Resilience to organized crime at the community level

ASSESSMENT MATRIX

PEMBA

AMÉRICO MALUANA

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INTRODUCTION

Since October 2017, Mozambique's Cabo Delgado Province has been the theatre of a violent and destructive insurgency. Communities in the region have been caught up in an escalating conflict between a violent extremist organization (known as al-Shabaab, but unconnected to the eponymous group in Somalia), who seek to secure increased socio-economic benefits, religious participation and inclusion in the governance of the territories they have influenced. This, in a context where central government (with support from regional allies) has sought unsuccessfully to maintain its control in a province that is geographically, politically and economically remote from the rest of the country.

The people in Cabo Delgado have suffered greatly from the conflict, leading to over 800 000 internally displaced persons (IDPs), mostly headed southward. Additionally, there have been recorded serious human rights abuses, including arbitrary killings and detentions, kidnapping, human trafficking and violence against children (including rape and early marriages) across the province. The local economy has also suffered, thus undermining the already limited socio-economic opportunities available for the people of Cabo Delgado.

Pemba is a port city and district in Mozambique. It is the capital of the province of Cabo Delgado and lies on a peninsula in Pemba Bay, a favourable position for navigation, which places it in an advantageous position in terms of access to the markets in the region. The municipality of Pemba covers 100 km^2 and recorded 201 846 people in the 2017 census. Since the outbreak of the conflict, Pemba has been highly militarized, although no attacks have yet been recorded there. Currently, the already precarious economic conditions are exacerbated by the arrival of thousands of internally displaced people from the most critical districts across the province. For instance, within just a two-week period in October 2020, at least 219 boats carrying 11 280 people arrived in Pemba, almost half of them children.[1] It was reported by the UN Office for the Coordination of Humanitarian Affairs, that by February 2021, the population of Pemba had grown by almost three-quarters.[2] This situation leaves the city with weakened capacity to deliver public services, and exacerbates the security challenge.

Pemba has also been identified as a trans-shipment point for multiple illicit commodities. By 2016, the port was known as a key hub for shipping illegal ivory (which has subsequently declined), as well as products such as restricted hardwood species and other illegal wildlife products.[3] It is a transit location for heroin and methamphetamine, arriving by dhow and shipping containers from the Makran Coast, or via Zanzibar, and for cocaine arriving by shipping container from Brazil.[4] These drug routes are known to be run by local elites in connection with overseas actors. The markets for environmental products operate on patronage networks, and are fuelled by corruption, with low levels of violence associated with them.

The following analysis is based on a series of interviews and focus groups conducted in Pemba. In total, 24 people were interviewed (14 men and 10 women). The respondents were drawn from different social groups, with emphasis on activists from community organizations, community leaders, social justice leaders, journalists, researchers, students, women's organizations and human rights defenders. The first part is a situational analysis of the issues faced currently by this community in terms of organized crime and the insurgency; the second part is a local assessment of present conditions for resilience building blocks.

PART 1:
THE SITUATION IN THE COMMUNITY

The responses show that there are numerous diverse activities related to organized crime that worry the communities in Pemba, although the emphasis was on drug trafficking and natural resources, such as wood and minerals. Although the respondents have not given further details, they have shown concern over the rise in cases of human beings trafficking in Pemba. Generally, the criminal economies are controlled by groups with links to government actors. Today, however, people are more concerned with conflict than with organized crime itself. Overwhelmingly, respondents responded to this questionnaire by speaking about the insurgency and the insurgents as the dominant 'criminal' group. Low levels of awareness of organized crime, its networks and impact on day-to-day life were evident, even though it poses a risk in Pemba.

Criminal markets and organized criminal groups	Respondents: Men	Respondents: Women
What would you define as 'illegal markets' or 'organized criminal activity' in the community?	Though there is difficulty in defining illegal markets or organized crime, there is a consensus that organized crime is seen as a reality in Pemba, which involves citizens, civil servants and national leaders. In general, respondents defined illegal markets as those that are not licensed. Organized crime is understood as a group that carries out lucrative activities outside the legal scope. Generally, in organized crime there is a hierarchy: those who command or control the group and those who carry out the illicit act. Illegal organized crime-related activities highlighted as the most common in Pemba include drug trafficking, human trafficking, mining, murder and sexual violence and, the current insurgency.	From the arguments made by the respondents, there is the conception that organized crime entails groups of people, with dubious conduct, who organize themselves to carry out a set of criminal acts, to the detriment of the community's development. The most common illegal practices identified by the respondents include drug trafficking, weapons, human trafficking, and trading in other illegal goods and products.
What types of groups would you consider criminal groups in your community? **What illegal activity do they do?**	There is a consensus that organized crime groups in Pemba are made up of nationals and foreigners. Pemba's native criminals come from areas like Mecufi, Noviani, Chibuabuara. Some come from other provinces, like Nampula. Agents from SERNIC (the Portuguese abbreviation for National Criminal Investigation Service of Mozambique) from Pemba are also involved. As for foreigners, Tanzanians, Nigerians and Pakistanis are the most identified. These national and foreign actors operate at a cross-border level. The criminal actors of Pemba, being natives here, dominate the territory, so they run the local market operations, while the foreign actors facilitate the movement of goods abroad. Several respondents pointed out that law enforcement learned of several containers of illegally logged timber in Pemba destined for China.	There is consensus that these groups are made up of Mozambicans and foreigners. It is an international network. There are local groups of people from Nacuabe, Mecufi, Marringane, Eduardo Mondlane, Gingone, Chibuabuara, Nharrime and Nacala that get together to carry out illicit activities. There are also South Africans involved.

Criminal markets and organized criminal groups	Respondents: Men	Respondents: Women
	In Pemba, many local citizens are used as intermediaries for large groups of international traffickers, but the higher-level 'barons' outsource the services to both local and foreign citizens.	
Is the activity considered illegal by community members? Is there a parallel legal trade? Is it socially accepted? **Is there local demand, or is your area primarily a transit area?**	Organized crime can go largely unnoticed in the community, as most people lack knowledge, but for the more knowledgeable people it is possible that they can identify or say that this is a crime. As one of respondent said, the country in general, and Pemba in particular, is home to many illegal activities: 'These criminal organizations can sometimes go unnoticed, that is, we thought these practices were normal since most of the population lacks knowledge. This lack of knowledge makes illegal things seem normal. But for people who are more knowledgeable in the matter it is possible that they can say this is a crime, this is an illicit act.' Many emphasized that there is a local demand for drugs. For a long time, Mozambique was just a transit corridor, but today it has evolved to the point where there is a local demand. In the neighbourhoods of Pemba there are young people who to infiltrate drug circuits. As one respondent said, 'We know that someone's son uses drugs. How they get it, where they get it, we don't know, it has its circuits.' In fact, these practices are so ingrained that there is competition between groups and there are cases of goal setting among drug traffickers. There is a local market that involves hotels, big parties and beaches.	The community is aware that both regular crimes and organized crime are illegal and therefore condemns their practice and whenever they verify their occurrence, community representatives file complaints at local police stations. However, there are complaints from the community that the police authorities are not always ready to help the community, particularly on fighting regular crimes, mainly due to lack of resources, such as transport. 'When we call the police station, they often say they don't have transport … we [members of the community] catch bandits, but we don't have material, the police have material, so we end up leaving the bandit, we are not the police, but the police don't want to help us.' In the exercise of their functions, some of the community leaders interviewed have asked for government intervention with a view to making vehicles available to local police stations as a way of improving their performance.
How easily can groups access weapons? Do gang members carry arms openly? **What kinds of arms do groups use: knives, handguns, automatic weapons or small arms?**	There is a consensus that these groups have access to weapons of various types, including knives, machetes and guns. 'They are equipped, although they do not circulate with weapons openly.' Weapons are often used by factions or groups of Nigerians and Tanzanians that operate locally.	There is a consensus that these groups have access to weapons. These groups use knives, machetes and guns.
Is a particular age/gender/ethno-linguistic group impacted more than others?	Women and young people, as well as members of the Muani ethnic group, are the ones who most feel the impacts of these practices and criminal groups. In religious terms, practitioners of Islam suffer the most, especially because insurgents often use this religion to justify their practices.	Women are the most vulnerable group in these practices. They suffer more from human trafficking, as they tend to be more exploited. In terms of arms and drug trafficking, young people are the most used. The respondents did not provide any explanation as to how human trafficking occurs, but they mentioned situations of young people being caught with arms and drugs for personal use and even for selling.
Is there a livelihood (or other benefit) from engaging in the criminal market?	Many enter the world of illicit markets for economic reasons. Montepuez is a poor district and young people do not have opportunities, which makes them turn to	No responses.

Criminal markets and organized criminal groups	Respondents: Men	Respondents: Women
	crime as a way of improving their living conditions.	
To what extent do the groups control territory or the local economy?	There are two perceptions about the territorial control capacity of these groups. On the one hand, there are those who argue that these organized crime groups are unable to control or dominate part of the territory in Pemba, due to the presence of state force.

On the other hand, there are those who believe that organized crime groups dominate a part of the territory because of the links they establish with the authorities at the local and central levels. But this does not mean control in the sense of physical control of territory. It was felt the criminal networks have political influence.

Based on the current insurgency situation, the latter group identifies territories such as Cariaco, Noviane, Chibuabuara, Mecufi and Eduardo Mondlane, as being under the control of criminals. According to the respondents, in the evening it is dangerous to walk in these areas because the local criminal groups, not the insurgents, mostly attack then. | The general perception is that 'yes', these groups manage to control some part of the territory, but this is directly linked to the type of illegal activity carried out.

Groups related to drug trafficking tend to have more control over the territory than groups involved in trafficking human beings, for example.

According to one of the respondents, in Cabo Delgado there are restricted areas. For example, leaving Palma in the direction of Niassa there is an area dedicated to the production of drugs, such as Cannabis sativa. In Pemba, 'the lodges are big centres for drugs, so mapping should be done to identify these houses', said one respondent.

Yes, it is possible that these groups have some political influence. For example, the way in which the indurgency arose raises these suspicions, and it is inconceivable that a group would penetrate unknown territory and dominate in this way without having political connections. |

Impact of the criminal market	Respondents: Men	Respondents: Women
What is the overall impact on the community of the criminal groups?

Has it caused problems or divisions among community members?

Is a particular age/gender/ethno-linguistic group impacted more than others? | There is consensus that crime contributes to increased school absenteeism and drug use among young people in Pemba. As pointed out by one of the respondents, 'young people from Massingir and Angonia prefer to engage in poaching, especially of rhino, rather than going to school, as it is a lucrative activity'.

The current insurgency is contributing to an increase in poverty, unemployment, and sex work, and traumatizes the citizens of Pemba. As exemplified by the respondents, in Pemba there are cases of children who are growing up without parents and with trauma due to the insurgency and assassinations that sometimes occur during criminal activities, such as armed robbery. There are people who are abandoning their places of residence, their farms, looking for safer areas, which offer little to the quality of life they had. This is mainly caused by the insurgency.

There are divisions and problems in the community as a result of these practices. There are families that no longer speak to each other, because some of their members are criminals who, create disorder and sow terror in the community. There is no longer trust between people, especially those who come from | The general perception is that both the insurgents and the regular criminal groups create panic in communities, that people do not feel not safe as a result.

This does not create division.

Women are the most vulnerable group in these practices. They suffer more from human trafficking, as they are exploited. In terms of arms and drug trafficking, young people are the most used by the traffickers. The respondents did not provide any explanation on how human trafficking occurs, due to lack of information, but they mentioned incidents of young people being caught with arms and drugs for personal use and even for selling.

Given the insurgency, the displaced are also one of the most vulnerable groups, as they become targets of assaults and robberies.

As one of the respondents said, 'The displaced are also victims of the criminals. It is quite common today to receive a sack of rice and then the criminals come at night and steal it.' |

Impact of the criminal market	Respondents: Men	Respondents: Women
	Mocímboa de Praia and Palma. People are on alert, one suspecting the other. Women and young people, as well as members of the Muani ethnic group, are the ones who most feel the impacts of these criminal groups. In religious terms, practitioners of Islam suffer the most, especially since insurgents often use this religion to justify their practices.	
What are the greatest risks to you and your community?	Respondents said death, robbery and intimidation.	Respondents said death, rape, harassment, intimidation
How do these groups behave in the community?	In terms of networks operating illegal trade, these groups behave normally and generally mingle with the communities. Its members enjoy a relatively high standard of living and have good vehicles. Some are local entrepreneurs and are engaged in commercial activities.	
How much and in what way do the criminal market and groups contribute to local violence and conflict?	There are tensions between groups that can result in violence and community exposure to violence or conflict. For example, young people who consume drugs tend to change their behaviour, becoming aggressive, which can threaten the lives and well-being of others.	
What is the environmental impact of the criminal market (if applicable)?	No responses.	No responses.
Is there corruption linked to local criminal activity? Are bribes to public officials common? At what level of government?	There is consensus that bribery or corruption exists in Pemba, from the grassroots level to the central authorities. Government authorities and civil servants accept bribes from these criminal groups as a way of ensuring their penetration into the national territory. Al-Shabaab is a good example, as there is classified information that was given to them in exchange for money, which allowed them to establish their bases in the country. As one of the respondents stated, there are several cases of commandos who were at the Military Academy who associated with the terrorists in exchange for money. In his own words '... we who admit their entry, we admit their logistics in exchange for dividends ...'	
Do communities have a sense of local responsibility to combat organized crime?	In general, communities are not prepared to assume a collective responsibility to fight organized crime. The community lacks the resources to do so, and what happens is that this sense of responsibility to fight crime occurs at the family level. Communities in Pemba may feel obliged to contribute to combating activities such as drug trafficking, but do not have the resources to do so. One of the respondents pointed out that the challenges facing civil society	There are two perceptions about the sense of responsibility and social cohesion. One argues that there is cohesion and a sense of social responsibility, based on the existence, at the community level, of watchdog groups that help to fight criminal practices. Others, however, argue that the community is not organized to denounce these cases of organized

Impact of the criminal market	Respondents: Men	Respondents: Women
	organizations in Pemba around accessing funding are enormous, which makes any social intervention project difficult.	crime, mainly because part of this community is, directly or indirectly, involved with these practitioners. That is, in some circumstances, members of these criminal groups, especially foreigners, marry local women and guarantee a livelihood for these women's families, discouraging any attempt to report them.

Issues of survival and subsistence are placed above security and social order in such a way that, even if they are aware, people have no incentive to cooperate in the fight against organized crime. |

PART 2:
BUILDING BLOCKS FOR COMMUNITY RESILIENCE

Building block 1: Effective state support

General	Respondents: Men	Respondents: Women
How effective is the state in responding to challenges in your community caused by criminal market?	The general perception is that the state is not responsive to these challenges. The experience of the insurgency in Cabo Delgado shows that the state responds to slowly to the challenges caused by criminal groups. Local communities presented this situation to the authorities since 2015/2016, but there was no intervention.	For those interviewed, the state could do more, and it is not always responsive to the needs of communities in Pemba.

The state must know how to intervene in a timely manner, as long as the timing is favourable. At the first signs of the insurgency, the community presented the problem to the authorities. The government should have known how to intervene and not wait until the conflict reached its current proportions, making its resolution increasingly difficult. |
| **Does the state response protect or threaten community members? In what ways?** | In general, the state's response tends to threaten, rather than protect, the local community. In Pemba, government authorities, especially at the local level, abuse their power, intimidating and hampering the activities of civil society organizations. | |

Political leadership and governance	Respondents: Men	Respondents: Women
To what degree do people have faith in their government – at the national and local sphere?	In general, citizens in Pemba do not trust the government. The inability of the state to provide basic services, such as security, leads to loss of confidence in the government.	In general, there is no feeling of trust or faith in state institutions. Communities in Pemba have more trust in the neighbourhood chiefs and community leaders. Besides these, the confidence level is low.
How open is the state to fostering and promoting a strong and independent civil society sector, including the media? **What is the level of collaboration between government agencies and NGOs and private citizens?**	The general perception is that the state shows some resistance to promoting a strong and independent civil society in Pemba. There is a perception that the state and civil society are adversaries, and mistrust reigns between these two entities. For example, when civil society organizations request financial support or the presence of local authorities at an event, they do not get a satisfactory response, creating the perception that there is no interest in promoting these social groups.	The general perception is that the government is not open to collaborating with civil society. There may even be policies for this, but the state is not available to strengthen or promote civil society in Pemba.
Does the community have access to resources, basic services? **Is their distribution fair?** **Does the community have power to influence their distribution?**	There are two perceptions about access to basic resources and/or services in Pemba. Some argue that communities do not have access to basic resources and services, that they are compelled to travel long distances to access resources and this is made worse by lack of transport, as transporters do not reach far-flung communities, and circulate only within the city limits. One of the respondents, citing the district of Balate, stated that this is just an illustrative case of districts that face serious problems in accessing water, hospitals and many other services. The community has to travel 36 km to access these basic services. On the other hand, there are those who defend the provision of basic services, arguing they exist in communities. People have access to basic services such as education and health, although their quality is not what is desirable. Regarding the community's ability to influence the distribution of these resources, one group argues that the population is not organized to influence the government, while another group reiterates that the community has the power to influence and has done so, although they have not given some explanation of how they influence.	In general, communities have poor access to public services. People find it difficult to access virtually all services. At the moment, there is a lot of pressure on public services because Pemba has received many displaced people, which constrains already scarce resources, such as water, health and education. In general, communities have little information about the power they have to exert pressure on government, so they are unable to influence the distribution of these resources. The few citizens who claim a fair distribution of resources do not receive positive responses.

Education system	Respondents: Men	Respondents: Women
How strong is the local education system? What is the average educational attainment?	In general, the education system in Mozambique is weak and its quality inconsistent from region to region. As highlighted by some of the respondents in Pemba, it is normal for a student to reach secondary school level without knowing how to read or write. Teachers do not motivate students with learning difficulties, and there is a disparity between private and public schools. Another challenge is that there are few schools in Pemba, which compromises access to education. As suggested by most of the respondents, investing in technical-professional schools would be an alternative avenue to respond to the needs of the various communities in Pemba. Although the quality of education is questioned, part of the respondents note that there is work being done to promote the education of women, especially those who dropped out of school due to pregnancy.	Respondents highlighted the need for improvements in the education system. For example, the primary and secondary school curriculum has little content on freedom of expression and civic participation. The lack of motivation of students at school level is also worrying. Conditions should be created to reverse this situation.
Is there investment in early childhood education and care (ECEC)?	In Pemba, there is not enough investment in education, conditions are not favorable. If you visit schools, you will see that most children study on the floor, without desks.	The consensus is that in Pemba there is no investment in early childhood educational care.

Justice system	Respondents: Men	Respondents: Women
What is the local justice system like? Do local courts or dispute mechanisms address the criminal activity outlined above? In what ways? **Do community members view the legal response as helpful? Ineffective? Harmful?**	The general perception is that the justice system is weak, dependent on the government, so there are cases of authorities involved in crime getting away with the accusations made against them. Therefore, citizens in Pemba do not find the legal response useful, with the exception of the work done by the community courts. For them, justice works at the level of community courts, the community has credibility in its judgement, and the problem begins when complaints have to go to other higher levels.	It is generally believed that justice institutions in Pemba are unable to respond to these cases efficiently. People have lost confidence in justice institutions because of the corruption they are involved in. Respondents reported cases of people who were arrested and released the next day, because they illegally paid the authorities not to continue the criminal process. At the community level, there are neighbourhood offices and community courts that are responsible for resolving, in the first instance, community problems. In a situation where the problem cannot be resolved, it is taken to the higher courts. Community courts have decision-making power and are respected.
Is informal justice provided by criminal groups?	In general, no. The informal justice provided by criminal groups is not believed to exist, or is not influential.	
Has local government developed measures that address victim care, and, if so, how effective are these measures? To what degree do	Many people did not answer this question exhaustively, but pointed out the inefficiency of the current mechanisms introduced by local government.	

Law enforcement	Respondents: Men	Respondents: Women
What type of law enforcement exists in the community – military, civilian police, community-based armed groups, a combination? **Has local law enforcement been adequately resourced?**	There is a combination of military and civilian police. There are no community armed groups. Law enforcement at the local level has not been well trained. Local authorities lack adequate training to respond to organized crime.	
What is the relationship between these groups and the community?	No responses.	No responses.
To what degree is law enforcement trusted and seen as reliable by local communities?	People in Pemba do not trust institutions due to corruption. It is common for people in Pemba to be acquitted because they illegally paid those responsible for enforcing the law. This frustrates the community and undermines efforts at building community trust and confidence in reliable law enforcement.	People trust and respect the decision of community courts.

Building block 2: Social capital

Community cohesion	Respondents: Men	Respondents: Women
Is the community culturally or ethnically diverse or homogeneous? Are there tensions along specific ethnic or social lines?	There is a consensus that Cabo Delgado, in general and Pemba, in particular, is culturally and ethnically diverse, and this causes some tension, especially between the Makonde and Macua ethinc groupings. With the insurgency, the young people of Quissanga and Mocímboa da Praia were, at first, discriminated against and connoted as the protagonists of the attacks in Cabo Delgado. It was only after efforts to raise awareness among communities that there was an opening for the social reintegration of this group. Diet was also, for a long time, a source of tension between ethnic groups in Pemba, the Macuas and Muanis labelling the Makondes as a uncivilized for consuming basically everything: pork, rats, snails, etc., unlike the Macuas, which is a mostly merchant class, who are called assimilated.	In Pemba there are several ethnic groups, with different habits and customs. Among these groups there is a lot of competition. The Makondes claim a leading role in the liberation of the country, calling themselves the rightful 'owners' of the country, so what they decide prevails. In the words of one of the respondents, 'now that Cabo Delgado is in conflict, the Makondes are seen as privileged in terms of access to donations, care and access to identification documents'.

Community cohesion	Respondents: Men	Respondents: Women
Has there been any major changes in the local population (inflow, outflow)? If so, has this impacted the community?	There is consensus that there have been many who have left, as well as a lot of people coming into Pemba, particularly during the insurgency. And that has impacted the community, as it has increased poverty rates and put pressure on public services. Some of the respondents argue that the arrival of many displaced people in Pemba contributed to the formation of a more cohesive and tolerant society.	The general perception is that this population flow has its impacts, especially with regard to building trust among community members in the current context of insurgency. As advanced by some of the respondents, some of the displaced people, especially those from Mocímboa da Praia, become involved in crime, mostly robbery, in the places they arrive, and when they are caught in the act, it leads to a general discrediting of all displaced people, reducing efforts at social reintegration.
What is the feeling of belonging to and a sense of place about the community? What is the level of trust within the community?	Respondents were unanimous in stating that the divergence between ethnic groups in Pemba, especially between Makondes and Macuas, rarely contributes to the mobilization of communities for collective action. The Makondes feel more like they own Cabo Delgado at the expense of the Macuas, and vice versa.	The general idea is that there is a sense of belonging in the community. One of the respondents reported that, in relation to the displaced, the local leaders, of whom she is a member, dedicate part of their time to visiting the displaced people to talk and foster a sense of belonging. As she said in her own words, 'I go out and talk to displaced people. I try to calm them down, saying that Mozambique is unique, Palma belongs to Cabo Delgado, Mocímboa belongs to Cabo Delgado, to welcome them.'
Is the community able to respond to crises in ways that strengthen community bonds and capacity to cope?	In general, no. Communities in Pemba still need to be prepared, tolerant and well educated. Religious institutions play an important role in this process due to their mobilizing and educating role. 'Religious institutions are in a good position to help because everyone prays, and churches and mosques use those Biblical or Qur'anic texts that condemn this kind of attitude.'	

Building block 3: Community capacity

Community capacity	Respondents: Men	Respondents: Women
What is the ability of the community to self-organize? What are the means for this?	Communities are organized, they have their structure. The general perception is that these communities are more organized to respond to illegal practices, such as robberies. These communities create watchdog groups, as is the case in the Cariaco neighbourhood, as a way of fighting crime and continual robberies. We did not find any other form of organization, at the community level that aims to carry out other activities. In this sense, some respondents argued that the communities are not organized, a situation that	There are two perceptions of community organizing. For some, the community is not yet organized, there are no small associations that promote activities in the community. For others, the community is organized, but mainly to deal with waves of theft. Communities received some training that allowed them to do community policing, through the creation of surveillance groups. Some communities, like in Josina Machel, have dance groups, made up of men and women, who animate ceremonies at the local level.

Community capacity	Respondents: Men	Respondents: Women
	precipitates the increase in crime in some communities in Pemba.	
What types of social networks among groups and individuals exist within the community? For instance, political organizations, volunteerism and civic organizations, religious organizations, women's groups or youth groups.	In general, there are civil society organizations of different natures, including religious groups, political groups, fisheries and agricultural production groups, mixed associations, groups for the promotion of gender, youth groups. 'There are organizations in the community, although they are not cohesive enough,' said one respondent.	There is a forum for Non-Governmental Organizations called FOCADE. In this forum there are several pillars, organized in thematic groups. Organizations such as PROMURA are part of this forum. There is also a strong group dealing with gender issues, led by women. There are youth and sport groups, albeit weak.
Which of these groups respond to the harms caused by the activity explained in Part 1? In what ways?	These local groups address these issues in an indirect way. However, organizations such as AOLEC, Save the Children and PROMURA intervene actively and directly in these issues, especially in the current context of insurgency.	One of the organizations that stands out in the context of responding to these practices is the PNUR, which, in association with other organizations, provides assistance to victims, through provision of psychosocial and health support.
Are their safe spaces for women, men and youth at risk? Please explain. **Do civil society engage in treatment and victim support activities? (e.g. running drug treatment facilities)**	The general perception is that given the insurgency, in Pemba there are no safe spaces for groups at risk. However, civil society organizations have played their role in following up on these cases, albeit in a deficient manner.	The perception is that in Pemba there are no safe spaces for groups at risk, especially women. In 2021, there was a group of people who invaded the residences of students at Universidade Lúrio, in Pemba, and sexually assaulted them.

Local media	Respondents: Men	Respondents: Women
Is there a strong local media? **Does local media provide a voice to both state and non-state actors combating organized crime?**	There are two insights into the local media in Pemba. Some say there is strong local media, although they sometimes feel threatened. Television and social networks, such as Facebook and WhatsApp, were cited as the most relevant sources for accessing information. Another group, however, argues that local media, especially radio stations, transmit little relevant local information to communities. The media are censored and follow an agenda set by the government.	The general perception is that the local media is not strong. Both TV and radio stations transmit censored information. Some of the respondents contest the fact that there are no local television stations, which ends up compromising the transmission of local information relevant to the communities. There is a lot of local information that goes unnoticed in the eyes of a good part of society, not just in Pemba, but in Mozambique in general. In Pemba, few people have access to smartphones to access the internet and social networks in order to get information, or even to share a certain event that is taking place at the neighbourhood level. Those who have connected devices are faced with lack of internet data to disseminate content.
Are there attacks on journalists or media houses, or other civil society activists (e.g. environmental defenders), by criminal groups or the state? Have there been deaths?	There is a consensus that journalists and human rights defenders are intimidated, that others are arrested and others simply disappear.	There is consensus that journalists are prone to being attacked and see their freedom of expression in the press limited. Some journalists are threatened and arrested for their work.

Obstacles to community responses	Respondents: Men	Respondents: Women
Do groups – besides identified criminal groups – negatively impact community resilience? **Which factors act as obstacles to building community resilience to organized crime?**	In general, yes, the instability created by these criminal groups constrains the community, compromising its resilience in crisis contexts. Low levels of education and exclusion are some of the factors that hamper building community resilience to organized crime.	
To what extent do local responses to organized crime possibly marginalize certain individuals or groups such as women, refugees, etc.?	In general, yes, this results in the marginalization of some groups, especially women. As one of the respondents pointed out, in the context of the response to the situation of displaced people caused by the insurgency, there are women (including minors) who are exploited by the owners of the houses in which they are resettled. In Chiguaguara, a case of this has been reported, as have many others involving police impregnating minors.	

Building block 4: The role of women in community responses to organized crime

Political and economic power	Respondents: Men	Respondents: Women
What type of authority do women hold in the community?	There is consensus that women do not have political power at the local level. Some civil society organizations have been working on women's empowerment, but much remains to be done. As one of the respondents said, if the city of Pemba has not yet reached 50% in terms of female empowerment, then the districts, the communities are in a worse situation. Women's power is restricted to the family level; in the public sphere it is still a challenge. There is consensus that there is gender-based income inequality. This inequality is, in part, justified by the nature of business practised by men and women. Unlike women, men tend to work in riskier and more profitable industries, such as fishing, motorcycle taxi driving, etc., than women.	Yes, the women have power. In fact, there are women who are already at the level of very active political participation, with the ability to create a movement and stop a certain event in Pemba. Most of them are members of local NGOs. These women are involved in the defence of human rights, although they are subjected to threats. Some of the respondents are local leaders and demand that their opinions and decisions are respected by the communities and followed by all. Yes, there are gender-based income inequalities. There are still few women in management positions and this contributes to income inequality.

Women as organizers	Respondents: Men	Respondents: Women
How do women organize in the local community?	Women organize themselves into cultural groups, *xitique* groups (financing channels based on mutual trust), savings groups and local NGOs.	Women organize themselves into savings and *xitique* groups (financing channels based on mutual trust).
Are their women's groups that counter the negative impacts of organized crime? What do they do?	Existing women's groups work on issues related to human rights, and not specifically organized crime.	

Building block 5: Economic capital

Economy of the community	Respondents: Men	Respondents: Women
What types of businesses and jobs exist in the community? How diverse is the local economy?	Fishing and the informal market dominate the local economy in Pemba, which is characterized mainly by trading in basic necessities. While men are dedicated to fishing and some work in mines, women, practically 80% of them, are dedicated to food markets and the sale of dumplings as a way of earning sustenance for their families. Women of the entire coastal area make a type of doughnut called *vitumbulas* that are typical of the region, as well as a bean dish called *mpwiri* that they sell to support their families, and this is sold on every corner. There is also the wood trade, and production and trade of sesame.	Pemba is a city linked to mining, fishing and commerce. Women tend to carry out small businesses to support their families, such as selling cookies, seasonal products and other meals. Young people ride motorcycle taxis, to earn a wage, and others start small businesses.
Are there foreign companies? What is their industry and what is their impact on local community?	There are many foreign companies in Cabo Delgado, particularly in Pemba, mainly linked to the extractive industry. Some of these companies, within the scope of social responsibility, contribute to the creation of new jobs, and construction of public infrastructures, such as schools, hospitals and water supply stations.	In general, the respondents were unaware of the existence of foreign corporations in Pemba.

Infrastructure	Respondents: Men	Respondents: Women
Is there access to food, electricity and water?	In Pemba, it was generally agreed, access to these services is still lacking, but there are signs of expansion of electricity in communities. Access to water is a major challenge. In part, this was exacerbated by terrorism that advocated the destruction of various public and private infrastructures – though this has not yet been the case in Pemba.	People do not have access to energy, while some blocks in the city do not have lighting. Communities do not have ready access to water, and if they do, the water supply system is substandard.
What are the local communications networks? Is there access to mobile phones, internet?	In general, cellphones are the main means of communication, with Movitel proving to be the predominant mobile phone network in the communities. However, few young people have access to cellphones and the internet.	In Pemba, mobile phones are the main means of communication. However, there are still a limited number of people who have access to these devices. Some people use internet and social networks.
Do people feel safe outside their homes? **Are the streets safely lit, open spaces safe and accessible?** **Are there many empty buildings, unused spaces?**	There is consensus that people do not feel safe in their homes or outside, that people live in constant panic as a result of the insurgency. The streets are not safe, and this is exacerbated by lack of street lighting. The situation is better on the main streets of the city, but when you enter communities, the reality is different. There are indeed empty buildings that provide shelter for people of dubious conduct.	For some, it is safer to be indoors than outside, especially at night, due to lack of street lighting. For others, it is safer to be outside because it gives the person the opportunity to ask for help in case of an attack. The streets are not lit and the criminals take advantage of this. There are frequent power cuts and the response has not always been quick to such outages. As for robberies, these are carried out when there are attacks by insurgents. There is a group from Nampula, called Anacatanas, who take advantage of these, attacking houses and raping women. There are empty properties, abandoned by the owners, providing spaces for criminals to hide. In some neighbourhoods, such as Eduardo Mondlane, local leaders, with the consent of the owners, use some of these houses and spaces to accommodate displaced people.
What are the natural resource base and environmental conditions (local food supplies, energy use, water access)? Has climate change impacted livelihoods?	In general, climate change has greatly impacted small-scale agricultural production. Water scarcity reduced the community's production capacity. As an example, subsistence farmers who were used to having a large vegetable garden every year can no longer because of the scarcity of water; they have to plant their vegetable gardens only in periods with rain.	
How is access to transportation – personal transport access and public options?	The consensus is that access to transport is poor. People prefer to use public transport.	In general, access to transport is good, you can take transport to wherever you want. Here you don't need to queue or make calls to reach your destination. People tend to use motorcycle taxis and minibuses instead of their own means. Others, however, argue that access to transport is a serious issue in Pemba and deserves special attention from the government. There are some areas where transporters do not reach the communities and they are very expensive, especially in

Natiti and Ingonani. Many citizens resort to motorcycle taxis because they are cheaper.

Notes

[1] Relief Web, Mozambique Flash Update No. 2: Arrival of displaced people in Pemba, Situation Report, 1 November 20202, https://reliefweb.int/report/mozambique/mozambique-flash-update-no-2-arrival-displaced-people-pemba-1-nov-2020
[2] Emidio Jozine, Mozambique city overwhelmed by people fleeing Islamist violence, 5 April 2021, https://www.reuters.com/article/uk-mozambique-insurgency-pemba/mozambique-city-overwhelmed-by-people-fleeing-islamist-violence-idUSKBN2BS0R4.
[3] Alastair Nelson and Jacqueline Cochrane, Triangle of risk, Global Initiative Against Transnational Organized Crime, June 2020, https://globalinitiative.net/wp-content/uploads/2020/06/Triangle-of-Risk.-web.pdf.
[4] Ibid., p 15.