the balcony of her room, as it is visualised in the section of her dwelling on page 114.
Although practically no agriculture is practiced at the Grande Hotel, there are some initiatives from the community living in the Grande Hotel to become somewhat self-sustaining in food production, although it is not aimed at producing basic foods, like Sergio’s sugarcane crops. The activity of cooking, which takes place in the hotel room or in the front of a shelter, could also be considered an adjustment in the activities which are introduced by current occupation of the Grande Hotel.

HYGIENE

As all the water system and drainage is stripped away, most of the inhabitants do their personal hygiene at their living space. Like Rodrigo, the majority of the households that occupy the hotel rooms do their washing in the former shower, regardless of whether the bath or shower tube is moved away or not. The tiles are still seen as a surface that could made dry practically. In other examples, the bathrooms are sometimes a garbage of space because they are now only used for for washing oneself with a bucket of water, rather than using the bathtub itself. Also, the leftover spaces of toilets and bidets are mostly unused. The situation at embedded and freestanding shelters is more poignant. Due to the dense population, there exists no proper private space for doing one’s personal hygiene on a place which does not make one’s own living space wet. It is somewhat the same for the laundry. It is never done on private space, but at places with a water source and/or a place with a clean, solid surface which has a good drain facility. This forces the inhabitants to do their laundry at the water pump, the swimming pool (Rafael), the foyer or at the edges of the open gallery (Rodrigo). The fact that the inhabitants must do the laundry at these places of the open gallery, guarantees that the inhabitants maintain the cleanliness of this aspect of the public space. This contrasts to the maintenance of keeping the building clean. The wall around the dwelling does also causes a radical limitation of maintenance space. The walls keep the dirtiness of the public space, the garbage for example, out of the living space.

For the public health and environmental reasons is it urgent to replace several facilities to improve the hygiene to a basic level. The introduction of free water pumps, a garbage disposal system and toilets as sanitation. This should led the standard of living to a level that is orientated toward the circumstances that are common in Mozambican rural communities. This leads also to improvement of social interaction between the inhabitants at the water pump besides its prior aim to prevent major environmental health issues. Due to the local overpopulation of the Grande Hotel the soil is not capable of processing the garbage. The introduction of non-biodegradable materials made it even worse. The garbage humps are destructive to the natural and living environment rather than supporting it with nutrients. A similar problem is caused by the sanitation facilities. There are bush toilets constructed along the Hotel to the garden. These are privately used and not sufficient to facilitate everybody. Most people inhabitants go to the beach and the backside of the park to do their aim. These places are now polluted by overuse.

LEISURE

There are no specific leisure functions adopted from the original Grande Hotel. One type of behavior within the leisure function is related to the conditions of the Grande Hotel. The inhabitants need to leave their dwelling for social interaction. Rodrigo even has a special thatched mat that he only uses for sitting on the gallery. This phenomenon also explains the several market stalls on the corridors throughout the Hotel. The water pump and collective sanitation places also collaborate in this process.

The original Grande Hotel was a place of leisure on itself. The leisure activities which are today present are introduced by the changed occupation: a mosque, church, soccer field, basketball court and three cinema’s. These functions are all situated outside of the Grande Hotel. In the Hotel one can only perform simple social activities like playing cards or chess. The original discothèque, billiard room, restaurants and cinema are now all used for housing.

CONCLUSION

The Grande Hotel is a phenomenon which shows the contrasts between Western, modern, architecture and the current usage by the African population. It is a freely accessible living study model but it is also very intriguing to see how the inhabitants have to suffer under the alien architecture. It would be to too wide and specific to pin point the fundamental problem of contradiction of the architecture and its usage. What we can do is to study this phenomena phenomenon by each aspect and create an insight to come up with a better architecture which is more beneficial to the users in the future. This future is also changing. One will see that the adoption of adoption of the Hotel by the society is still going on and it is unlikely to stop in the near future. They will always remain a distinct culture from the well known Western and Asian variants, but will be more and more influenced by both of them.

The questions are: how does occupancy in the Grande Hotel reflect in the daily use or which adjustments are made to the Grande Hotel by its changed occupation? And; how does this reflect in the daily use dealt with the current situation of the Grande Hotel? In Africa life also continue and perhaps the question may be shifted into the future perspective of: how could the Grande Hotel and its inhabitants change in order to improve their the daily use? This will be listed in the Summary of Requirements chapter in the final part of the thesis, starting at page 152.
Main stairs of block A (source: Ferry Verheij)
CONCLUSION

A SUMMARY OF REQUIREMENTS FOR TO IMPROVE THE LIVING CONDITIONS OF THE CURRENT INHABITANTS OF THE GRANDE HOTEL
EXTERNAL

NDEBELE SHELTER (Frescura, 1981 p.158)

GRANDE HOTEL

RODRIGO

SERGIO
CONCLUSION

The Grande Hotel is not just an ordinary squatted building with an ambiguous past. It is a building which reflects the contrasts in the ordinary daily life of people who live in the post-independence Southern Africa. It can be remained as a phenomena of a ‘vertical slump’ (Brillembourg 2013) and try to conserve this as a product of post-colonialism, a living example of how modern architecture contributed to the mind-set of forced change in society. However, from an ethical point of view it is unacceptable to let a vulnerable community continue to live in this inhuman situation. Action should be taken, in the sense of recognising and redeeming the mistakes of the past and the present. Proper measures must be made to adjust the fragile living environment. The adjustments should strengthen the continuous development of the community itself because the community cannot change everything by themselves. The role of an architect would be to introduce fundamental adjustments, to connect the living environment of the Grande Hotel inhabitants more suitable to their specific needs and desires. It is a process of adjustment and not of redoing. One cannot change what already happened in the past and it would be idealistic to redo the past like it did not happen.

For each topic it is tried to reverse the approach of the past, when policies and strategies where strongly influenced by a ‘top-down’ hierarchy (Memmi 1966). This was a product of the colonial era but the independent government of Mozambique is still using this approach. The new proposed strategy is based on a ‘bottom-up’ hierarchy. At first, the current living conditions of the Grande Hotel are investigated. This is substantiated and explained by theory. The strategic framework to approach the adjustments is based on these practical and theoretical resources and is similar to the approach of the Participatory Practice instrument of Ian Low (2010).

PUBLIC HEALTH

Overpopulation and striking poverty results into a lacking maintenance of the communal living environment. Every unused part is now covered by garbage and the building is leaking rain water. There is no sanitation network in the Grande Hotel, since it is totally removed to gain money for survival. This poor situation results in epidemics of cholera, malaria, diarrhoea and scabies. These epidemics could become lethal by poor medical care and the acceleration by HIV/AIDS.

Cholera is caused by the bad drainage of the garbage, the open windows and the leaking roof structure. The remained rain water becomes easily polluted by the mix of garbage water and the vibero cholera bacteria. The tropical climate conditions could warm the polluted water to a hazardous situation of the cholera bacteria. To prevent an outbreak of cholera, one should not only remove the garbage to keep the Grande Hotel clean. Also a proper drainage system needs to be introduced. This system could also supply the inhabitants with free and fresh water for consumption.

Malaria is also caused by stocking of rain water in the garbage humps on none water-permeable surfaces. The hot tropical climate provides ideal living conditions for the poignant tssetse fly. The environmental conditions of Beira are very vulnerable for malaria because it is situated in a swampy area. The interventions to prevent cholera could also be applied to prevent malaria.

The architectural detailing of the adjustments should try to remain the mosquito’s outside the dwelling. The protection of the openings of the dwellings is a standard measure. The placement of the fire place is a major reconsidered measure, however the production of fire smoke is an ancient method for to remove the mosquito’s.

Diarrhoea is caused by poor diet, a bad food and bad water supply. The core origin of this problem is extreme poverty, which the inhabitants face. They have to pay for fresh water at the only water pump, which is privately owned. Food is only available by commerce. When the inhabitants did not manage to earn money for one day, it would be a realistic option to gain water from the highly polluted swimming pool. This is also an easy source for to catch fish, however it is a vulnerable source to gain diarrhoea. Once infected with diarrhoea, one needs more water and is not able to earn money to afford proper drinking water. This is a vicious circle. Proper sanitation is needed to prevent this vicious circle. It should be freely accessible, for hygienic activities. When there is a proper alternative, the swimming pool can be covered and made inaccessible.

The local Red Cross started a project to provide basic medical and social care to the most vulnerable inhabitants of the Grande Hotel. In the architectural adjustment, measures should be been taken to promote social integration of the vulnerable in the community. There is hardly any interaction between households. By improving the visual connection one could gain more social integration. One of the results is that the vulnerable inhabitants receive more care which will be similar as in an average Mozambican community. Generating of special gathering places in combination with communal facilities will also contribute to the social integration process.
SOCIAL CONDITIONS

The spatial distribution of the dwellings along the dark corridors illustrates the social independence between the households in social, livelihood and nursing matters. Within the Grande Hotel, the community is not based on mutual relationships but on economic interest of daily survival. The spatial and social layouts of the linear corridors are contrary to the social cohesion of communities in Mozambique. The origin of the social cohesion is well illustrated in the ‘kraal’ concept or the concept of ‘ubuntu’. As the figure illustrates, a kraal consist of different huts. Each hut belongs to an individual, which has his own tasks in the community. The tasks of each individual of a kraal make an essential contribution to the survival of the community. One can compare it with the cooperation of organs in a human body. The communal spaces have the largest and most dominant positions in the kraal. The different clusters of huts are orientated in such a way that the whole kraal is in a controllable social balance.

Archbishop Desmond Tutu made a well defined explanation of the ‘ubuntu’ concept: “The first law of our existence is that we are part of a subtle web of mutual dependency. We belong to an environment together with our fellow humans and the other creatures that God created. In Africa we call this recognition of mutual dependency ‘ubuntu’ in Nguni languages, or ‘botho’ in Sotho. It is difficult to translate it into English. The term of ubuntu describes the essence of humanity. It describes that my humanity is inextricably entangled and connected with your humanity. You are human because you are part of the whole. It speaks about wholeness and compassion. Somebody with ubuntu is hospitable, kind, merciful and generous. He is prepared to share. These kinds of people are open towards others, are prepared to be vulnerable and confirm the humanity of others. They do not feel themselves threatened by others who are capable and good. It is because they have a natural self-assurance that is originated by the awareness of being part of a greater wholeness. They know when they are resented when somebody else is humiliated, suppressed or not been threaten respectfully. Ubuntu gives people resilience which make them capable to survive and remain their humanity although all the efforts that try to deprive their humanity.” (Tutu 2004, p. 31-32)

Radical measures should been taken to improve the social cohesion, if the Grande Hotel will be adjusted to a more permanent living environment. On the field of internal architecture measures must been taken to restore the communal principle of the kraal concept. However, one needs to balance and respect the past development of integration of Western, Christian principles into the general society. Each individual dwelling and livelihood demands more privacy and responsibility, which is managed by a single owned defined property. The social integration of the Grande Hotel inhabitants can be achieved by generating new economical networks. New dependencies could be created on economical level, which also contributes to the social level. The new economic activities should not only happen between the households inside the Grande Hotel. It could better orientate at the outskirts of the Grande Hotel. Here, one could make a contribution to strengthen the relationship with the neighbourhood as well as the city of Beira. The term of ‘whato mundo’ (not one of ours) could disappear by economic interest. In the socioeconomic section will continue to the social integration by new economic activities.

POLITICAL SITUATION

The political situation in Southern Africa is generally based on the rule of one mayor party. The opposition parties hardly have any power by their inequality. Mozambique is ruled by the Frelimo party. Beira is a remarkable exception within the political system because the municipality is governed by the second opposition party; the Movimento Democrático de Moçambique (MDM). This results in a
bad political relation between the dominant central government and the municipality. The municipality experience thwart on various levels. They cannot appeal on the existing funds for the municipalities, which are available at the central government. The municipality relies on external financial and aid sources to get things done. The Grande Hotel suffers from this political situation. Besides the electoral promises for intervention, the municipality cannot fulfill the promises because of the absence of budget. The municipality developed three options to intervene in the unsustainable situation of the Grande Hotel. Actually, the Grande Hotel is the only building which is not state owned in Mozambique. This legal situation does not stop the urgency for intervention. All three intervention options are single minded (see page 55 for details). The goal in all three options is to replace the current inhabitants and give the participating global investor the possibility to develop the site by its own interest. It indicates that public votes do not decisive power towards money. It happens often that vulnerable people are forced to be replaced by the interest of global investors.

The suggestion is to put the interest of the current inhabitants on the decisive position. They have to be able to improve their living conditions by self-empowerment. Therefore, they need to be supported by the cooperation of the municipality and aid organisations. The organisation and cooperation within its own community has to be formed within a ‘Grande Hotel Board’. The board has to be led by an elected chief, which is similar to how a (rural) community in Mozambique is organised. Another important addition is the establishment the right of ownership by the current inhabitants. The internalization of dwelling places changes mind-sets and treatment towards living environments. The mind-set will be transformed from semi-temporal treatment to a permanent care to maintain it proper and liveable. The Grande Hotel will be transformed to a valuable living environment.

**Socioeconomic Situation**

Poverty is perhaps the greatest cause for the bad conditions in the Grande Hotel. When one experiences poverty, it is hard to be released out of the vicious circle. The socioeconomic possibilities are under pressure in present Beira to release oneself from poverty. Since the sea harbour of Beira is rehabilitated, the city attracts foreign companies who want to participate in the economic boost. These kinds of companies prefer to settle in the Baixa (downtown) and other popular locations in the city. Therefore they move away the existing dwellings and informal economical activities. This happens at the plot itself, and also in the adjacent streets and at public spaces. The new upper-class experiences no limitation to exploit their business activities, to generate the largest benefit as possible, because of the absence of proper regulations and maintenance. Neoliberalism is born. The existing Beirians do not benefit from this process. The formal companies do not offer sufficient jobs for the less- and poor educated majority. The majority remains to rely on the informal economical sector as primary livelihood. The informal sector is under pressure by the reduction of available urban space by the increasing formal sector. This means less attractive economic positions within the urban environment for the exploitation of businesses. However, it is already hard to make a sufficient earning. An average working day of an informal entrepreneur is 10 to 12 hours, without abiding the Sunday’s and public holidays. This makes inhabitants able to obtain an income, which could provide households a primitive living. To make income more secure, they developed a wide range of informal networks which contributes to each other’s business. This makes competition not an issue. The Grande Hotel inhabitants have the nickname of ‘whato mundo’ in Beira, which means ‘they are not of ours’. This has direct restrictions on their possibilities of socioeconomic development. They are not allowed to enter the existing informal sector with all the activities which are already exploited by the current entrepreneurs. The people of the Grande Hotel also need to pay a higher price, because they are not part of the existing networks. The pressure to earn some money is very high in the Grande Hotel. It is the only possibility to gain food and proper water, which make them able to survive on daily basis.

The Grande Hotel inhabitants need to escape from the entanglements of poverty and exclusion from the fixed informal economic sector. The suggestion is to introduce new markets, whereby the Grande Hotel inhabitants do not need to compete but complement the existing networks with new business opportunities. The new economical possibilities will generate a more sustained income and creates social integration. The increased wealth will also provide the future possibility to invest in the dwellings and common facilities of the Grande Hotel. The desire is, that one day the people of the Grande Hotel are fully accepted as inhabitants of Beira and that the nickname of ‘whato mundo’ will disappear. Within the design phase of the graduation process I will elaborate my concept of a ‘Mercado de Reciclagem’ – a recycling market – as my architectural intervention of the Grande Hotel. It is a continuous search to where the intervention of the professional – the aid of the architect in this cause – can reach and where the self-empowerment of the inhabitants starts, see appendix 2 (page 171) for more information.

**Architectural Value**

The Portuguese introduced a wide and impressive range of Art Deco and Brazilian Modern Movement buildings to the urban environment, during the colonial era of Mozambique. This architectural heritage is now under pressure in Beira by the economic development of the rehabilitated sea harbour and the bad maintenance of the buildings. For example, in March 2012 there were 100 building sites for skyscrapers...
in the formal inner-city of Maputo. These buildings replace the existing heritage and put a pressure on the already scarce urban public space. The same destiny is realistic for Beira, because of the economic development of the rehabilitated harbour. According the three intervention options of the municipality – see the Politics paragraph – there is no considered value to the architectural and historical meaning of the Grande Hotel. This is based on the ‘cyclical interpretation of time’. Most of the African cultures do not value physical monuments like the Western cultures (Folkers 2010, p. 301). According to my personal point-of-view, the three intervention options of the municipality are single minded towards a solution for the health environmental problems and all the other problems are ignored.

The Grande Hotel is one of the largest and most iconic buildings of Beira. It has a remarkable history which makes it a symbol of contrasts. Contrasts between ‘the stamp’ of the Western civilisation, which is put on Mozambique, and how the native society adapted the infrastructure as their living environment. The phenomenon of adaption of the build-up dwelling area is an ancient principle which also infects change to historical tribes when they moved to new living environments. When a tribe moved into a new living environment they adapted the construction methods of the existing tribes in the new living environment. The contrasts which the native society faced at the Grande Hotel were enormous. Instead the fact that the new inhabitants could rebuild a building like the Grande Hotel for themselves, they had to adapt an existing structure. This forced them to change their lifestyle which made them face new problems by the bad integration. It is interesting to see what kind of conflicts appear between modern Western architecture and their semi-rural African lifestyle. With the architectural adjustment all these conflicts should be addressed. The Grande Hotel should not only be a negative symbol of contrasts by historical influences, it should also show how these contrasts are adapted towards a prosperous future era. The Grande Hotel should also be seen as a representative symbol of self-empowerment towards the whole Southern Africa region.

THE DAILY USE

The ethnographic research addressed a broad range of different aspects, which deals with the daily use. It also gives an insight of how the organisation of the dwellings reflects to the different activities. To gain a clear insight on how the Grande Hotel building changed these processes, the situation in a common semi-urban Mozambican village is researched. During a study trip in March 2012 I visited the community of Inhamizua. This village is situated 30 km in the interior of Beira. This community reflects the contextual living conditions by its local average. Inhamizua today is on a turning point of development. There are new interventions implemented which improved public health. It is also interesting to see how the increasing prosperity by Chinese forestry’s reflects on the living conditions of the households.

The sections on the left page show the transition of the privacy gradient in: a traditional example, of a common dwelling in Inhamizua, Rodrigo and Sergio who lives in the Grande Hotel. In the traditional example and at the common dwelling in Inhamizua, one can see a smooth transition from public space (yellow) to private (orange) and intimate space (brown). In the Grande Hotel this transition blurred. Rodrigo lives in a former hotel room. The existing division of space is fixed and forces him to cook in the public space. Another example is that he is forced to share his semi-private living space with the intimate sleeping space, which is contextually strongly separated. It is interesting how the current culture of daily living adapted the structure, which is designed for a luxurious Western holiday lifestyle. Remarkable phenomena in the Grande Hotel are the so-called in-built shelters. Their organization shows a similar – but simpler – space division. Sergio’s dwelling is representative for this case. This example shows that the current inhabitants are able to adapt an alien structure, as the Grande Hotel. Because of the existing divisions they were forced to a spatial redistribution. However they still managed to implement their own lifestyle. It results in a mutation between two lifestyles, however, still with contradictional results. The suggested customised interventions aim to adjust better to the current semi-rural African community. They are elaborated in the next chapter of Summary of Recommendations.

PERORATION AND RECOMMENDATIONS

I hope you had a pleasant stay at the Grande Hotel and enjoyed the hospitality and kindness of the inhabitants. It was an honour to take you through this attraction within the African touristic ‘big five’. It was also an honour to introduce you with this unknown topic within the architectural debate. I hope it attracted your interest and inspired you to take measures to approach your application of architecture with vertical slums and the contrast between different cultures. We should learn from the mistakes of the past and take the benefits to correct the architecture and suite it more elegant to the current usage.

The Grande Hotel is not unique as phenomena of a ‘vertical slum’. A ‘squatted’ building with a strong contrast between architecture and current usages in Africa. In the region there are many other examples. This could be: squatting, occupying and hijacking. The intention is that the example of the Grande Hotel will also be helpful to tackle the problems in other cases. However, it has to be remarked that each project is different compared to the Grande Hotel. The Grande Hotel can be seen as a case study on this subject. The suggestions which are given in the next Chapter of Summary of Recommendations
can be a starting point to establish a main frame to tackle the problems in each specific situation.

The scientific research conducted in this project is very broad. Sometimes even too general and there are plenty topics which are not elaborated nor addressed. The scientific recommendation is to extent the scientific resources with similar projects. The current scientific sources are now very limited. This research is primarily based on secondary sources, which partly addressed the topic of modern architecture buildings in Africa, which is in contrast with the current squatted, occupied or hijacked inhabitation. More extended resources are recommended to create a subservient architecture which encourages and contributes to the progress of the ordinary society into a prosperous development.

Similar, in another context, is the recent published work about Torre David of the Urban-Think Tank of the Chair of Architecture and Urban Design at the ETH in Zürich (Brillembourg 2013). Torre David is a 45-story skyscraper in Caracas, Venezuela. It has remained uncompleted since the Venezuelan economy collapsed in 1994. Today it is the improvised home to more than 750 families living in an extra-legal and tenuous squat, that some have called a ‘vertical slum’.

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SUMMARY OF RECOMMENDATIONS

The Grande Hotel is an intriguing study object showing how architecture can have an impact on the changed context in a vulnerable society. The Grande Hotel is not a static object thus reflecting the problems of the present-day society in Mozambique. It is an ancient building which will be in a continuous cycle of adopting and transforming – as far as possible – to better suit the needs and desires of the inhabitants. Unfortunately, this process of adaption and transformation – between the building and the inhabitants – is not in balance. This will not only have an impact on the continuation of the quality of their living environment, it will also reflect the social and economic circumstances of the inhabitants. To allow the current inhabitants to benefit from the prosperous economic development of the city in the near future, it would interesting to introduce a wide range of interventions. In the thesis part of ‘The Daily Use’ is there a wide range of recommendations which could lead to a prosperous living environment and to better social and economic circumstances. All the recommendations will be summarised in this final Chapter.

As mentioned above, the Grande Hotel society – as well as in general point-of-view – has a great proven ability of adaption (see page 66). Unfortunately, the modern architecture is too static and over-scaled for the regular inhabitants to adapt, transform and duplicate. Therefore, support will be needed to bridge the gap between the two poles. An architect is a professional who is able to merge the needs and desires of the two poles into an integral unity. The recommendations suggests separating the level of control of intervention between the current building structure and habitation. The control between the two structures has to be distributing at a certain level. The current building structure will remain as the basic permanent living environment. It will supply stability, space and architectural unity. The additional constructions should all become semi-temporary constructions. The low-tech and local applied construction materials and techniques will have to be able to be adjusted, replaced and rebuilt the private living space by the inhabitants themselves. Communal facilities will have to be introduced to ensure a proper level of living quality. At this level, the inhabitants will be in control of their own habitation, as proposed in the instrumentation of Participatory Practice (Louw, 2010 and page 66). According to this strategy is the Grande Hotel will be able to adapt as being a living environment for the current society. It is an unusual approach to architecture in Africa today. This approach was common in pre-colonial Africa. Memmi (1965) argues that the inheritance of colonisation is that people have lost their original language. With the Grande Hotel they will be able to re-introduce their original language as an architectural statement. The instruments of the distribution of control of the built environment and Participatory Practice are based on the ideology of ‘open building’. Open building is introduced by John Habraken in his book ‘Supports, an Alternative to Mass Housing’ (1961). His ideology reflects the humanisation spirit of Team X, a group of ideologic architects who dominated the architectural debate of the 1960’s and 1970’s in the Western world. Their ideology sought to withdraw from the absolute top-down power which was expressed in Modern Movement architecture. The next recommendations encourage of elaboration Habraken’s Open Building ideology in the African context.

The recommendations has five main pillars:

1. The Grande Hotel Board: this embodies the legal and official organisation of the Grande Hotel as one community. It will have to support the whole development process to adjust the Grande Hotel to being a more permanent dwelling place.

2. Reconfiguration: the separation of control of the current building structure and the habitation of it. This thesis has proven that the current configuration has disadvantageous resulting in all kinds of levels towards the inhabitants. The reconfiguration of the internal and external space will provide the main frame to implement appropriated architecture. It also will ensure proper living conditions of the communal facilities, such as: traffic routes, social interaction, social security, ventilation, hygienic maintenance and shelter from adverse weather conditions.

3. The semi-temporary construction module: this should become a catalogue which will give the inhabitants the control to configure their dwelling place to their actual needs and desires. This could be merged into the current situation of the specific household and the communal orientation of the dwelling within its environment. The module will also be implemented for communal and livelihood structures.

4. Sanitation units: the sanitation units will be representative for the communal ensurance of the public health. The polluted swimming pool in the garden should be removed. At first, there will have to be a healthy alternative to remain the Grande Hotel as a possible living place.

5. Livelihood: to be able to improve your own living environment, you need wealth. The vulnerable excluded position of the Grande Hotel inhabitants in the informal economy aims to provide a fundamental change. This will aim to achieve insight and knowledge of the current local situation. The recommendations supposes the concept of the ‘Mercado de Reciclagem’ (see also appendix 1). This is a possible and specific contextual elaboration, which will suit that the social and economical integration of the Grande Hotel.

All the above mentioned recommendations in conjunction with this thesis are visually summarised on the next three pages. Each drawing zooms in on a scale level and shows different recommendations. Each aspect refers to specific recommendations. All the recommendations are enumerated on the following pages. The summary is organised in the same order as the thesis part ‘The Daily Use’.
RECOMMENDATIONS ON TOTAL SCALE LEVEL

- Grande Hotel Board (Living Space 1, 15)
- No Extra Flood Prevention (Living Space 17)
- New Economic Opportunities (Living Space 1, 2, 3)
- Informal Transportation Link (Living Space 4, Feeding 1)
- Remain + Strengthen Existing Economy (Living Space 5)
- Self-Supported Food Supply by Agriculture (Feeding 2)
- Remove/Seal Swimming Pool (Hygiene 9)
- Remove All Waste Humps (Hygiene 12)
- Rezoning of Former Waste Hump Sites (Hygiene 14)
- No Establishment of a Shebeen (Leisure 3)
- Replacement and/or Upgrading Soccer Field (Leisure 4)
- Centralisation of Church (Leisure 5)
- Remain/Upgrading Mosque (Leisure 6)
RECOMMENDATIONS ON DWELLING SCALE LEVEL

CLEAR LIMITATION BETWEEN PRIVATE AND COMMUNAL SPACE (LIVING SPACE 1)

DEVELOPMENT OF A SEMI-TEMPORARY MULTIPLY CONSTRUCTION MODULE (LIVING SPACE 3, 7, 10)

POSSIBILITY FOR IMPLEMENT ELECTRICAL INFRASTRUCTURE (LIVING SPACE 6)

USAGE OF LOWTECH AND LOCAL MATERIALS & TECHNIQUES WHICH SUITS TO CLIMATICAL CONDITION (LIVING SPACE 11, 20)

STRONG DIVISION INTIMATE-PRIVATE & SEMI-PRIVATE ZONE IN DWELLING (LIVING SPACE 14)

LOW-TECH NATURAL CROSS VENTILATION CONCEPT (LIVING SPACE 18)

PERMANENT MOSQUITO PREVENTION (LIVING SPACE 19)

SECONDARY WARMTH SOURCES LIKE FIRE PLACE & BLANKETS (LIVING SPACE 21)

SLEEPING PLACE IN INTIMATE-PRIVATE ZONE (SLEEPING 1, 2, 3, 4)

LOCKABLE FOOD STORAGE (FEEDING 3)

COOKING & FOOD PREPARATION PLACE (FEEDING 4, 5, 6)

EATING SPACE IN SEMI-PRIVATE ZONE (FEEDING 7)

INTENSIVATE SOCIAL INTERACTION (LEISURE 2)
LIST OF RECOMMENDATIONS

LIVING SPACE

LIMITATION

Recommend 1: In the limitation of the dwelling as well as with other additive constructions, there needs to be a clear limitation of collective and private space. The closed intimate-private spaces of a dwelling should have a total enclosure but with sufficient measures to provide a pleasant amount of ventilation. In the enclosure of the semi-private space of the dwelling towards the other semi-private space of other dwellings, the spaces needs to be partly enclosed so that the spaces are not mutually accessible but have a visual and oral connection.

Recommend 2: To deal with the overcrowding in the current situation of the Grande Hotel there should be taken measures to reduce and maintain a proper amount of density. This could be done by a reconfiguration of the vertical limitation objects. To maintain the current amount of 226 dwellings it would be necessary to replace an amount of dwellings to the external space of the plot or on the rooftops of the existing Grande Hotel structure.

OBTAINING

Recommend 3: For the adjustments of the Grande Hotel there should come organisation which unites the current inhabitants; a ‘Grande Hotel Board’ or equivalent. The inhabitants council should become a legal instrument in the process to adjust and maintain a proper level of living conditions. The council should become a partner to collaborate with institutions like the municipality, other governmental institutions, NGO’s and other stakeholders. The daily management of the Grande Hotel Board has to come in the responsibility of a elected chief. This chief will be elected for a term of approximately 5 to 10 years. He will be accounted with the maintenance of respect and order of the living environment in and around the Grande Hotel. He also has to manage and delegate the adjustment which need to be taken to improve the current living conditions and gain a general prosperous livelihood. The chief will also be the representative and prime contact towards external partners in the progress as well as communal topics in general. The function of the chief is equal towards the existing chief system which is applied in (rural) communities in Mozambique. If it is desirable, there could be also chiefs be appointed for specific tasks. They will be placed under the position of the overall chief. The election of the chief(s) will be held under all heads of the households which live at the Grande Hotel. The electable chief(s) should all be residents of the Grande Hotel, have good capability of management, negotiations, representation and autonomous conflict counselling. The chief(s) should be elected by their reputation and loyalty towards the community. The chief(s) will be paid by the governmental fund for community chiefs.

Recommend 4: The current inhabitants on the Grande Hotel have to get official lease contracts of their dwellings. This should allow them to life permanent. The lease contract of housing has to be equal to the standard which is used by the governmental institution of housing of Mozambique. The bad current living conditions has to been taken in tolerance with the mindset that this will change by the changing approach of taking care of the maintenance of your dwelling when you will use it permanent.

EDITION

Recommend 5: The adjustment of the Grande Hotel into a more permanent residence place should develop a semi-temporary construction module. This module could be multifunctional used to upgrade existing dwellings inside as well as outside the Grande Hotel. With the same catalogue of building elements also other constructions should be build to host forms of business or communal facilities. See for more detailed information at other corresponding topics.

Recommend 6: The current occupation of the Grande Hotel removed all internal infrastructure. The usage of electricity in the dwellings as well as other additive constructions has not to be taken in consideration as primary facility. However, electricity has to be taken in consideration at the design as an optional additive facility into the semi-temporary construction module. Possibilities should be made to implement a collective electricity network. Each additive construction could be individual connected so there is no possibility for illegal draining or electricity. It is not only the case with electricity, but could be also the option for water and sewer.

CONSTRUCTION

Recommend 7: There should be developed a semi-temporary construction module to increase the correspondence of the construction towards the current usage. You can easy adjust, extend, or totally rebuild a dwelling to fit to the specific needs and desires of the using household. The module consists of a standard range of prefabricated construction spares. These elements could be applied in multiply options in structures which can be constructed inside and outside the existing structure. These structures could become dwellings, livelihood and collective facilities. The semi-temporarily construction module system do not has to be load bearing to support other dwellings or collective facilities rather than itself. The system has to be low-tech and easy to build and applied by the current inhabitants of the Grande Hotel. The system has to be also usable outside the Grande Hotel. The average life span of the construction can be based on the average time that a household lives in the dwelling and the life span of
the chosen construction spares. I estimated this on ± 25 years based on the average age development of the Beira population (Instituto Nacional de Estatistica, 2008).

Recommend 8: I suggest to remove (phased) all the existing spatial divisions and remain the core supporting grid structure of the Grande Hotel. By the plan libre principle it is possible to fit in new additive constructions. To remain the (historical) architectural value of the Grande Hotel, the outer layer of the façade need to be remained as well as the iconic spiral stairs in the lobby. The new adjusted architecture in the interior may be visible on the outside to symbolize the adoption of the structure of its new era of usage (see the conclusion of the Architectural Value part on page 66). This is also applied for the new additional structure on the plot of the Grande Hotel.

Recommend 9: The building construction has to meet the South African building regulations of SANS 10400-2008 or the local building code which is in charge. The preference of the SANS 10400-2008 building code is the regular standard of the Southern African region. It is more qualitative than the (mostly) outdated local building codes, like at Beira. Although it could be outdated, it would be wise to make a short survey for any additional regulations in terms like aesthetics and practical integration of the new built constructions into the existing urban environment.

Recommend 10: Today there are total 226 dwellings in and around the Grande Hotel. The intention of this graduation project is to replace all the dwellings. This to achieve a sufficient level of proper housing quality which meets the valid regulations. The intention is that the inhabitants of the Grande Hotel will improve their own private and communal living conditions by collaboration and self-empowerment (see the Political part on page 57). This should be partly supported by stakeholders who are willing to participate into the process. The collaboration will be stimulated with the Grande Hotel Board as key instrument. The self-empowerment will be generated to show the people step by step how they can improve their living conditions and accelerate their wealth with their permanent residence in the Grande Hotel.

Recommend 11: The construction and cladding materials has to be easy available on the local market. The construction as a whole has to be affordable with an income of people who live in (extreme) poverty conditions and is bringing themselves to a wealthier living standard. The facilities of the dwelling – as well as the communal facilities and the facilities for livelihood – will be elaborated in the most essential matter to reduce the maximum on construction costs.

Recommend 12: The existing architectural value of the Grande Hotel should be preserved (see Architectural Value part, page 66). Not only as a symbol of contrast of historical influences, but also to show how these contrasts and adaption lead to a prosperous future era. Desired is that it should be seen as a symbol of self-empowerment towards the whole Southern Africa region. It should not only consider the past, but that it may look forward, to address the current conflicts. That it shows how the people in this new era can take over the adaption and implement new principles to make a sustainable and sufficient living environment.

PRIVACY

Recommend 13: In the layout of a general dwelling need to be a strong division between an intimate-private zone and a semi-private zone in consideration. The intimate private zone is spatial, visual and sound limited of the communal, public space. This zone consists of a place for sleeping, storage and can provide shelter during bad weather conditions. The semi-private zone has to have a visual and sound relationship with the communal space. It also need to be spatial easy accessible although it should be visual clear where the limitation is between the communal zone and the dwelling. The semi-private zone consist place of living, cooking, eating, personal hygiene, laundry drying and (the possibility of) a form of extra livelihood.

Recommend 14: The impact of the existing spatial division should be investigated. Like in the current situation of the Grande Hotel, the spatial division is one of the main causes of the current instable social conditions of the community. To restore the mutual contact between households there need to come more direct and indirect contact across the limitation borders. A dwelling need to have visual and oral contact with the communal space which digest the dwelling. The aim is to generate social interaction as is seen in the example of the community of Inhamizua. The living space has to be placed between communal space and the intimate-private zone of the dwelling. It will create a fluent transition of public to intimate privacy space. Inside the intimate-private space should become a visual and spatial separation of the space into smaller sleeping places and storage spaces. This provides a flexible use of the space when households could change in formation.

SECURITY

Recommend 15: You cannot counteract the mutual distrust and fear which is caused the poor level of security by placing fences and padlocks. There need to take measures for to improve the social interaction. The consultation between all the household in the ‘Grande Hotel Board’ also contribute to an improved social coherence. In the proposal for the dwellings – which made by the semi-temporary

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construction module – could be implement with spatial measures which accelerate social interaction (see the recommendations about privacy on page 104). The semi-private zone of the dwelling has to be lockable from the inside as well as the outside the zone. The total structure of the Grande Hotel has to remain free accessible in case of emergency. To secure the entrances, they need to be controlled by a continuous visual control. This could be supplied indirect by the total community. You can solve this by placing livelihood and, or communal facilities at the entrances. This will become gathering places for the community on strategical places. These places are also easy accessible for external people who can come to do business. The gathering of people has to gain a sufficient amount of security which restrains visitors with bad intentions.

CLIMATE

Recommend 16: The new semi-temporarily additive construction as well as the permanent existing structure of the Grande Hotel has to resist the local climactic conditions. It need to resist in any case tropical depressions or storm (TD and TS) according the Saffir-Simpson hurricane scale. The existing structure of the Grande Hotel need to be capable to resists a cyclone of the 4th category of the same scale unit. The accessibility of rainwater should be blocked to roofed living areas as well as roofed communal spaces. The construction need to be waterproof. The rainwater must be collected to communal or private basins. This water must be remain proper in the basins for communal consumption. This could be also implementing by the external semi-temporarily additive constructions. There should also a water drainage of (un)paved communal spaces be implemented.

Recommend 17: There do not need to be taken measures for to prevent flooding from the sea. There is a flooding wall along the beach. This wall needs to provide safety towards the Grande Hotel and the surrounding neighbourhood. If it is desirable to make a passage though the flooding wall, there need to take direct actions to remain the current safety level.

Recommend 18: The ventilation inside the existing structure as well as inside the additive structures need provide in every situation a proper refreshment of air. The Grande Hotel is a dense multi-storey living environment in a tropical and high humidity climate. The ventilation has to be secured by a low-tech natural cross ventilation concept. This need to allow adjustments during its operation which would not disturb the operation of the ventilation concept. Ventilation is an important topic for the development of the construction module.

Recommend 19: There should be proper permanent measures to reduce the accessibility of mosquitos inside a dwelling. This could be done by cover open surfaces with mosquito nets or a well placed fire facility. It provides smoke to keep the mosquito’s away. Beira is situated in a very vulnerable area for malaria hazards (see Public Health Environment part, page 25).

Recommend 20: When determing the construction materials, the extreme (internal as external) climatic conditions should be taken in consideration. Breathable and warmth absorbing materials like wood, mud, thatch, earth, stone, concrete, bamboo, etc. are more desirable. The usage of none breathable and cold conduction materials – like metals and plastics – are not desirable to use under these climactic conditions.

Recommend 21: During cold rainy days and evenings it is desirable to have a warmth source in the dwelling. There should not come a primary facility of heating at each dwelling. The source is only necessary in a couple of moments per year. When usage is necessary, a facilitation which could be multiple used as warmth source, is sufficient. The fire device for cooking could also be used as warmth source.

LIVELIHOOD

RECOMMENDATION OF THE ‘MERCADO DE RECICLAGEM’

Recommend 1: The trap of poverty is one of the biggest causes of the current conditions of the Grande Hotel. An intensive socioeconomic survey should be made. This should explore new economic possibilities that are possible using the skills of the current inhabitants. It should rather complement the existing market than competing with it. For example, I developed the concept of the so-called ‘Mercado de Reciclagem’ within my graduation project. A recycling market can provide a wide range of products. The economic development will provide new possibilities to the existing market. It would create new socioeconomic networks that integrate the inhabitants of the Grande Hotel with the urban community of Beira. There would be an enlargement of business between the inhabitants and other Beirians as well as between the inhabitants internally. Besides the economical and social benefits, it has also environmental benefits. It reduces the supply at the municipal garbage dumpsite.

Recommend 2: The ‘Mercado de Reciclagem’ can be established on the polluted ground of the Grande Hotel garden. This surface is currently not usable for any other activities. The orientation of the market should provide a connection with the public street, functioning as the main entrance. A
division between the public economic facilities and private-collective facilities for the inhabitants should also be made. Interaction between the two zones is desirable. The privacy and (social) security need to be guaranteed for the dwellings. The total site layout and distribution of functions on the plot of the Grande Hotel should be logic and efficient. This means that it should correspondent with the existing infrastructure. The clustering of the workshops of the Mercado can be based on their desired connection on facility networks (water, rainwater, sewer, electricity, fire) and their spatial and social position in both the Grande Hotel as well as the external community.

Recommend 3: The construction to host the new economic facilities can be constructed with the same semi-temporary construction module. This module can be implemented in both internal as well as external structures of the existing Grande Hotel building. Each individual unit can host a specific business. The specific owner of the hosted business will also own it. The unit should be easily built and should have the option to be extended or reduced based on its current usage.

Recommend 4: A connection to the informal public transport of the chapa should be available at the public street. The Grande Hotel and the ‘Mercado de Reciclagem’ should become part of a line that runs between the main chapa station at Avenue Armando Tivane, Mercado do Marquimino, Mercado Praia Nova, Baixa, Avenida Eduardo Mondlane, Grande Hotel, Praça da Independência, Chipangara and a possible extension towards Macuti or Matacuane. See page 166 for a city map of Beira.

Recommend 5: The existing economic facilities at the main entrance as well as along the surrounded streets should stay. It could strengthen the supply for the internal community, the neighbourhood and the visitors to the new ‘Mercado de Reciclagem’.

See appendix 1 (page 171) for a detailed report about the elaboration of the ‘Mercado de Reciclagem’ as graduation design project.

SLEEPING

SLEEPING PLACE
Recommend 1: The sleeping place is part of the intimate-private zone of a dwelling. It aims a spatial, visual and sound separation. The zone should be accessible by a door from the semi-private zone of the dwelling. The door should have the possibility to be locked from the internal and external site. It is not desirable to have a direct access from the communal space (a gallery or corridor) to the intimate-private zone. The sleeping place needs to provide shelter to climatic conditions and provide a pleasant atmosphere for to sleep. The separation should be waterproof and storm-proof, and it should provide a sufficient amount of natural ventilation.

SLEEPING ELEMENTS
Recommend 2: There should be enough sleeping elements per member of the household in the sleeping space of each dwelling. This should be minimal one thatched mat per household member. A thatched mat should have the standard dimensions of 1,27 x 2,10 metres. A small separation wall within the intimate-private zone should separate each mat. This wall only functions as a visual separation and spatial division. Each sleeping place should be designed in a way that the thatched mat can be replaced with a mattress, and if possible, with a bed frame as well. The surface used to place the thatched mats on should not be stone or concrete.

Recommend 3: The sleeping place and the intimate-private zone of a dwelling should have daylight. Because of this daylight, there should be enough visual sight between sunrise and sunset. This will reduce the need for other light sources. However, measures should be implemented to ensure a proper and safe use of candles and paraffin lamps. Based on my findings, I predict that the inhabitants of the Grande Hotel will not get electricity in their dwellings. However, electricity has to be taken into consideration of the design as an optional additional facility for the semi-temporary construction module. It should be possible to implement a collective electricity network. Each additional construction could be connected individually, so there are no possibilities for illegal draining of electricity.

CLOTHING
Recommend 4: A facility to store clothes should be available in each sleeping place. A wardrobe is a solution, but less expensive alternatives are preferable. Other options can be investigated. Examples of other options are racks and a more stable variant of the washing line that is also better for the adjacent structures.

FEEDING
GROCERIES AND CULTIVATION
Recommend 1: The inhabitants of the Grande Hotel completely depend on earning money to be able
Recommend 2: The households should become more self-supported by producing their own food. It will gain more independency in the relationship of gaining money and a proper food supply. Facilities for small-scale agriculture, fish farming or stockbreeding should be provided on non-polluted soil on the plot of the Grande Hotel.

STORAGE

Recommend 3: The food storage and cooking materials should be in a lockable space. This could be combined within the semi-private zone of the dwelling or it can be resolved in an alternative way. The storage place should have proper shelter against natural daylight, heat, (rain)water, vermin, robbery and it needs to resist tropical storms.

PREPARATION

Recommend 4: Each dwelling needs a place for food preparation in the semi-private zone of the dwelling, next to the fireplace for to have a direct interaction. The preparation place should also have a direct visual connection with the collective area and could look over the whole semi-private zone of the dwelling. A lockable door is the only object that separates the storage place and the preparation place. The minimum size of the food preparation area should be the size of a standard thatched mat of 1.27 x 2.10 metres plus a free moveable space around it of an equal amount of surface. The place is minimal 3 metres of height. This height is needed to be able to stamp beans with a large mortar.

COOKING

Recommend 5: Every dwelling should have a proper cooking facility in the semi-private zone. The fireplace should be made with fire resistant material. It needs to have a sufficient smoke escape route directly to the external air. Collective smoke escape facilities are not desirable due to a possible lack of future maintenance. The situation of the fireplace next to an open surface in the external façade is the most preferable solution. The fireplace may not be adjacent to a collective space, if no measures have been implemented to get a safe, fireproof separation. It also needs to provide a proper smoke escape route that will not disturb the collective space as well as other dwellings and (collective) functions. It is preferable that the inhabitants of the Grande Hotel will be forced to cook on coal, because the risk for fire outbreaks is smaller. After all, it should be kept in mind that some households will resist to cook on coals and continue to cook with dry wood.

Recommend 6: Introducing a collective cooking facility is not desirable. This is based on the high value of food. Food is seen as the one of the most valuable goods that you can own and it gives the ability of survival. People do not want to leave their food alone during the cooking process, because it can be stolen. It is more practical to keep the individual cooking places in each dwelling, so they can secure their food and they are able to do other things while cooking.

EATING

Recommend 7: The eating-place is situated in the centre of the semi-private zone of the dwelling. It should have the minimum surface of one thatched mat of 1.27 x 2.10 metres plus the equal amount around the mat. The space around the mat should be free to move and to position your legs during the meal. The eating-places should be enlarged when the number of household members is too large to sit on one mat. Most of the households share plates or eat directly out of the pan. This depends on the wealth of the household. More wealthy households use plates and – if they can afford it – additional cutlery. The space in the storage facility should be sufficient for the cooking and eating materials.

DISHES

Recommend 8: It is not desirable to introduce a collective facility for cooking in the Grande Hotel. It is desirable for doing the dishes. It makes the dwelling surface wet nowadays. The drain of the dishwater can also cause disturbance that is disadvantageous to the social integration with the community. It would also be disadvantageous to the maintenance of the communal site. In terms of public health management, it is better to have communal facilities for doing the dishes. This could be combined with the sanitation units that are recommended in the Hygiene chapter on page 128. The communal dish washing facility should have a clean water supply and a sufficient drainage to the sewer. The dishes could be done on a solid floor surface or at a sideboard. A general or individual taps could provide the water supply. The dish washing places should be designed in a way that each individual place will have its own separated
working space. The communal dish washing facility could be part of the process to accelerate the social interaction between the households of the Grande Hotel community (see recommendations for security on page 106). Locating the individual places next to each other and next to the surrounding communal space can accelerate the social interaction. Each individual dish washing facility should have a proper drainage and a sufficient amount of working space.

HYGIENE

Recommend 1: To improve the hygiene of the inhabitants of the Grande Hotel, it is not recommended to reintroduce the internal systems of water, sewer and garbage disposal. The new systems could face the same destruction as the original infrastructure. It will be expensive to protect it against robbery. It has so be secured against robbery in the assemblage, but also in the reduced compactness of the infrastructure. Instead, the improvement should be done by communal sanitation facilities. The sanitation facilities have to be easily accessible by all the dwellings. They should work as gathering places, which would increase and improve the social interaction between the households. Strategic places for these facilities are on the ground level at the corridors between the existing blocks of the Grande Hotel. There should be three facilities built; between block A-B, B-C and A-D. All should be placed on the street side of the existing building. The sanitation facilities at this location, are situated at the existing secondary entrances, and directly connected to the stairs leading to the higher floors. This placement is the most practical in order to reduce the length of the water and sewer infrastructure. This will reduce the risk of robbery.

Recommend 2: At the sanitation units there should be sufficient facilities for: personal hygiene, sanitation, water supply for consumption, dish cleaning facility (see relevant recommendation on page 126), a laundry facility, and a garbage disposal. By centralisation of these functions you can secure the a sufficient supply of affordable level of public health maintenance. The management of the sanitation units should be the responsibility of an appointed manager. He should paid by the municipality. The manager is responsible for proper maintenance of the units, and making sure it remains operational. It is essential to maintain contact with the inhabitants to encourage them to use the facilities properly. It should be not to allowed to collect an usage fee. The sanitation units meant for the Grande Hotel inhabitants only.

Recommend 3: The construction of the sanitation units could alternatively be done with a semi-temporary construction module. Specific constructive additions – which contribute to the special aims of the sanitation units – should to be included into the construction module ‘catalogue’. The aim is to make three identical sanitation units, but with specific changes to integrate the unit on its specific spot.

PERSONAL HYGIENE

Recommend 4: The facility for washing should be designed as an intimate zone in the sanitation unit. There needs to be a separation by gender in place. The space has to be visually and oral separated from the outside as well as the other spaces of the sanitation unit. It needs to have proper ventilation and natural light to reduce the use of electric light. The bathing facility has to have a single changing unit, so that =the person can change and store his clothes, toiletries and other belongings safely. The bath itself should hold a central water supply. Everybody obtains water from this communal supply to an individual – not moveable – shower. These showers are on a limited floor surface which is water resistant, anti-slip and has a proper drainage system. The personal cleaning will be done at this individual shower. After the person is done, the water will be drained to the sewer. The women’s section should also consider accompanying children. The large shower should be practical and large enough to use with a baby or child.

SANITATION

Recommend 5: At the sanitation units, there should be a sufficient amount of toilet facilities. According the SANS 10400-2008 building code, there needs to be minimum of: 11 toilets for gentlemen, 14 urinals for gentlemen and 9 toilets for ladies available for the whole Grande Hotel community. The toilets should be designed according the ‘Western’ common standard. This is an individual booth which is situated in a limited individual space. It needs to have proper ventilation and natural day lighting to reduce the need for electric lighting. At each sanitation unit should there be a clear distinction between the zone of toilet facilities proposed for each gender. There should be a proper amount of sinks to (stimulate to) wash your hands at the way out of this sanitation zone

Recommend 6: It would be beneficial to introduce a system that obtains biogas from the sewerage of the toilet facilities. The large amount of toilet facilities at the sanitation units will produce enough excreta to produce biogas before it will be drained by the municipal sewerage. This biogas can be sold as gas. It can also be used to generate electricity. the electricity can potentially be sold to the electricity company. On the adjacent street of the proposed locations for the sanitation units, is an existing electricity line available to be connected to the biogas generator.

HOUSE KEEPING

Recommend 7: The dwellings should be designed so that it is easy to maintain them. A proper
drainage should be put in place, despite that the dwelling would not get individual water facility. The drainage will contribute to a healthier environment when they are using water for consumption or when they clean the dwelling. Special measures should be taken, so that the communal space will be cleaned when a person is cleaning his own dwelling or business space. It is this very rare to clean communal spaces in the culture of the current inhabitants. The main goal for the communal spaces is that they will become free of maintenance and resist hazards of cholera (see the Public Health environmental part on page 23).

LAUNDRY

Recommend 8: Outside a sanitation unit there should be a facility to do the laundry. Today it is done at the spots in the communal space where there is drainage. Mostly this is insufficient to guarantee a healthy environment. To ensure this in the future, a solid floor surface should be in place to do the laundry in every sanitation unit. The solid floor surface would be higher than the regular floor and has a proper built in drainage. The floor surface should give the possibility to do laundry by several persons at the same time. The water has to be supplied by the main water obtaining facility, and transported by self supplied washing pipes. A communal drying facility is not recommended, neither at the laundry facility, sanitation units, nor in the communal space of the Grande Hotel. The people should be encouraged to dry their laundry individually at their own dwelling. This will prevent the possible spreading of scabies (see the Public Health Environmental part on page 27).

Recommend 9: The heavily polluted swimming pool should be covered with a surface which will make the water – as well as the slip – unattainable and impermeable. If there are funds and expertise available, is it desirable to remove the polluted water and slide, as well as to demolish the construction of the swimming pool. The removal of the swimming pool should be one of the highest priorities, in order to secure improved public health living conditions. Before the swimming pool is removed, there should be a proper alternative to get water for consumption, a laundry facility, and a facility for personal washing. The suggesting sanitation units would serve as an alternative.

WATER COLLECTION

Recommend 10: Each sanitation facility should have a facility for rainwater collection. This will ensure that the inhabitants of the Grande Hotel can obtain free healthy water for consumption at their dwelling. This facility will reduce the use of the polluted swimming pool water, and surface water which could be polluted by garbage. Free healthy water will prevent or stop diarrhoea and dehydration. Every inhabitant should have access, regardless of their monetary means. The water collection facility should be placed on a central and easy accessible spot. The gathering of people has to be taken into consideration. Each water site will become a main meeting place for the community. In addition, the water collection facility should be directly accessible from other common facilities at the sanitation unit, like the dishes and laundry facilities.

Recommends 11: There should be a communal rainwater collection from all the roof surfaces of the Grande Hotel. The goal of individual rainwater collection will be rendered mute when there is a proper water supply free of charge. In order to save communal funds for the water supply, it would be beneficial to collect the rainwater by a drainage system flowing towards the sanitation units. In addition, it also reduces the risk of hazards. See the Public Health Environment part for detailed information of the specific hazards, starting at page 23. The drainage of rainwater towards units has to be resolved in a basic matter. This is also possible in the proposed situation of the sanitation unit. At the site there should be several sceptic tanks available to store the rainwater. Thus, it will be possible to connect the overflow on the municipal sewer system by the present of a sewer connection at the sanitation units.

WASTE DISPOSAL

Recommend 12: One of the first recommendations for spatial improvements, is to remove all the garbage humps at the Grande Hotel. This should be done in a large campaign of one or more days. There should be in a collaboration between: the Grande Hotel community, the municipality and the specialised aid organisations that are willing to participate. All surfaces where the garbage humps used to be situated, need to be cleaned properly afterwards. The ground floor level of block D, which was the original restaurant and kitchen, needs to be cleaned of all the excreta. The stairs will need to be re-opened and made accessible for passage as part of the garbage removal campaign.

Recommend 13: To maintain the Grande Hotel free from garbage, a communal garbage disposal network should be put in place. Throughout structure bins should be placed where the inhabitants can dispose their garbage. One of these should be available on each floor of each building block. It should be placed at the stairs which provides access to the different floors. The garbage disposal system could be a matter to secure the falling risk in the original elevator shafts which are now open, unsecured holes. Each sanitation unit should also have a bin, as well as other locations in the communal spaces inside and outside the Grande Hotel. The garbage bins are solely for the use of the Grande Hotel community. A manager should be appointed to empty the communal bins. This person is not allowed to charge money for the facility. The garbage should be supplied to the municipal garbage collection service, where it can be partly reused by the specific workshops of the ‘Mercado de Reciclagem’ (see the recommendations of the Livelihood chapter on page 119).
Recommend 3: It should be wise that there is not a shebeen at the Grande Hotel. Although it could be very beneficial to the social atmosphere, it would not contribute to the social integration of the vulnerable society of the Grande Hotel. A shebeen will attract a lot of external visitors, and it would produce a lot of noise and disturbance. To prevent quarrels it is better to exclude a shebeen.

SPORT
Recommend 4: Sport is a social activity which is played mostly by children. Within the adjustments of the Grande Hotel, there should be facilities like a soccer field and the basketball court should not be removed. Replacement is possible, but it has to be well considered, and placed within the layout of the Grande Hotel plot. The sporting facilities can be used as a spine for the social interaction outside the Grande Hotel. Therefor it is recommended to provide space to sit, as well as shading for the field and the gathering place around it.

FAITH
Recommend 5: Faith is an important aspect within the society of the Grande Hotel, as well as in the general society of Mozambique. The church and mosque should remain at the Grande Hotel. The church is currently hosted in a semi-temporary construction. The same construction is widely used by the PIEIA mission in the surrounding interior of Beira. The current location of the church makes it less reachable by the community. It is desirable to move the church to a location where it can provide the same central function spatially, as it does socially. Reuse of the existing structure for the replacement is possible. Suggested locations for the main church services are in the former grand ballroom, on the ground floor level of block A, or the location of the covered, or removed swimming pool. These places are centrally located, and it would also be possible to have multiple use options by hosting other events with large amount of audience. In addition, it could be used as gathering place of the Grande Hotel Board, election meetings and theatre. Aside from the church services, the mission also provides the children club and reading courses. It is essential that these functions remain operational if the church will be moved.

Recommend 6: The mosque is now situated in the original bar at the swimming pool and has just been renovated by the Mesuquita da Beira. It would be worth integrating the existing mosque and the organisation of the garden. The mosque can play a central role in the organisation as social gathering place. It always attracts people who come to pray. Currently is the mosque only accessible for men, thus it would be desirable to extend the use of the mosque by adding a room of worship for women as well.

LEISURE

COMMUNICATION
Recommend 1: Leisure takes place throughout the day and it is connected with activities like house keeping or livelihood. The main form is social interaction. the current architecture of the spatial division and organisation of the Grande Hotel makes this less possible. The structure should be of a much more open character. The acceleration of the social interaction should be a top consideration within the overall spatial organisation of the total Grande Hotel (see the Social Condition part, page 38). Interaction between the community itself and the surrounding needs to be considered. The ‘kraal’ is one example of a spatial model for the acceleration (see the Social Condition part, page 34). A kraal consist of different huts. Each hut belong to an individual. Each individual has his own task in the community. Like the organs of a human body, the tasks of each individual contribute to the survival of the community on an essential matter. Communal spaces has the largest and most dominant position in the kraal. The different groups of huts are also orientated so that the whole kraal is in a controllable social balance,translated to the improvement of the Grande Hotel. More attention should be paid to the possibilities of diversifying the spatial usage. A diverse usage of space can increase social interaction. This happens already but not on a desirable level. The current use of the communal space is not ideal in order to sustain all the desired activities of daily living.

Recommend 2: The design of a semi-temporary construction module of a dwelling, can become a fundamental keystone within the process to accelerate the social interaction. There could be measures taken to accelerate the interaction between the semi-private zone of the dwelling and the communal zone. The border which divides the two spaces has to remain open to start a conversation with people on both sides. In addition, it should not violate the core privacy of the household. The suggestion is to make a wall of maximum 1,20 metres high which limits the dwelling space but do not disturb the visual and oral connection. At the wall there should also be facilities for leisure, space to do house keeping activities or the possibility to do small scale trading. These activities could be merged with the intention to observe and be observed by passers at the communal space to gain social security.

THE FRIDAY EVENING
One of the main questions – which I asked during the open interviews at the Grande Hotel – was about their own future perspective for the Grande Hotel. Do they want to remain here, what will be their future perspective of the Grande Hotel? See appendix 2 (page 181) for the full summary of the interviews.

PETER

During my first visit to the Grande Hotel Peter said: “Tonight or maybe tomorrow I will make a call of a taxi for to collect all my belongings. I cannot live here in these circumstances. I have bought a house for 3000 Mt. at Estiurio”. The next two weeks I met him again several times and he didn’t move. He even didn’t mentioned his plan anymore. During some of the interviews, which he joined me, he developed his own future perspective of the Grande Hotel. For his best interest, he wanted to be relocated to a new house in Chipangara to live with his girlfriend Julia, who also lives in the Grande Hotel, in a proper house. But he also believed that it could be realistic to improve the living conditions of the Grande Hotel by cooperation of the inhabitants themselves as well as the municipality. Peter’s answer to my question of what he really missed at the Grande Hotel was an internet café. Peter told me that he was addicted to internet in Zimbabwe. He loved to investigate everything and get to know all the facts about the popular celebrities.

MARTIN

The raising up of his shoulders was his first reaction about his future perspective. He does not think about the future. His job perspective really influenced his future opinion of the Grande Hotel. His business of flip-flop making at the Mercado do Marquinino is not sustaining him to live alone or with a family. He even does not have a girlfriend. He will see what the future brings. If they are placed out of the Grande Hotel, he will accept it and face the changed situation.

ERICO

To be honest, Erico didn’t have any opinion about the future of the Grande Hotel and even of his own future. I asked about when he expected to get married or have children. He only answered with “yes, yes”. Later Peter told him about the community meeting of March 8, 2012 and he repeated Peter’s opinion of the future of Grande Hotel.

SILVIO

Silvio also raised his shoulders and said that he really does not know. Silvio does not care about politics, rules, chiefs and what so-ever. He knew the João Gonçalves as the ‘chief’ of the Grande Hotel and said that he buys coal from him. Silvio has only a business relation with him and he wants to it remain this way. “[Voting is] a garbage of time and they will never give the profits which they promised”. And if it the Grande Hotel changes? Silvio did not care either, “I will search another spot for my business. I prefer to go to the Mercado do Marquinino where my wife is now reselling the coals. It is good business there, the best place of Beira.”

IDA

She suspects that one day the government will give them a house when they want to implode the structure. It cannot continue like this, anybody cares about the dwelling. But, her personal opinion is that it will be very sad that they have to move away. “The Grande Hotel is my home, I was born here”. She is also scared for the job of her husband as a fisherman after a replacement. They would never live so near to the sea and that makes it more difficult to practise his job. “Why does the poor always have to suffer the most?”

RODRIGO

Rodrigo claimed that the will build his own house in the near future. He pointed to a pile of self-made cement blocks at the end of the open corridor on the basement of block C. He wanted to do it at Chipangara. But he prefers to stay, “I live cheap, I only get money and do not need to pay rent myself. Great isn’t it?” At his age, it will also be hard to give up the social contacts, which he has at the Grande Hotel, the place where he grew up. If he finished the house with these bricks, it would not surprise me if this new house will be rented and that he remains in the Grande Hotel. I suggested Rodrigo to be so clever to stay in the Grande Hotel and if the municipality will replace the inhabitants of the Grande Hotel, he will get a new house of the municipality free of charge. He started to laugh and said that I know how a real executive
thinks. What Rodrigo really missed at the Grande Hotel was satellite TV.

SERGIO

Sergio has no trust in the politicians “I am tired of their problems they do not do” and he does not vote during elections. But when I asked about his living life at the Grande Hotel, he suspect that they will be placed in another spot in the city. If that were to happen, he would immediately start to claim for a stone house and that they give him a good spot for his cinema. “The money rules the politics, not the votes. Also for the Grande Hotel, you foreigners will buy this place and make a new big hotel. So is it, and so will it be.” After all, he concluded that he does not care so much about the future; he will face it when it really starts to happen.

EDUARDO

Eduardo opinion of his dwelling place was quite ok. He did not dislike or love the place but it was fine for him and his family, also in the future. He does not experience big problems, except that he misses electricity. Eduardo absolutely didn’t know what will happen with the Grande Hotel in the future. It looked like that it does not really bother him. His career plan after he graduates on Biology is to return to Nampula, the big city of Northern Mozambique. His purpose of staying in the Grande Hotel is temporary, with Eduardo’ bright job perspective he has a serious future perspective to move out of the Grande Hotel.

RAFAEL

When I asked Rafael about his future at the Grande Hotel, he directly pointed to his sister and said; “we do not know the father of the child. It will bring big problems for use because we do not have money for food for ourselves. I hope one day my brother or I will find good job and we will live in apartment like with our parents.” I answered: “But what about a more permanent house in the Grande Hotel?” , “I do not know. We have to stay here for always. The government would not help us.” I started to explain my idea of renovation of the existing building of the Grande Hotel and to improve it for better living conditions for them. He liked it but he said, “Everybody has no money for to do it.”

MARCOS

Marcos got pain into his eyes when I asked him about his future perspective of the Grande Hotel. He is doubtful. He thinks that by the social demotion of the community the people will move away on one day and that nobody will want to return. After that the Hotel is empty for a while, he think that there will be a new community formed. The structure will remain because; it is too solid to collapse by the usage of today. Moreover, if it becomes a ruin, it will remain a dwelling place for the people. Marcos hopes that this will become a chief structure as it was in the old days. Marcos himself is seriously saving money for a house in a neighbourhood like Estiurio. He does not want that his children stay in the Grande Hotel. Marcos does not trust in the municipality, he thinks that the problems of the Grande Hotel are too big for them, so that ignoring is in their point of view the only option.

SUMMARISE

The inhabitants are really pessimistic and reticent about the future perspective of the Grande Hotel as a dwelling place. Most of them understand that the current living conditions are not sustainable in the future and that something has to happen. The municipality is what they all see as the responsible institution that needs to improve the situation. However, they also highly distrust the municipality because they do not satisfy in their aims. The counter effect is that the municipal secretary who is representative for the Grande Hotel district, João Gonçalves, is mistrusted and does not get the amount of respect that it should receive in normal conditions. It is that João by this official position as inhabitant of the Grande Hotel is now considered as the ‘chief’ of the Grande Hotel. The decay of the living conditions and the social relationships reflects in this relationship of the inhabitants with the municipality. The majority of the interviewed inhabitants are blameful towards the municipality and pass on the responsibility of shaping the future of their living environment.
Aldeamentos: a concept of the collective farm of the communist Frelimo with is based on the kolkhoz in the Soviet Union but translated into the African context of a community with the traditional social order of the kraal but without based on a lineage structure.

Apartheid: a governance system of segregation or discrimination on grounds of race which was applied in the countries of the so called White Laager.

Baixa: Portuguese word for literal ‘downtown’, the city centre of Beira.

Beira Corridor: it is a railroad, motorway and oil pipeline which connect Zimbabwe with the sea harbor of Beira. The motorway is also called the Estrada Nacional 6.

Bush toilet: a place of sanitation where the excreta will be dispose in a hole in the ground. The place is limited by a semi-temporarily shading to provide shelter and privacy.

Chapa: informal type of public transportation.

Civil war: The Mozambican civil war was from 1977 till 1992 between the communist Frelimo and the liberal Renamo who was supported by the Rhodesian secret service of Ian Smith and the South African Defence Force during the apartheid era.

Community meeting of March 8, 2012: this was a community meeting which was organised by João Gonçalves, the secretary of the neighbourhood of the Grande Hotel at the Municipality of Beira. This was to inform the inhabitants about the three options which the municipality has to replace the current inhabitants of the Grande Hotel and demolish the structure.

Dwelling: a place of residence which includes the internal as well as the external space which is used as living space.

Estrada Nacional 6: the national motorway which connects Beira with Harare in Zimbabwe and the mayor EN1 motorway which runs from the north to the south of Mozambique. The EN6 is also the only access route of Beira from the interior and is currently in a very bad condition.

Estado Novo: the nickname which is used by the fascistic regime to describe the new idealistic era of the Republic of Portugal as a proud and strong united colonial power.

Frelimo: the Frente de Libertação de Moçambique, the mayor political party which dominates the political system of Mozambique. It was in 1962 founded as an intellectual organization who aims the independence for Mozambique of Portugal. During the Cold War period is was Marxism and African nationalism orientated, today it is a social-democratic and African nationalism party.

Hotel (capital): a shortening of the Grande Hotel

Kraal: a traditional concept of a lineage living community.

Mercado do Marquino: the biggest market of Beira. It is situated next to the Baixa.

MDM: Movimento Democrático de Moçambique, the second opposition party of Mozambique. It has a democratic and capitalistic ideology. Formed in 2009 after breaking with the Renamo. It led by the Daviz Simango, the mayor of Beira.

Mt.: Mozambican meticais, national currency. Exchange rate: € 1 is ± 35 Mt.

Portuguese exodus: a massive emigration of ± 80,000 Portuguese-Mozamicans to the motherland of Portugal between 1975 and 1977. They were afraid of revenge as old colonists and the establishment of a communist regime by the new independence government of Frelimo.

Rhodesia: A neighbouring country of Mozambique which exist from 1965 until 1979. It was governed by Ian Smith who gained independency of the British Empire and established an apartheid regime. Today this country is called Zimbabwe.

Renamo: Resistência Nacional Mocambicana, the first opposition party. It is founded in 1975 by the security forces of white-ruled Rhodesia and South Africa to destabilize the new independended communist Frelimo government of Mozambique. After the civil war in 1992 it became a political party with a conservative ideology.

Shebeen: an unlicensed establishment or private house selling alcoholic liquor and typically regarded as slightly disreputable.

Living space: It is the part of the dwelling where the activities of daily living happen place.

White Laager: a collective noun to group the Southern African nations who where ruled by a (pseudo-) apartheid government in the 1940’s until 1980’s. This includes: South Africa, Southwest Africa (current Namibia), Rhodesia (current Zimbabwe) and the Portuguese colonies of Angola and Mozambique.

Xenophobia: intense or irrational dislike or fear of people from other countries.
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Mapa Cor de Rosa (1886) [image online] available at: http://upload.wikimedia.org/wikipedia/commons/6/65/Mapa_Cor-de-Rosa.jpg [accessed 3 April 2012]


Releasing from the vicious circle (Verweij 2011)
APPENDIX I

PAPER ABOUT THE ‘RECICLAGEM DO GRANDE HOTEL’ GRADUATION DESIGN
Perspective impression over the Mercado de Reciclagem
ABSTRACT

The Grande Hotel Beira was once a luxurious hotel in Beira, Mozambique. It was open from 1954 until 1963 and was had the nickname of the ‘Pride of Africa’. Actually, it was a ‘white elephant’; it was too big, too expensive, too ambitious hotel on the wrong place and at the wrong moment. During the Mozambican Civil War became the Grande Hotel a military base, later on it transformed into a refugee camp. Today it is a vertical slum that is squatting by approximately 1,000 inhabitants. They live in poverty and bad hygienic conditions. Most of the interior and additive construction materials have been stripped-off and sold to generate income for primary survival. Most of the Grande Hotel inhabitants are only capable of earning an essential living in the informal economic sector. They are, as their nickname ‘whato muno’ (not from here) indicates, excluded from the urban society as well as from participation in the informal sector of Beira. The growing formal economy in the city also put pressure on the informal economy. It became even harder for the Grande Hotel inhabitants to make a living thus makes it even impossible to get released from the poor living conditions. The intervention of the ‘Reciclagem do Grande Hotel’ is designed to disrupt the striking living conditions by providing spatial interventions which lead to new socioeconomic development opportunities for the current inhabitants. The concept consists of the establishment of an informal market in the existing garden of the Grande Hotel. The market bases on the recycling and repairing of existing materials by individually owned workshops. The design of the workshops is based-on a semi-temporary construction module. It is a low-tech and low-cost construction system that will be constructional manageable for the current inhabitants of the Grande Hotel. Besides the socioeconomic development opportunities, the plan consists also of interventions that will improve the hygienic and social conditions of the Grande Hotel thus turning it into a more permanent living environment.

KEYWORDS

Grande Hotel, Beira, Mozambique, colonial heritage, vertical slum, architectural intervention, Mercado de Reciclagem, recycling, waste management, informality, semi-temporary construction module, Open Building, self-empowerment, African context

BRIEF HISTORY

The architect Fransisco de Castro built the prestigious Grande Hotel between 1953 and 1955. The concept design was by the architect José Porto of the Gabinete de Urbanização Colonial in Lisbon, Portugal. It intended to the main showpiece of success of the fascist Portuguese regime – the so-called ‘Estado Novo’ – in Beira. It was to provide luxury accommodation for business partners, influential persons, and wealthy tourists coming from Rhodesia, South Africa and the Portuguese colonial empire. The hotel consisted of the finest, most luxurious and most modern materials of that time. The total construction costs rose three times over the original budget. This was worth it according to the ideals of client Arthur Brandão, a highly influential person within the regime. With 116 hotel rooms and a floor surface of 21,000 m² it was never profitable according the most prosperous estimations. From 1954 until 1963 the Grande Hotel was in full operation. The expected tourist numbers never flocked to the industrial harbour city of Beira; they preferred the Krügerpark, Victoria Falls and the Bazaruto archipelago. After 1963, the swimming pool in the garden remained open for the neighbourhood. The hotel building was only used as a conference centre and for large parties. Some argue that the reason for its failure was that it could not obtain a casino license (Rolletta 2006; Lança 2010; Anno. 2011). The regime believed that it was immoral to have gambling places in the African colonies (Newitt 2004). Because of this statement and the fact that the client of the Grande Hotel was a high influential person within the regime, the story of the casino could consider being a myth.

After the Carnation Revolution of April 25, 1974 in Portugal, Mozambique obtains its independence. The communist Fremilo party came to power and the local Revolutionary Committee used the Grande Hotel as its base to establish the communist state in the region. This changed after the Mozambican Civil War (1977-1992) broke out. It became a military base and soldiers started to live on the third floor. In 1981, the city became a part of a neutral zone that was controlled by the Zimbabwean Defence Force (Newitt 2004). They secured the harbour and the Beira Corridor. This infrastructural line became important for to securing the imports and exports of Zimbabwe that did not want to do business with the apartheid-governed South Africa. The safety and the aid supply attracted refugees from the interior where the Renamo and Frelimo fought on a guerrilla basis. The Grande Hotel was transformed into a refugee camp and the soldiers where relocated to the battlefield. Since 1992 Mozambique experience stability and peace. Today, the harbour of Beira is rehabilitated and is experiencing a booming economy due to the transit of minerals to Asia.
CURRENT SITUATION

Today the Grande Hotel has an overpopulation of approximately 1,000 inhabitants (Ivo 2008) while it officially has 116 rooms. Large families, which can consist of up to nine persons, populate the hotel rooms and in-built shelters. They pay no rent and they cannot claim rights of ownership. The space and architecture of the building does not correspond to the needs of the current population. The internal organisation creates a lack of social relationships within the ‘community’. Individualism creates a vicious circle for the internal social participation and relationships under pressure because of mistrust. Respect for the chief also decreased by the holding-off any process by the politicians. They had an advanced three-layered chief structure. Today the local municipal secretary of the neighbourhood – who also lives in the Grande Hotel – is seen as the unofficial chief. He does not have power like any other chief of a community in Mozambique. The only common rule of the Grande Hotel is that you have to respect each other, than is the Grande Hotel open to everybody who is in need for shelter.

The maintenance of the collective space is lacking. This causes garbage humps everywhere and it get never cleaned-up. The rainwater leaks through the building and enters though the window frames which have no glass. All the elevator shafts are now open accessible holes that are dangerous with the large child population. In the garden is the former swimming pool that was the first Olympic swimming pool of Mozambique. Today it contains highly polluted water. It is still in-use for domestic purposes by people who cannot afford to buy water from the private-owned water pump at the Grande Hotel. The pool also consists of a large fish population that is consumed by the inhabitants. According to the local Red Cross there is a high risk of cholera, diarrhoea, malaria, and scabies hazards (Vasco 2012). The HIV/AIDS epidemic is only making the situation more problematic.

Most of the Grande Hotel inhabitants are forced to work in the informal economic sector. The nickname of ‘whato muno’ (not from here) (Stoops 2011) excludes them out-of the social and economic community of Beira. The informal economy is on treat though the growing formal economy by the increasing globalisation of the rehabilitated harbour. This puts pressure on the business circumstances of the informal economy. It makes it even harder for the Grande Hotel inhabitants to make an essential living. They have an insecure income for to afford food on a daily base. Poverty also declined the living comfort in the Grande Hotel. An example is the water, sewer and electricity system that are removed for to obtain some money for a daily living. The parquet floor is used as fuel for cooking. The nickname of ‘whato muno’ also describes the bad reputation of the Grande Hotel inhabitants in Beira. The Grande Hotel considers to be a place where robbers live and where the police have no authority.

However, the Grande Hotel is a fascinating building. It reflects the recent history of Mozambique. The miserable substandard living conditions make the Grande Hotel an unsustainable dwelling place. Most of the people remain trapped in the Grande Hotel due to poverty; some of them are now the third generation living in the Grande Hotel. The local municipality aims to intervene although they are not the legal owner or responsible for the Grande Hotel. Officially, the Grande Hotel is one of the few properties that is not state-owned. It still belongs to the Grupo Entroposto that is the continuation of the Companhia de Moçambique, an ancient Portuguese institute that colonised the interior of Beira. Today there are no funds and political collaboration with the national government due to the different political parties that govern the municipality and the national government (Makgetla 2010). There is even no investor that is willing to participate in this risky project. The idea of the municipality is to relocate the current inhabitants by providing housing in the slums on the outskirts of the city and to implode the Grande Hotel. The plot could be redeveloped as a place for commercial activities.
THE CONCEPT OF MERCADO DE RECICLAGEM

The design goal is to recycle – architectural modification, intervention, transformation – the foreign modern architectural building which has been transformed into a vertical slum and to turn it into a more permanent type of residence for the present community with new socioeconomic development opportunities in the Mozambican neoliberal context. The focus of the design bases on the idea of generating a durable socioeconomic platform on the plot of the Grande Hotel and not directly on improving the living conditions of the individual dwellings in the Grande Hotel building. In the long-term perspective, the increased wealth will lead to improve the living conditions in these individual dwellings.

As mentioned above, is the Grande Hotel inhabitants are forced to compete in the existing fixed informal economy to gain a miserable income. The ‘Mercado de Reciclagem’ – the recycling market – is a concept that opens up new business opportunities whereby the Grande Hotel inhabitants are able to complement the existing local informal economy to gain a durable and sufficient income. At the Mercado de Reciclagem the Beirians can sell their waste products in a wide range of different workshops. Each workshop is specialised in the transforming or repairing of specific types of goods. The workshop holders for will sell the final product to gain a profit. This socioeconomic concept opens up great possibilities for the Grande Hotel inhabitants to have a sustained livelihood prosperity that will release them from poverty. The city of Beira will also benefit. Besides providing new business opportunities for the existing economy, it will also contribute to the environment. The municipal dumpsite would be less attractive to use for the economical benefit of the Mercado de Reciclagem. They can now earn money with waste. The political interests will be that it generates a positive image by how inhabitants of the city are able to develop and pull themselves out of poverty together in a positive (socio)economic and environmental perspective. The positive drive could be beneficial to the image of the city as a prosperous business climate to attract new companies. The benefit of the Ponta Gêa neighbourhood is that it improves liveability because of all the new activities. The economic activities will contribute to the social integration of the Grande Hotel inhabitants in the urban society of Beira. The new economic complementation will change the negative excluding image of ‘whato mundo’ towards new social networks that integrate the Grande Hotel into the urban society.

A civil amenity site – also known as a ‘household waste-recycling centre’ – is a comparative example that explains the organisation of the Mercado de Reciclagem. A civil amenity site is a facility in every municipality of the European Union to which you can take bulk waste. The average civic amenity site consists of a large platform you can drive on top of and in order to distribute and sort the waste into different containers that stand next to the platform (Fig. 3). In the context of the Mercado de Reciclagem each container will be a different workshop that is specialised in the recycling of a specific group of materials or products. Each workshop is owned by a different entrepreneur and will pay each consumer who offers waste, recycles it and resells the final products. During the recycling process a workshop could also obtain other materials linked to its specialisation, which would lead to an internal stream of materials between the workshops (Fig. 4). The diagram of the internal organisation also considers the incoming and outgoing streams as well as the average suspected size and quantity of how the specific materials will be transported, in order: by foot or by car.
MASTER PLAN

The intervention of the Mercado de Reciclagem on the current site of the Grande Hotel explained visually in the next four steps:

1. INTERVENTION

   The garden is polluted by the swimming pool and is mainly unused. The amount of space is suitable for implementing the Mercado. To make the site easily accessible for visitors, the basement and the ground floor level will be cut though in the existing block B. The number of dwellings removed dwellings will be distributed by the addition of the workshops. The intervention also makes an architectural gesture to reclaim the Grande Hotel for the city and implement a new fictive wing as a development for this new era of the Grande Hotel.

2. CONNECTION

   The intervention connects the site of the Mercado de Reciclagem with the existing street on the other side of the existing building. On the street, the Mercado can be connected to the informal public transportation network of so-called chapa’s. The other horizontal line will be the access route for incoming and outgoing materials. The existing church and mosque remain on the site. These are the existing gathering places that attract possible consumers. For social and religious reasons it is also an ethical reason remaining the places of worship and integrating them into the plan.

3. IMPLEMENTATION

   The different workshops are situated along the connection lines. This is done according to the organisation diagram (Fig. 4) to reduce the internal material streams. The same applies to the incoming and outgoing material streams, as well as the necessary fuel resources for the recycling process: electricity, burning wood, water, etc. The workshops are designed according to the semi-temporary construction module, which will be explained later on.

4. ADDITION

   Besides the creation of an economic platform, there is also a need for to implement social and hygienic improvements to the exterior of the Grande Hotel. The existing church and mosque are centrally placed in the master plan. The church is relocated above the existing swimming pool. The polluted water is covered by garbage and concrete. The remaining pit is transformed into a stage and is covered by a roofing structure, which makes it a central gathering place like the ‘oupale’ in the kraal concept (see the Social Conditions paragraphs on the Research page of the Grande Hotel project website). The central gathering place could be used for small or large community meetings, church services, but also for markets. The mosque, however, is not moveable for religious reasons. The existing mosque building is integrated into the new context by adding a new floor for a prayer room for women and a veranda to express the communal character of the building. In the removed section of block B of the existing Grande Hotel building is transformed into a permanent market hall. Here entrepreneurs can establish their businesses to sell food, drinks, household goods, airtime, and other goods that could be attractive to sell to the consumers and Grande Hotel inhabitants. To provide a proper alternative to the swimming pool as well as to solve other hygienic problems, there are three latrine units implemented (the blue icons in Fig. 8). The units are situated between each block of the existing Grande Hotel building and are directly connected to each floor. The latrine units facilitates: sanitation, bathing, water taps, laundry places, and garbage collection. It also serves to protect the semi-entrances of the Grande Hotel building to the public area of the Mercado de Reciclagem and generates a communal gathering place for the Grande Hotel community itself. All these constructions are based on the semi-temporary construction module.
Fig. 9 – Masterplan of Mercado de Reciclagem (Scale 1:1500)

RECYCLING WORKSHOPS:
- Batteries
- Bicycles
- Books
- Brown ware
- Can
- Cars
- Chemicals
- Clothes
- Disability devices
- Fisher boats
- Furniture
- Glass
- Grey ware
- Light bulbs
- Metals
- Paper
- Plastics
- Shoes + flip-flops
- Stone
- Tetra Pack
- Tires
- Toys
- White Ware
- Wood

ADDITIONAL FUNCTIONS:
- Agriculture (future workshop extension)
- Basketball court
- Cargo bay
- Chapa rank
- Children garden, meeting place
- Church
- Community hall
- Lavatory units
- Market hall
- Mosque
- Soccer Field
- Stairs (existing in Grande Hotel)
Fig. 10 – Exploded-view of a workshop with different elements of the semi-temporary construction module
THE SEMI-TEMPORARY CONSTRUCTION MODULE

The workshops and the additional constructions of the Mercado de Reciclagem are based on the semi-temporary construction module. It applies low-tech and locally applied construction materials and techniques so that the unskilled Grande Hotel inhabitants are able to build, adjust, replace, and rebuild the various constructions. The module gives the Grande Hotel inhabitants self-control allowing them to arrange their living environment to meet their own needs and desires, not only at a single point in time but also in future perspective. The ‘bottom-up’ approach of the design is inspired by the ideology of ‘Open Building’ of John Habraken (1961). The semi-temporary module system is based on a grid of 3.50 by 3.50 metres, which can be fit-in into the existing floor plans of the Grande Hotel building.

The workshops consist of a constructive base frame of prefabricated concrete elements that are connected with reinforced in-situ concrete. This makes it resistant to cyclones that are rare in Beira. Each workshop can be extended by means of wooden frame elements construction to a floor plan that suits to the specific needs of the workshop. The dwelling on top of the concrete main frame is also made of a wood frame but it is more restricted to basic rules to sustain a proper internal climate. Each dwelling has an up-wind wedge roof that needs to be orientated in the average dominant north-eastern wind direction. This secures the exhaust of hot air and fire smoke and the supply of fresh air though under-pressure. The secondary outer roof provides isolation. The roof structure does not give convection warmth to the interior though the 1.80 metres open air buffer between both roofs. The overhang of the secondary roof prevents direct sunlight falling on the inner-roof. Another beneficial property of this particular roof shape is the rainwater collection. The lowest point of the roof drains to a water tank. Each workshop has a private water-tank with a minimum capacity of 5,000 litres. The capacity will be sufficient for a household of five persons to be able to rely only on the rainwater collection throughout the year. The shape of the roof forces the owner to situate the water-tank on the shaded southern side of the workshop.

The internal organisation of the dwelling is based on the outcomes of the research concerning the daily use of the current Grande Hotel inhabitants (see The Daily Use paragraph on the Research page of the Grande Hotel project website). The first floor is a large living space that could be adapted to a range of household activities. The central sitting area is situated around a concrete fireplace. The smoke exhaust is via the natural ventilation and under-pressure. The smoke is used to prevent malaria mosquito’s entering the dwelling. The sleeping area is situated on the second floor. The non-separation of the sleeping place from the living place is a major principle that clashes with the architecture of the hotel room dwelling in de Grande Hotel and its current habitation. The height difference separates the sleeping area from the living area in the workshop, although it benefits from the smoke exhaust as malaria prevention.

The flexibility of the module is also represented in the façades. The façade of each workshop could be composed of various types of different façade elements. Because of the fixed dimensions of the constructive elements can be every façade element placed at every side. In the elaborated design, it is suggested that the stabilisation walls should be made of decorative cement blocks. The closed walls have a plastered surface and are filled with non-biodegradable garbage that creates a lightweight wall that is cheap because of the local material use and it does not absorb as much warmth as conventional walls used for local shelter constructions. On the ground floor are the openable façades made of grates of wood and a steel frame. The grates open by the bascule technique of a balanced self-weight. When the grates are opened, they will reduce the barrier between the internal and external working area to a minimum. This will generate direct contact between the public street and the working area, which will also lead to better mutual social integration.

CONCLUSION

The Mercado de Reciclagem is a socioeconomic platform that will provide solutions for to improve the miserable living conditions of the Grande Hotel. It will generate a durable income, social integration, hygienic, and environmental improvements. It will not only bring prosperity to the Grande Hotel but it will also complement to the socioeconomic and environmental development of the city of Beira. The architecture of the semi-temporary construction module introduces self-control for the Grande Hotel inhabitants for to arrange their living environment to suit their own needs and desires. Not only in a single point in time but also in the future the module is able to be adjusted, replaced and rebuilt. It consists of low-tech and local applied construction materials and techniques that are mastered by unskilled labour. The design focussed on the implementation of the semi-temporary construction module on the exterior of the existing Grande Hotel building while the module could also be internally implemented. This was not directly in the design scope of the project, but indirectly is it possible that due to the increased wealth of the Grande Hotel inhabitants they will be able to realise it by themselves. The ‘Open Building’ concept will make the inhabitants is able to adapt the foreign modern architecture building and transform it to their own needs and desires. The ‘bottom-up’ approach of the construction module provides a fixed overall frame which secures a general order to provide a healthy build environment but gives the inhabitants the control to adjust their living environment to their specific needs and desires.
APPENDIX 2

SUMMARY OF THE OPEN INTERVIEWS WITH 10 INHABITANTS OF THE GRANDE HOTEL
During my study trip in March 2012 I visited the Grande Hotel several times. I interviewed ten inhabitants of the Grande Hotel as main part of my ethnographic research. The selection of the persons is based on to a variety which is comparable to the general diversity of households. The interviews are taken by a standard list of question which covers the general categories. The standard list of questions is not used as a fixed format, but used as a guideline for to cover all equal topics. This makes the interviews comparable with each other. The open questions deals mainly with how, where and why they do the general aspects of the daily use. Their personal opinion about their current situation and future perspectives is also been taken in consideration. All the interviews are recorded by filming. The session in Inhamizua is covered by the same topics as at the Grande Hotel. Alberto Chissano was my guide to help to answer these questions and show me the daily use in the community by a great tour though the community and visited different families and types of households.

SUMMARY OF THE INTERVIEWS

SESSION INHAMIZUA
Alberto Chissano 158

SESSION 1
Peter 160
Martin 162

SESSION 2
Erico 164
Silvio 166
Ida 168

SESSION 3
Rodrigo 170
Sergio 172
Eduardo 174

SESSION 4
Rafael 176
Marcos 178

A good bye chat with Peter
LIVING PLACE

- How did you obtain your current living place?
- How does other people know that this is your living place?
- What is precisely different between your previous (non Grande Hotel) and current living place?
- How do you distinguish your living place within the public area?
- How do you deal with privacy?
- What are your belongings? Furniture? Essential and luxury?
- How do you deal with security of your belongings and safety?
- What do you do on the balcony and/or corridor? Are these usage traditionally outdoor?
- Which problems do you face in the essential factors of daily living?
- How do you improve you living place?
- Where and why do you prefer to life in Beira? (in a realistic way)

SLEEPING

- Where do you have sex? (in terms of privacy)
- Why do you sleep on thatched mats?
- How is the social participation of commuters when they pass during your sleep?
- Do you feel safe while you sleep? (in terms of your belongings and safety)

FEEDING

- Where and how do you cook?
- Where do you get your ingredients, materials and fuel for cooking?
- Where, how and which ingredients do you produce by yourself?
- How does your cooking and feeding evolved of your previous (none Grande Hotel) living place?
- Where do you store your ingredients, etc.? Secure for robber?
- Where you do gain your water? Does is costs something?
- Why is there a large scale of collecting rainwater? (high water price!?)
- Are there differences of sources and usage of water?

HYGIENE

- Where do you leave your litter? What are the reasons for this spot?
- What is your view of the large amount of litter in and around the Grande Hotel?
- What do and do not you clean of the building? Frequency? Why this border?
- Where do you do your personal hygiene? What do you need for it?
- Where do you do your personal aim? Why there?
- How do you clean your clothing?
- How and do and not you use the former swimming pool?
- Are you often ill? What kind of illness? How do you recover?

LIVELIHOOD

- What is your way(s) to make money? Why do you do this (in)formal job?
- Where do you practise this job? What do you need for it?
- Do you sell parts of the Grande Hotel for making money?
- How do you keep your money?
- Did you have a education?
- Do you children go to school? How do you pay their education?
- Where did you come from? How are the differences in life?

LEISURE

- How to you experience leisure?
- What do you do on Friday night?
- Do you stay in the Grande Hotel for leisure or do you go out?
- Which leisure activities do you use or miss in the Grande Hotel?
- What is your favourite sport? How do you practise it?
- How do you keep in touch with your favourite soccer team? Benfica, Porto, Sporting Lissabon?
- In which god do you believe? How is this involved in your daily life? Magic, spirits?

SOCIAL PARTICIPATION

- How do you experience the function of the chiefs structure in the social maintenance?
- Which rules exist and should exist for to improve the livability of the Grande Hotel?
- Do you have sometimes arguments with other inhabitants? What are the subjects?
- How do you experience the relation with people out of town? How do or do not they help?
- There are many stalls along the streets at the Grande Hotel? From whom are they? Does this improve integration?
- How do you experience the help of aid organisations?

FUTURE PERSPECTIVE

- How do you see your future in combination with the Grande Hotel?
From my Christian background, I knew about the organisation of Youth for Christ which is active all around the world and that the name was Jocum in Portuguese countries. I figured out that this organisation was also active in Beira and so I decided to meet them for the possibility that they could help me for my research to a common traditional Mozambican village near Beira. They loved to help me and for one day I joined Alberto Chissano and he gave me a grand tour through his native village of Inhamizua. Alberto is 21 years old and was now the principal of the Casa Re-Om orphanage in Inhamizua.

**LIVING PLACE**

First they figure out who use the ground where they would like to settle and ask the current user for permission. Another way is that they go to the chef and ask permission to him as representative of the community. Another way is to go directly to the municipality, this is only done by (foreign) alien companies and is not so usual and common by principles of the solidarity. The living area around the house is marked by difference in height, a ditch for irrigation, vegetation, rice bags filled with sand but generally (also in combination) by cleaning the surface by equalisation, sweeping and weeding of the sandy ground. The base of daily life usage is that everything outside c.q. in public area. Sleeping, sanitation, sex, giving birth, dead and clothing happens in a shielded area. Privacy is managed like on a campground. It is a unwritten rule that you do not enter somebody else plot and the distances between the shelters are on a distance that in intimate conversations cannot be followed by the neighbours. The house stock is very basic, everything what is present is reduced to the most essential. The cellular phone could only be reduced as the only ‘luxury’ product what most of the people owns. Although they do not have electricity connection, they recharge their phone at several market stalls which has an electricity connection or they use (old) car batteries. It costs ± 10 M, and it is mostly used as a decoy for to get consumers for their core business because they need to wait for that the phone is recharged. According Alberto the local barber one of the most popular places for to recharge their phone. Security is guaranteed by the solidarity of the community and it is maintained ‘unspoken’. Everybody take care for everybody. The houses do not has a lock on their doors like at the Grande Hotel and their belongings remains outdoor when they leave their house. The thatched mats are a general object. They do everything on the mat because the surface is easy to clean and it offers more space than yourself so you can also store temporary the stuff you need to use. Clothes are stored in the shelter above the sleeping place. Sometimes they use a wire or washing line or they hang the clothes on nails and open parts in the wooden construction of the shelter. Some shelters has a small cabinet which is used as storage place for general small housekeeping equipment and cosmetics.

**SLEEPING**

Sleeping is mostly done on the thatched mats inside the shelter. Most of the people in Inhamizua uses mosquito nets because of the highly malaria risk. During the colder nights they use think blankets which they only use for to cover themselves, they do not sleep on the blankets.

**FEEDING**

Cooking happens outdoor or in a special cooking hut. In both situations they use two methods of making fire. The most common method is to have three bricks which keep the pan above the fire place, though the space between the bricks they supply dry wood for to maintain the fire between the three bricks. The other method is with coals in a coal cooker which is of steal and stable enough for to put a pan on top. The food is mostly self supply. Rice is the primary food in the Beira district. There are a lot of rice fields between the houses which are community owned. More to the interior there are very large rice fields. The woman goes for the whole day to this big communal rice fields for to collect rise. Fruits and vegetables like maguave, banana’s and beans grow in small scale plantations and sometimes in wild. Millie meal is very rear consumed because there are hardly mais cultivated in the Beira districts. Millie meal is mainly imported from South Africa because he brands are similar. Chickens are kept for breeding and not for the eggs. A part of the chicken are slaughter, a part remain for to produce new chicken and, if possible, a part will be sold on the market.

Water is distributed by communal water pumps and taps and it’s for free. This is one of the improvement by the development. The pumps and taps are made by the municipality and donated by organisations and donators. Every neighbourhood has his own pump or tap, each are on a distance of ± 400 metres of each other. The water of the pumps come directly from a spring in the soil and is very fresh (and warm) in comparison with the tap water in Beira which has the same standard as South Africa. The rainwater is collected by placing buckets, pans and cut open jerry cans under the gutters of the corrugated (mostly!) asbestos sheets. This water is general used, like the water from the pumps.

**HYGIENE**

By the development is there many education and improvements done by the municipality and donor organisations in collaboration with the local inhabitants. This is many focused on health. First was the
garbage dumped on the edges of the living places and along the walking routes. Now they make holes in the ground where they dumped the old garbage and cleaned out the whole place. The new garbage is also dumped in these holes. When it is full they covered the hole with soil and made a new one. Another option is that they burn the garbage and use the same hole as garbage place.

The living place is properly maintained by sweeping the soil surface with a rod and weeded. When two living places has a ‘open connection’ with each other. Also between the living place and a traffic space. To remain the swept soil surface of the living place clean, they do their personal hygiene on the edge of the living place where vegetation is or prefer behind the shelter. They use a big bucket and with a small measuring cup, a deep plate or a small box for to put the water over the body. They use general hand soap blocking for to wash them.

In the past they did their sanitary aim in the uncultivated vegetation zones. By the development there is now per household a kind of ‘bush toilet’. The construction consists of a framework of wooden sticks of ø 80 mm and it is covered by thatched, rice bags, plastic or a combination. The toilet is not more than a hole in the ground. To ‘flush’, they put some sand over the excrement.

The women wash their clothes at the water pump. It is for the practical reason that the amount of water is more heavy than the amount of clothes. At the water pump it is always a social gathering. The wet clothes are dried on a washing line between the available trees or equal if it do not border other activities. Clothes are mostly dry within one day.

The solidarity keep also a close eye in each and the communal healthy. Albertodidn’t spoke about traditional healers but they should be present in Inhamizu. Although, the influence of healthcare organisations is quiet strong.

LIVELIHOOD

Most of the men of the community works for Chinese companies which cut tropical trees in the neighbourhood of Inhamizu. Some of the men owns a market stall at the main road (a parallel road of the EN 6). At the Chinese companies you can earn easy and quick some money. You are free to choose which days you come to work and you get paid by day. This is very attractive for the local people.

The women are going in the morning to the rice fields. They bring only a hoe, a bag for to collect the rice and (if present) their baby on their bag. In the end of the day they return to their house for to cook.

Most people cant afford to have a bank account, they keep it in a specific spot in their shelter. Between the storage of goods, in the clothes, at special place in the construction of the shelter or under/ on something on the ground.

The current generation (born just before of after independence in 1975) has a educational background. The majority has finished primary school (until grade 7) and just a few finished secondary school (until grade 11). Who finished secondary school mostly move away to the big city of Beira (or Maputo) where they find a good job. Those who finished secondary school are also able to speak English. They see it as a privilege for to be able to go to school. They realise that it gives a brighter future perspective. Schools are a main product of the post independence and one of the first parts of the development.

LEISURE

Leisure is equal to meet other people. You can consider the conversations at the water pump and market stalls as leisure. Some are laying on there thatched mat along the main walkway for to observe the people who passing by and if they like, they start chatting. Sport, mainly soccer, is mainly practised by chIdarn. Adult men prefer to sit at the local bar at the market along the main road. They drink beer, chatting, making jokes, playing chess or dam with self made games, playing cards, (if available) playing pool and watch soccer. The Portuguese and the international competitions are the most populair.

According Albertois witchcraft not so popular anymore. There is a large influence of Christianity in Inhamizu. Most of the inhabitants attending one of the church services. The churches are the only public buildings in the community. There are several churches; catholic and more evangelical. Polygamy is still practise in some families.

SOCIAL PARTICIPATION

Solidarity is expressed in the fullness of the word in the community. There are not many conflicts. If there is a conflict they call the chief for to mediate. The chief is chosen by the majority of the community. They make a choose based on wisdom, reputation and popularity, not by elderliness. When the chief cannot come to a mediation, they go to the civil court but this hardly happens. The police is also hardly not present in the community. They only come on demand or to arrest a specific person.

Remarkable is that all the houses do not have a lock. According Albertois this not necessary though the presence of the solidarity.
PETER

Peter is 21 years old and lives for two mouths in the Grande Hotel. He is originally from Harare, Zimbabwe. He worked in a hardware store but get fired when there was only one or two costumers per day in the shop. Peter told me that he decided to move to Beira because there are no jobs in Zimbabwe if you are not educated higher than secondary school. Peter found a job and work now during the night at bakery Fatoche. At the Portuguese/English Pinão church of pastor Mario he tried to find a living place but that fails, he ended his search at the Grande Hotel where Rodrigo offered him a room for 300 Mt per month.

LIVING PLACE

Peter directly started that the dirtiness of the Grande Hotel freaks him out and that he would love to move today to 'Esituro' (?). His apartment was empty, it didn’t had any furniture. Peters thatched mat was rolled up and standing in a corner of the original wardrobe. He uses the thatched mat as bed, seat and eating place within his empty room. If you go in the main room, there was in the right back corner a washing line with most of his clothes hanging. The windows next to it where covered by wooden sheets because the glass was removed. The door to the terrace was also permanently locked. There was some leakage from the windows and from a old sewer pipe which had a open end in the ceiling. In the original wardrobe was also a washing line but is only had two pieces of clothes. The hall was the kitchen. Neat in a row there was all the materials stored that Peter had and uses to cook. The cooked with coals in a typical coal cooker. Peter put a curtain in the doorway between the room and the hall for to keep the smoke outside the sleeping room. The previous bathroom is still used as place for personal hygiene. Here he also collect rain water from a hole in de ceiling. The tiles of the original bathroom are still present, except for the bath tube, sink, toilet and bidet; they are all removed. In the bathroom is also a washing line which facilitate for Peters towel and temporary storage place for his clothes when he is bathing.

SLEEPING

Peters thatched mat was rolled up and standing in a corner of the original wardrobe. He uses the thatched mat as bed, seat and eating place within his empty room.

FEEDING

Peter eats ‘sapa’, that is the Zimbabwean word for millie meal. He uses mineral water for consumption. He got small 250 ml bottles which he collect from his working place. The millie meal and rise he bought at the market in the city centre, each a bag of 12,5 kg. Peter traveled with the chapa (minibus) back with the bag but still need to walk from the Avenue Eduardo Mondane to the Grande Hotel. Peters diet is not much changed in comparison with his life in Zimbabwe. There he took the water from the tape inside his house of bricks and eat beside millie meal much more meet, specially beef but now he cannot afford it anymore.

HYGIENE

Peter is very picky about hygiene and his health. He freaks out of the current hygiene conditions of the Grande Hotel. His room is for a man very clean and I couldn’t see any dust, he was also very proud of that he could achieve this as single living man. He sweeps the floor with a rod and he scrubs it with water and washing powder. Personal hygiene and washing his clothes and dishes he does with the collected rain water. Peter said that he never get water from Felix’ water tap because he need to pay 90 Mt for 1 jerry can of 20 litres, normally somebody is 1 Mt charged of 1 jerry can. For consumption Peter uses mineral water that he may take for free from his work. He does it because he is scared to get ill in the Grande Hotel. It is a very vulnerable living place to get infected by anything of deceases. He is a Zimbabwean and has no access to social health services in Mozambique. For his sanitation aim he goes to the beach.

LIVELIHOOD

Peter has a job at a bakery during the night. If this is legal or illegal, he refused to answer but he got a steady income what is quiet special in the Grande Hotel. Everyday the left the hotel around 16:00 o’clock for to be at 17:00 o’clock present at his work. His shift is until 5:00 o’clock in the morning. During the morning he sleeps and in the afternoon he is socialising. With his previous job at the hardware store in Zimbabwe he worked during the regular business hours.

LEISURE

Peter told me that in Zimbabwe he always visited a internet café, he was crazy about to get to know all the facts, predominately about showbiz. Later he had at his own house also a computer where he red the article that he downloaded in the internet café. He miss the internet now. But in his free time, during weekdays from 12:00 to 16:00 hours he does his housekeeping, shopping and cooking. On Sunday he is free and attend the church service of the Pinão church which is in Portuguese and English. One other
thing he does is just hanging around in the Grande Hotel. There is always something to do he told me and he even got a girlfriend called Lucia. She is Mozambican but her English is - for Mozambican point of view - very good. Peter told me that she sometimes cook for him what he really appreciate from her. Peter even wondered about to marry her.

SOCIAL PARTICIPATION

Although the language barrier of Peter is he quiet accepted in the community. It is because of his landlord Rodrigo and he is very talkative. When I ask him about the social structures of chiefs in the Grande Hotel, he didn’t know that the Grande Hotel had a chief. During the sessions that Peter joined me, he was also very interested in the future perspectives for the Grande Hotel of the municipality and asked every interviewer if he or she attended the communal meeting of the chief on March 7. About social relationships between the inhabitant, Peter mentioned that he experienced that he was a stranger within the community and that most people want to get some money from him (example: Felix and Rodrigo). Peter was also very irate about the hygiene of other people in the Grande Hotel and how people break off the building for to gain money.

FUTURE PERSPECTIVE

I met Peter in my first session to the Grande Hotel. He said that he would call this evening or tomorrow a taxi for to move to his new house in ‘Etsituro’ that he bought for 3000 Mt. Almost two weeks later at my last visit to the Grande Hotel I met him again and he still didn’t move. He even didn’t mentioned his plan anymore. During the sessions he also developed his own future perspective of the Grande Hotel. For his best interest he wanted to be replaced to a new house in Chipangara for to live with Julia in a proper house. But he also believed that it could be realistic to improve the living conditions of the Grande Hotel by cooperation of the inhabitants themselves as well as the municipality.
MARTIN

Martin lives together with two brothers in a room just left of the main entrance behind one of the big stairs on the ground floor. They moved 10 years ago from their elder house which is situated on the other side of the park to the Grande Hotel because their parents past away. Martin is 24 years old and the youngest of his two brothers. Martin attended school after he finished grade 11 and now he has his own business at the large Mercado do Marquino in the city centre by making flip-flops.

LIVING PLACE

Martin and his brother lives in rooms which where originally not a hotel room but it was the office of the accountant and the hotel manager. This is situated directly left after entering the Grande Hotel by the main entrance. The house consists of three rooms, each room for each other. After entrance of the house you come in the main room. Seen from the main door you have on the right a single bed with a steel bed frame, mattress and warm blankets. In the centre of the room there was a long but small closet that has the function as kitchen sideboard. On the left there was a barstool with a coal cooker on top of it and a big pan for to make rice. On the other side there is a table with on each side a chair so that all three can eat together at the table. On the other side of the kitchen there where the common yellow jerry cans, some where whole and at the some the pot surface was cut of for to use it as a bucket. The coal storage was laying next to the jerry cans. On the right of the main room there was a single mattress laying on the floor of the former toilet. The mattress covered the whole room. In the doorway there was a blanket for to provide some privacy. The clothes of Martins brother who sleeps here are stored in the sink, but he hanged his jeans on a nail that is smashed in the wooden window frame. Martins room is on the left side of the main room, in the former hotel manager office. He has a double bed and he can walk around the bed properly. On the other side of the room there is put a small table in front of the old door to the former reception for to block it for intruders. That lays full of clothes but most of the clothes are stored on a washing line that is stretched from the door to the main room and the blocked door to the former reception.

SLEEPING

Martin had a own private sleeping room with a iron bed frame and mattress. For the cold nights there where blankets available. The windows of the room are quite small and high so he didn’t had any privacy issues. For to find his bed, Martin and his brothers used candles when it is dark. During the night, they could close there house with putting a beam behind the main door.

FEEDING

During my visit on Saturday afternoon there was no food present in the house. Although the communication was not so perfect, it seems like that they predominately eat rice. I only discovered cooking pans and there where no other basic ingredients like salt, pepper and other herbs. They cook inside their main room, they do not walk with the coal cooker but leave it on the barstool.

HYGIENE

Between the main room and the bedroom of Martin there is another triangle shaped room which they use for personal cleaning. They made a hole in the wall so that the water flows in to the main foyer and in the doorway they made a doorstep and they put a curtain for to gain some privacy. They collect the water from the water pump of Felix. The same water he uses for consumption, dishes and their clothes. They only sweep the floor for to remain their house clean. For the toilet they go to the beach or a free spot for to do a pie.

LIVELIHOOD

Martin left secondary school when he finished grade 11 so he do not have a diploma. For to maintain the livelihood with his two brothers he started his own informal business as street vendor at the large Mercado do Marquino by producing and selling flip-flops. He told me it was a good business but he hardly earn money with it. His other two brothers work as a freelancers. They go to a spot where people who temporary need somebody to work for them go to. It is very insecure if you earn something that day. Although I didn’t recognise some food in their house, one of his brothers was sleeping on his bed in the main room because he drunk (a lot of?) beer last night.

LEISURE

When Martin is not doing business at the Mercado do Marquino, he is housekeeping or at the basketball court in the park opposite the Grande Hotel. The told me that he played with the Estrella Vermehza in the large sport hall opposite the Cathedral and also play matches with other teams from Southern Africa, but I think he cannot afford to travel so long distances. The basketball court at the Grande Hotel was originally a soccer court but there is on one side a basket placed. It is quite difficult but the guys from the Grande Hotel and the neighbourhood can handle it for to play a match only with one basket. Martin also told me that he was Christian and he always go to the services of the PIEIA mission in the garden of the Grande Hotel. When I met Martin, he was socialising on the 2nd floor with
a woman and they drunk gin.

SOCIAL PARTICIPATION

Martin was a silence guy which was socially present but more on the background. His attitude told me that he was not a trouble maker and sometimes I experienced that he was quite scared for the other inhabitants that he walked with me true the building. Later Peter told me that Martin thought that other inhabitants thought that Martin earned money from me because he could speak English and they do not. Jealously. He is a person who avoid any form of problems with other people. Martin knew the chief and directly confirmed it by telling his name, João Gonçalves. He said that he had respect for João and that he had a large family and lived in the basement of block D. Martin didn’t went to the community meeting on March 7, he needed to do his business.

FUTURE PERSPECTIVE

Martin do not think about the future. I knows that his business is not sustaining him to live alone or with a family. He even do not have a girlfriend. He will see what the future brings. If they are replaced out of the Grande Hotel, he will accepted it and face the changed situation. His job perspective really influenced his future opinion of the Grande Hotel.
ERICO

Erico is a Mozambican guy who came five months ago with his brother from Arranguene in the province for Zambézia for to work in Beira. Different from the other inhabitants of the Grande Hotel, he had already a job at the national electricity company before he was replaced to Beira. He studied electro engineering and after his study he could easy find this job. His brother joined him in his move to Beira for to find a job, but according Erico he is struggling because there are not enough jobs for people without a practical education. This day Erico didn’t work because his ‘master’ was for a training in Durban, South Africa, so he didn’t have to show up at this work until his ‘master’ call him that he is back.

LIVING PLACE

Now they live in the sink shelter next to Silvio the coal trader. The interior of the shelter was a double bed where he and his brother slept on. He didn’t have any problems with sleeping in the same bed as his brother, he also had to do it at his parents. Above there is again a washing line where all the clothes are stored. Only Erico workers clothes has a special place on the clothes hook which hang on a nail in the central beam of the left (Grande Hotel side) wall of the shelter. Next to the door they have a small self made table of two planks deep where all the cooking and ingredients are stored.

SLEEPING

Erico slept together with his brother in a double bed. This bed is made of wooden planks and had no mattress. They made it comfortable for to cover the top surface with the typical warm blankets. Each of them had a special blanket for the cold winter nights. The light is provided by a petroleum lamp was standing on the corner of the self made table.

FEEDING

Erico started to talk about that this is his first living place when he left his parents home. His brother and himself do not like to cook. Predominantly they eat rice with chicken. They buy the ingredients from the market or at one of the stalls at the main entrance. He do not know how to slaughter a chicken, he can do but here is not a good place for it. Later on he said that he do not know how to prepare the chicken after slaughtering. They cook outside on coals, just next to the road. On the road they do there dishes, normally before dinner. They do because in the evening they eat rise but left a part in the pan for the next morning. Both they sit on a little bench in front of the shelter, but also on the curb is quite popular place. In the corner of the shelter I also saw a thatched mat. I also saw a candle which is in use, so light during the evening/night is provided by a candle light.

HYGIENE

Erico looks pretty proper, nice dressed and clean guy. He said that it was important for him to look proper because he was single. He prefer girls with a job and money so they can build or buy a house easy and go away from the mesh (= GH). Washing clothes Erico does in the same dish bowl as where he does the dishes, and use water from the communal tap which he get by two typical yellow jerry cans. The owner of the tap is Felix and he charge 1 Mt for 20 litres; the volume of a yellow jerry can. Peter complained that he charged 90 Mt for 20 litres. The clothes he dry on a washing line that he put between his shelter and the toilet between the shelter and the GH. This toilet he shares with the Silvio the coal trader and the people who lives on this façade in the basement. He do not know who buildad the toilet and never asked permission to anybody for to use it. But he do not like the place because he is scared that it makes him dirty. When I asked him if he cleaned the toilet, he starts the argue that it are the others who are messing it up.

LIVELIHOOD

As I mentioned, Erico has a full-time job as electrical engineer at the Mozambican state electricity company. It was his purpose for to move from his village where he grew up to Beira. Except his brother, he didn’t had any practical education and is struggling for five months to find a job. Sometimes he got a job for one or two days at people’s house or doing some construction work at a business.

LEISURE

While I spent time with Erico, he really was addicted to his cellphone. From the first meeting yesterday at the basketball field he kept on with it. When I asked him about this, he said that he was very proud of his Nokia smartphone and that he got a lot of music on it; mainly R&B and local music. He charge his phone at his work or at one of the cinema’s at the Grande Hotel when he does not work. His other hobby was watching films, specially action and crime’s. He also hang around under the tree’s of the park opposite his shelter, sitting on the banks and chat with the guys from the Grande Hotel. This was also the place where he meets Peter the Zimbabwean where he get along with because Erico could also speak some English. The Zimbabwean gave Erico the nickname ‘fuck you’ because he always say that to Peter when he starts about girls. Erico does not like to go out and drinking beer, he had a not so talkative personality according my interpretation, but he was well excepted in the community of the GH, as far as you can call it a community.
SOCIAL PARTICIPATION

Ericho knew the local chief by name but absolutely didn’t know what his responsibilities were. He never had to deal with him. When he wanted to build his shelter, he only asked his neighbour Silvio if it was fine to build a shelter next to his business. It was fine, he didn’t border it. The same with the toilet usage, he started to use it while he didn’t ask permission to anybody. Erico also didn’t know anything of the community meeting on March 7.

FUTURE PERSPECTIVE

Well, to be honest, I had the impression that Erico didn’t had any opinion about the future of the Grande Hotel and even his own future, I asked about when he expect to get married or has children. He only answers with ‘yes, yes’. Later Peter told him about the community meeting and he repeated what Peter said as his opinion of the future of Grande Hotel.
By fair he got the biggest business at the Grande Hotel. He is the neighbour of Erico and his place is gated by a ± 3 metres high fence of wooden sticks which is closed by cement and nylon (rice and millie meal) bags. He resell the packets of coals directly to costumers but mainly to street vendors. Silvio is married to a woman and has one son. The woman is selling coal on the big market near the train station and the son goes to primary school.

LIVING PLACE

In the centre back of his place Silvio has own shelter made by the same materials as the fence but is closed with thatched sleeping mats and the roof is made by black agriculture plastic. The interior is divided in two rooms and a walkway which runs in the from the door till the back of the shelter. On the right hand you got the master bedroom with a double bed. The bed has foam mattresses and a mosquito net so all the clothes are hanging over a washing line along the interior wall. On the end there is a small cabinet of 1 metre wide with all kind of small household and hygienically products, as well as a petroleum lamp. Under the bed there you find some tools and shoe’s. In the other room there is a thatched matt with a blanket where his son sleeps on. He also got a cloths line for himself but there is nothing else in the room. In front of the shelter there was a free space with three buckets and a bunch of smashed coal stones.

SLEEPING

Silvio slept with his wife on a double foam mattress which is covered by a mosquito net. I didn’t saw blankets at all, Silvio made the joke that he just sleep closer to his wife. As fare as I saw now, I also didn’t discover the usage of pillows. Silvio didn’t understand me when I ask about pillows or try to describe it.

FEEDING

In the shelter there was at the feet-end of the double bed a new, just opened, 12,5 kg bag of rise. Next to it I saw a much smaller back of beans. When I start questioning about his favourite meal, he told me that he was crazy about fish, specially bacalhau (cod), and that his wife could prepare them fine but do not take to often and too less fish back home. He eats three times a week fish for dinner, but never bacalhau.

HYGIENE

Silvio didn’t like the topic about hygiene. As fair as I could interpreting, the lived in front of the shelter by doing the cooking with the smashed stones what was laying in front of the shelter. The few dishes that I could see, they where in the black bucket and where cleaned. Personal hygiene where was done in the right front corner of his place (if you see from the street in the direction of the GH). It was a spot quite hidden by the straw balls and there was a drainage hole made to the roadside so that the water runs directly in the street pit. There was also a bucket with a small deep plate inside; the tools for to have a bath. The toilet I didn’t notice it on the place but there where three options: at the toilet behind his neighbour Erico, in the high grass of the park or on the beach. My personal suggestion is that he uses the first option because Erico mentioned that it was used by the people who life around it.

LIVELIHOOD

It was too obvious that he was a seller of big coal packages. Silvio was very proud about his business and told me that he was the biggest seller of coal in Beira. One pack costs between 200 à 300 Mt, but the street vendor resell it in smaller shopping bags of 5 Mtn. His costumers where mainly the street vendors. I also asked about the rich neighbours, but he said that he never sees them. The next day however, I passed by the GH and saw a truck which was unloading packages of coal at his place. I met Rodrigo and he told me that it was Silvio’s boss who gave him the new stock. So, that makes up the question that Silvio couldn’t answer me of where did he produced the coal blocks. I didn’t saw a large fire place at his place. Silvio is a branch or reseller of a bigger company in Beira which produces coal. His wife is sitting on the biggest market downtown, Mercado do Maquinino, also selling coal.

LEISURE

Silvio loves basketball. When I met him for the first time (the same time as Erico) he was playing basketball at the park opposite him and GH. He didn’t like to watch soccer at all but went often to the sport hall at the Avenue Eduardo Mondane (opposite the Cathedral) for to see basketball matches. When I asked him about his last Friday night he laughed and he told that his wife may not know it; “what happened on Friday night, stays at Friday night”. But later on he likes to go to the boulevard and hang around with his old mates, drinking beer, sharing stories and watching fine ladies.

SOCIAL PARTICIPATION

Silvio does not care about politics, rules, chiefs and what so-ever. He knows the chief of the GH and he buys at him coal. It is, and he wanted to be, the only relationship with him. I could make up by doing his statement in Portuguese and his attitude that he do not like any form of ruler at all. He was
like a businessman who want to do his own things and do not want to get bordered by official institutes. He also didn’t vote for politics; “a garbage of time and they will never give to profits as they promised”.

FUTURE PERSPECTIVE

About the future of the Grande Hotel. He raised his shoulders and said that he really do not know. He repeated his opinion about politics and expect any change. If it changes, he would not care neither. We will search another spot for his business. He preferred to go to the big market where his wife in now reselling the coals, there is the core place for business in Beira.
IDA

Ida is a housewife who lives in the 2nd floor of block A of the GH. She has her own market stall in front of her house. Her husband is a fisherman. She has five children in the range of 2 to 12 years old.

LIVING PLACE
She lives with her family in one of the apartments on the 2nd floor with access to the great balcony on top of the ‘ballroom’. The room was pretty much packed and mainly used for sleeping only. The apartment consists of two rooms, the biggest on the left (after entering the hall) is used as master bedroom where Ida, her husband and the youngest child slept. And it had a cabinet which is the main storage place for all kind housing gear. The clothes there stored on a washing line what was placed in the former wardrobe. The other bedroom was almost covered by sleeping mats and it was quite messy with blankets and school uniforms. I was in the afternoon at her place, and the school was already out and the children changed clothes for to play outside. There was also two wire cars. Except the eldest child of 12 years old, she was doing her homework in their sleeping room on the ground. The bathroom was totally empty, except for one big bucket with two small measuring cup for personal hygiene. The cooking place is just outside on the big balcony at the masters bedroom. More on the balcony there she wash her clothes and dishes.

SLEEPING
They all sleep on thatched mats. They only wear underwear during the night. and use plastic sheets as blankets. They can close their shelter also from inside with the chain and padlock but they never do it during the night.

FEEDING
Her husband is a fisherman so there is always some fresh fish. The basic food is rise. They eat everyday one time a day in the evening rise. If there is some rise over, they keep it for the next morning and share it to all of each. Ida do not make a difference in diet for the 2 years old child, also when he was a baby. He only got breastfeeding and has now a little portion in comparison to the other family members. The rise is eaten dry, without any herbs and ketchup of what so ever, and they eat from the plates with there hands. The place where they eat is the thatched mats of the parents. In special occasions her husband slaughter a chicken because she do not know how to do it but for preparing she kept some precious herbs in a small black plastic bag what she bought on the big market in the city centre called Mercado do Maquinino. Ida has in the front of her house a vendor stall with all kind of groceries, also including some small tomatoes and unions, but she cannot afford it for own usage. Even not when they almost rot.

HYGIENE
The water what she use for cooking, hygiene and washing she gets form the neighbour at the beachfront side. There is the water cheaper than the tap of Felix; 1 Mt for 40 litres or two yellow jerry cans. The personal hygiene they do in the former bathroom. They share one jerry can of water and a block of soap with all of them. The water drainage is really poor. There is at the outer wall some holes of the former sewer system what is used for drainage of the water but they absolutely do not know where those holes end up, but they never had anyone who complained about it. Washing clothes and the dishes are done on the big balcony. She is very careful that any water comes next to the same big bucket that it used for the personal hygiene. For the clothes washing she uses the green soap bars which she (and all the other) vendors sells and there stall. When she is finished with washing she put the clothes partly around the fence around the big balcony and partly she stretch it out on the surface of the balcony. The dirty water she trow over the fence. When she pointed the place, it was almost above the spot where you enter the house in the basement under the ballroom. With the same method she does the dishes. With cleaning of the house, she only use the rod for to remove the sand what all the children brings into the house, she also sweep the floor around her market vendor; because it’s the place where she stay most of the time. For the toilet, they go mostly to the beach. First she went to the high grass around the swimming pool but she do not trust that place anymore of the high pollution and she is afraid of snakes. The family do not brush their teeth; they cannot afford it and she ask me for some toothbrushes and pasta.

LIVELIHOOD
As mentioned the husband is everyday, except on Sunday, on the sea for fishing. He share a boat with other men from the Grande Hotel and use mostly towing nets, but they also have a tight fishnet. The husband is from sunrise to sunset on sea and sells most of the fish to the street vendor at the main entrance of the Grande Hotel and also to other street vendors from the city centre. If there is some left of a large catch, he brings some with him to home. Ida spent most of her time at her stall in front of the house. She earns around 700 Mt per week with her business. From that money she buy new groceries for to sell and spent the rest for to buy rise for the family. When she do not has costumers, she does some house keeping jobs next to her stall or do leisure activities.
LEISURE

Ida is always at her stall on the walkway. There she always meet the neighbours and other people from the Grande Hotel who move along the stairs. The leisure what she had is all the daily chats with those persons. She likes also to do the hairs of her daughters and other children and neighbour women. She never leaves the Grande Hotel, only for to collect water if the children are at school or she need to buy the groceries for the family and stall. On Sundays she goes to the church which is situated in the garden of the Grande Hotel. She really likes the pastor. She also mentioned that she really appreciated that they sometimes give rise and breath to her children but it is never enough for to feed the whole family. The children also attend the children club of the church. She hopes that they will get also by Margerita the same faith as she has.

SOCIAL PARTICIPATION

Ida claimed that she knows all the people that lives in the Grande Hotel, but she didn’t know Peter and looked disliked when he said that he originally comes from Zimbabwe. About the social structure, she said that she had a good relationship with the chief João Gonçalves. After my question of how the relationship is of the chief and the community, she mentioned that these days a lot of the inhabitants do not have any respect anymore for the chief. It’s very said according to her, specially when there are more arguments between the newer inhabitants. By this quotes, I asked her when she moved to the Grande Hotel, she answered that she was born into the Grande Hotel. Her parents moved in the Grande Hotel during the civil war.

FUTURE PERSPECTIVE

She suspect that one day the government will give them a house when they want to blow the structure down. But her personal opinion is that it will be very said that they have to move away. The Grande Hotel is her home, she born there. She is also scared with the job of her husband after a replacement because it would never be near the sea that it will be more hard to practise his job. She complained why the poor people always has to suffer on the hardest way. She knew about the community meeting, but didn’t go because she didn’t trust it, so she didn’t want to leave her home.
I met Rodrigo because Rodrigo is the landlord of Peter. He was also the guy who brought me into contact when I asked him at his vendor stall if he knew somebody who speak English. Rodrigo is 23 years old and moved together with his parents and his two brothers and one sister from Nampula to the Grande Hotel when he was two years old. His parents and his younger brother lives still in the Grande Hotel but Rodrigo has now his own place for 2 years. This room became vacant and after permission of chief João Gonçalves he moved in the room.

LIVING PLACE

His house is one of the bigger rooms on the ground floor of block C. He lives there together with a friend who pays him 100 Mt per mouth. The room is painted light blue, also the exterior wall in the corridor, something what is very rear in the Grande Hotel. He also has a curtain hanging just behind the door. This makes it able to keep the door open for some fresh air circulation but keep the privacy that pedestrians cannot spy into the room. The room is divided by a curtain in the middle. In the back (at the outer exterior wall) there is his bed and in the front there is his kitchen and a cabinet. He has a single bed, his friend was laying on a separate mattress which stored above Rodrigo’s bed during the day. Rodrigo uses the former wardrobe for to store his clothes on a washing line. He has clothes and more pairs of shoe's of the more famous and expensive brands like La Costa and Converse shoe's. I guess it is all fake. Above the wardrobe there is a big storage place where he putted some carton boxes. The room is divided by a original wall and the whole room is still tiled until a height of ± 1,80 metres, except the floor. The shower sink is still present, it is the place where he does his personal hygiene. The sink itself is not present anymore. The kitchen consist of a table was is full with his kitchenware and on the floor there is a typical coal cooker. His low rise table with a common stool was a motile object inside his house. He used it for to study and eating, it also had a candle what was fixed on the table surface by the tallow. Rodrigo also has a thatched mat in his room. He uses this for to sleep and relax outdoor on the open corridor. Specially when it is hot outside, he does this as refreshment.

SLEEPING

Rodrigo as a proper bed as I may consider it from a western point of view. He uses sheets to cover the mattress and the blanket. Rodrigo uses his arms for to sleep on. The same does his friend which is living with him in the same room, but his mattress is laying on the ground and during the day stored upon Rodrigo’s bed for to create living space. Also Rodrigo block the access to his room by putting a beam behind the main door.

FEEDING

Although Rodrigo has his own vendor stall in front of the main entrance of the Grande Hotel, he do not eat everything what he is selling there. His diet is quiet diverse as I compare it with the other interviewed. He eats day by day millie meal, bread, rice, chicken and fish. He buys it in the Baixa together with the goods that he resell at his vendor stall. Rodrigo stores his private used food in the right part of the cabinet. He also uses the basic herbs like pepper, salt, oil and vineyard. Rodrigo cooks in the afternoon before he goes to school. He take the coal cooker to the corridor at put it on the wall of the section between block B and C. When the coals are glowing and not smoking, he takes it back to his room and start to cook. He eats at the low table what was stored in the front of his room and sits on a common stool.

HYGIENE

Rodrigo get his water from the water tap of Felix. Rodrigo told me that he uses two large buckets; one for his personal hygiene and the other for the dishes and clothes. He does his personal hygiene every morning in the shower tap with a old ice cream box and a block of white soap. He has normal towels for to dry him up. The dishes he does daily by to put some water in a style dishes and some green soap (?). The same soap he uses for to clean his clothes. He told me that he cleans his clothes and do the housekeeping on Saturday morning. During my second meeting he even showed me that he removed the spiderwebs on the ceiling of the corridor in front of his house. Normally housekeeping only consist out of sweeping the floor by a rod. He also does the corridor for preventing that the dust will enter his house by walking in and out. The garbage and dirty water he turns out of the window. Along the eastern facade there is a large garbage hump. Although Rodrigo live on the ground floor, you do not smell the dirt of the garbage below his window.

LIVELIHOOD

The story of Rodrigo’s livelihood was quite remarkable. He claimed that he as landlord owned severel houses in the Grande Hotel (only the room of Peter) and more in the slums of Chipangara and Chaimite. But Rodrigo is 18 years old and still going to the Catholic secondary school next to the cathedral where he attends the afternoon classes. In the mornings, Rodrigo is doing business at his own vendor stall in front of the main entrance of the Grande Hotel. Here is sell basic foods, all in small quantities. The assortment is not different to other stalls of the same segment. He buys the wear at a wholesale in the Baixa. Rodrigo claimed that he earns ± 1500 Mt (€ 45,-) per mouth with the stall. He
uses this money for his own living. The rent of his houses he put on a bank account for to safe it for his study. He showed me his Visa credit card (!) and told me that he uses that card for to buy his study books and the college fee’s.

LEISURE

Rodrigo properly has got the money and the age for to go out, he prefer to stay with his friends for to socialise. He knows a lot of young guys and girls from his age who visit him regularly. Not only from the Grande Hotel, but also from outside. During my second visit there where two girls visiting him for to smoke dagga (cannabis, drugs). He stored in a package of leaves in the windowsill. His favourite drink was Savannah. Rodrigo also visit his friends in Baixa. Rodrigo do not go often to one of the cinema’s, but he mentioned that he missed DSTV (satellite TV) in the Grande Hotel. During warm days, Rodrigo sit in the open corridors on his thatched mat for refreshment, he also sleeps there during the night.

SOCIAL PARTICIPATION

Rodrigo is socially very active in the Grande Hotel. He grown up in the hotel and he got now his vendor stall at the main entrance. According the method he obtain his room, he respect chief João Gonçalves as manager of the Grande Hotel. Rodrigo is careful that he do not disturb his neighbours. Sometimes he mentioned that Peter has to reduce his volume of speaking and he closed the door when they started to smoke dagga (drugs). Rodrigo do not see any social problems for him but he see that other people sometimes make “too many problems”. From aid organisations he never see one active in the Grande Hotel. He only mentioned a theatre play of a Australian group when I mentioned a poster which was hanging above the former church and he mentioned that the catholic university of Beira ones did a cleaning operation at the Grande Hotel; which he really appreciate. When I discussed his opinion of the collective maintenance he said that he was merely focused on his own living place than that of others. They have to do it by themselves, it is their responsibility.

FUTURE PERSPECTIVE

Rodrigo claimed that the will built his own house in the near future. He even pointed to a pile of self made cement blocks at the end of the open corridor on the ground floor of block C. He wanted to do it at Chipangara. On the other hand, he liked to life very cheap and earning money as landlord. It wouldn’t surprise me if this new house will be rented and that he remains in the Grande Hotel. If there will become a replacement, he will get a new house of the municipality so for his opinion it is worth to stay in the Grande Hotel. On his age it will be also hard to give up the social contacts at the Grande Hotel, the place where he grew up.
Sergio has is owner of a cinema shelter in front of the main entrance of the Grande Hotel. The lived for whole his life in the Grande Hotel, his parents came as refugees during the civil war from the inlands of the Sofala province. Sergio has a wife, three children and some mistresses.

LIVING PLACE
Sergio lives in the basement of the Grande Hotel. It is a inbuilt shelter in the front of the Grande Hotel at the place of the former deliveries garage. It was the former living place of his parents which passed away for a long time. He lives there with his wife and three children. The shelter is made of a wood sticks construction and is coated by (mainly) thatched mats, pieces of black plastics, wood boards and pieces of corrugated sheets. The structure of his cinema is of much better quality than his house. His house consist of one room and has in the front sleeping place and in the back it is one storage place on the ground. They all sleep next to each other on thatched mats. The clothes are randomly stored on the structure of the walls. Cooking, cleaning and living all happen in the front of the house. This place is partly covered by the main structure of the Grande Hotel and is a fine dwelling place of its permanent shadow.

SLEEPING
Sergio's situation of sleeping is slightly the same as from Ida. They all sleep on thatched mats but now next to each other in one big space. They use former nylon bags as blankets. But Sergio close his They can close their shelter also from inside with the chain and padlock but they never do it during the night. Sergio complained that the neighbour is always snoring loud when he is drunk. That happens often, proximally every night of the weekend and holidays.

FEEDING
Sergio's wife do not work and is full time at the house. She take care about the children as well as the food. The diet of Sergio's family is quite more variated as the others. Next to rice, millie meal, they also eat beans, chicken and fish. She buy it mostly at the big market in the city centre. Every evening it is a combination of rice, beans or millie meal with chicken or fish. In the afternoon it is mostly some rice. In the morning Sergio and his wife eat the leftovers of yesterday evening, the children get food at school (this I am doubting). Sergio's wife cook with deadwood. She put the pan on three bricks and at every direction she had one or some sticks which she put time by time more under the pan. Sergio’s wife also slaughter the chicken by herself and store the meat in a Tupperware box. She uses a line which is fasten on the ceiling outside the house and a sharp knife to cut the skin and the head, feats and meat off. The garbage she through just over the garden wall on the local garbage hump. There I also saw some brown rats (again). When I visited their place, they also dried some beans in the sun on the ramp in front of their living place.

HYGIENE
The water that they uses come mainly from the tap of Felix. When it rains, they also collect water with there open cuts jerry cans on the ramp in front of their living place. For personal hygiene they use together one bucket of water and a ice cream box to pull it over there body. This is happened just next to the ramp, between the ‘green strip’ and the Grande Hotel. For privacy, they always where a underwear or skirt while they wash themselves. For the toilet, they do it at the backside of the park opposite their living place. They do not use the grass for cleaning their butt but they use toilet paper which they leave at there excrement. The dishes are done just outside the shadow in front of the house in a dishes bowl and get dry by the sun. This is the same spot for the laundry, but then she uses a big bucket. For to dry the clothes, she spread it out over the grass on the frontside of the park. According to her is this clean grass and that she had the best view from the dwelling place for to see if it wouldn’t get stolen. Sometimes she losses some clothes, but this is very rear. For cleaning the house, she only sweep the ramp together with the neighbours which also lives in this spot. The shaded part in front of the house she cleans weekly with soap and a hard hand brush.

LIVELIHOOD
Sergio is the owner of a cinema in front of the main entrance of the Grande Hotel. According to him it is a great business. He claimed that he was the first one and later two other persons also started a cinema. To watch a film it costs 5 Mt per film. In front of the cinema he showed the collection of illegal dvd films that he currently has. If the film is finished, you as costumer may choose which one will be the next to be played. When I was in his cinema at late Friday morning he had nine costumers, only children. The cinema is also one of the few stalls which has electricity. Currently has only some of the stalls outside the Grande Hotel electricity. There is no one inside the Grande Hotel with a electricity connection. As we continued to talk, he also started to have his own mistresses. He also ‘share’ them to other guys if they pay him. He said that he made more money with it as with the cinema. But this was secret, her wife didn’t know about this.
LEISURE

During the day Sergio is around his cinema for his two businesses. Mainly during the evening he is very busy because he works in the leisure segment. He complained that he hasn’t so many free time, but during the night he prefer to go with his friends to the Baixa for to drink beer and sometimes they go to the disco at the beach of Makuti. When I asked about his mistresses, he said that he also ‘enjoy’ them one of two days per week. According to Sergio stays his wife always at his house, because she need to take care about the family.

SOCIAL PARTICIPATION

Sergio has a central position with his businesses in the man society of the Grande Hotel. Everybody knows him and respect him as Peter told me. But they also fear him, because he could be cheating you and take your money with his mistresses. When I asked Sergio about his relationship with the chief, he answered that the chief was one of his best friends and costumers. They both respect each other. In the relationship with the other inhabitants of the Grande Hotel, Sergio never got big problems he said. He said that they respect him as one of the bigger mans of the place.

FUTURE PERSPECTIVE

Sergio did not so much care about the future. He will face it when the politicians really will so something. Sergio also do not vote because he is tired of their promises. But when something will change of the Grande Hotel, he suspect that they will be replaced to another spot in the city. Than he claims of the government to get a stone house and a new good spot for his cinema. He thinks that the money of investors will be more important than the well care of their own people, “so is it, and so will it be”.

EDUARDO

Eduardo is originally from Nampula, the third city of Mozambique that is situated in the centre of the north. He is with 35 years quiet old for to be a biology student. He worked at the department of natural environment and raised money before he could afford study. He worked in Beira and in Nampula is not a university which offers courses in biology so he stayed here. During his search for a living place in Beira 21 years ago, he ended in the Grande Hotel where he obtained a free dwelling place. He lives there with his wife and and his son and daughter, Rodrigo is his eldest son.

LIVING PLACE

Eduardo lives on the 2nd floor of block D. It is a quite spacious room with two rooms and a former bathroom. The front door is moved more in the front as the actual front door by closing the small hall what was in between the actual door and the central hall of block D. The first room is the kitchen. The fire place is situated at the window, next to it is a table with is used as a kitchen sideboard. On the other side there is a old cupboard (mighty from the old days of the Grande Hotel because Eduardo said that the cupboard was there when he moved in). In the main room there is a double bed in the right back corner. Next to the blind wall there is a cabinet, just one like in Rodrigo's house and serves as general storage place. On top there are all Eduardo study books where he was very proud of. In the centre of the room there was a table of 1,80 x 1,20 m with on both sides a chair, not equal. It is there eating and studying table. In the left front corner there laid a thatched mat on the ground and served as a double bed for his two children. The most special piece of furniture was the wardrobe which was situated between the door to the main room and the cabinet. It was used on the western matter with hangers and the boards and drawers where also used by proper folded cloths. Left was Eduardo and his son clothes, the right was for his wife and daughters clothes. The doors and glass was still working properly and not broken. The balcony was quiet empty. There where some empty jerry cans and big buckets together with a small stool standing along the façade of the bathroom and kitchen.

SLEEPING

By means of comfort there was a mayor difference between the parents and the children. Eduardo and his wife where sleeping on double bed with a wooden decorative bed frame inclusive a foam mattress and sheets. They even got pillows. The children slept on a thatch mat covered with sheets and they had each their own sheets. They lock their own door with a internal door lock. They use candle lights for to have light after sunset, I saw two candlesticks both with a used candle.

FEEDING

All the food that Eduardo and his family eats come from the market or the street vendors at the entrance of the Grande Hotel. They mostly eat rice with beans because they needed to save money. During the weekend they also eat fish instead of the rice and beans. Eduardo told me that he had a own plantation of some different vegetables in his garden. He missed it here at the Grande Hotel, not only gardening but also the vegetables. They are too expensive but sometimes his wife buys cassava’s or millie. Eduardo wife only cook in the afternoon and they eat before sunset when Eduardo is returned at home of the university. In the morning they eat the leftover of the evening before. When I continued about the way of cooking, I discovered that they also sometimes eat chicken. Eduardo’ wife cook on coals. She has one pan for the rice and beans, both together. For chicken and fish she uses a grill where one she grill the meat. They eat on the table which is situated in the centre of the main room, with plates and hands. The children also helped their mother with preparing food and the groceries.

HYGIENE

Opposite the street at block D there is a neighbour who facilitate his outdoor tap to the inhabitants of the Grande Hotel. Eduardo was to pay 1 Mt for 60 litres (1½ jerry can) and is more cheap than the water tap in in the front of the hotel which is operated by Felix. So, they use tap water for all parts of hygiene: dishes, personal hygiene, cooking and consuming. There was a kettle in the kitchen, Eduardo used it for to make instant coffee. Personal hygiene is done in the former bathroom. The shower cabin was only present, the mirror was placed by Eduardo himself, he took it from his former house in Nampula. The irrigation of the water went from the shower cabin through a hole in the wall to the balcony. On the balcony itself there was on the other side a hole in the balustrade wall. The house itself was pretty clean clothes and dishes happened on the balcony, at the drainage hole in the balustrade wall. Between the two column which are situated in the centre of the balcony was a washing line.

LIVELIHOOD

Eduardo do not work. He is a full-time student and cannot afford to have a job next to it. His wife and two children also earns money at the vendor stall of Rodrigo at the entrance of the Grande Hotel. When I asked him how he can afford to study and to maintain his family, he told me that he worked before at the national department of natural environment before to decides to study biology for to make a carrier. Since independence owns his father a farm of cashew nuts near Nampula. Eduardo also worked for his
father for to take over the place in the future, but because he finished secondary school and knew some friends who worked at the government he get this job offer. When I ask if his father is now upset if he do not take over the farm, he answered no. The problem is that there is hardly support from educated people in the agriculture in the north. His father is now very proud that his son will become a great scientist for to support the farmers.

**LEISURE**

Eduardo is a peaceful man. He do not like to go out as the guys of the same age of the Grande Hotel. He prefer to stay at his wife, kid and to study. During my first meeting with him it seems that he had also not much social contact within the Grande Hotel. He didn’t know Peter and didn’t know that the hotel was divided in four blocks. The events that he visit, is the Catholic church service on Sunday at the cathedral (Av. Eduardo Mondane) and he is interested in politics. He votes for Renamo and it a big fan of Afonso Dhlakama and supported him in that he perhaps by war want to become president of Mozambique (www.bbc.co.uk/news/world-africa-17299319). Eduardo visit political gathering of Renamo when they are in Beira.

**SOCIAL PARTICIPATION**

As mentioned is Eduardo not so social active in the Grande Hotel but I think everybody accept him by his peaceful attitude. According his carrier plans he also do not want to stay in the Grande Hotel c.q. Beira. Eduardo was also one of the few people that I spoke who attend the meeting on March 7 of the municipality. He told me that the municipality want to replace the inhabitants in June to Chaimite and give the people a house and money. This version is doubtful because it partly correspondent with the interview with the mayor, but the location (Chaimite is proposed extension area of the formal city and is situated between the Grande Hotel and the Baixa) and the period from now (March) until the replacement (June) is too short to construct for all the families and singles of the Grande Hotel houses.

**FUTURE PERSPECTIVE**

Eduardo opinion of his dwelling place was quite ok. He didn’t dislike or love the place but is was fine for him and his family. He didn’t experienced big problems, except that he miss electricity. Eduardo absolutely didn’t know what will happen with the Grande Hotel in de future. He directly started about the meeting of March 7 as mentioned above. My opinion was that he didn’t care about it. His carrier plan is pointed out that he will return to Nampula so he should his stay at the Grande Hotel considered as temporary. Not like the others because Eduardo should have money or a bright future job perspective to move out of the Grande Hotel.
RAFAEL

Rafael, 20 years old, lives with his brother (19 years) and sister (17 years) in a shelter next to the new church. They moved to this place around Christmas. They are attached to the PIEIA mission church who is also the owner of the church at the Grande Hotel. According pastor Itamar Fernandez their parents died short after each other by HIV/AIDS and he offered them to build for them this place so that he also can look over the new built church shelter. To make the story more poignant, Rafael’s sister is highly pregnant and they do not have space, financial resources and the capability for to take care about the baby. I came in contact with them when Rafael offered his sister to me for to have sex after I paid some money.

LIVING PLACE

The shelter is built by a tightly wood structure and is covered by corrugated sink sheets (similar as the church) and it consist of two rooms. The left was the smallest one and is used as a storage place of construction tools and as bathroom in the centre front of the space because the ground was still wet. The other room was the biggest and there was one double bed which took almost the whole space. They slept with the three of them in the bed. Above the bed there was two washing lines with all their clean clothes. Under the bed there where also some gardening/construction tools. Next to the head of the bed there was a small table that was used as storage place for food, soap and all sorts of other general housekeeping equipment. Their living place is in the front of the shelter and it is marked by the removed grass and proper swept sand ground but during my visit around 14:30 pm they only used the shaded part. Between the two doors of the shelter was a cooking place which was made by bricks. They used dry wood for to make fire. The big jerry cans, buckets and pans where stored along the inner wall in the small room. The other activities of daily living they do in front of the shelter, or when it rains, they to the essential in the shelter itself.

SLEEPING

The double bed which took almost the whole space is self made with wood. The top surface was construct with a slats layer which is covered by thatched mats. They slept with the three of them in the bed. They slept these warm days above the two heavy warm blankets. They cannot lock their shelters during the night and they also didn’t have candles, they cannot afford it.

FEEDING

The food what they eat is donated by the church. They get privately a bigger part of the food which will be donated to all the children which attend the children club of the church. Rafael and his brother has sometimes work, mostly not, and with that money they also can afford to buy some other and more food. The church donate always rise and on very exceptional occasion millie meal. If they have food, they only eat in the evening and have no food left for the next morning. They collect water at the tap of the neighbour opposite block D. This water is only used for cooking, drinking and personal hygiene.

HYGIENE

They use the water what they collect from the tap at the neighbour who lives opposite block D very sparely. It is only used for cooking, drinking and personal hygiene. The dishes and washing clothes they do with the water from the swimming pool. When I asked to their health, they only mentioned that they feel themselves weak of the hunger but I couldn’t take up that they became ill of the dirty water. The cleaning with the swimming pool water they do on the edge of the swimming pool. They have a bucket with a wire so they can collect the water from the side where their shelter is. After washing, the wet clothes are spread over the high grass for drying. Personal hygiene is done in the small room of the shelter for to gain some privacy. In comparison with the other inhabitants has Rafael the luxury that he as church keeper can use the toilet of the church. It is situated opposite his shelter and it is not more than a hole in a concrete floor which covered a old put. This place is covered by corrugated sink sheets, without a roof.

LIVELIHOOD

Rafael and his brother do not have a (in)formal job, they sometimes sit on the corner of streets and hoping if they get picked up for to do a temporary job. Rafael said that he knows to do a lot of things, predominately in construction and gardening. He also told me had he helped with the construction of the church and, of course, his own shelter. After the dead of his father he was forced to leave school and start to earn money like this for to feed his mother, brother and sister. The income is very fluctuating, sometimes he earns 100 Mt or sometimes he got two jobs per day and earns 150 to 200 Mt per day but there are too many men who do the same like him so many days he return at his place without any money.

LEISURE

Rafael is quite new at the Grande Hotel and by its geographical situation he do not has good friends in the Grande Hotel. Most of his leisure time he spend at the church because on Sunday he cannot go.
out for to search a job because he need to be present at the church. He helps with some other guys to put all the chairs in the church and removing them after the service. The service is from 10:00 to 14:00 à 15:00 hours, so it is not worth to go out for a job.

SOCIAL PARTICIPATION

Pastor Itamar Fernandez gave Rafael the option for to life in a shelter next to the church. The pastor told me that he organised together with the chief a meeting for to inform the inhabitants that he will built a church in the garden of the Grande Hotel, together with two classrooms (each in one of the arms of the cross-shaped construction) for to educate the inhabitants for illiteracy and bible class for each target group. The previous room was getting too dirty and overcrowded during the Sunday service. They accepted the plan and most of the men who also attend the Sunday services helped with the construction. By the social status of the pastor is Rafael accepted but not yet integrated. He do not feel himself excluded from the society and said that it always need to have time for to make friends.

FUTURE PERSPECTIVE

When I asked Rafael about his future at the Grande Hotel, he directly pointed to his sister and said that they do not know who the father of the baby is and that the baby will bring a lot of problems for them. He hopes to find a formal job so that they could life again in a flat in de Baixa as the old days. And the Grande Hotel? He absolutely do not know, he thinks it will always stay as it is now. He do not believe that the municipality will do something after the promises they make for years and renovation of the existing building for to improve their living conditions would be great but he directly said that everybody do not have the money for to do it.
Marcos is also one of the main characters who are followed in the documentary of Lotte Stoops. It was by means of recognition that I get in contact with him. Marcos lives now for 11 years in the Grande Hotel. Three years later he get married and his wife Eliza and she started to life with him in the house on the stairs. They have now three children and the fourth one was expecting. The elder boy and girl are going to primary school and the youngest is three years old and play around in the Grande Hotel with children of the same age.

**LIVING PLACE**

For to life on the stairs Marcos had to pay 250 Mt to the chief of those days. It was a not accessible stairs by the dirtiness which is situated between the ground floor and the first floor of block B, at the corridor to block A. He need it to clean it by himself and close it on both sides. He placed the entrance door on the first floor which he can close on both sides with a cain and padlock. On the first intermediate landing where the stairs make a 90º turn, there are several buckets and jerry cans stored, also he Thatcher mat which was currently used by his children on the corridor. On the wall I saw some baskets hanging what they use for to store temporarily dry food and three pieces of textile which where decorated with religious signs of the islam. On the second intermediate landing there was a table which is used as storage place of all kinds of ingredients and kitchen equipment. By the more variety I could already distinguish that Marcos had more money than the equal inhabitants of the Grande Hotel. Marcos showed me that the space on the ground floor of his house is partly of the corridor and the elevator pit. Now there was a double bed for him and his wife. The children slept on a double mattress that they put in front of the bed on the left over space. The clothes are stored in the black shaft above the master bed. Marcos told me that sometimes he find spiders on his clothes when he dress himself. His suit for prayer had a special place, it hung on a nail which was of the former electricity wire what was installed by himself (see documentary). Eating they do predominately on the corridor next to the main door. They also cook and do their hygiene on the corridor. Only when it is cold, rainy and/or windy, they go inside but that is with the climate very rear.

**SLEEPING**

The master double bed was situated in the old elevator shaft. The bed frame was a simple iron bed frame. The wall between the delineated space in front of the stairs and the bottom of the shaft was removed. During the day is the double mattress for the children stored above the masters bed. Both used sheets and I saw four warm blankets stored under the bed frame. Specially during the night does Marcos miss the electricity connection that he had and that he now had to rely back on the candles he used before. Marcos locks his door during the night, he is able to do it by a special technique he showed me to lock the chain indoor while the cain is fasten outdoor.

**FEEDING**

Since that Marcos got a permanent job he was glad that he can offer his wife and children more and better food. There diet is now more divers. They eat next to millie meal and rice now also much more beans, fruits, fish and meat. He was proud that he could give his son meat so that he become a strong man. Marcos wife always buy and prepare the food. Sometimes Marcos brings something special to home for to pleasant his family. Eliza, Marcos wife, prepare the food always during the day and when Marcos return to home, they start to eat before sunset. They cook opposite their main door at the open window; it is the best spot to stand out of the wind and the movement of the people through the corridor and the ventilation is good. Consuming the food is done on the thatched mats in the corner of the corridor between block B and A. They still eat with the hands from the plastic plates, but Marcos told me that he will buy cutlery one day for his wife. In the morning they still eat the same ‘main’ food as the evening before: rice, millie meal or beans. During the afternoon Elize take some fruits together with the chldarn who just returned from school. Marcos joins when he is free, on Friday.

**HYGIENE**

This didn’t changed in comparison what is shown in the documentary (that was three years ago). They still use a big plastic tub of water with the whole family. Very morning they clean themselves. First the men; Marcos and his son Lino and after the women and the baby. They do it at the outskirt of the corridor between block B and A. When I asked about the privacy, he answer that they as Grande Hotel do not care about this. They respect each other for to do not give attention to it. After a while Marcos did mentioned that sometimes his wife is complaining that other men are looking to her when she is bathing and that it makes Marcos insecure about it. While she (just like Marcos) where a skirt to hide the intimate parts of their body. The dishes and clothes are also washed at the corridor because this place get dry very fast and you can throw the water below on the garbage belt without hitting somebody. When Elize want to clean the clothes, Marcos needed to tense washing lines for her between the columns of the corridor. Marcos complained that last week a part of his clothes was stolen when his wife was taking a afternoon nap inside the house. They do there personal aim at one of the ‘bush toilets’ next to block B on the side of the garden. On the documentary it is also shown that Marcos son also Pied from the corridor
on the garbage belt, while I should consider that as naughtiness.

LIVELIHOOD
Marcos told me proudly that he works now for a Muslim brother who has a wholesale in the Baixa. He collects orders, helps consumers and he is stocking the selves. He earns 2000 Mt per month. He is very happy with this job and he hopes that he came make promotion. The told me that after the documentary his life really improved but he knew this Muslim brother of the mosque what is now situated in the former bar at the swimming pool, he came to pray there and also helped to upgrade the mosque by donating money and helping with the construction. Marcos is now try to save money so that he can move to a proper house in the outskirts of Beira, he preferred to go to Esturro because it is near is work, schools for the children and the markets of Goto and Maquinino. Marcos wife do not work, he also do not want that she works, he prefer that she is at home for to take care about the children.

LEISURE
Marcos said that he gets old. He stopped drinking and smoking. He wanted to be a good example to his children and the other children and people of the Grande Hotel. He saves now many money and he can do now better things for to improve the living place. He asked me who else does it here? Although Marcos is still active in social matters at the soccer field of the Grande Hotel. He wanted to establish a soccer team (in the documentary he called it the Grande Hotel Federation) so that the children get some purpose in their lives next to school, if they are going anyway.

Marcos is also active at the mosque of the Grande Hotel. He helps the imam with arranging stuff or doing some reparations on the mosque. When I asked him about offering to the dead ancestors, he started to act uncomfortable and said that this was a complicated issue in Africa. They cannot leave their ancestors because they also play a part in their present life, just like Allah.

SOCIAL PARTICIPATION
Marcos was suspicious about the social atmosphere of the Grande Hotel. He argued that everybody here as too many problems for themselves and that come here other people who rob and kill people here. Marcos argued that the Grande Hotel is open for everybody who want to life here but is now more and more misused. The social control is now very low. Marcos told me that in his first years he became the chief of his block B and now there is no chiefs per block left. Also the ‘chiefs de dez cases’ are not here anymore. Only the general chief is left but nobody goes with their arguments to him, they has to solve it out together with the neighbours. It makes the place only more worse. By these developments, Marcos start to counter it by to remain social active and sometimes act like a chief. Also his contribution to the group who always play soccer is a example for his social attitude.

FUTURE PERSPECTIVE
When I asked Marcos to his future perspective of the Grande Hotel he got pain in his eye’s. He is doubtfull. He thinks by the social demotion of the community he think that people will one day move away and that nobody wanted to return. After it is empty for a while, he think that there will be a new community formed and hope that this will get a structure as the old days. Personally, Marcos is serious saving for to move to a neighbourhood like Esturro. He do not want that his children stay in the Grande Hotel. The structure will remain, it is too solid for to collapse by the mis usage but about many years the last inhabitant will move away because the building is changed in a ruin which is not usable as living place anymore. Marcos do not trust in the municipality and that the problems of the Grande Hotel are too big for them so that ignoring them is the only option in their point of view.
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