Just as 'democracy' today has become a common idiom of political parlance, so too might 'socialism' be considered for Africa an idiom of the 1950s to the 1980s. During that time, no fewer than thirty-five countries out of fifty-three proclaimed themselves 'socialist' at one or other point in their history. Anne Pitcher and Kelly Askew (2006, page 1)

Introduction
Prominent amongst these socialist regimes in postcolonial Africa was the one in Mozambique that came to power after the collapse of Portuguese rule in the mid-1970s. This paper negotiates the Mozambican capital city of Maputo, two decades after the revolutions of 1989 swept away the Eastern European and Soviet role models that had (along with Maoism and the Cuban experience) informed socialist strategy in postcolonial Mozambique. It does so through the means of two walks from central Maputo conducted by the coauthors and supplemented with readings, conversations, and interviews with informants who we approached along the way. We are mindful of sociospatial transformations, especially as these are mediated through practices of securing space. In their article on African socialisms and postsocialisms, Anne Pitcher and Kelly Askew (2006, page 3) go on to note how the socialist moment in places like Mozambique is fading from accounts—even though the moment does significantly, as in Mozambique, deeply shape the present. Thus:

“Instead of ‘postsocialism’, the language of ‘neo-liberalism’, ‘democratic transition’ and civil society’ dominates discussions of Africa’s recent transformations. It looks

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forward to a presumed rosy and successful future, rather than looking backwards to a failed socialist past. And it prevails because its many advocates—development experts, multinationals, foreign consultants, NGOs and the current African elite—dictate its key terms. They assume and assert that the collapse of socialism has left a ‘blank slate’ on which the story of ‘free market democracy’ can be written.’’

One of our aspirations here is to consider what became of that socialist moment (for Mozambique this was from 1975 to the early 1990s). Moreover, our means of encounter and vantage point into contemporary Maputo are via an encounter with everyday streets. We walk, talk (1) (with those we meet on the way), and write the city. The practice and potential of urban walking—as a means of geographical ‘fieldwork’ that negotiates cities, culture, history, and capital—has received considerable scrutiny in recent years. Reviewing this, Alastair Bonnett (2009, page 46) locates it as part of a wider ‘psychogeographical turn’ that can be identified in British literary culture and avant-garde. In fact, as he details, the roots and practice are broad, including the French situationists and a plethora of writings, mappings, and activities. Bonnett goes on to note that:

‘over the past two decades, psychogeography has re-emerged and been re-worked. It has not simply been inherited and continued but re-imagined in ways that reflect the changing nature of the relationship between radicalism, history and geography’ (2009, page 47).

The primary objective of this paper is to trace the imbrications of security and space in the key site of colonial and postcolonial power in Mozambique: the cement city (the broader significance of this term is explained later) of central Maputo. In so doing, we locate this case study in a wider literature on how security is spatialised and commodified and consider the implications of this in a postsocialist and postcolonial country. The commoditisation and fragmentation of security provision in Maputo combined with the inability and/or withdrawal of the state to monopolise the coercive use of force are not unique. However, the Maputo case appears distinctive in terms of the extent of ad hoc arrangements coexisting with the use of private security companies more familiar from Western and Latin American case studies. Such a mixture is likely to be found, however, in many other nonmetropolitan sites and the methods drawn upon in this paper might provide a way to sample these in other places. A secondary purpose of the paper is to develop this method of encountering urban space on foot—drawing on psychogeography—beyond its customary metropolitan routes.

This paper builds on such psychogeographical (and other) interactions with the city of Maputo, Mozambique between 27 July and 4 August 2009. The methods used were two walking transects through the city (supplemented by interviews with twelve security guards) and numerous other conversations with old and new Mozambican friends. Although much psychogeography prefers the term dérive (drift), the walking of a tract or following of a path has also been developed within the burgeoning field (Sidaway, 2009; Smith, 2010). We also chose the action of and word ‘transect’ here, invoking a term from geography that signifies a sectional sample of an environment or community. Thus:

‘The notion of the section or the transect is not restricted to the study of natural phenomena. Introduced during the nineteenth century in reference to the altitudinal zonation of social forms (or ways of life, or of civilisations) from mountain to plain, it was used as a metaphor and figuratively by geographers and specialists in the social sciences during the late nineteenth and early twentieth centuries’ (Robic, 2004).

(1) Street conversations took place mostly in the Mozambican lingua franca of Portuguese. These, along with our wider observations were written down soon afterwards in notebooks that each of us carried. On our walks we stopped in cafes several times to sit together and swap and update these notes.
The transects through central Maputo were done together by the two authors, one of whom (James) had first visited the city twenty years before (as part of a research project on sociospatial transformations), when it was isolated from its hinterland by the complex Mozambican civil war (an ideological and power conflict waged largely in rural areas). This conflict constrained attempts at socialist transformation in Mozambique—whilst also being partly produced by the wider regional and local resistance to these transformations. The other author (Till) had visited the city several years before, but was now in southern Africa as part of a wider research project on practices of security and urban policing. Therefore, the project and joint reencounter with Maputo were not only informed by prior knowledge and encounters with the place, but also by the fresh angle of policing issues that are currently playing a significant role in Maputo’s trajectory.

Over the last forty years Maputo (the former Portuguese colonial city of Lourenço Marques) has experienced a rapid series of transformations. Portuguese colonial power collapsed unexpectedly quickly in 1974 and 1975 following a coup d'état in the metropolitan capital of Lisbon enacted by disgruntled officers who recognised that the growing anticolonial insurgency in Portugal’s African territories could not be defeated. The nationalist Frente para a Libertação de Moçambique (Frelimo) who had been waging a guerrilla war in the Mozambican countryside found themselves having to assert their authority amidst a collapsing colonial state. In the first decades after independence Frelimo attempted to implement a strategy of socialist transformation; though in the face of domestic and regional resistance and sabotage. This culminated in a civil war between Frelimo and the rebel Resistência Nacional Moçambicana (Renamo), who were fostered at first by Ian Smith’s regime in Rhodesia and then by the apartheid government and security services in South Africa. For more than a decade, Frelimo were unable to control swathes of Mozambique’s territory, though all the cities and many key transport routes remained in their hands (Finnegan, 1992; Hall and Young, 1997; Sidaway, 1992). A comprehensive peace agreement in 1992 brought an end to the war and led to the brief deployment of a UN peacekeeping mission, but Frelimo (now a firmly procapitalist and business-orientated party; though retaining some of its mass base) have remained continuously in power (Manning, 2002). Indeed, Frelimo won another five-year term of office in the October 2009 national presidential and parliamentary elections.

The transect routes (mapped in figure 1) were chosen by the following criteria. On 28 July it was decided to (re)encounter the city through a transect to absorb the perceived feeling of security as well as to cover the majority of the inner-city area—most of whose built environment dates from the middle part of the 20th century; constructed as a colonial settler city in the last thirty years of Portuguese rule. The Portuguese mostly left around the moment of independence; Frelimo inherited and renamed what quickly became (with the departure of the majority of the Portuguese) a predominantly African postcolonial city. In a mixture of disjunctures (revolution and nationalisation) and continuities (top-down and bureaucratic modes of governance) with the colonial epoch, housing and most urban property were nationalised in 1976; reallocated to Mozambicans by the newly established Frelimo party-state (Sidaway, 1993; Sidaway and Power, 1995).

(2) See Paul Higate and Marsha Henry (2009) on the spaces of peacekeeping. Though their book does not contain a case study of the early 1990s UN deployment in Mozambique, their account of how UN peacekeepers (in Haiti, Kosovo, and Liberia) perform security through their daily professional and personal practices casts light on and informs our account here of contradictory mixes of peace and security.
Figure 1. Routes of the two transects on 28 July and 29 July 2009.
In so doing, however, Frelimo policy reproduced a key aspect of sociospatial division, that of the colonial built **cidade de cimento** (cement city) and the surrounding, largely informal **cidade de caníco** (cane city). Our focus is on the former—as a locus of colonial and postcolonial authority in Mozambique. Work on policing and power in rural Mozambique points to the role of vigilante groups in policing; rooted in the tactics of Frelimo and the former Renamo insurgents in the Mozambican countryside (Kyed, 2007a; 2007b; 2009; see too the material cited in footnote 7). However, our encounter is with the lines of power in the capital of urban postcolonial Mozambique—the city that the Portuguese left behind.

Like Michelle Huang (2004, page 7), we “superimpose the social aspect of the city’s urban space, as reshaped by processes of globalization with the private account of registering the urban landscape experienced by its walkers.” We—the authors—are the walkers. The affective—emotional experience of walking as two European geographers across Maputo’s cement city is supplemented with talking and not only to each other. Thus our walks in Maputo were punctuated with conversations with Mozambicans—in cafes, shops, and especially with security guards. To organise the first transect and as a point of departure we began by following a ‘walking tour’ that is suggested in the latest *Lonely Planet* (Fitzpatrick, 2007, page 63) travel guide on Mozambique. We extended the walk by several detours. Furthermore, the starting point of the walk was changed to the new Maputo Shopping Centre, which was opened after the publication of the guide book in 2007. The covered area is, however, referred to in the *Lonely Planet* guide as “Mediterranean-style architecture, waterside setting and wide avenues lined by jacaranda and flame tress’ and ‘the bustling, low-lying baixa Mozambican city (busy port and commercial area) .... Portuguese-era buildings with their graceful balconies and wrought iron balustrades’ is represented as “a highlight of visiting Mozambique” (page 54). We are aware that following a travel guide is to partake of a ‘tourist gaze’. We do this explicitly and creatively, whilst leaving unresolved here the structural parallels between tourism, journalism (of which more in a moment), and fieldwork. For the second transect a walk through areas of wealth and power was chosen (see figure 1). The walk encompassed the elite hotel Polana, the neighbourhood around the presidential residence, and Sommerschield, a quarter that hosts the wealthy elite, UN and NGO offices, and numerous embassies.

Although informed by psychogeographical literatures and prior work on sociospatial transformations in Maputo (Pitcher, 2002; Sidaway and Power, 1995), the motive behind walking was to reflect on the power in the city with a focus on security and space. Through these means we encounter Maputo’s central spaces and how they are secured. As anyone who ever took a wrong turn during the night knows, security is not only about statistics and hard facts, but also a perceived feeling of security or insecurity, especially in public spaces.

Observations, moods, and impressions were discussed and noted during a series of short tea breaks. In addition, different places along the way and their security were documented with a small digital camera. As some of the objects documented in this way were not supposed to be photographed, we became quite creative in doing this without getting into too much trouble. One means was to become tourists, appearing to take photographs of *each other* in different locations, but in fact shifting the camera’s focus to sites and practices of security in the background. It should also be mentioned that on both transects we felt fairly safe at all times—our main concern was not to arouse too much suspicion about what we were doing; in this, performing the role of tourists (enabled by our whiteness and casual dress) usually worked. There was no occasion when a certain street or area was not entered or avoided for safety reasons except the Avenida da Marginal around the waterfront.
Our feelings and emotional responses during the walks were a subject of conversation between us and reflection over subsequent days. Unlike much other work drawing on contributing to psychogeography, our feelings are not foregrounded in what follows. Rather, they—our cognition, moves and encounters—are the setting in which the narrative unfolds.

As we have noted, Till had only been to Maputo once before and just a few years ago. However, two decades ago, James was in Maputo (as a postgraduate student) for half a year, living in a city that was then the capital of a country undergoing a civil war. Then, partially cut off from its hinterland by the insurgency in the surrounding countryside, the city provided a base for a number of travels (on one occasion with a photojournalist and the Mozambican army) into the rural areas that were the theatre of that war. Those (undeniably privileged) encounters with the turmoil that devastated much of Mozambique (the war displaced several million people and ended the life of at least 500,000) were informed by a commitment also expressed by the Polish journalist Ryszard Kapuściński (1988), whose reportage of the Angolan civil war is prefaced with a note that: “It’s wrong to write about people without living through at least a little of what they are living through” (page 8). Though inevitably limited in scope, there is also an element of bearing witness to this paper. There are certainly other productive means that do this that may yield more depth or express insider perspectives; such as ethnography from/on Mozambique (some of it drawn upon in this paper) or contextualising Mozambican literature, arts, music, and popular culture. And we readily acknowledge that there is much that we cannot see or feel: how these spaces are invoked by others who traverse or inhabit them, in ways that reflect interacting local and global social forces. We do not propose ‘psychogeography’ as a replacement for such work nor for other historically grounded accounts that trace the production of Maputo’s built environment and circulation of power and capital through it. However, the activity of walking, talking, and writing enables insights that could not be readily gained through analysis of texts or formal interviews or even more sustained interactions with specific sites. Such a ‘method’ certainly has limits, but the grounded impressions that it enables provide a path (especially in the context of foregrounding security issues) to examine Maputo’s social geography. Whilst, as we set out below, this reflects the distinctive trajectory of this city, it simultaneously raises the issue of violence and power in ways that are echoed in many other sites. Thus, writing about another former Portuguese colony that has endured suffering on a scale that at least matches that of Mozambique (with similar involvement/complicity on the

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(3) We are aware of the problems that some reviewers detect in Kapuściński’s writings, describing them as racist, sensational, inaccurate, or implausible (see Ryle, 2001). Nonetheless, his account of the early years of the Angolan civil war, especially how it felt from the vantage point of a foreigner living in Luanda remains a landmark—given the paucity of detailed reportage of this time and place. The vast literature on the geopolitics of that conflict (which rapidly acquired a global Cold War significance, drawing in the superpowers, and Cuban and South African troops) feels very different to the grounded narrative provided by Kapuściński. Good journalism on the war in Mozambique was also relatively limited. The best is by William Finnegan (1992). For a reflexive scholarly account of the war, see Nordstrom (1977).

(4) Although the scale of Mozambican literature neither matches that of countries like Nigeria or neighbouring South Africa nor is it the subject of extensive critical study such as that by Wendy Griswold (2000) on the former, two useful surveys of Portuguese-language literature from Mozambique are those by Patrick Chabal et al (1996) and Margarida Calafate Ribeiro and Maria Paula Meneses (2008). On music, there is as yet nothing on Mozambique to match the scope of Marissa Moorman’s (2008) social history of music and nation in Luanda; which provides a template for popular scrutiny of nation, resistance, sovereignty, and culture from late colonial and postcolonial Angola.
part of neighbouring and great powers), Joseph Nevins (2005, page 190) draws attention to multiple forms of violence, both direct or personal and structural. The former is evident in war and many actions of states and insurgents. The latter, however,

"is often hidden or seemingly ‘natural’—inherent in our regular surroundings. It is part of the social fabric, the status quo. Such ‘violence’ seems normal, rather than extraordinary, so we do not really notice it, or, if we do, it doesn’t disturb us—partly, perhaps, because seeing it as violence might disrupt our comfortable lifestyles.”

Two transects, one city
"Walking the territory redraws the map.”

Roy Bayfield, 2009

28 July 2009
The first transect was done on 28 July, starting at 10:45 at the open-air food court in the Maputo Shopping Centre (see figure 1). Although the mall does not quite fulfil all the criteria of cleanliness and the feelings of Geborgenheit (security/shelter/safety/comfort) (Hutta, 2009) associated with these kinds of private sanitised enclave elsewhere, it covers most aspects of a typical mass private property (see Houssay-Holzschuch and Teppo, 2009; Raco, 2003; Shearing and Stenning, 1983; 1985; von Hirsch and Shearing, 2000; Wakefield, 2003). Mass private property “refers to private property that has developed features that make it appear very much like a ‘public’ space” (Shearing and Wood, 2003, page 410). It hosts many facilities that are closely bound to an elite and middle-class urban life. These include big supermarkets, restaurants, cafes, a cinema, and various shops. Furthermore, the Maputo Shopping Centre has a limited number of entrances, which makes the place easy to control or to regulate the entrances if necessary. In addition, the mall has tight private security measures in the form of guards, as well as a network of CCTV cameras. Wandering through the mall, we could count five different security companies(5) in addition to the in-house security. As we stood in the entrance portal of the mall’s main building, an astonishing number of ten CCTV cameras could be counted at one time. However, as opposed to arguments made about such mass private property in the West, this mall does not seem to be the equivalent of the medieval public marketplace of our time, or the meeting point for young and old, where people spend their leisure time (Wakefield, 2003, page 20). Describing the V&A Waterfront mall in Cape Town, Myriam Houssay-Holzschuch and Annika Teppo (2009) argue that it has become an important part of urban life, where people go to relax, with or without the intention of spending a significant amount of money. However, in Maputo, the ratio of customers to non-shopping visitors was even more marked. Some of the shop assistants seemed to be asleep in their chairs. The only place that was busy at the time was the supermarket on the ground floor and to some extent the food court outside (our observation is based not only on the impression of this one occasion, but on several other visits to the Maputo Shopping Centre). The second attribute is that, compared with the majority of the people on the streets of Maputo, many customers of the mall clearly belong to a different class as judged by their dress and the large cars they used to come to the mall.

As we left the mall through the southern gate, the first car bearing the logo of a private security company came into sight (see figure 2). As we progressed eastwards, several construction sites and new condo complexes caught our attention. On the waterfront we passed the Ministerio dos Negocios Estrangeiros e Cooperacao (The Ministry of Foreign Affairs and Cooperation), one of the largest ministerial buildings

(5) The Maputo Telephone Directory listed thirty-three security companies in the city.
in the city. Furthermore, the walk led past the construction site of the new Ministerio das Pescas (Ministry for Fisheries), which was directly followed by the local Ernst & Young office. All buildings had their own security. In particular, the Ernst & Young office had a strong presence of G4S guards on the corners of the property, eyeballing every person passing by. Turning south towards the sea, the walk passed several old and new governmental buildings. Except for some limousines with a police escort, few security measures were visible around these official complexes. Turning around the next corner, however, it became clear that two curious researchers taking pictures of ministerial offices could not walk past unnoticed. As we tried to leave the area, a marine from the barracks stopped us. After a short warning about not taking photographs and several apologies, the transect could be continued, as the walk went further west towards an old colonial fortress situated next to the Praça 25 de Julho (see figure 1). On the short walk on the Rua Marques do Pombal, which was approximately 200 m, three armed response cars from different private security companies came our way.

Entering the Praça was the first time that we met crowded urban spaces. Immediately, the atmosphere and people changed. There were street vendors selling fish on the pavement, people enjoying their lunch in the park, and informal workers washing the parked cars for tips; in other words, the transect entered the Maputo a foreign tourist might expect a city like this to be. Not surprisingly, this was also the place where the Lonely Planet walking tour starts. As it was already noon we tried to find a shady spot to relax a bit from the sun and to update our field notes. As the only free spot in the cool shade was the generously designed stairs of a Portuguese bank, we decided to rest there; but seconds after sitting down, a security guard chased us away. Forced to continue, the transect led us down Rua Consiglieri Pedroso and Rua do Bagamayo (in colonial Mozambique: Rua Araújo) that runs one block to the south. This area (according to our Lonely Planet guide, “the heart of the oldest areas of the city”) was once the colonial city of easy interracial sex, bars,
and nightclubs that had become a regional attraction to white tourists from apartheid South Africa in the 1960s and early 1970s. Here, just a few metres into the road, we passed a police station. Looking at the two officers guarding their own station with AK-47s, we realized these were the first police officers we had seen so far. We had been walking past a vast number of security guards and at least five armed-response cars, but not a single police officer (except the police escort at the ministry and a customs car near the harbour) patrolling in the public space. Still thinking about this observation, we continued the walk past several banks and shops. Here every single bank, as well as at least every second shop, had a security guard outside, standing or sitting on the pavement. As we walked deeper into the centre of the city, this impression was confirmed over and over again. All shops that smacked just a little bit of money had their own guard sitting on the pavement, but it was not only the uniformed guards that caught our attention. When we walked around the big apartment blocks in the inner city, which had been built by the Portuguese in the 1960s and 1970s, it was striking that all of them had a man or a group of men sitting in the entrance. To begin with we did not make much of it, but after a while we realized that they were also some form of private security, which was later confirmed in the interviews (see figure 3 and 4). However, as these guards wore plain clothes and often sat in groups it was difficult to quantify them in any way.

Nevertheless, continuing the Lonely Planet (Fitzpatrick, 2007) tour, we soon ended up at the Praça dos Trabalhadores, a massive roundabout with a big statue erected by the Portuguese regime in memory of the fallen of World War One (see figure 1), one of whose fronts was the border area of northern Mozambique with the German colony of Tanganyika. At the other end of the Praça is the train station, a beautiful building that was designed by the famous Eifel. Inside, however, the station was almost empty.

Figure 3. Guards in plain clothes (source: photograph taken by one of the coauthors in Maputo on 29 July 2009).
One of the two main platforms was blocked by a train that belonged in a museum, while the other platform did not give the impression of being much busier. Except for a few scattered people, the only persons in the station were G4S guards who happily posed for a picture, hoping for a small tip (see figure 5). From the station the guidebook led us up Avenida Guerra Popular, through the Mercado Central, the central market, over the Avenida Karl Marx(6) to the Jardim Botânico Tunduru, the botanical garden (see figure 6). Again, this way took us past several different guards, where it was often not clear what exactly they were securing. Sometimes, the guards from different companies stood together chatting; sometimes a firm with several guards seemed to secure a whole block with shops, and sometimes they almost seemed to keep an eye on the pavement. Furthermore, we went past the second group of police officers in front of a bank (at this point we were already over three hours into our walk). During the whole day we only saw two more officers: one in the Jardim Botânico Tunduru and another one next to a G4S-protected, Chinese-owned hotel/apartment complex, which also offered all sorts of amenities like a supermarket and restaurants (we went in to inspect the room rates on offer). After a short detour to the construction site

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Figure 4. Freelance guard with dogs (source: photograph taken by one of the coauthors in Maputo on 29 July 2009).

(6) Such street names endure as a mark of the symbolic break with Portuguese rule and Frelimo’s early postcolonial international alliances and espousal of socialist transformation. Victor Igreja (2008, page 545) notes: “Frelimo’s monopoly over the production of the official narrative of the violent past has also been safeguarded through party control over the dissemination of official history...state radio and television, as well as by maintaining some street names evoking the socialist past (K. Marx, F. Engels, V. Lenin, Mao Tse-tung, Ho Chi Minh, K. Il Sung)” On memory and power in Mozambique, see Alice Dinerman (2006). On street/neighbourhood names, revolution, counterrevolution, and fragmentation in another peripheral city, see James Freeman (2010). For more on legitimacy, modernity, and elites in Mozambique, see Carbone (2005), Pitcher (2006) and Sumich (2008a; 2008b).
of the new headquarters of one of the leading mobile phone companies in Mozambique (where we were also chased away by a guard who objected to us lingering), this new Chinese-owned complex marked the end of this first transect at 16:30, after almost six hours.

Figure 5. Posing with guard (source: photograph taken by one of the coauthors in Maputo on 28 July 2009).

Figure 6. Jardim Botânico Tunduru (source: photograph taken by one of the coauthors in Maputo on 28 July 2009).
Throughout the day the presence of private security in comparison with visible policing had become evident. Although following a guidebook, we saw almost no evident tourists. During the whole day we say only two young white couples, walking with the same guidebook that we were using and we could not discern any African or Asian tourists. On the next day we saw that the sole tourist information office had been closed. Moreover, these two couples were almost the only whites we saw walking. Except around places such as the Maputo Shopping Mall, the people on the streets were black. In Maputo, as in other Portuguese African postcolonies (Pitcher and Graham, 2007), neither local elites nor white folk walk much.

29 July 2009

Our second transect started outside the hotel where we were based during the research on the 28 July at 13.00. The hotel was typical of its kind from a security point of view. It had guards, who were watching both sides that were open to the street twenty-four hours a day, seven days a week. Furthermore, they had the compulsory warning signs of the same security company’s armed-response service with the slogan “we secure your world” and a picture of a globe that had a locked chain around it (interesting that the idea of security is to lock oneself in) (see figure 7). Very soon our chosen walk led us to the Avenida 24 de Julho. It was immediately obvious that this transect would be rather different from that of the day before. Right on the corner of Avenida Salvador Allende and Avenida 24 de Julho was a café that had a Western atmosphere with many white guests who were being watched over by a security guard. As we walked down the street and later Avenida Eduardo Mondlane, this picture was repeated. Whereas the public sphere of the pavements and roads is African, in the restaurants the percentage of whites is much higher. The food and ambiance remain significantly Portuguese.

Figure 7. Armed response sign (source: photograph taken by one of the coauthors in Maputo on 29 July 2009).
The thin line between pavement and the outside seats of the restaurant was always carefully minded by a security guard usually equipped with a baton and a two-way radio. However, the changing character of the city was visible not only in the increase in street vendors and cafes, but also in the changes to security measures. Walking towards the Avenida Julius Nyerere, for example, at least one bank was secured by the police (here the word secured is used intentionally) and a private company. When we asked two police officers and a G4S guard about this, they did not see a contradiction. One officer simply said that public and private are *amigos* and that a bank obviously needs good protection. As we will detail later, this epitomised a wider situation in Mozambique.

On the Avenida Julius Nyerere were several top-end hotels, restaurants, condominium complexes, and a shopping mall. Also the first of several embassies came into sight. The number of guards around this area increased immediately. Turning around in the middle of the street we could count employees of at least seven different security companies. Furthermore, the number of police officers on the street was significantly higher than on the day before. However, again, their duty did not seem to be to patrol the public space, but rather to secure particular buildings that host banks or other financial institutions.

Walking north up Julius Nyerere, we soon entered the spaces of true power, including the elite hotel Polana, or the gigantic presidential residence that was secured by grey bunkers and soldiers (see figure 1). We had to cross the road. No one can walk here. We also walked past the residential area of Sommerschield, where some of the wealthy elite lived. In this quarter were also many embassies and offices of international organisations, which were lined up on Julius Nyerere, especially between Rua de Kassuende and Avenida Kenneth Kaunda, and on Avenida Kenneth Kaunda up to Avenida Kim Il Sung. Soon after passing the American embassy (see figure 1), which had several G4S guards in and around its property as well as police road blocks, we turned into Avenida Kim Il Sung and walked past all sorts of different security personnel down to the Hospital Central de Maputo, Mozambique’s main public hospital, which was the size of a whole residential block (see figure 1).

After the transect we retreated to the nearby Jardim do Professor (see figure 8) situated in an affluent neighbourhood near to our hotel. In the original terms of psychogeography, as representing the “effects of the geographical environment, consciously organized or not, on the emotions and behavior of individuals” (Debord, 2010 [1955]) this garden is very

![Figure 8. Jardim do Professor (source: photograph taken by one of the coauthors in Maputo on 31 July 2009).](image-url)
different from the Jardim Botânico Tunduru mentioned and pictured (see figure 6) in the account of our first transect. Entering the Jardim Botânico Tunduru from the south, it is very likely that the visitor feels that he or she is on a jungle trip rather than in the central park of the city. The garden has run wild: there are lianas hanging down and in the tops of the trees rest giant bats, waiting for darkness before they swarm out. The roof of the former greenhouse has partially collapsed and with a bit of luck and good timing the visitor can see (as one of us noted to the other) a man wearing a balaclava eyeballing you from the bushes. The park is still rather beautiful and the right place for two tired psychogeographers to have their sandwich break. Nevertheless, in a park like this the sign 'do not walk on the grass' seems incongruous. However, it is an open space, accessible to everyone, and, in particular, young couples make use of the semihidden benches of the garden. The Jardim do Professor is utterly different (see figure 8). Although it also a public garden, it has been overhauled by a nearby hotel. Their efforts turned the formerly rundown park into one of the city’s green and ordered spaces. In the transformation process, however, the hotel has not only introduced a café but has also erected a high fence around the garden. The park itself is now secured by the hotel’s security company, which includes an armed-response service. Having invested in the park and built an expensive café, the hotel exerts a right to dictate terms of entry. This means, for example, that the bigger of the two gates will be closed by darkness and the only open entrance is secured by at least one guard in the evening. Although we did not see any person or group being actively denied entrance, exclusivity is mirrored in the type of visitors to this park. Many are white and almost all of them are more affluent than most people living in Mozambique. When sitting in the park for a while, one can observe maids with children, a private birthday party with a waiter wearing white gloves, or a school class being taught in the new open-air classroom. So, altogether, it has a very calm, harmonic atmosphere, which, on the other hand, has a slightly artificial, one could even called it sanitised, touch to it. This park is not the hectic, sometimes disorderly, Maputo on the other side of the fence. Although enjoying the Jardim Botânico Tunduru very much, this is a feeling that we would never have in that park. Together with others from the wealthy elite in Maputo (compare figures 6 and 8) we relaxed there; the Jardim do Professor becomes, like hotels, landed property, and offices, a node in the network of secured sites of power and sanctuary.

Reflections on security and space
One of the most striking observations from these transects concerned the police. Although Mozambique does not struggle with as high a crime rate as neighbouring South Africa, the country faces chronic social inequality that builds a foundation for an increase in crime (see figure 9). As Joseph Hanlon (2007a; 2007b; 2009) argues, the scale of inequality (particularly evident since the end of Frelimo’s socialist project in the early 1990s), grievances, and insecurity are a potent mix. Together with an increase in inequality (Hanlon, 2007a), there is an increase in opportunity (conspicuous wealth and consumption on the part of a minority). In their current travel advice on Mozambique the British Foreign Office (The Foreign and Commonwealth Office, 2009) warns that “Robbery, often using knives and firearms, is prevalent on the streets of Maputo.” The travel warnings from the US Department of State and the German Auswärtiges Amt (foreign office) also confirm high levels of violent crime (Auswärtiges Amt, 2009; US Department of State, 2009).

Moreover, the visible police presence is markedly uneven. Especially during our first transect there was almost no police presence on the streets. During the six hours of the walk, only three officers on foot and three police cars were sighted. Even then
they were busy escorting a minister or guarding a bank. Discussing this later with friends resident in Maputo, some indicated how a police presence (particularly at night) can also produce a sense of insecurity: through the fear of being stopped and pressured to pay a bribe. On this issue the US Department of State (2009) explains to their citizens in a suitably diplomatic language that the “Mozambican police are not at the standard U.S. citizens are accustomed to in the United States and visitors should not expect the same level of police service.” The German foreign office is more direct, notifying that “one cannot count on an effective police protection” (Auswärtiges Amt, 2009, our translation).

This relative lack of visibility of police in public is also described in Bruce Baker (2003) and Ana Leão’s (2004) descriptive accounts of policing and law in Mozambique. It creates what others writing about what they term ‘weak states’ or ‘transitional democracies’ have termed a ‘security vacuum’, in which citizens, firms, and NGOs as well as the state apparatus rely on other forms of authority and security providers (Dupont et al, 2003; Shearing and Kempa, 2000). This can encompass ‘traditional’ forms of security organised in communities or vigilante groups, as well as private security providers that are the focus of this paper. Such pluralisation of policing has been described elsewhere before (Jones and Newburn, 2006; Loader, 1999; Yarwood, 2007) and as part of a wider critical sociology of security (Balzacq et al, 2010). However, the focus is usually Western ‘late modern/postmodern’ society where macroscale changes in policing are linked to a deepening of consumer culture and shifts in property relations that transform the urban landscape and thereby reorganise society (e.g. gated communities and mass private property—such as malls—as a new form of the marketplace) (Wakefield, 2003). Such shifts are found in Maputo. However, they do not equate to the evolving variety of large-scale production of new gated urban spaces and “expanses of privately owned space concentrated in the hands of relatively few corporate interests, which are nevertheless generally open to the public to visit”

(7) The role of these authorities, who often invoked supernatural powers as well as resorting to weapons, has been documented in rural Mozambique with reference to the resistance to Portuguese colonialism, the liberation war, and the civil war of the 1980s and early 1990s and its disruptive aftermath (Rodgers, 2008; West, 1997, 2001; Wilson, 1992). Although Bjorn Enge Bertelson (2009) offers a valuable study from and around the provincial city of Chimoio, and Harry G West (2005) on the northern Mueda plateau, examination of such forces in the cities and periurban areas of Mozambique [along the lines of Adam Ashforth (1996; 1998) on Soweto, South Africa] has been neglected.
(Kempa et al, 2004, page 566) that were first described and still probably most evident in North American cities (Blakely and Snyder, 1999; Shearing and Stenning, 1983, 1985). These have since provided a template for:

“a remarkably diverse range of investigations into the importance of urban space as the locus, medium, and tool of security policies, and into the critical influence of surveillance and securitisation strategies with regards to the transformation (splintering, fortification, and privatisation) of the contemporary urban environment” (Klauser, 2010, pages 327–328).

In Maputo, there is a piecemeal, more ad hoc, and frequently informal fragmentation of security and space. Whilst a sorting of society “through gates” (Shearing and Kempa, 2000, page 207) and guards can be observed, a highly individualised and microscale model of urban security is evident in central Maputo.

Thus along both transects hundreds of private guards were manning all sorts of different entrances, buildings, and shops. However, the job of this uncountable number (uncountable because of the sheer numbers, but also as it is not always possible to identify the low-end security in plain clothes) of security personnel is only there to secure a specific object. This opens the question of who polices public spaces? There are some police (and soldiers) on the streets. We saw, for example, checkpoints at the streets that led into and out of the centre with several guards, some of whom were armed with AK-47s or wearing helmets. We also encountered a night patrol late one evening (next to the British High Commission) of at least five officers with AK-47s. However given the lack of visibility during the day, this seemed to be more a demonstration of power than of policing. We observed a higher concentration of police on the second transect, especially on Julius Nyerere between Avenida 24 de Julho and Avenida Mao Tse Tung and later on Kenneth Kaunda between Julius Nyerere and Kim Il Sung but these are markedly places of state power and capital. Here the police do not have to patrol the public space but protect symbolic institutions and fonts of power (8).

As the officer mentioned above said, they are there to secure the bank with their friends from the biggest multinational security company G4S.

Although Baker (2003) argues that the Mozambican police lack legitimacy, the folk we talked to did not think particularly badly of the police force (although corruption on all levels was mentioned). Indeed, while new shiny armed-response cars were passing by, people said that they cannot rely on the police because they lack equipment, especially cars (see figure 2). If the police are called for an emergency they can take hours to arrive; sometimes they even have to walk. The state thus uses its police force primarily to secure itself, capital, and foreign representatives. In Mozambique, however, it is evident that most security services are provided by private entities to other private households or businesses as a commodity. Their job is not to protect the community, or the public space, but to secure private urban enclaves.

During our discussions with security guards, they were asked whether and how they would intervene if they witnessed a crime in the public space taking place. Only one guard from one of the bigger Mozambican companies claimed that it is the policy of his company to intervene, even to send their own armed response, but, as another armed guard mentioned, it is very dangerous to interfere with the public because, if something goes wrong and someone gets shot, they will be made responsible for that. If they shoot to kill on their private property, however, there are fewer problems. All the other guards who work for bigger firms said that they either intervene as it is their work ethos as security personnel, or that it is their responsibility as humans.

Nevertheless, the policing of the public is clearly not their duty. In particular, the freelance security personnel in plain clothes showed no intention of risking their lives. One we spoke with worked 24-hour shifts with 24-hour breaks in between. He knows that the bandits are armed, and they know that he is not. He was, understandably, not willing to take that risk for the equivalent of $50 a month. Such a stance becomes rational for a low-paid informally employed guard, part of the wider context in a Maputo where, in Ilda Lindell's (2008, page 1898) terms:

“unstable and fluid governance is juxtaposed with a pervasive informality of urban living that is underlined by great economic and social uncertainty and where many urban citizens rely on provisional identities, shifting loyalties and collaborations to access opportunities and survive in the city.”

Writing about another African city, Denis Linehan (2008, page 35) describes it as an:

“urban archipelago [that] dilutes the public sphere and fragments rights and legal status. Its spatial form is reflected in the slum, the gated community and the private fortress and its geography is a patchwork system of bounded and secured neighbourhoods and highly regulated forms of movement and mobility. Nairobi is consequently a city of walls and boundaries, a city of enclaves, a fortress city—a model of urban development repeated throughout the continent.”

Such characterisations crop up frequently in other critical studies of African cities, albeit also with evidence of considerable creativity and agency on the part of the citizenry (Gandy, 2005, 2006; Simone, 2006). And nearly two decades ago, David Simon’s (1992) survey traced such fragmentation in numerous African cities. In the case of central (cement city) Maputo, a complex patchwork of security enclaves is evident. The terms ‘patchwork’ and ‘enclaves’ are usually used on a much bigger scale (such as free trade zones) or in a rural setting (such as mines and plantations) (Ferguson, 2007; Reyntjens, 2005; Sidaway, 2007); here they appear at the microscale. This is not simply the gated community that has been described elsewhere (Caldeira, 2001). Indeed, few areas in the cement city are physically gated, but they are secured. Such bigger gated communities elsewhere involve a strong notion of community and a high level of organisation. This is generally not the case in central Maputo\(^9\) where these enclaves usually encompass single private homes and are highly individualised. The forms of these enclaves vary according to the economic status of the residents. If there is enough money for security, it will be professional and can include guards and an armed response service in the case of an emergency. If the income is lower, it might only be an untrained person in plain clothes.

Here the transfer from public to private spaces does not necessarily (or only) mean the production of new private spaces and the privatisation of former public property. Except for a few cases of new malls, it describes a trend whereby more affluent citizens withdraw into their secured residential spaces and move between them and other secured private spaces such as restaurants or offices. In this context the high number of sports utility vehicles (SUVs) on the streets of Maputo makes sense. Using these, one does not have to leave comfort/security (almost all cars have an automatic locking mechanism that keeps the driver secure from the outside only seconds after starting the motor) between enclaves.

\(^9\) Beyond the centre of Maputo, new gated communities are appearing in places, such as along the coast and in the nearby town of Matola, where land prices are lower and larger gated enclaves can be more easily established. These are beyond the focus of this paper, but merit further scrutiny.
Conclusions

Security companies can be found all over the world (Jones and Newburn, 2006). Often, private security companies supplement the existing, state-owned policing; sometimes called multiagency (Yarwood, 2007) or plural policing (Jones and Newburn, 2006), that can be characterised by an increasing blurring of the line between the public and the private (Rigakos, 2002). In Maputo this kind of network policing is less evident than types of private security. Maputo’s policing and security reflect wider modes of uneven development. Even in the affluent parts of the city that we traversed, state displacement from the public sphere can be observed on many levels. There is, for example, the quality of the roads. Throughout the city, roads and pavements are scarred with potholes of all sizes. After a 15–20 minute drive outside the city the asphalt road stops completely and continues in the form of a dirt track. Even in the suburbs close to the Costa do Sol or on the northwest edge of the city, which host parts of the affluent elite including a Frelimo minister, the roads are not much better. Although the streets can be lined with luxury villas, the roads are basic tracks (another reason that explains the high numbers of SUVs) (see figure 10). Furthermore, some of these new development areas do not have a water supply or a link to the city’s sewage system; neither do they all have a collective refuse collection or a postal address.

When the elite retreat behind fences and armed response units, the cidade de cimento becomes an enclave patchwork. Whilst discourses and practices of security and development are everywhere deeply connected in the contemporary epoch and merit further critical exploration and problematisation (Duffield, 2007), our account here from the Mozambican case indicates the deep contradictions that accompany urban governmentality in the capital city of a state that is frequently counted amongst the success stories of democratisation, peace, and transition.

Such contradictions are not new in Mozambique; the late colonial era rested on a series of disjunctures and exclusions, notwithstanding the geopolitical rhetoric about Portugal and its territories as a pluricontinental and multiracial harmony (Sidaway and Power, 1995). Frelimo inherited the capital city and wider state and embarked on a transformation accompanied by rhetoric of building socialism. This too was invariably full of contradictions, similar to those evident in many other Third World socialisms (Post and Wright, 1989); compounded by an economy that remained peripheral, dependant, and poor within a polity faced with immense internal and external resistance. The rapidity with which that socialist rhetoric was replaced with one of transition and development and with which ruling factions positioned themselves to take advantage of a new phase of commoditisation and privatisation and business is striking. This has
been accompanied by accentuated sociospatial disparities and a complex geography of micro-enclavisation that relays and reworks enclaving on a larger scale.

In the conclusions to her landmark study of socioeconomic and political transition in Mozambique, Pitcher (2002, page 264) describes how:

“The threads of the past are stitched into the fabric of the present in Mozambique... At a structural level, former state officials have taken advantage of the tumultuous changes to become bank directors and chief executive officers. Social networks comprised of old and new elites have captured resources and former state institutions have redefined their roles in order to retain their power....Transformation in Mozambique begins and ends with the vibrant, complex interaction of the state and social forces, but it is an interaction bound by history.”

Our paper has sampled that history, binding, and interaction; through the means of two walking encounters with Maputo’s security and space and a series of discussions and digressions along the way. We thereby become embodiments of the unevenness that the paper represents. More widely, however, Maputo does not only face macrofragmentation through privatisation of the public realm but rather a fortification of the individual and the household and the purchase of security in multiple private and semiprivate microspaces. ‘Security’ in central Maputo has become a moveable commodity enabled by a range of providers ranging from foreign owned and well-equipped armed response companies to men who travel to the cement city (where they work long shifts as guards) from a vast labour reserve in the cidade de canicô.

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