

# FIRST INDIGENOUS NATION OF SOUTHERN AFRICA (FINSA)



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The UN Special Rapporteur  
Submission to Urban Report

C/O: 76<sup>th</sup> session of the UN General Assembly

## **Re: Current conditions of Aboriginal Descendants in South Africa classified as a minority grouping.**

Please be at liberty to take special cognition that, this communiqué shall serve as confirmation that, the aforementioned Honourable **Danab Gaob F'im, known as Dr. Gregg Steven Fick**, the Private Attorney General of **FINSA, First Indigenous Nation of Southern Africa** has been duly authorised and mandated by this office, to represent this office Nationally and Internationally, and to act on behalf and in the interest of the **First Indigenous Nation of Southern Africa (FINSA)** and its People in particularly here in South Africa who are illegally and discriminatively still classified as so called "Coloureds". Dr. Gregg Steven Fick is and will represent all our people as a Private Attorney General with full Powers of ATTORNEY as any "legal" Court Representative or official of the Justice Bar both nationally and internationally.

### **INTRODUCTION.**

It is with great pleasure that the Descendants of the First Aboriginal and Indigenous Peoples of Southern Africa, now discriminatively and derogatory still classified so-called "Coloured" People) to express the reality and conditions as per your communique on the rights of Indigenous People in pursuance of resolution 42/20 of the Human Rights Council that investigates the situation of Indigenous People living in Urbanised habitats/areas.

For the record the Khoi&san People's in South Africa was classified as Hottentots by the Settler regimes of the VOC (Dutch East Indian Company Est in the early 1600's) from 1652 to 1795 and the British East Indian Company who Governed the South African territories from 1795 to 1910 when South Africa was part of the common wealth through stealth, ethnocide/genocide, dispossession, murder, rape, brutality and anarchy which continues unabated notwithstanding the facts that 17 wars of resistance were launched over different epochs of history.

"As a result of colonisation and apartheid, the Khoi-San in South Africa became virtually invisible as a distinct group, forcibly assimilated into other ethnic groups and classified as "Coloured". These peoples were systematically denied recognition as a people of equal worth and value, and thus were essentially denied the right to their existence as a distinct group. Notwithstanding the historic significance of the country's transition to a democracy founded on dignity, equality and freedom, the Commission has recognised as a serious concern, the continued failure to officially recognise the Khoi-San peoples in the current democratic dispensation, with their continued ethnic categorisation as "Coloured". After centuries of forced assimilation; discrimination and dehumanisation, this official recognition forms an imperative component in the ability of the Khoi-San peoples to live a life of dignity and respect.

The Commission notes that recognition of the existence of the Khoi-San peoples is included in the reference to Khoi-San languages in the Constitution, through the national emblem..."

“The Khoikhoi-San were subjected to slavery by European settlers and became largely assimilated with other cultures, resulting in the inevitable disruption and alteration of traditional lifestyles and cultures. The San were frequently referred to as “Bushmen”, while the Khoikhoi were called “Hottentots”, or later “Hotnots”, amongst other names, which terms are now considered to be derogatory.

The Khoikhoi-San and other African peoples experienced racial segregation and degradation at the hands of the colonial powers since their occupation in 1652. However, from 1910, when the Dutch Republicans came to power, increased restrictions on the political rights of black persons were imposed, and the Khoikhoi-San and other African communities suffered greater displacement and dispossession of land under the Native Land Act, 27 of 1913, and the Native Affairs Act, 23 of 1920.”

Following the release of the Commission’s report, in 2005 the United Nations Special Rapporteur on the situation of human rights and fundamental freedoms of indigenous persons (“the Special Rapporteur”), Rodolfo Stavenhagen, conducted a mission to South Africa. In the addendum to the report produced, (the “Stavenhagen Report”)<sup>31</sup> the Special Rapporteur recognised that Cabinet had adopted a memorandum in November 2004 that would lead to an official policy on recognising vulnerable indigenous communities.

While acknowledging that the Khoi-San in South Africa have, in principle, equal access to all social services, the Special Rapporteur acknowledged that they “*tend to be more marginalized than other sectors to the extent that they are concentrated at the lower end of the socio-economic scale*”<sup>32</sup> and continue to face challenges in accessing basic services and employment opportunities. The report further noted that the Nama and San people are among the poorest in the country, and that while Black and Coloured populations in the area similarly find themselves in situations of “*crisis poverty*”, the experience for indigenous people is compounded by the “*stigma against their identity by neighbouring peoples, the lack of government awareness in some cases, and the intergenerational crisis of knowledge loss, language loss and skill loss.*”<sup>33</sup>

In 2009 the ILO together with the African Commission on Human and Peoples’ Rights (“ACHPR”) produced a country report on the Constitutional and Legislative Protection of the Rights of Indigenous Peoples in South Africa.<sup>44</sup> While the contents of this report will not be discussed in detail, this report found that the government of South Africa has acknowledged the existence of indigenous persons, and “*...stands as one of the few countries on the continent that has embarked on ambitious efforts aimed at redressing the problems of its indigenous peoples*” including legislative, policy and judicial interventions.

These measures notwithstanding, the report also highlighted the fact that indigenous persons in South Africa continue to suffer from exclusion and marginalisation, and “*continue to lack capacity, partly due to extreme levels of poverty, and a lack of awareness to enforce these rights and provisions...*”<sup>45</sup>

The importance of this recognition to the Khoi-San peoples is captured in the following quote from a conference held by the Goedgeacht Forum in 2012: “*The Khoi and San need a structure from which to rebuild identity and social structures. It is time to reconstruct identity not from a place of victim hood, but from a place of strength. Struggling for the term “First Indigenous” to be recognized by government is not an attempt to disenfranchise others from their own heritage; it is about reclaiming what was taken and moving forward from a position of strength.*”<sup>74</sup>

It is important to note that the recognition of first nation status does not deny indigeneity to other groups, nor does it seek to portray other groups in the country as inferior. <sup>74</sup> (Goedgeacht Forum “Traditional Leadership in South Africa: Facing the Contradictions and Embracing the Realities” (9 and 10 February 2012), p 15 accessed at [http://us-cdn.creamermedia.co.za/assets/articles/attachments/38094\\_traditional\\_leadership\\_report.doc.pdf](http://us-cdn.creamermedia.co.za/assets/articles/attachments/38094_traditional_leadership_report.doc.pdf) )

In terms of the SAHRC Act, the Commission is entitled to: 81

*“make recommendations to organs of State at all levels of government where it considers such action advisable for the adoption of progressive measures for the promotion of fundamental rights within the framework of the law and the Constitution.”<sup>158</sup>*

The Commission has developed directives and recommendations in line with its mandate to promote the protection, development and attainment of human rights for the Khoi-San in South Africa, and in this way, aims to contribute to the transformation of society and the attainment of social cohesion and reconciliation.

In considering the directives and recommendations set out below, organs of State must recall the obligations set out in Section 181(3) of the Constitution to support and cooperate with the Commission. On this basis, the Commission strongly encourages that the recommendations be taken seriously and calls for the on-going commitment by all Parties, but also stresses the importance of co-operative governance and inter-sectoral collaboration in addressing the complex and interlinking challenges of the Khoi-San. (Extracts out of *National Hearing Relating to the Human Rights Situation of the Khoi-San in South Africa – SAHRCREPORT 2018*)

Sadly, these recommendations have after have been shelved to date and the suffering. Marginalization, discrimination, oppression and genocidal killings of the first Aboriginal and Indigenous Khoikhoi and San (so called Coloureds) continues.

The current situation in the post-apartheid South Africa under the new dispensation from 1994- 2021 has lost legitimacy as it remains a racialized unstructured entity that had failed to restore or advance strategies to rectify the ‘Social Injustices’ of the past and continues to hold in particular the Holistic Basic Rights of the Aboriginal Descendants who is classified as the Coloured People in South Africa being a minority group.

From a historical perspective our Ancestors who had established a trading post on the Southern Tip of Africa for many centuries prior to the advent of the Dutch Occupation in 1652 that assisted many ships with the opportunity to refresh, repair ships and nurture the sick back to health including the supply and demand of fresh vegetables, herbs, meat and water was unceremoniously brought to a halt as the Colonizers slowly annexed every opportunity that stripped our People from their sovereign dignity to exist as a Nation.

The central denominator was to take away every opportunity of the inalienable rights from the Aboriginal Peoples in South Africa and transfer the wealth and opportunities to their areas of abode in Europe while creating a catalyst to attract settlers from Europe to advance the dispossession and anarchy footprint of Colonialism, noting that this mutated into a fully-fledged campaigns with the last permits issued in 1936 to hunt down the remnants and destroy the culture, belief systems and economic opportunities now for 369 years since 1652.

1. The primary objectives and motive driving urbanization agenda amongst Indigenous People’s globally has/is to annexe land for valuable resources deemed appropriate by the State/Oppressor/business class that has mutated into multi nationals who seeks beneficiation of natural resources at the cost of Indigenous communities and the habitats they exist and live in, The impact of this behaviour is characterized by serious social under development stresses that destroys the culture, belief systems and ability of Indigenous People to re-invent themselves as survival in these unsavoury conditions creates deeper poverty, prostitution, Gangsterism, self-inflicted social destructive behaviour that destroys the moral fabric repeatedly in these societies.
2. The ‘Modern Methods’ of dispossessions is the re-invention of state laws and policies that is designed to allow governing state entities to act in impunity against the inalienable Rights of Indigenous Peoples’ in the form of forced removals to reserved areas like reservations, urbanised townships and/or informal settlements especially in the 21<sup>st</sup> Century using ‘ The Gentrification model’ to make it impossible for the indigenous impoverished communities to contest living in traditional habitats due to High property taxes and service charges that forces people to move to areas on the periphery or outskirts of the urbanized territories which impedes job opportunities and creates huge additional traveling costs in pursuit of sustainable livelihoods.

The DA Provincial Government in the Western Cape has contracted the services of a Vicious, Brutal and Mercenary-like Private Security Company, called the “RED ANT”. These heavily armed and extremely aggressive and violent mercenaries have been terrorizing our Khoikhoi and San People and even killed our people with or without Court Interdicts and Eviction Orders. Forcefully removing our People from their ancestral lands. Burial sites, graveyards and several Heritage sites belonging to our People have been desecrated by bulldozers to make way for development and huge concrete buildings. This however has not stopped the Khoikhoi and San People from rising up and fighting back. The First Indigenous Nation of Southern Africa (FINSA) has declared war on the “Red Ants” and this can easily turn into civil war.

The Natives Land Act of 1913 was the first major piece of segregation legislation passed by the Union Parliament. It was replaced / Repealed in 1991. The act decreed that natives were not allowed to buy land from whites and vice versa. Exceptions had to be approved by the Governor-General. The native areas left initially totaled less than 10% of the entire land mass of the Union, which was later expanded to 13%. Unfortunately the Khoikhoi and San Peoples’ Right to Land are still violated.

Numerous Indigenous areas became victims to the atrocities created in the name of King, Queen and Country over time as the brutality continues unabated to discriminate on all rights as in the South African Question were an entire Nation of Aboriginal Peoples and their descendants continue to be marginalized in racialized quotas for jobs, fishing/hunting rights and places of abode etc are ring fenced in the name of progress at the expense of finding solutions to an ongoing orchestrated plan that seeks to write out of the true history of the Aboriginal Descendants now classified as a minority group through usurping the indigeneity of this people only to the African Majority.

3. **The Population Registration Act** of 1950 required that each inhabitant of South Africa be classified and registered in accordance with his or her racial characteristics as part of the system of apartheid. Social rights, political rights, educational opportunities, and economic status were largely determined by the group to which an individual belonged. There were three basic racial classifications under the law: Black, White and Coloured (mixed). The South African Parliament repealed this derogatory and discriminative act on 17 June 1991. However, the racial categories defined in the act remain ingrained in South African culture and they still form the basis of some official policies and statistics aimed at redressing past economic imbalances (Black Economic Empowerment and Employment Equity).

SAHRC Report 2018 states; *“It is well-established that the link between the multiple socio-economic challenges faced by indigenous peoples (referring to the so called “Coloureds”) is directly attributable to the past discriminatory practices amongst which are the dispossession of land.*

FINSA noted the gross and utter disgraceful, violent utterances of the Mayor of Matjhabeng Municipality, NKOSINJANE SPEELMAN. He criminally should be charged for deliberately INCITING violence against the so called “Coloured” People whom he discriminatively and racistly referred to as “Boesman, fond of drunkenness”. In his Incitement he encourages members of the SA Police and SANDF to assault our People by instituting “Skop and Donner” (Kick and Assault). Recently a so called “Coloured” Teacher, Mr. Glen Snyman, a First Indigenous and Aboriginal Khoikhoi and San descendant was charge for fraud after claiming to be “African” and refusal to state that he was a so called “Coloured”. Proofing the continuation of the race discriminations that currently exist and are very well entrenched in the Laws and in the SA Government.

The Situation of Indigenous and Aboriginal People in Africa is extremely serious. And the condition of the descendants of the First Indigenous Nation of Southern Africa, the Khoikhoi and San Nation, so called “Coloureds” in South Africa are even worst as we undeniably see and witness the high and severe levels of gangsterism and poverty among the people suffering the most. These issues are exacerbated by discrimination and marginalization of the Khoikhoi and San peoples by mainstream populations in South Africa. The most pressing issue faced by the Khoi and San people in South Africa is Land dispossession and the refusal by Government to return the land to the rightful owners, the descendants of the First Indigenous and Aboriginal People of this Land.

The holistic impact of racism and discrimination has become endemic within the so-called Coloured (Aboriginal descendants) and Black Communities in South Africa who are not part of the elite black governing class who benefits from every opportunity however this creates serious tensions amongst these groupings who always used as a buffer to protect the ruling class as they compete for scarce resources on vacant land, essential services, employment on racialized quota’s, healthcare, education, child welfare, domestic violence, law enforcement and psychological traumatised incarceration that impacts on the true Identity, recognition and culture of the aboriginal Peoples descendants in South Africa.

- The Traditional Khoisan Leaders Act (TKL ACT), Act. 03/2021 is not designed to benefit the Khoi and San but to protect the biased and unjust fears of the SA Government that by acknowledging, accepting and recognizing our First Indigenous Nation Status it will have to return the Land to us and fear it will create divisions in the country and would not be sustainable, such was and is the warning stated in the report of the Deputy Minister Obed Bapela on 27/11/2016 Nasional Assembly. This is nothing more than an admission by the Deputy Minister Obed Bapela of the First Nation Status of the Khoi and San, and the awareness of SA Government of such First Nation status..
- the TKL Act stripes the Khoikhoi and San of their Indigenous Rights
- The TKL Act is an Apartheid policy imposed in a democratic South Africa and it goes against the Freedom Charter and the Right to Equality as enshrined within our SA Constitution and the Bill of Rights..
- The TKL Act does not protect the Khoi and San People against abuse but rather opens us up to exploitation and manipulation.

The TKL Act is nothing more than a Apartheid Race discrimination Policy legalized by a ANC majority led Government. A Government who refused to accept the rejections of over 80% of the Khoikhoi and San leadership and People.

4. In the main the character and diaspora of the indigenous cultures and identity has almost completely vanished as we seek to re-invent our way of life within the current realities of modernisation in the 21<sup>st</sup> Century, our IKS (Indigenous Knowledge Systems) and IP (Intellectual Property) Rights has been usurped by both the ruling Colonial class from 1652 to 1948 that reinvented itself under Apartheid till 1994 and continued with similar unstructured racial majoritarian democracy over the last 27 years in South Africa as vast adaptations of our cultural practices have been adapted to other groupings in South Africa including influences of other cultures adopted from different epochs of history and integration that had all but changed the methods of Hunter/gatherer life styles of our forebears, There is a resurgence by numerous associated communities to self-identify their traditions however resources, plant & Fauna, mineral rights, fishing rights , Land rights including basic Human rights have all been socially re-engineered to keep Aboriginal descendants trapped in the defeatist wounded character of being useless and without hope in the last 369 years in South Africa which captures the universal practices and outcomes of a disenfranchised Indigenous groups within Humanity across the entire Globe.
5. We believe that for justice to prevail the question of equality, equity and fairness should apply in all facets of applications of governance without bias towards a particular group but based on the historical rights of protecting the Aboriginal Descendants rights in particular as inalienable rights, which implies that ‘Recognition of who we are, establish a process for Restorative Justice and Reparations that can be overseen and empowered by a UNDRIP/ILO 169 mechanisms that would protect the Rights to self-determination and governance by our own Aboriginal descendants,

The rights of specific groups exist in all cultures across the racial divide in South Africa, i.e. gender , sexual orientation, disabled, etc has been part of humanity since time immemorial as society had to find solutions to protect vulnerable groups with all types of fetishes , we don’t believe that any of the variable sectors within a society can deny the rights of anyone within reason however many of the triggers that gives credence to specific lifestyles would always require the correct analysis and anecdotal solutions.

6. Perhaps the most fundamental example of the Aboriginal Indigenous Peoples resilience is the manner in which we revere the earth and nature and do not waste our resources that allows the earth to regenerate and replenish itself around almost everything we do in moderation not to overkill and/or deplete our resources in the name of profiteering and self-enrichment at the expense of Humanity, we believe that we have to leave a legacy to future generations as we can take nothing with us when we leave our living existence.

Among the customary rights which are protected in Article 27 (UNDRIP) is the right to "preservation of customs and legal traditions. Khoi-Sans are fully capable of resolving their own problems, in their own ways and in their own communities. Khoi-San peoples have a right to make their own law and apply it in their own institutions in a way which suits them. They have had that right since Roman times; it is a fundamental human right.

The Khoi-San have unique cultures, traditions, languages and ways of life, which form an essential component of their identity. The protection and promotion of this Culture and includes our Indigenous Knowledge, is therefore vital in ensuring the survival and dignity of the Khoi-San, while it also has a significant impact on the exercise of other rights such as the right to self-determination. This right to culture and the recognition of a distinct identity is encompassed in several international law provisions relating to, inter alia, the right to practice, revitalise and transmit cultural traditions and customs; maintain, control and develop cultural heritage and traditional knowledge; to maintain and strengthen distinct cultural institutions; to belong to an indigenous community; and the right not to be subjected to forced assimilation or destruction of their culture. UNDRIPS, CERD63 as well as the Committee on the Rights of the Child<sup>64</sup> have all stated the importance of giving recognition to, and in protecting and promoting the cultural rights and identities of the Khoi-San.

7. The so-called Democracy in South Africa in the past 27 years has failed to implement or reasonably address the impact of under development, participation, representation and or exchange mechanisms that have not been loaded in the false narrative of pretending to being a solution in resolving South Africa’s Historical Injustices that has remained on the agenda of complete hopelessness of ever being addressed amicably, starting with the very negotiations of the so-called multi-party forum of CODESA that deliberately excluded the Aboriginal Descendants from participating within their own rights through a representative body consolidated from this group with real leaders chosen from affected and

impacted communities and most attempts gives credence to a loaded expected outcome structured to maintain stolen privileges in our Country of origin, however all mechanisms are processed in a pre-ordained outcome that perpetuates exclusion and marginalization of specific people and their leaders across the breadth and width of South Africa as governance only creates a mirage of public participation through rent a crowd analogy in the systems and structures Act respectively.

8. The Colonial/Apartheid spatial planning system remains the biggest challenge along with Gentrification which is all designed to dispossess and impoverish all aboriginal descendants that have been geared socially to fail while they (government/business) cater for a particular class who remain fortunate enough to have generated wealth over a long period and those who ascend to the merchant/business class through all types of persuasions legal or illegal in pursuit of a better life while the generations of people living in these areas earmarked for expansion is victimised. We believe that the sooner we are in a position to facilitate our Right to Self-determination or Full Democracy where Race, Pride and Prejudice is completely annihilated on the basis of equity, equality and fairness in our Country of origin.

*“The Bill of Rights in the South African Constitution “enshrines the rights of all people in our country and affirms the democratic values of human dignity, equality and freedom.” There are several rights that the Bill of Rights protects but I wish to particularly draw your attention to the following rights: human dignity (Section 10), right to equality (Section 9), freedom of religion, belief and opinion (Section 15), freedom of expression (Section 16), Education (Section 29), which relate to issues which I want to address in this letter. The Constitution and Bill of Rights inform various legislations and laws of the Republic including the Higher Education Act and the Labour Relations Act. Structures such as the Human Rights Commission of South Africa and the Equality Court are powerful institutions for ensuring compliance with the Bill of Rights.*

*In the era in which we live, the institutions that we have created to regulate, educate, govern and provide services have become stressful places of employment. Our collective struggle to keep these entities viable and functional has been met with great opposition, especially from those who had wanted to see this democracy fail. In recent times, we have seen how our failures have been plotted and planned by our detractors, as well as those who have nobly fought in the trenches for liberation. Destruction and mayhem has become the tool of the vindictive elements in our institutions and in our attempts to eliminate these elements, we may have adopted equally destructive methods to identify, alienate and ostracise individuals and groups whom we prejudicially deem unfit to participate and enjoy the gains of our democracy. Equally alarming, are the schemes employed to coerce people to participate in these activities.*

*An example of this is Hannah Jacobus, who was responsible for the vetting and licencing process of NGO's for mentally ill patients in Gauteng. She testified at the Life Isidimeni Hearings that she was forced by her boss to issue licences for NGO's that were non-compliant. After she raised the issue of non-compliance to her then boss, Quedani Mahlangu, she was labelled a non-team player, marginalised and unceremoniously stripped of her duties and assigned to other tasks. In spite of this, she was heavily criticised for her role in issuing the fraudulent licences and was portrayed as a person who was inclined to saving her salary than doing that which was right, which was in the best interests of the patients and within the confines of proper ethical and moral imperatives and laws of the Republic.*

*Suzanne Daniels, at Eskom narrates a similar experience and at various other entities from SAA to the SABC Board, PRASA and some municipalities similar tales have been told. It would appear that bullying, side-lining and demonising people are used to coerce employees into being legally non-compliant and to sacrifice their professional codes, and moral*

*and ethical imperatives. The retired Deputy Judge President, Dikgang Moseneke, was at pains to understand why senior staff members and people in governance structures acted in a manner that violated professional codes, moral and ethical imperatives, and governance obligations and responsibilities.*

*The “#feesmustfall” has put the spotlight on universities, our protective shell has been burst forever, and our actions are keenly observed and debated by students and the public at large. Any hint of transgression on our side can and will be used against us in a manner that would have a negative impact on our institutions. Under the umbrella of “academic freedom” and “autonomy” we have enjoyed many privileges funded largely by taxpayers, and without much accountability. Those days may have come to an end and we need to prepare ourselves to remain relevant in a different milieu where we are forced to function within more stringent ethical, moral, legal and financial frameworks.*

*In a recent Management meeting where we were presented with the staff employment equity profile at UMP (University of Mpumalanga), the ensuing discussion focussed on how we should go about representing the employment figures to Council, (which I read as how do we not present the glaring and shocking employment equity profile that showed clear unfair racial bias), instead of discussing the obvious blatant non-compliance with equity laws and unfair discrimination against minority groups. We have employed a significant number of staff since 2015 and it was alarming to see the real employment head count demographics showing a total disregard for employment equity. This incident that may seem insignificant to some, forced me to pause and reflect on the unfairness, the injustice and repercussions of this. I cannot condone this violation of our Bill of Rights, laws, my conscious and what I had fought for during the struggle, especially when I looked at the “racial” group which was most unrepresented and the continuous racial attacks against this group of people. My silence would be a betrayal.” (Prof. Howard Rahmond; responding to discrimination against so called “Coloureds” at UMP).*

*The failure of the South African Government to adhere to several Recommendations from the SAHRC, UNDRIP, Special UN Rapporteurs, and even the High Court and Constitutional Judgments is unfortunately ensuring that the Rights of the Aboriginal First Indigenous Khoikhoi and San People of Southern Africa are violated on a daily bases.*

*“To the Peoples in and of the World, in particular all Citizens and Peoples in and of the Republic of South Africa, The Khoikhoi and San People of Southern Africa who where and still are classified as so Called “Coloureds” and To All Those to Whom these Presents shall come, be It Known and Declared that:*

*The Rebirth of THE FIRST INDIGENOUS NATION OF SOUTHERN AFRICA is hereby established by this Proclamation, and by Mandate of the People having ratified the FINSAs PEOPLES CHARTER AND RIGHTS, on this the 15 Day of December 2015, in memory of Our Forefathers and Forbearers who died defending the natural rights of the people this day over 400 years past. The THE FIRST INDIGENOUS NATION OF SOUTHERN AFRICA exist and shall continue to exist and function according to the Constitution of the THE FIRST INDIGENOUS NATION OF SOUTHERN AFRICA pursuant to the ultimate purpose of realizing equal rights and dignity for each member of the NATION– restoring truth and reason to the delivery of justice in the Land of our birth, Southern Africa.*

*In accordance with the provisions of the Constitution of the THE FIRST INDIGENOUS NATION OF SOUTHERN AFRICA, . Dr. Gregg Steven Fick (FIM) of the INAQUA TRIBE is hereby appointed as the first Interim Leader and Spokesperson for THE FIRST INDIGENOUS NATION OF SOUTHERN AFRICA, and charged with the maintaining its absolute integrity pursuant to its ultimate purpose as aforesaid.*

*We do hereby, for Us, Our Heirs and Successors, and all People of THE FIRST INDIGENOUS NATION OF SOUTHERN AFRICA, further grant unto the NATION, for the benefit of DESCENDANTS OF THE Khoikhoi and San People, now still classified as so called “Coloureds”, that these Our Letters, or the enrolment or exemplification thereof, shall be in all things valid and effectual in law according to the true intent and meaning thereof and shall be taken, construed and adjudged in the most favourable and beneficial sense for the best advantage of the THE FIRST INDIGENOUS NATION OF SOUTHERN AFRICA, in its commitment to restoring truth and reason to the delivery of Justice in the Land and in South Africa, as well in Our Courts of Record as elsewhere by all Judges, Justices, Officers, Ministers and other public servants.” (FINSAs)*

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