



## SOUTH AFRICAN PAGAN RIGHTS ALLIANCE

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## A word from SAPRA's Director...

Welcome to SAPRA's first issue of Your Rights.

In anticipation of yet another long year of lockdown and anxiety, we've devoted this issue to offering practical advice on matters with which you might have become all too familiar since March 2020, including lawful eviction procedure, health protocols in the workplace, and COVID vaccinations and the law.

During Human Rights Month - 21 March to 27 April - the executive will be launching its annual '[30 Days of Advocacy against Witchcraft Accusations and Witch-hunts](#)' (29 March to 27 April).

If you use Facebook, find our advocacy page, [Touchstone Advocacy](#), and share our advocacy banner on your profile page in support of this campaign.

**accusation  
is **not** proof**

Despite the fact that public Freedom Day (27 April) events have been cancelled since the start of the pandemic, SAPRA's Chief Executive Officer, Mja Principe, has kept the spirit of Pagan Freedom Day alive [online at Pagan Events South Africa](#).

All Pagan Freedom Day events are administered and coordinated by the National Coordinator of the [South African Pagan Council](#), Shadryn Ryne Carlston.

Please consider supporting this important event online if you can.

The members of SAPRA's Executive Committee offer our sincere condolences to everyone who has been

affected by this pandemic, to those who have lost their jobs, their homes, and beloved family members and friends to infection.

SAPRA would like to encourage South African Pagans to continue to observe COVID health protocols – wear a mask when in a public space, observe social distancing, avoid gathering in large crowds whether indoors or outdoors, and be mindful at all times of the suffering of their fellow citizens. Assist others where you can, however you are able.

Remember, the Renaissance took place in a time of plague.

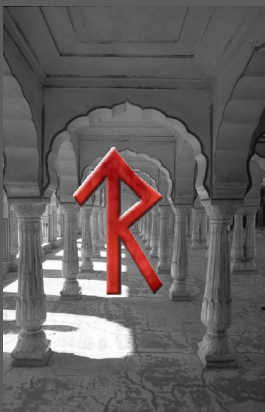


# Observing COVID safety protocols



**Remember Pagans:  
“Be Wise Satanize”**

**“The restriction of  
public faith-based  
gatherings has  
impacted Pagans  
involved in  
organising public  
festivals and  
gatherings.”**



COVID-19 safety protocols have generally been supported by Pagans, with exceptions. Their primary purpose is to limit exposure to, and contagion from COVID-19.

Stay safe by taking simple precautions:

- physical distancing (maintain at least a 1 metre distance between yourself and others to reduce your risk of infection when they cough, sneeze or speak),
- wear a mask,
- keep closed spaces well ventilated,
- avoid crowds,
- sanitize your hands, and
- cough into your elbow or a tissue.

Outdoor gatherings are safer than indoor ones, provided you keep adequate distance from others and wear a mask.

As of 28 February, South Africa entered Adjusted alert level 1 lockdown.

In terms of section 68 of the gazetted Disaster Management Act Regulations, every person is confined to their place of residence from 00h00 until 04h00 daily, unless a person has (a) been granted exemption through a permit - [Form 7 of Annexure AI] - to perform a service; (b) is attending to a security or medical emergency; or (c) arrives on a flight or is travelling to or from an airport which necessitates travelling during restricted hours of movement.

All public establishments must close at 23H00.

Failure to adhere to this curfew may result, on conviction, to a fine or a period of imprisonment not exceeding six months, or to both such fine and imprisonment.

In terms of section 70(2), the wearing of a face mask is mandatory for every person when in a public place, excluding a child under the age of six years. Any person who fails to comply with a verbal instruction by an enforcement officer to wear a face mask, commits an offence and is, on conviction, liable to a fine or a period of imprisonment not exceeding six months, or to both such fine and imprisonment.

Section 72 requires all persons, when attending a gathering to (a) wear a face mask; (b) adhere to all health protocols; (c) maintain a distance of at least one and a half metres from each other; and (d) adhere to the curfew hours as provided for in regulation 68.

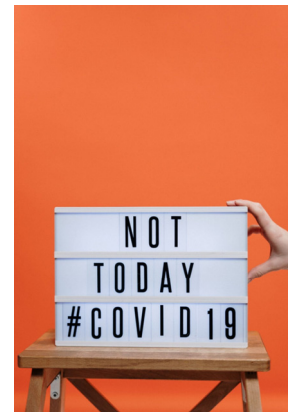
All faith-based, religious, social, political and cultural gatherings are permitted but limited to 250 persons or less for indoor venues, and 500 persons or less for outdoor venues and if the venue is too small to hold the prescribed number of persons observing a distance of at least one and a half metres from each other, then not more than 50 percent of the capacity of the venue may be used, subject to

strict adherence to all health protocols and social distancing measures.

Disaster Management Act Regulations  
[https://www.gov.za/sites/default/files/gcis\\_document/202103/44201rg11246gon152.pdf](https://www.gov.za/sites/default/files/gcis_document/202103/44201rg11246gon152.pdf)

The restriction of public faith-based gatherings has impacted Pagans involved in organising public festivals and gatherings. We commend organisers for doing the right thing to protect traders and the public, as we empathise with traders who have lost income as a result of the cancellation of Pagan Freedom Day events around the country.

The necessary limitations to our collective Constitutional freedoms to movement, association and trade have been a trial on every South African, but especially on those of us dependent on public trade and engagement.



## A bindrune for justice

To invoke justice and to combat injustice, invoke this bindrune of Teiwaz and Raidho – carve it into a candle and burn it while reciting your petition, perhaps sing the runic sounds or names. Alternatively, carve or paint it on an object to carry with you.

In short, Teiwaz invokes the ancient Germanic god presiding over justice and settlement of disputes at The Thing, best known from Norse sources as Tyr. Teiwaz, is a rune of victory,

to win a conflict. Frequently, disputes could be settled through trial by combat. Victory in battle was frequently seen as a divine judgement - victory going to the worthy party. Modern court cases are battles fought with words.

The rune Raidho, means “ride”, it is the rune of motion. Raidho in any bindrune gets things moving; it brings motion or accelerates any other rune. In essence, this bindrune gets the wheels of jus-

tice rolling – permitted you are the worthy party. Raidho as a rune of ordered motion also has its own ties to the process of justice and restoring right order.



# Eviction during lockdown

Evictions can only occur with a court order. Courts retain the power to temporarily suspend eviction orders granted, if it is just and equitable to do so.

During lockdown levels 2 and 3, the Disaster Management Act generally prohibited eviction orders from being executed. Under level 1, courts are granting eviction orders, and existing orders previously suspended by the courts, may now be executed.

The sheriff of the court will not execute an eviction order until the end of the State of Disaster, unless the court

has decided that such eviction is just and equitable.

Landlords seeking to evict tenants must convince the court that it would not be just or equitable to suspend an eviction order granted by the court.

Whilst landlords and tenants are encouraged to be reasonable and to act in good faith in their dealings with one another during the State of Disaster, both landlord and tenant may request the Rental Housing Tribunal to arbitrate a landlord-tenant dispute.

Rental Housing Tribunal

<http://www.dhs.gov.za/content/rental-housing-tribunal>



**“Landlords seeking to evict tenants must convince the court that it would not be just or equitable to suspend an eviction order granted by the court.”**

## Procedurally Lawful Evictions

The Prevention of Illegal Eviction from and Unlawful Occupation of Property Act (the PIE Act) prescribes the lawful procedure to be followed when a landlord wishes to evict a person or persons using his or her property for the purpose of accommodation.

1. The landlord must cancel an existing lease agreement and withdraw any right or consent given to the tenant, before commencing with an eviction process. The landlord must notify the tenant of such cancellation in writing, and give the tenant a reasonable time (30 days) to vacate the property.

2. If the tenant fails to vacate the property, the landlord may approach a Magistrate's Court situated in the area of the occupied property, to initiate an eviction procedure.

3. Written notice of the eviction hearing must be personally served on the unlawful occupier/s of the property, as well as on the municipality situated in the area of the occupied property. This notice must be served by the sheriff at least 14 business days before the eviction hearing in court. The notice must indicate the date and time of the eviction hearing, the circumstances surrounding the eviction, and the unlawful occupier's right to defend him/herself.

4. Both the landlord and unlawful occupier/s must be present at the court on the day of the eviction hearing. If the unlawful occupier/s fails to be present at the eviction hearing, the court may postpone the hearing, or proceed with it in his/her absence which may result in the court granting an eviction order.

An unlawful occupier has the right to receive timeous notice of the eviction hearing (14 business days' notice before the court date), and s/he is entitled to appear before court and oppose the eviction with or without her/his legal practitioner. S/he has the right to apply for legal aid if s/he cannot afford to pay for a legal practitioner.

To determine the just and equitability of the application for eviction, the court will consider the rights of the elderly, children, disabled persons or households headed by women, and other relevant circumstances, including the availability of alternative housing for the occupier upon eviction.



## Focus on Deity: Tutela

The concept of *tutelary deity* was fundamental in ancient Roman religion. A tutelary deity held guardianship over a certain city or region.

Later, Tutela became the Roman goddess of guardianship and protection—A personification of the concept of *tutela*.

In the Imperial period, particularly, she received her own cultus, rituals, and temples.

Her name was often found in inscriptions in Gaul.

The concept of Tutela had particular significance under Roman law. Minors or women who were legally emancipated were placed under the protection of a *tutor*.

Related words we still use today such as tutor, tutelage and tutelary, are all derived from this concept.



Gallo-Roman statue of Tutela with attributes of Fortuna (from Vienne, Isère)



Silver statuette of the Gallo-Roman goddess Tutela. (from British Museum)







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[SAPRA on Facebook](#)

SAPRA is a paralegal advocacy NPC.

The South African Pagan Rights Alliance (SAPRA) is a voluntary association, formed in 2004, as a human rights activist alliance.

SAPRA offers free, practical assistance on basic legal issues, including social welfare, employment disputes, infringement of and discrimination against personal legal and constitutional rights, and provides referrals to formal legal representation where necessary.

SAPRA will negotiate and mediate inter-communal conflict, organize community development initiatives aimed at restoring justice, advocate for religious equality and equity, and promote human rights education.

SAPRA is designated (as of 2008) as a religious organisation in terms of section 5 of the Civil Union Act (Act 17 of 2006), and its religious marriage officers may solemnise both same-sex and heterosexual marriages.

SAPRA is an Executive Member of the South African Pagan Council (SAPC) and Chair of the SAPC Law Reform Committee.

SAPRA is a Member of the Witchcraft and Human Rights Information Network (WHRIN).

\* SAPRA is registered with the Companies and Intellectual Property Commission as a non-profit company (2018/620182/08).

# Support Services

Information on Coronavirus COVID-19  
Whatsapp: Say "Hi" to 0600 123 456

For medical enquiries: National Institute  
for Communicable Diseases 0800 029  
999  
<http://www.nicd.ac.za/>

COVID-19 National Crisis Helpline  
0800 029 999

Health and support  
SAPS gender-based violence service  
complaints (SAPS)  
0800 333 177  
[complaintsnodalpoint@saps.gov.za](mailto:complaintsnodalpoint@saps.gov.za)

GBV (Gender Based Violence) Com-  
mand Centre  
0800 428 428 / \*120\*7867# (free from  
any cell phone)  
SMS Line: 32312

Family Violence, Child Protection and  
Sexual Offences Helpline  
0800 150 150

People Opposing Women Abuse  
(POWA)  
Tel: 011 642 4345  
After hours cellphone: 083 765 1235

Child Line  
0800 055 555

LifeLine South Africa  
0861 322 322 (free on mobile networks  
including landlines)

FAMSA  
Advice on family relationships - 011 975  
7107

Persons with Disabilities  
SMS 'help' to 31531

AIDS Helpline  
0800 012 322

Suicide Helpline  
0800 567 567 or 0800 456 789

Substance Abuse Helpline  
0800 12 13 14

