

Abstract

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The problem analysis consists of identifying the way of life of Great Maputo's inhabitants to guarantee livelihood during 1975-2004, a period comprising more than one process of political, economic, administrative and cultural transformation. More specifically, the aim is to address the questions: how has the long transformation affected the way people live? What has been the role of the State and of the native institutions to guide material and spiritual life?

The data used to analyse the problem consists of several different field studies carried through in different phases, and comprising different type of information. Besides quantitative fieldwork carried out during 1984-1986, and an additional baseline survey carried out during 1991-1992, the consultances I carried out during almost two decades (1986-2004) have been used as an opportunity for broadening my insights about the people and the society, and about the formal state institutions and the informal native institutions. The field material includes also my own role as a participant observer of the reality.

The results of the different field studies have revealed that in spite, or probably because, of the changes, the State remained too weak to construct development during the processes of change. A situation that has favoured, in general, the consolidation of informal social networks among the population of Great Maputo based on the native institutions following the rules of kinship. The cultural denial adopted by the political elite after independence impelled the population to adopt an attitude of resistance for guaranteeing spiritual livelihood, which was expressed by one language for the official discourse that was gradually dissociated from the reality structuring the real action. Social schizophrenia is the concept I create to understand and explain the actions and attitudes of the individuals, where the dissociation between the discourse and the action suggested the existence of a split mind. The economic crisis worsened during the early 1980s impelled the population to use networks based on kinship to guarantee livelihood; the functioning of some of them suggesting corruptive actions. Craft economy is the concept I create to identify the situation where everything could be exchanged, using many times corruptive means and the veil of social prestation within the solidarity of kinship. By the mid 1980s a new transition was unfolded replacing the socialist pattern of development by market economy and democratic pluralism. Social schizophrenia was discontinued to become history at present. Within the economic domain however, things have not changed as dramatically. Craft economy remains a driving force, and the corruptive actions and attitudes have worsened in spite, or probably because, of the market economy.

Key concepts Craft Economy; Kinship; Livelihood/s; Resistance; Transition and Transformation; Social Capital; Social Network; Social Urbanism; Social Schizophrenia.

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