



**PERSPECTIVES FROM ADVICE OFFICES ON COVID 19:
SITAUIONAL AND PARTNER ANALYSIS
18 MAY 2020**

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1. INTRODUCTION

This situational analysis is made possible with the contributions of 108 advice offices across the country and all the CAOSA provincial councils.

This document seeks to outline what the communities look like and are experiencing during these times through the eyes of community-based paralegals that are activists in those communities.

It seeks to highlight not only the current situation but outline the clear needs and frustrations of communities during the Covid 19 pandemic.

2. METHODOLOGY

As detailed above, the information contained and analyzed in this document was collated from 108 advice offices and all the 9 CAOSA provincial councils. The information was received electronically through WhatsApp, SMS and email.

The South African Human Rights Commission has accredited CAOSA as part of its Section 19 (5) committee for monitoring of human rights violations during the Covid 19 pandemic. For the 108 advice offices, their inputs were submissions as part of their training for this human rights monitoring roll-out.

A WhatsApp group was created wherein a 4-day training session was held. A set of questions were posted with a deadline of 24-hours to submit answers and inputs. The participants were encouraged to submit their answers privately to the administrator so as to not clog the group. 89 of the 108 monitors accessed the training on WhatsApp and whereas the rest accessed it on email. A daily register tracking the submission of all participants ensured that we can easily determine when an individual is not accessing the necessary support and as such follow-up calls and texts would be made to provide the necessary support.

For the CAOSA Provincial councils, an information sheet was prepared and circulated to the various provinces WhatsApp groups. Some offices made submissions via voice notes on the group and other texted their submissions. Provinces like the Eastern Cape collated their inputs through the district leaders for better coordination.

This saw the unprecedented coordination of information collection through social media platforms. With regards to the concerns around the security of these platforms, individuals were encouraged to submit to the CAOSA national number so as to mitigate this risk. This has also highlighted the sector's readiness for technological innovations.

For this report and to ensure concise reporting and analysis, we have divided the country into three regions comprising of three provinces in each region:

REGION 1: Limpopo, Gauteng and Mpumalanga

REGION 2: North West, Free State and Northern Cape

REGION 3: Western Cape, Eastern Cape and Kwa-Zulu Natal

3. SITUATIONAL ANALYSIS

This section covers inputs related to social needs, empowerment needs and areas for special noting under each need.

SOCIAL NEEDS

Social needs in this document refers to needs around food, homes, livelihoods and families.

SOCIAL NEEDS	REGION 1	Food Energy (Electricity, paraffin, gas and wood) Consistent access to health services for existing chronic diseases Personal protective equipment (Masks and sanitizers) Water and sanitation services Legal support with domestic violence, labour and eviction Large families – spatial needs and food (In informal and rural areas settlements) Connectivity and information for children and young adults Social services for drug and substance abuse
	REGION 2	Food Energy (Electricity, paraffin, gas and wood) Consistent access to health services for existing chronic diseases Personal protective equipment (Masks and sanitizers) Water and sanitation services Legal support with domestic violence, labour and eviction Large families – spatial needs and food (In informal and rural areas settlements) Connectivity and information for children and young adults Social services for drug and substance abuse
	REGION 3	Food Energy (Electricity, paraffin, gas and wood) Consistent access to health services for existing chronic diseases Personal protective equipment (Masks and sanitizers) Water and sanitation services Legal support with domestic violence, labour and eviction Large families – spatial needs and food (In informal and rural areas settlements) Connectivity and information for children and young adults Social services for drug and substance abuse

As noted above the submissions received noted the needs of all communities serviced by Advice Offices are the exact same social needs.

AREAS FOR SPECIAL NOTING:

Gauteng recorded the need for legal support to retrenched employees who worked in restaurants, places of entertainment and for domestic workers. A concerning practice around employers accessing the UIF Temporary Employee Relief and not transferring the funds to the employees. When queries are lodged with UIF, it is noted that a claim was submitted for the employee the funds are yet to be received from the employer. Another concern around the UIF relief is also that is not accessible to employees who are having expired Asylum

seeker permits. This would need to be replicated in provinces having large part of the population working in the tourism industry.

The provinces noted the practice of erratic and disproportionate distribution of food parcels by the local government.

“...people think the leading party are the only people who provide them with the food parcels, they even wore the leading party T-shirt and have their membership card on hands to make sure that are going to benefit as member of the leading party.” – Polo (FS – Thabo Mofutsanyane District)

In most settings local organisations have collated lists of families in need for food and social relief due to the large size of the family. A frustration around the none responsiveness of the Department of Social Development and not having a clear understanding of which department is tasked with supporting the community with this particular aspect. There are no clear distribution protocols and plans to address the challenges for access to food in communities.

Another concerning practice is that many spaza shops have inflated food prices hence many individuals are opting to flock to big supermarkets like Boxer, Cambridge, Shoprite and Pick 'n Pay.

“The price of goods is being increased despite the emphasis made by government not do so, they are taking advantage of this difficult time to make more profit” – (Bomikazi – OR Tambo district Eastern Cape)

Herein lies the challenge of access to PPE. Many community members who are able to sew, have made their own masks. There is a concern that there is no clear, accessible guidelines on making your own masks, thus the concern is that of people wearing masks that will not necessarily protect them from the virus.

The offices have recorded a decrease in reporting of domestic violence and rape in this time. The fear is that due to the confinement of movement many are afraid to leave their homes and noting that there aren't always shelters in their respective communities, women and children remain in these spaces with their perpetrators.

Police stations are opting to enforce lockdown regulations when individuals are reporting crimes. With the threat of a fine, many victims of sexual assault have opted to not open cases as a result of this. There is also a concern in the urban areas wherein many landlords are using the police service to effect evictions against tenants that have been unable to pay rent because of loss of income due to the lockdown.

On access to health services a concern regarding those needing their chronic medication being refused treatment in this time, as space is being made for Covid 19 testing and isolation.

“ In our community there is no local clinic, a mobile clinic comes at 10 leaves at 12, patient transport to the hospital arrives at 11 to take them to hospital. They come back from the hospital at around 5pm. We have complained to Health department but no response.” (Dina North West – Dr Kenneth Kaunda District)

EMPOWERMENT NEEDS

Empowerment needs refers to needs around education, skill, understanding and development.

EMPOWERMENT NEEDS	REGION 1	<p>Infection control and social distancing in malls and SASSA pay points Lockdown regulations for burials for community and Faith Based organisations Access to SASSA grants – application and recourse Domestic Violence and access to opening cases and community shelters Safe use of technology – spread of fake news on WhatsApp creating panic in communities and subjecting others to discrimination Labour – retrenchments and access to UIF claimed by employer Places of employment adherence to safety measures – Farms and factories</p>
	REGION 2	<p>Infection control and social distancing in malls and SASSA pay points Lockdown regulations for burials for community and Faith Based organisations Access to SASSA grants – application and recourse Domestic Violence and access to opening cases and community shelters Safe use of technology – spread of fake news on WhatsApp creating panic in communities and subjecting others to discrimination Labour – retrenchments and access to UIF claimed by employer Places of employment adherence to safety measures – Farms and factories</p>
	REGION 3	<p>Infection control and social distancing in malls and SASSA pay points Lockdown regulations for burials for community and Faith Based organisations Access to SASSA grants – application and recourse Domestic Violence and access to opening cases and community shelters Safe use of technology – spread of fake news on WhatsApp creating panic in communities and subjecting others to discrimination Labour – retrenchments and access to UIF claimed by employer Places of employment adherence to safety measures – Farms and factories</p>

AREAS FOR SPECIAL NOTING:

Once again, the provinces have recorded the same empowerment needs. However, in this instance some of the empowerment is directed at local authorities such as the police, courts and community health care centers.

There is much concern for those accessing SASSA pay points not adhering to social distancing due to factors related to spacing and lack of monitoring and marshalling of lines at pay points.

“The buildings are in the big fences and we are using one gate that make a que that adversely affecting our elders and people living with illness. (Kgoboko, Sekhukhune District - Limpopo)

Some people cause delays at the ATM as they bring many SASSA cards to collect for others as well and had to be called to order. (Raisibe, Ngaka Modiri District – North West)

The offices noted that these lines provide an opportunity for community members to be educated on not only Covid 19 but on access to justice. There is clear misconception that

human rights are suspended in this time. These lines could be used as time of empowering women on domestic violence, how to report it in this time and seeking on the ground support should the law enforcement agency be unresponsive to their calls for help.

The offices have also indicated that many community members only put on their masks when travelling to the main urban centers and not in their immediate communities. A misconception that the virus is only contractable in urban settings, shows a need for communities to understand how infection happens even in the context of their respective communities.

On funerals and burials, there is a need for empowerment of faith-based organisations to observe the safety measures and ensure that families adhere to the regulations in respect of burials.

There is high level of freedom of movement in our township and also a minimal use of face mask and slaughtering of livestock at funerals. (Danile - Lejweleputswa District, Free State)

There is much discontentment around how the Covid19 grant is to be accessed with a majority of those qualifying needing to have access to a phone. This discontentment will be compounded by the qualification criteria. We note that a number of individuals will be disqualified from accessing this grant because their ID numbers were used by their employers to claim for the UIF-TERS. Recourse will be needed for both the SASSA grant application and for the UIF-TERS process.

We also note that many people are making applications on all social relief packages out of desperation and the incoherent manner in which support is provided. Because the distribution of food parcels is inconsistent, many are making attempts to access relief on all platforms.

“Frustrated youth have resorted to fermented alcohol as there is nothing to do.” (Sabata - Dr Kenneth Kaunda District NW)

A direct intervention with local police stations, community policing forums and the soldiers would be required on ensuring that there is consensus on how gender-based violence matters are to handle at a local level. No complainant should be turned away in this time.

“I’ve been denied access to our office at the police station they said they don’t need paralegals anymore.” (Seshika – Gert Sibanda District, Mpumalanga)

The offices noted how WhatsApp could be both constructive and destructive. Many community members are unable to distinguish between real and fake news. The offices also noted that they too receive many messages and emails promising funding, it has become increasingly difficult to tell which is which. A basic guide for NPOs and CBOs to read all telecommunications is needed in this time.

Communities also need to understand how the spread of fake news is prohibited and how this results in human rights violations such as threats to life and threats to one’s dignity.

On labour related empowerment, the offices noted the need for monitoring in farms and factories as employers are not providing the necessary PPE for their workers. There is also a need to educate and empower both employer and employee on the UIF-TERS funds. Some employees have been retrenched and have not received any communication from their employer – this is also that many employees travelled en masse to the rural villages after the lockdown was announced.

“Violet Bank village is located at the deepest rural areas of Bushbuckridge municipality, under the Ehlanzeni district, Mpumalanga. We have a high rate of unemployment due to lack of industrial factories, Residents who are employed most of them working in the retail shops .During this corona virus pandemic has jeopardize the sector of economy as in Bushbuckridge we also relay on Agriculture and tourism, the tourism sector has closed workers has lost their job along the process of Lockdown.” Resoketswe Lebjane Foundation

4. PARTNER ANALYSIS

The offices submitted specific information on which faith-based organisations and traditional leaders they work with and their understanding of the importance of working with these institutions at a local level.

The following are some of the response received:

MPUMALANGA: *“Religious people always make sure that they bury out people with dignity whether that person was religious or not. And traditional leaders are scared of Covid 19they have closed their offices they are waiting for the Government to announce.” Nkomazi Advice Office*

LIMPOPO: *“Religious and traditional leader are important contacts - they will give a reliable information on time.” Mankweng Community Law Advice office*

GAUTENG: *“Religious leaders like Traditional leaders- are at the forefront of community dispute- various violations and also in providing mitigation. This is because they have already established relationships based on trust, confidentiality and respect. They care about their communities and have nurtured these relationships. Having them as contacts will strategically widen the scope of reliable information. Having them as contact will be strategic in reaching to their wider community.” Bokamosa CAO*

NORTH WEST: *“People confide in pastors all the time and the church is also a building block of morals in society, The church helps in shaping the youth for leadership by having different programmes meant for their development within church structures. Traditional leaders are the custodians of our heritage and national identity. They have a huge constituency and they also take care of vast tracks of land meant for the development of their people.” Reabetswe Support Group*

NORTHERN CAPE: *“Religious and traditional leaders are important contacts as we live in villages and everything that is done we have to contact them first so that they know who is doing what in the community and the impact it will have in the community.” Kuruman Legal Advice and Development Center*

FREE STATE: *“Religious and traditional leaders are important contacts as we live in villages and everything that is done we have to contact them first so that they know who is doing what in the community and the impact it will have in the community but they also impose threat of not allowing what they don't agree with to happen even if it's for greater good” – Nketoana Advice Office*

EASTERN CAPE: *“Traditional leaders are leaders and influential gate keepers of the community, I cannot enter in the community without consulting them, and religious and traditional leaders can provide me with some relevant information and the dangers and risks within the community”*

WESTERN CAPE: *“Religious and traditional leaders are important as they are vital contacts that residents go to in times of need. In most instances they are the first contact point.”*
Heidelberg Advice and Development Centre

KWA-ZULU NATAL: *“Religious bodies of interfaith, traditional authorities are important to build relationship with them as entry point and gate keeper.”* Zanokuhle Advice Office and Resource Centre

The below table outlines which Faith-based organisations and traditional councils the advice offices work with, the table follows the same format of the country divided in 3 regions:

REGION 1	LIMPOPO	<p>Religious:</p> <ul style="list-style-type: none"> • Present in all districts: ZCC Church, Sabbath Church, Jehovah Witnesses, Roman Catholic Church, Apostle Church, Dutch Church, Assembly of God. – Present in all districts
		<p>Traditional:</p> <ul style="list-style-type: none"> • Mopani District: Batlhabine Tribal Authority • Sekhukhune district: Tau Nkadimeng Tribal, Roka MailaMapitsane Tribal, Roka Maloma, Tau Mogaahoa, Noko Makgeru, Matlala Semang, Roka Ratau and Mohlakwa Makoko Maphupa • Vhembe district: Manendze Tribal Authority, Nemafulani Tribal Authority, Madimbo Tribal Authority, Malale Tribal Authority, Fholovhodwe Tribal Authority • Waterberg District- Mamadi Tribal Authority • Capricorn District: Bakone Tribal Authority, Matlala, Moshate Tribal Authority, Bakenberg Tribal Authority and Mapela Tribal Authority, Moletsi, Maja, Molepo, Nchabeleng, Babirwa Tribal Authority, Mankweng, Bjatladi, Molepo, Mothapo, Mothiba Dikgale and Makgoba, Mohodi tribal authority, Mafefe Tribal Authority,
	MPUMALANGA	<p>Religious:</p> <ul style="list-style-type: none"> • Nkangala District: Fellowship in Christ church • Gert Sibanda District: Power of God Ministries, Tweefontein East Christian Congregation of JW, Ndebele Church of God, Union Free Church in Zion, House of Fire Ministries, Dutch church, Bethel Christian Church, , Unfailing love with Jesus, God is Able ministries, • Present in all districts: Old Apostle Church, Assembly of God, ZCC Church, Sabbath Church, Jehovah Witnesses, Buhle beNkosi Christ in Zion, 12 Apostolic, AME, St Paul and St Georges, New Covenant Baptist, New Deliverance, Amazioni and COJ
		Traditional:

		<ul style="list-style-type: none"> • Ehlanzeni District: Gutshwa Tribal Authority, Hhoyi and Mlambo Tribal Authorities Matsamo, Mawewe, Mbambiso. • Nkangala District: Mgibe tribal authority • Gert Sibanda District: Mahlangu tribal, Ndzundza mabhoko tribal authority, Manala tribal authority, Ebutsini Tribal Authority, Mooiplaas Tribal Authority. Embhuleni Tribal Authority. Mandlamakhulu Tribal Authority
	GAUTENG	<p>Religious:</p> <ul style="list-style-type: none"> • Ekurhuleni District: Saint Albans Daveyton (Anglican), Katlehong and Thokoza Religious Organisation, The Alter Of Love Ministry and In His Grace Ministries International. • City of Joburg District: Catholic church, Methodist, Uniting, COJ Ward 44 Minister’s Forum, Kingdom harvest in Roodepoort, Old apostolic church, Roman catholic church, • Sedibeng District: Reformed and Independent Churches under Vaal Religious Solidarity group, • West Rand District: Saint John Prophetic church, Bapholoswa, Philadelphia church. Saint Bartholomew, Beulah life fellowship, Lutheran • Tshwane: Catholic church, Methodist, Uniting Reformed
		<p>Traditional:</p> <p>Tshwane: Amandebele ba Lebelo, Dilopye and the Amandebele Nzdunzda Sokhulumi Tribal Authorities</p>
REGION 2	NORTH WEST	<p>Religious:</p> <p>Present in all districts: Anglican church, Roman Catholic church, Uniting church, 12 Apostle church, Faith mission ministry, NICC church, ZCC Church, NG Church, Jehovah Shammah, Maranatha Church</p>
		<p>Traditional:</p> <p>Bakwena bamogopa traditional counsel</p>
	FREE STATE	<p>Religious:</p> <p>Thabo Mofutsanyane District: Dihlabeng Local Ministers Fraternal</p> <p>Lejweleputswa District: Phomolong Ministry Fraternal</p>
		<p>Traditional:</p> <p>Monontsha Traditional Council, Bolata Traditional Council, Mmakoane Traditional Council</p>

REGION 3	NORTHERN CAPE	Religious: Present in all districts: Roman Catholic Church, Old Apostles Church, Dutch Church, Assembly of God, ZCC Church, Sabbath Church, Jehovah Witnesses, Christ in Zion,
		Traditional: John Taolo Gaetsewe District: Ba ga Motlhwane and seoding traditional councils
	WESTERN CAPE	Religious: Touwsriver Islamic Society, StepUp ministries, Methodist Church Langa, Roman Catholic Church, Old Apostles Church, Dutch Church, Assembly of God, ZCC Church, Sabbath Church, Jehovah Witnesses, Christ in Zion
		Traditional:
	EASTERN CAPE	Religious: Methodist Church in Mount Fletcher St Matthews and St Paul Anglican in Engcobo Marians Episcopal Church and Ethiopian Episcopal Church and Presbyterian church – Amathole district
		Traditional: Nkondlo Tribal Authority, Ndabakazi- Amathole, Amaqwathi tribal authority (Engcobo), Kwamhlontlo – Lady Frere, Zwaligugi Traditional Council, Ndluzula Traditional Council, Manzamhlophe Traditional Council, Zilungile Traditional Council – Port Saint Johns
KWA-ZULU NATAL	Religious: Church, Roman Catholic Church, Apostle Church, Dutch Church Assembly of God, ZCC Church, Sabbath Church Jehovah witnesses, Buhle beNkosi Christ in Zion, ZCC,	
	Traditional: Mchunu Traditional Administration - uThukela DC, Amantungwa Traditional Authority - Utrecht, Sandile Tribal Authority, Ingqungqulu Traditional Authority, Vukani Tribal Court in Ufafa Ubuhlebezwe Local Municipality – IXOPO, EMatheni tribal Court, Nongoma. Mpukunyoni Tribal Authority (eMgezanzhiziyo) under Mtubatuba Municipality, Amangwane Tribal Authority, Amazizi Tribal Authority, Amaswazi Tribal Authority, Kwahlathi Tribal Authority- under Indaka Municipality, Makhanya Tribal Authority -Umbumbulu, Qiko Traditional Authority, Obuka, KwaSanguye Traditional Authorities, Mkhwanazi Tribal Authority -Kwadlangezwa Emadungeni Authority, Sobonakhona Tribal Authority, Umbumbulu, Embo ILanga Tribal Authority, Amangwe Traditional Authority and Emhlungwini Traditional Authority. uBuhlebozinyathi Traditional Authority	

Please note that the Tribal Authorities listed above, are the ones noted as having existing relationships with Advice Offices.

5. BEST APPROACHES: COMMUNITY-LED RESPONSES

Based on the social and empowerment needs noted, we submit that community-led response is pivotal in this instance.

The best approach would be to ensure that community solidarity is strengthened in this time. This can only be achieved with an approach that is Collaborative, Empowering and Dignified.

COLLABORATIVE: CAOs have noted that traditional and religious leaders are the first and primary point of contact in many rural and urban communities. In informal settlements there are elders who converge to ensure that there is some level of social order in their various communities. Thus, the CAOs can be viewed as implementation partners and not necessarily as leading community interventions.

We submit that a community working committee comprising of representatives from CAOs, traditional leaders, religious leaders, health professionals working in the community be formed to address the noted needs.

EMPOWERING: The interventions for each community need to have elements of empowerment on all areas of need. The distribution of food parcels should be scheduled and timed based on an average estimate of how long this food would last a 4 - person family. Special considerations should be given to large families (5 people or more).

The food parcels must also contain masks, sanitizers and where possible, seeds for planting. The Churches and traditional leaders would best guide how to activate subsistence and communal farming in their respective communities.

Local production of masks and sanitizers are encouraged in this time to ensure that there is a level of community economic activity that is happening and is supported.

The interventions must also ensure that there are youth-focused interventions especially as related to access to technology for education and information. There is also a need for support with substance abuse especially in the informal settlements.

As CAOs have existing relationships and/or project-based access to community health workers, an expansion of this offering must include health care professionals that own practices or medical centers in these communities. This formation would ensure that safety measures, isolation, treatment and re-integration is done at a community level. We submit that church and mosque buildings should be considered for use as isolation wards or shelters for community members that may not be in a position to self-isolate due to the constricted leaving space.

There must be community monitoring in health care facilities to ensure that those accessing chronic medication are attended to in this time. They are the most susceptible to the virus because of their compromised immunity. Reestablish local clinic committees where they do not exist and offer support where they do in ensuring their effectiveness. This should also ensure that these measures become a permanent feature on communities.

DIGNIFIED – The interventions must seek to build community solidarity and ensure active participation of all leaders in the community. It is important that any interventions are not imposed on communities in this time and that there be a clear communication strategy on how households will access information on these interventions.

It is our submission that CAOs – in terms of the monitoring status – may be in a position to ensure that families receive information on local interventions in relation to food, gender-based violence and skills development in this time.

6. DRAFT COMMUNITY RESPONSE FRAMEWORK AND PLAN

The following is submitted as the draft community-response plan for possible adoption as a guiding framework for the working committees that must be established at a local level:

The needs can be divided into short, medium and long terms as follows:

SHORT TERM:

1. Collaboration management

Establish entry-points and liaison with decision-makers (religious sector and traditional sector, CAOs and other CBOS) and formalise collaboration.

Build capacity of partners and agree on development of management and information systems to facilitate the programme of action. Start Information collection and management.

2. Food security

Assess need, provision and distribution of food parcel supplied by government, private sector and individuals. Outreach for more supplies to meet the need, ensuring widespread, fair and scheduled distribution to the intended beneficiaries. Acquire PPE for community activists/volunteers (masks/sanitiser and disinfectants)

3. Support to medical and GBV response

Identifying community infrastructure such as church buildings, halls, public facilities that can be repurposed to serve as isolation wards or safe spaces, in accordance with Government and WHO regulations. Also identify management committees for each facility that meets the requirements. Establish Psycho-social and medical referral capacity. Training religious and traditional leaders on infection control and isolation protocols. Start engagements with primary health care centres on existence of clinic committees and their response plan in this time – where no committee and/or response plan exists, engage centre management on participating in the forum.

4. Awareness raising/Communications

Community Outreach on what is available in the community and how same is to be accessed. Monitor human rights violations in the community and noting access to social grants, health and detention facilities, farms and factories.

MEDIUM-TERM:

1. Collaboration Management

Ensure efficacy of collaboration through weekly meetings. The meetings must identify prospective leaders in the local business and farming community. Building on the collaboration through networking and advocacy- using information collected and analysed.

2. Food Security

Addressing the prospect of a shortage of food and unsustainability of reliance on food parcels. Engage on community-based agricultural development – identify spaces that can be used for community gardens. This process starts immediately and continues into the long term.

3. Support to medical and GBV response

Report on access and use of facilities identified. Require police representative on response to GBV cases and how the committee can assist. Establish a zero tolerance to GBV in the community -this must be led by community leaders. Medical response team to ensure specific reporting on medico-legal requests coming in – report on numbers and age of victim.

They may have to consider the sub-dividing of the area into sites of impact and allocation of volunteers based on the size. Sub-divide by streets or villages or blocks to ensure every household is reached.

4. Awareness raising/Communications

Ensure that community understand the changes in the lockdown regulations as they come in. Continue monitoring social grants, health and detention facilities, farms and factories. Continue analysis of GBV cases and reports received from community.

LONG-TERM:

1. Collaboration Management

Continue measuring efficacy of collaboration through weekly meetings. Depending on extent of lockdown regulations, may start engaging on formalising the collaboration as the community-response mechanism with terms of reference detailing key considerations around succession and inclusion of youth movements.

2. Food Security

Continue addressing the prospect of a shortage of food and unsustainability of reliance on food parcels. Engage on community-based agricultural development – identify spaces that can be used for community gardens and other opportunities for economic gain which must be scaled for community participation. This process must now start looking at assisting traditional authorities with developing a community-specific development plan to ignite the local economy.

3. Support to medical and GBV response

Continue medium term activities and explore the possibilities of establishing the forum as part of clinic committee or as support structure to the committee. Continue requiring stats on reported cases of GBV and measure this against reports received from human rights monitors.

4. Awareness raising/Communications

Ensure that community understand the changes in the lockdown regulations as they come in. Continue monitoring social grants, health and detention facilities, farms and factories.. Continue analysis of GBV cases and reports received from community.

Document prepared by:

Tshenolo Tshoaedi (Ms.)

National Secretariat

357 Visagie Street

Kutlwanong Democracy Centre

Pretoria

Tel: 067 994 1981

Web: www.caosouthafrica.org.za