

The Sovereign State of Good Hope



THE INTENTION OF THE SOVEREIGN STATE OF GOOD HOPE

Having seceded from South Africa on the 24th of September 2017, The Sovereign State of Good hope aims to implement a policy of Self Determination, rather than being a politically dominating force of corruption and coercion. King Cornelius has clearly stated that he has no intention of controlling the resources, but seeks abundance for all people within the Sovereign State of Good Hope, and that all citizens are free to self-determination governed only by their Oath of Allegiance to the State, and abiding by the Rule of Law.

The Royal House of the KhoiSan Nation is primarily engaged with custodianship and protection of the broader environment both human and natural - in which the Nation can achieve their great potential.

A wise and compassionate soul, the King has clearly and humbly expressed his deep knowledge regarding the abundance of human and natural resources within the Sovereign State of Good Hope. The King is well aware that these resources are currently and historically mismanaged and diverted, resulting in as much as half of South Africa's population living in abject and hopeless poverty, in relentless fear for their lives and struggling daily with survival under the current political regime.

The intention of the Sovereign State of Good Hope, is to restore the Nation to a state of dignity, and send a beacon of hope and opportunity to those who are impoverished and suffering; to overhaul the education system in a way that teaches compassion, balance and practical life-skills, whilst eradicating the lies, manipulations, fabrications and misrepresentations from history.

The Sovereign State of Good Hope intends to provide a safe platform on which all citizens can realise their fullest potential, and to live in a fair, just, peaceful, and sustainable nation.



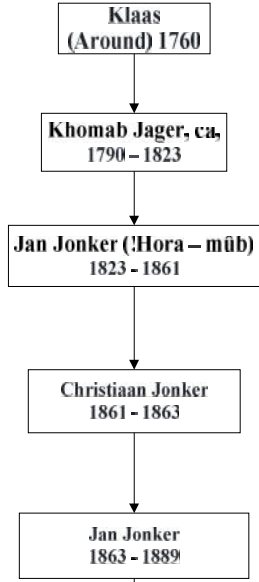
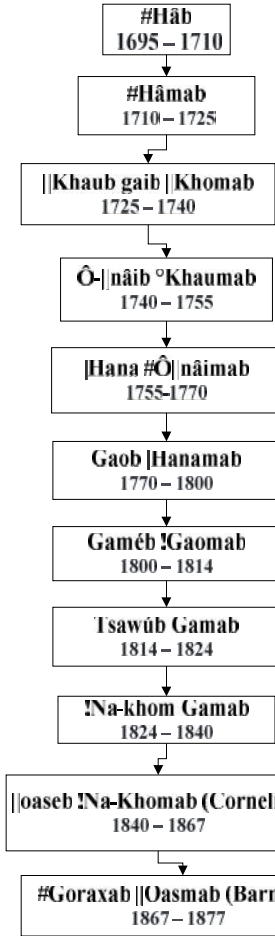
WHO IS GAOB KHOEBAHA CALVIN CORNELIUS III?

The hereditary tribal leader of the Khoisan Nation is known as Gaob, which equates to “King” in the English Language. Khoebaha (His Praise Name means Man Coming) Calvin Cornelius III comes from an ancient bloodline of KhoiSan tribal leaders, and he has inherited the position of King through direct bloodlines from antiquity. Gaob Cornelius III, the recognised head of the Royal House of the Khoisan Nation, has engaged in this process of secession on behalf of the Khoisan Nation, and those minorities who chose to join the Sovereign State of Good Hope.

Kai Khaun Dynasty

Afrikaner Dynasty

Years of Rule



!Gōbeb #Gorexab (Petrus)
1877 – 1880

Maria Jonker
Born 1874 – Died- 1973

David Daniel Cornelius

Henrietta Arendse

John Peter Cornelius

Theresa Magdalene Roman

Gaob (HIS ROYAL HIGHNESS: KING)
Khoebaha Calvin Denver John Cornelius III

(Her Royal Highness: Queen)
Jeannette Renèè Arrison



Who are the KhoiSan people?

The KhoiSan people are the First People of Southern Africa. This fact is undisputed.

There is empirical evidence that the Khoi-San are de facto the First People.

The KhoiSan are the only nation that can legitimately claim ownership of the land and its resources.

Their habitation of the territories across all of South Africa can be dated back over 100,000 years, with some researchers declaring the figure to be over 750,000 years.

The KhoiSan genetic profile is so ancient and distinct, that no other human groups bear the same DNA profiles. The DNA evidence shows that the KhoiSan existed in total isolation from other tribes or people of Africa for well over 140,000 years.

The archaeological records are clear on the KhoiSan habitation of the South African territories. The first traces of archaeological evidence of Bantu-speaking people is 1100 AD and only in the far north-eastern corner of South Africa, in northern KwaZulu Natal. These were migrant groups of Nguni moving down eastern Africa from the Great Lakes region of Central Africa.

The main waves of these foreign migrants from the north began crossing the Limpopo River around 1290, dispersing slowly down the northern and eastern territories (current KwaZulu Natal), with the AmaXhosa reaching the eastern banks of the Keiskamma River in early 1700s.

The first written records from 1488 onwards record the KhoiSan being the only inhabitants of the Cape Colony territories prior to the importation of slaves by the Dutch from 1654 onwards, who were shipped in to provide cheap labour for the farms.

The KhoiSan were not willing to be slaves or indentured servants in their own land, and successively resisted the invading Dutch settlers' grabbing of their heritage lands.

It was only the two smallpox epidemics in 1713 and 1755 which temporarily crushed the KhoiSan resistance to the Dutch. Nearly 30% of the KhoiSan population was destroyed by the smallpox outbreaks, with most of the survivors inhabiting the outlying areas of the Cape Colony. Without the devastation brought about by these life-destroying epidemics, the history of South Africa would be entirely different.

The KhoiSan continued to resist and fight back, from continuous skirmishes and even open warfare right up to 1878, when the KhoiSan allied with the Xhosa in a rebellion against the loss of their lands in Griqualand to the white settlements. The rebellion was crushed by colonial forces.

For “political convenience”, successive governments have labelled the KhoiSan as “Coloureds” in order to down-play the First People’s absolute rights and entitlement to the land.

The present-day government, despite all their rhetoric for addressing historic evils and dispossession, continues to perpetuate this “Coloured” myth in order to avoid the obvious legitimacy of the KhoiSan land claims, while driving forward their own illegitimate agenda for restoration of all South African land to the Bantu-speaking people. History clearly demonstrates this to be a false narrative.

“Title Deeds” are a modern trap to alienate First Peoples from their land, and arose through the imposition of illegal colonial legislation drafted for the purposes of controlling and dispossessing the indigenous people. The various authorities’ claims that the KhoiSan did not hold Title Deeds to their own land, is mischievous adulteration of history.

Throughout the millennia, the KhoiSan have moved about their territories with their communities and livestock in freedom and respect for other KhoiSan communities.

Hostility and warfare were only ever engaged in when acts of dishonesty or violence were perpetuated against them.

Despite extensive efforts to engage with the new Regime over restitution of historic wrongs arising from colonial and foreign invasions, the KhoiSan have remained marginalised and alienated from the new Regimes’ circles of favour, consideration and benefit.



The WorldAcademy of Art and Science

From Chairperson, Board of Trustees, WAAS

Declaration

On the Legal Authority of King Cornelius of the Khoisan Nation of the State of Good Hope

This declaration is submitted to King Cornelius of the Khoisan Nation of the State of Good Hope.

This declaration is submitted by Professor Winston P. Nagan, jurisconsult of international law; Chairperson of the Board of Trustees, World Academy of Art and Science; and Samuel T. Dell Research Scholar, Levin College of Law, University of Florida

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International law recognizes the work of jurisconsults, experts on international law, as representing an authoritative source of international law. Black's Law Dictionary defines the term jurisconsult as follows: "A jurist; a person skilled in the science of law, particularly of international or public law." Likewise, USLegal defines the term as "a person who is well versed in jurisprudence, especially in civil or international law; a jurist". Article 38 of the Statute of the International Court of Justice lists five authoritative sources of international law, including: international conventions and treaties, international custom, general principles of law, judicial decisions, and teachings of the most highly qualified publicists in international law. These sources, supplemented by the principles of good faith and equity, constitute the sources of contemporary international law. Additionally, the South African Constitution explicitly recognizes the authority of international law as binding upon the political and legal authorities of South Africa. It should be noted, moreover, that one of the greatest jurisconsults in modern history is also known as the "father of the Roman-Dutch law of South Africa". His name is Hugo DeGroot (Grotius), and his most famous book is *De Jure Belli ac Pacis*; he is certainly the foundation stone of the concept of the authority of jurisconsults in modern international law.

Professor Nagan is a recognized expert in international law and his corpus of writings qualify him as a jurisconsult under Article 38 D of the Statute of the ICJ. His CV is attached, and lists approximately 214 articles and books dealing a multitude of subjects on international law, including extensive writings and formulated petitions on behalf of First Nations in world society. Professor Nagan additionally served as the abogadodefensor of the Shuar Nation of Ecuador. He established HURIPEC, the Human Rights and Peace Center, at Makerere University in Uganda. He has served as advisor to numerous governments including the Balkan states and the Palestinian authority. He established the East African Journal of Peace and Human Rights. He is Editor-in-Chief of *Eruditio*, the World Academy's online electronic journal, as well as the International Editorial Advisor to the *Journal of Law and Politics*.

His most recent book publications include *Human Rights and Dynamic Humanism* (2016) and *The Emerging Restrictions on Sovereign Immunity* (2012). Professor Nagan served as a High Court Judge on the Supreme Court of the Cape. He has done work on industrial arbitration as well as commercial arbitration. He was Chair of the Board of Amnesty International USA, and advised the organization on the international challenges that confront the advocacy of human rights law. He has taught in the University of Cape Town, Makerere University, and the University of Stellenbosch, and has been a guest lecturer and in Ecuador, Brazil, Croatia, Bosnia, Egypt, Palestinian authority, Jamaica, and China. He served as a Distinguished Visiting Professor at the National University of Kazakhstan, Almaty, in the Republic of Kazakhstan.

Professor Nagan has examined the birth lines of King Cornelius. To his best information and belief, the documents cited to establish his birth lineage as a royal descendant and the king of the Khoisan are legitimate and authoritative. In addition, his authority as the king of the Khoisan is augmented by the fact that in social practice and custom of the Khoisan people, he is supported and sustained by the authority of the Khoisan people of southern Africa. King Cornelius is therefore a representative of the Khoisan people by virtue of his royal lineage and the authority of his people. He is the legitimate king and political authority of the Khoisan at this point in their history, and carries the mantle of authority to secure and advance their right to self-determination as understood in terms of the Charter of the United Nations. I therefore declare, as a jurisconsult expert in international law, that King Cornelius is the bearer of the legitimate authority of the Khoisan people of southern Africa and, furthermore, maintains that authority as a foundation for protecting the patrimonial and material rights of the Khoisan people that are included in their collective claims to self-determination, independence, and sovereignty.

Declaration for Immediate Secession

Declaration of the Immediate Causes Which Induce and Justify the Secession of the Western Cape, Northern Cape, Part of the Eastern Cape up until the Fish River to form a new country called Good Hope under God, in a treaty by the hand of the Khoisan Nation and with the patronage of the Afrikaner, Eurokaner and Coloured Nations

I, *King Khoebaha Cornelius III* rightful king of the Royal House of the Khoisan Nation and the voice of the Khoisan Nation, the first nation and the only indigenous people to southern Africa, secede the land of the Western Cape, Northern Cape and Eastern Cape up until the Fish River into a new country called Good Hope, under treaty and in a binding agreement for power sharing in the new government, with the Eurokaner Nation, Afrikaner Nation and the Coloured Nation, in Convention assembled, on the 24th day of September, A.D., 2017, declared that the frequent violations of the Constitution of the Republic of South Africa by the Government, and its encroachments upon the reserved rights of the people, fully justified these provinces in then withdrawing from the Republic and declare our "qualified" right to "remedial secession" in our case of gross violations of human rights of all our said nations peoples. In deference to the opinions and wishes of the other provinces, we forbore at this time to exercise this, our right under International, African Union and United Nations laws.

And now the provinces of the Western Cape, Northern Cape and Part of the Eastern Cape up until the Fish River have formed one nation, one country called Good Hope, having resumed her separate and equal place among nations, deems it due to herself, to the remaining Republic of South Africa, and to the nations of the world, that she should declare the immediate causes which have led to this act. The gross violations against all our people that lead our nations to act include:

- South African government denies the internal form of the right to our people – violating our fundamental human rights
- The non-recognition of our nation as first nation and the only indigenous people to southern Africa and the non-recognition of the Eurokaner, Afrikaner and the Coloured Nations who have legitimate rights to live in this land
- The genocide of the white people who are at the 8th level of the genocide watch
- The marginalization of all our minority groups



- The plunder of state coffers to such a degree that it has seen the economic downfall and failed state enterprises, defence force, and other enterprises.
- The total capture of our country and government officials for self-enrichment
- The destruction of our economy that has led us to junk status
- The lack of employment for all our people and the BEE status that only benefits the foreigners to our land namely the black Africans.
- The violent land-grabs by the EFF, BLF and ANC and the calls for more which has created instability in the country.
- The fact that the government has used international corporations to formulate propaganda for the demise of our specific groups
- Constitutional failure, lawlessness without justice, hate speech, threats, rapes and xenophobia all targeted towards our own people.
- The mass unemployment and the degradation of our people further down to extreme poverty.
- Open borders and the fact that our defence force has no money to defend which threatens our people's safety, employment and way of life.
- Much more atrocities by the oppressive ANC led government, ANC, EFF and BLF political parties.

The Cold fact is that politically we have reached a stalemate. All avenues have been exhausted by all our people from referendums, negotiations, court action, mass marches, signatures and international appeals. All have failed and have fallen on deaf ears by both the national government and other international officials.

In the present cases above, that fact is established with certainty. We assert that the ANC led Government, have deliberately refused, for years past, to fulfil their constitutional obligations to the good people of the country.

The General Government, as the common agent, passed laws to carry into effect these stipulations of the country. For many years these laws were executed. But an increasing hostility on the part of the government and parties with similar agendas, has led to a disregard of their obligations, and the laws of the government have ceased to effect the objects of the Constitution.

Thus the constituted compact has been deliberately broken and disregarded by the government, and the consequence follows that the Western Cape, Northern Cape and Parts of the Eastern Cape is released from their obligations.



The ends for which the Constitution was framed are declared by itself to be "to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

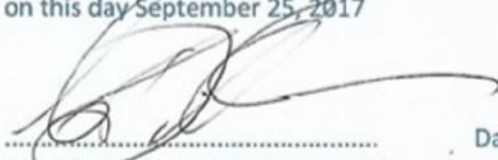
We affirm that these ends for which this Government was instituted have been defeated, and the Government itself has been made destructive of them by their actions.

Since 2008, our country has steadily been destroyed by the very ones that should be protecting the constitution and all our people. They have also plundered and mismanaged the country and that the public mind is in the belief that all our people is in the course of ultimate extinction.

On the 23rd day of September 2017, our said nations will take possession of the provinces, secede into a new country under a Sovereign Parliament Federal Government. It has announced that the remainder of the provinces are excluded from the common territory, that the judicial tribunals shall be made sectional, and that this is a peaceful secession. We do invite and welcome the South African Government to come and hold discussions should they wish to.

We, therefore, the People of the sovereign country of Good Hope, by our delegates in Convention assembled, appealing to the world for the rectitude of our intentions, have solemnly declared that the union heretofore existing between these said provinces and the other provinces of the Republic of South Africa, is dissolved, and that the sovereign country of Good Hope has resumed her position among the nations of the world, as a separate and independent Country; with full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent countries may of right do.

Read and adopted by *King Khoebaha Cornelius III* and adopted by the four nations on this day ~~September 25~~ 2017



Date:

24. Sep. 2017.

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King Khoebaha Calvin Cornelius III
Head of the Royal House of the Khoisan Nation

Why SECESSION is the only viable option for the Khoisan people

The cold, hard fact is that despite nearly three decades of attempting to secure recognition from the post-94 regime, all avenues followed through “conventional” means have led to a stalemate: the Khoisan nation has successively engaged in referendums, direct negotiations, court actions, mass marches & petitions, and international appeals.

First the Apartheid regime, and now currently the post-1994 oligarchy, have steadfastly refused to address the issue of the First People’s legitimate claim to the Cape Colony territories.

With the advent of the release of Nelson Mandela, and the transition of South Africa from Apartheid to “Democracy”, the KhoiSan have made successive attempts over the past 24 years to engage with the New Regime, in the belief that “Freedom” was finally achieved by the country for ALL of its People. This has proven to be an erroneous assumption.

The current South African regime is conducting gross violations against all of our People, which has lead the Khoisan Nation to act through secession to restore their rights as the First People. These violations include:

Denial of the internal form of the right of the First People, thereby violating the KhoiSan Nation’s human rights.

The non-recognition of the Khoisan nation as First Nation, and the only Indigenous People of South Africa

The non-recognition of the Eurokaner, Afrikaner, (Whites) and Coloured Nation’s human rights and the rights to live peacefully in this land.

The genocide of the White people who are at the 8th level of the genocide watch.

The marginalisation of all our minority groups, other than the Asians/Indians.

The plunder of State coffers to such a degree that it has seen the economic downfall and failure of State Enterprises, defence force, and other major enterprises.

The total capture of our country and government officials for self-enrichment at the serious expense of the viability of the country. The destruction of our economy through corruption which has led to Junk Status.

The lack of employment for all our people, and a rigged BEE status that only benefits the foreign invaders from the Great Lakes regions of Africa, the Indians, the Chinese, but not the First People.

The violent lawless land-grabs being driven by the EFF, the BLF and condoned by the ANC, and the current calls for more violent invasions to the extent that the EFF is publicly calling for the mass murder of Whites, with no censure by the ruling regime (implying tacit acceptance of the inflammatory inciting of the masses to commit murder and violence against Whites and farmers).

The regime has intentionally paid international corporations to formulate propaganda promoting the demise of our specific groups.

Constitutional failure, passing destructive legislation in clear breach of democratic and parliamentary processes, checks and balances, lawlessness without justice, hate speech, threats, rapes and xenophobia all targeted towards our own people.

Unchecked corruption at high levels in government draining the fiscus without value being delivered to the country, leading to mass unemployment and the degradation of our people further down into extreme poverty and hopelessness.

Massive increases in taxation on the most heavily taxed nation in Africa, in order to balance the budgets after the corruption and theft has crippled the State Enterprises.

Open porous borders. A neglected defence force without funds to stem the flood of migrants across our northern and eastern borders, which threatens our people's safety, employment and way of life.

Repeated atrocities by the oppressive Regime acting in cohort with the undisciplined and inflammatory EFF and BLF movements, who appear not to understand or respect the real history of the country.

All attempts to achieve any kind of recognition by the Regime and attain fair apportionment of resources, have failed and fallen on deaf ears. The Regime has deliberately refused to fulfil their constitutional obligations to the good of the People, and the Country.

An increasing hostility, disdain and disregard on the part of government and parties with similar agendas, towards the Minorities, and towards the Constitution, has led to a disregard of their sworn Public Servant obligations, and the laws of the government have ceased to effect the objects of the Constitution.

The Sovereign State of Good Hope affirms that the ends for which this South African government was instituted, have been defeated, and the government itself has been made destructive of them by their own actions.

Thus, the Constituted Compact has been deliberately broken and disregarded by the regime, and the consequence follows that the Cape Colony territory (Western Cape, Northern Cape, and Eastern Cape up to the Fish River), is released from their obligations, and from the 1910 Union.



International Laws support the KhoiSan Secession

The First People now declare themselves to be liberated from the Union of South Africa, which was promulgated in 1910 in the United Kingdom to ensure the continuation of White privilege and dominium.

The First People also now exercise their rights in terms of Article 20 of the African Union, which states that “Colonized or oppressed peoples shall have the right to free themselves from the bonds of domination by resorting to any means recognized by the international community”

The First People have also exercised their rights in terms of Resolution 1514 (XV) of the United Nations General Assembly Article 5 in which “Immediate steps shall be taken, in Trust and Non-Self-Governing Territories or all other territories which have not yet attained independence, to transfer all powers to the peoples of those territories, without any conditions or reservations, in accordance with their freely expressed will and desire, without any distinction as to race, creed or colour, in order to enable them to enjoy complete independence and freedom”.

In terms of the South African Constitution, Chapter 14 Section 235, the Cape Colony under the leadership of the KhoiSan, fulfils all the necessary criteria to achieve self-determination.

International legal expert assisting the KhoiSan

With respectful recognition to the advice and guidance of Law Professor Winston P. Nagan, of Gainesville, Florida, the opportunity was realised for the Khoisan King to step up and help His people in South Africa by rightfully claiming back from South Africa what rightfully belongs to the KhoiSan Nation. Professor Nagan was born in South Africa and is also a descendent of the Khoisan Nation. His international experience, expertise and credentials is vastly impressive, and it cannot be disputed that the King, through Professor Nagan, has been advised by the finest legal professionals from across the world, and that Gaob’s act of secession on behalf of the Cape Colony and the KhoiSan Nation, is in line with a recognised lawful process in accordance with International Law, United Nations Law, and African Union Law.

The Undertaking of Unity For The Sovereign State of Good Hope

I, King Khoebaha Calvin Cornelius III, Head of the Royal House of the Khoisan Nation together with the representative signatories of the Eurokaner Nation, Afrikaner / Boer Folk Nation and Coloured Nations have gathered on this 21st day, in the month of September in the year of our Lord 2017 to sign this significant accord under God for the country of the Sovereign State of Good Hope.

We, the gathered nations and signatories to this agreement, do hereby outline the terms by which the Sovereign State of Good Hope, peace and governance is established. The terms of peace and governance is maintained by all nations placing their seal hereupon according to these agreements in this Undertaking of Unity that will give rise to the constitution of the Sovereign State of Good Hope.

Article 1: Rightful Recognition.

The Union of Nations hereto all acknowledge that the Khoisan Nation are the First Nation and indigenous to the country of The Sovereign State of Good Hope. It is also recognized that the Coloureds/ Eurokaner/Afrikaner / Boer Folk being born in this nation as history recognizes.

The King is King Khoebaha Calvin Cornelius III having international and national recognition, a sixteen generation lineage, recognized as the true King of the Khoisan Nation, head of the Royal House of the Khoisan Nation and the King of the Sovereign State of Good Hope.



Article 2: Governance

The Union of Nations consist of the Khoisan, Coloured, Eurokaner and Afrikaner / Boer Folk Nations.

The Union of Nations and the people of the Sovereign State of Good Hope recognizes that King Khoebaha Calvin Cornelius III and his heirs is and will be forever the Head of the Royal House of the Khoisan Nation and the true monarchy to the Sovereign State of Good Hope.

It is agreed and established that the country, the Sovereign State of Good Hope, is duly formed into a Sovereign Government where representatives from each of the Union of Nations will sit on the council body known as the “Executive Council” to govern the Sovereign State of Good Hope.

The “Executive Council” is represented by an ambassador from each of the Union of Nations.

The Kings Council and the Union of Nations acts together and constitute the Parliament. The principle of our parliamentary sovereignty means neither more nor less than this, namely that Parliament thus defined has, under the new constitution, the right to make or unmake any law whatever; and, further, that no person nor body is recognised by the law of the Sovereign State of Good Hope as having a right to override or set aside the legislation of Parliament. The Sovereign State of Good hope will not be run by political parties but rather positions will be applied for by qualified, experienced members of the Union of Nations, vetted and approved by the “Executive Council” and the Kings Council.

Article 3: The Right to Self Determination

When exercising the right to self determination and implementing capability freedom and opportunity freedom, then the country will grow.

Responsibility, Accountability and Transparency are the corner stones of the Sovereign State of Good Hope. When we apply the Atlantic Charter amongst the Four Nations which spells out Freedom of Speech and Expression, Freedom of Conscience and Belief, Freedom from Want and Freedom from Fear. Then we will live in Harmony.

Article 4: Religion

The Sovereign State of Good Hope is under the God of Abraham, Isaac and Jacob. By this present undertaking we have confirmed that our King, our Nation, Union of Nations and our heirs in perpetuity, that our God is above all and shall have its rights undiminished, and its liberties unimpaired. We observe and accept the freedom to practice any other forms of religion except when it conflicts with the spirit of our religion and freedoms. This freedom we shall observe ourselves, and desire to be observed in good faith by our heirs in perpetuity. God above all.

Article 5: Land

The past cannot be changed but our future be protected for all under the Union of Nations. The farmers will keep their land to farm, without them we do not eat. Our people that require land and/or a home, we will chart a way on an individual basis so that the dignity of a person is recognized and the right to land and/or a home is honoured.

Article 6: Politics

We gain wisdom from our past to exercise our rights for our future. We institute that all political parties are outlawed, as they are the bane of our very existence. The people and their rights to live is set above politics. We therefore establish a business governance approach to facilitate the success of our country.

Article 7: Safety & Security

As custodians of the land and citizens of this treaty gives us the right to safety and security. National service instituted to protect from invaders and internal threats. We will protect you in your homes and within the borders. This will provide a foundation for our young men and women to grow and to stand tall in dignity.

Article 8: Constitution and Laws

Our constitution and laws are a reflection of the country of The Sovereign State of Good Hope. All the evils that bring destruction to a people will be fought against by the King, his heirs, the good people of this Undertaking and the Union of Nations. The King, signatories and the governing bodies promise to uphold the very laws, this treaty and our constitution that protects the people from the past we have all left and the future we are all going to.

Article 9: Expatriates and Citizens

All our citizens are protected by the country of Sovereign State of Good Hope, whether you are within the borders or outside the borders. Once a citizen, always a citizen and therefore all Khoisan, Coloureds, Afrikaners / Boer Folk and Eurokaners constitute rightful, automatic and recognized citizens of the Sovereign State of Good Hope.

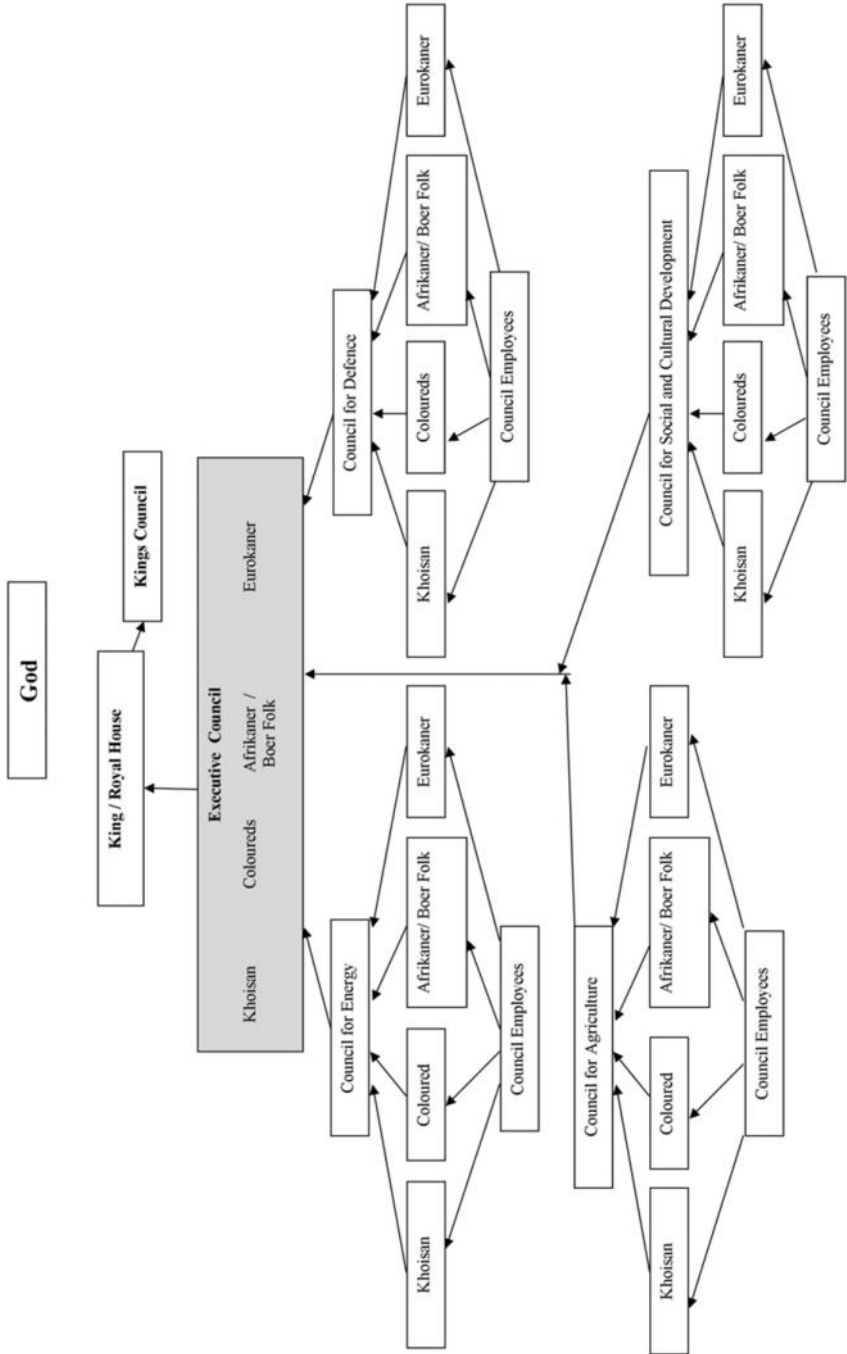
Article 10: Sabbath

Our nation is under God and we therefore observe and respect all religions under God.

We, King Khoebaha Calvin Cornelius III, Head of the Royal House of the Khoisan Nation together with the representative signatories of the Coloured, Eurokaner Nation and Afrikaner / Boer Folk Nation, do, in the Name, and by Authority under God for the support and honour of this undertaking, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other and to the King, and the people of these four nations our Honour, Respect and Governance of this treaty in perpetuity.

One Nation Under God

Co-Operative Governance:



The Oath of Allegiance

I witness Myself before God, and in the presence of His Spirit, Country,
Countrymen and King,

That I do hereby solemnly swear / commit
my allegiance to the Sovereign State of Good Hope,
The King and the Royal House.

I swear My Allegiance to all citizens of the Sovereign State of Good Hope, the
Constitution and the principle of the rule of law.

I commit myself to the belief in the fundamental respect and universal dignity
of every human being.

I will defend my Nation and Freedoms as bestowed on me from all enemies,
foreign and domestic.

I make this oath of free will and binding on my conscience, to serve the Nation,
the King and the Royal House of the Sovereign State of Good Hope, before all
others.

So Help Me God

Signed thisDay of201.... Place.....
In the Sovereign State of Good Hope.

Signature:

Witness:





Definition:

The Green Represents the Green Fields the sign of prosperity and the union of all Nations

The Orange /Brown Represents the earth that gives live and the earth to which we all will return

The Blue Represents the Heavens the home of our God, the Blue of the ocean the life force and nourishment of the soul

The Southern Cross Depicts the direction of man in the Heavens that with Heavenly Guidance No One will be lost.

The Bow and Arrow pay homage to all our ancestors as this was one the first methods of Hunting and providing, a common symbol we all share.

The Springbok or **+hācb** is an exceptionally tenacious and resilient animal, adapts to its surroundings and always survives.

The Bottom Star Represents The Nations of Good Hope, that with God Above us we will be able to be a Harmonious and Prosperous society



- THE CIRCLE ON TOP OF THE CROWN IS THE WORLD RESTING ON THE NATION OF KHOISAN.
- THE CROWN DEPICTS ROYALTY.
- THE SPEAR AND KNOB KIERIE PROTECTS THE NATION.
- THE GREEN AND SUN SHOWS OUR MEDICINAL VALUES AND HOW WE HEAL.
- THE RED IS THE LOVE AND VIBRANCE WE HAVE IN OUR HEART TO SHARE.
- THE YELLOW TREE DEPICTS THE BOTTLE-BRUSH TREE IN SOUTH AFRICA, WHICH WE ADOPTED AS OUR TREE OF LIFE: WHEN YOU TRY TO TOUCH THIS TREE THE LEAVES PRICK YOU: SO THE ELDERS PROTECT THE NATION. THE SEEDS OF THE TREE IS IN A SEED-CASING. THIS CASING IS LIKE THE CORN OF THE COB CLOSELY KNIT TOGETHER AND DIFFICULT TO SEPARATE: SO THE ADULTS PROTECT THE CHILDREN OF THE NATION.
- THE WHITE IS THE PEACE WE HAVE IN OUR HEART TO OFFER. ON TOP OF THE PEACE IS THE GIRAFFE. I AM THE GIRAFFE: THE TALLEST ANIMAL IN THE WORLD AND FRIENDS OF THE BIRDS, WARNS THE SMALLER ANIMALS OF APPROACHING DANGER, IS VERY DIGNIFIED AND NEVER EATS FROM THE GROUND. WHEN THE GIRAFFE IS KILLED IT FEEDS THE WHOLE VILLAGE AND ONLY THE ELDERS ARE ALLOWED TO EAT THE HEAD OF THE ANIMAL TO CAPTURE ITS DIGNITY.
- THE TWO WARRIORS ALSO PROTECTS THE NATION.
- THE BLUE IS THE HOPE WE HAVE IN OUR HEARTS TO REMAIN LOYAL.
- THE SEEDS OF THE BOTTLE BRUSH TREE: WE PRESERVE LIFE.



THE CONSTITUTION OF THE SOVEREIGN STATE OF GOOD HOPE

Definition: The Khoe-San Royal House refers to H.R.H. Gaob (King) Khoebaha Calvin Cornelius III, Head of the Royal House and the Royal Council Members
Khoe-San Nation refers to all peoples that identify themselves as descendant of the Aboriginal People and can prove 1/16th of their Khoi-San blood line.

**DECLARATION ON THE FUNDAMENTAL
RIGHTS OF THE CITIZENS OF
THE SOVEREIGN STATE OF GOOD HOPE**

AFFIRMING that the **Khoe-San Nation** is equal in dignity and rights to all other peoples in the State of Good Hope. The **Khoe-San** recognize the rights of all peoples to be different, to consider themselves different and to be respected as such.

AFFIRMING ALSO that the **Khoe-San** contribute to the diversity and richness of civilization and cultures of State of Good Hope and who constitute a part of the common heritage of humankind.

The **Royal House AFFIRM FURTHER** that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin, racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust.

REAFFIRMING also that the **Khoe-San** who are the **First nation Indigenous peoples** in the State of Good Hope, have the right to exercise their right and be free from discrimination of any kind.

The **Khoe-San** are **CONCERNED** that they have been deprived of their human rights and fundamental freedoms, resulting, *inter alia*, in colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests.

The **Royal House RECOGNIZE** the urgent need to respect and promote the inherent rights and characteristics of all citizens of the State of Good Hope, especially their rights to their lands, territories and resources, which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies.

The **Khoe-San WELCOME** the fact that the **First Nation Indigenous** peoples are organizing themselves for political, economic, social and cultural enhancement and in order to bring an end to all forms of discrimination and oppression wherever they occur. The **Khoe-San** affirm solidarity with all **First Nation Indigenous** peoples of the world.

The **Citizens** are **CONVINCED** that control by them over developments affecting their lands, territories and resources will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs.

The **Citizens RECOGNIZE** also that respect for **Khoe-San** traditional knowledge, culture and traditional practices contributes to sustainable and equitable development and proper management of the environment of the **State of Good Hope**.

The **Khoe-San EMPHASIZE** the need for demilitarization of their lands and territories. This will contribute to peace, economic and social progress and development, understanding and friendly relations among the people of the State of Good Hope, Foreign Nations and peoples of the world.

The **Citizens RECOGNIZE** in particular the right of **Khoe-San** families and communities to retain shared responsibility for the upbringing, training, education and well-being of their children.

The **Khoe-San** also **RECOGNIZE** that they have the right freely to determine their relationship with the Citizens of the State of Good Hope under the new constitution and in a spirit of coexistence, mutual benefit and full respect.

The **Royal House CONSIDER** that treaties, agreements, concessions and other arrangements between the State, private, commercial interests, including public corporations, private multi-national corporations and all other enterprisory entities, are properly matters of international concern and global responsibility.

ACKNOWLEDGING that the Charter of the United Nations, the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights affirm the fundamental importance of the right of self-determination of all peoples, may freely determine their political status and may freely pursue their economic, social and cultural development under the State of Good Hope new Constitution.

The Citizens of the **State of Good Hope** appeal to the United Nations and all members of the international community to comply with and effectively implement all International instruments, in particular those related to human rights, as they apply to First Nation Indigenous Peoples, in consultation and cooperation with the peoples concerned. The process of all consultation shall be strictly regulated by law. The **Citizens** reserve the right to define the procedures of cooperation and consultation under the authority vested in the **Khoe-San Royal House**.

EMPHASIZING that the United Nations has an important and continuing role to play in promoting and protecting the rights of all First Nation Indigenous peoples including the Citizens of the **State of Good hope**.

The **Sovereign State of Good Hope** now solemnly proclaims the following **Declaration on the Fundamental Rights of the Citizens of The Sovereign State of Good Hope**.

PART I

ARTICLE 1

THE **Citizens** have the right to the full and effective enjoyment of all human rights and fundamental freedoms recognized in the Charter of the United Nations, the Universal Declaration of human Rights and International Human Rights Law.

ARTICLE 2

Khoe-San individuals and peoples are free and equal to all other individuals and peoples in dignity and rights, and have the right to be free from any kind of adverse discrimination, in particular that based on their indigenous origin or identity.

ARTICLE 3

The **Citizens** have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development under the State of Good Hope Constitution as well as regional and general international Law.

ARTICLE 4

The **Khoe-San** have the right to maintain and strengthen their distinct political, economic, social and cultural characteristics, as well as their legal systems, while retaining their right to participate fully, if they choose so, in the political, economic, social and cultural life of the Government. The legal culture of the **Khoe-San** as well as rules, edicts and decrees of the **Khoe-San Royal House** shall be fully honoured consistently with the State of Good Hope Constitution and international law.

ARTICLE 5

Every individual citizen has the right to a Nationality.

PART II

ARTICLE 6

THE Citizens have the collective right to live in freedom, peace and security as a distinct people and to full guarantees against genocide or any other act of violence.

In addition, all **Citizens** have the individual rights to life, physical and mental integrity, liberty and security of person.

ARTICLE 7

The **Citizens** have the collective and individual right not to be subjected to ethnocide and cultural genocide, including prevention of and redress for:

Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;

Any action which has the aim or effect of dispossessing them of their lands, territories or resources;

Any form of population transfer which has the aim or effect of violating or undermining any of their rights;

Any form of assimilation or integration by other cultures or ways of life imposed on them by legislature, administrative or other measures;

Any form of propaganda directed against them.

ARTICLE 8

The **Citizens** have the collective and individual right to maintain and develop their distinct identities and characteristics, the Khoe-San have the right to identify themselves as **First Nation Indigenous** and to be recognized as such.

ARTICLE 9

The **Citizens**, collectively and individually, have the right to their identity in accordance with the traditions and customs of their community or nation. No disadvantage of any may rise from the exercise of such a right.

ARTICLE 10

The **Citizens** shall not be forcibly removed from their lands or territories. No relocation shall take place without the free and informed consent of the people expressed through procedures duly enacted by the authority of the **Khoe-San Royal House**. No person may be removed without full consultation and full compensation as a result of such removal. The **Khoe-San Royal house** shall ensure that these rights are protected.

ARTICLE 11

The **Citizens** have the right to special protection and security in periods of armed conflict.

The **Citizens** call upon the State of Good Hope to observe international standards, in particular the **Fourth Geneva Convention of 1949**, for the protection of civilian populations in circumstances of emergency and armed conflict:

Recruit **Citizens** individuals against their will into armed forces and, in particular, for use against other indigenous peoples; Recruit children into armed forces under any circumstances;

Force individuals to abandon their lands, territories or means of subsistence, or relocate them in special centers for military purposes;

Force individuals to work for military purposes under any discriminatory conditions.



PART III

ARTICLE 12

The **Citizens** have the right to practice and revitalize their cultural traditions and customs. This include the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature, as well as the right to the restitution of cultural, intellectual, religious and spiritual property taken without their free and informed consent or in violation of their laws, traditions and customs.

ARTICLE 13

The **Citizens** have the right to manifest, practice, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of ceremonial objects; and have the right to repatriation of human remains.

The Khoe-San Royal House shall take effective measures, in conjunction with **Khoe-San peoples** concerned, to ensure that indigenous sacred places, including burial sites, be preserved, respected and protected.

ARTICLE 14

The **Citizens** have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

The Khoe-San Royal House shall take effective measures, whenever any right of the First Nation Indigenous peoples may be threatened, to ensure this right is protected and also to ensure that they can understand and be understood in political, legal and administrative proceedings, when necessary through the provision of interpretation or by other appropriate means.

PART IV

ARTICLE 15

All children have the right to all levels and forms of education of the Government. All **Khoe-San** also have this right and the right to establish and control their education systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.

All children living outside their communities have the right to be provided access to education in their own culture and language.

The Khoe-San Royal House, in cooperation with the State of Good hope, shall take effective measures to provide appropriate resources for these purposes.

ARTICLE 16

The **Citizens** have the right to have the dignity and diversity of their cultures, traditions, histories and aspirations appropriately reflected in all forms of education and public information.

The Khoe-San Royal House shall take effective measures, in consultation with **Khoe-San peoples**, to eliminate prejudice and discrimination and to promote tolerance, understanding and good relations among First Nation Indigenous Peoples and all segment of society.

ARTICLE 17

The **Khoe-San** have the right to establish their own media in their own language. They also have the right to equal access to all forms of non-indigenous media.

The Khoe-San Royal House shall take effective measures to ensure that state-owned media duly reflect **First Nation Indigenous** cultural diversity and values.

ARTICLE 18

The **Citizens** have the right to enjoy fully all rights established under **International Labour Legislation**.

Citizens individuals have the right not to be subjected to any discriminatory conditions of labour, employment or salary.

PART V

ARTICLE 19

The **Citizens** have the right to participate fully, if they so choose, at all levels of decision-making in matters which may affect their rights, lives and destinies through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own decision-making institutions.

ARTICLE 20

The **Khoe-San** have the right to participate, if they so choose, through procedures determined by them, in devising legislative or administrative measures that may affect them.

The Khoe-San Royal House shall obtain the free and informed consent of the peoples concerned before adopting and implementing such measures.

ARTICLE 21

The **Citizens** have the right to maintain and develop their political economic and social systems, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and economic activities. When the Khoi-San have been deprived of their means of subsistence and development, they are entitled to just and fair compensation.

ARTICLE 22

The **Citizens** have the right to special measures for the immediate, effective and continuing improvement of their economic and social conditions, including in the arrears of employment, vocational training and retraining, housing, sanitation, health and social security. Particular attention shall be paid to the right and special needs of **First Nation Indigenous** elders, women, youth, children and disabled persons.

ARTICLE 23

The **Khoe-San** and the **Khoe-San Royal House**, have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to determine and develop all health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

ARTICLE 24

The **Khoe-San** have the right to their traditional medicines and health practices, including the right to the protection of vital medicinal plants, animals and minerals. They also have the right to access, without any discrimination, to all medical institutions, health services and medical care.



PART VI

ARTICLE 25

The **Khoe-San** have the right to maintain and strengthen their distinctive spiritual and material relationship with the lands, territories, waters and coastal seas and other resources which they have traditionally owned or otherwise occupied or used, and to uphold their responsibilities to future generations in this regard.

ARTICLE 26

The **Citizens** have the right to own, develop, control and use the lands and territories, including the total environment of the lands, air, waters, coastal seas, sea-ice, flora and fauna and other resources which they have traditionally owned or otherwise occupied or used.

This includes the right to the full recognition of their laws, traditions, and customs, land-tenure systems and institutions for the development and management of resources, and the right to effective measures by government to prevent any interference with, alienation of or encroachment upon these rights.

ARTICLE 27

The **Citizens** have the right to the restitution of the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, occupied, used or damaged without their free and informed consent. Where this is not possible, they have the right to fair and just compensation.

Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status.

ARTICLE 28

The **Khoe-San** have the right to the conservation, restoration, and protection of the total environment and the productive capacity of their lands, territories and resources, as well as to assistance for this purpose from the State and through International cooperation. Military activities shall not take place in the lands and territories of the **First Nation Indigenous Peoples**, unless otherwise freely agreed upon by the peoples concerned.

The State shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands and territories of **First Nation Indigenous Peoples**.

The Khoe-San Royal House also shall take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of **First Nation Indigenous Peoples**, as developed and implemented by the peoples affected by such materials, are duly implemented.

ARTICLE 29

The **Citizens** are entitled to the recognition of the full ownership, control and protection of their cultural and intellectual property.

The **Citizens** have the right to special measures to control, develop and protect their sciences, technologies and cultural manifestations, including human and other genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs and visual and performing arts.

ARTICLE 30

The **Royal House** have the right to determine and develop priorities and strategies for the development or use of their lands, territories and other resources, including the right to require that the State obtain their free and informed consent prior to the approval of any project affecting their lands, territories and other resources, particularly in the connection with the development, utilization or exploitation of mineral, water or other resources. Pursuant to agreement with the **Khoe-San Royal house**, just and fair compensation shall be provided for any such activities and measurements taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

PART VII

ARTICLE 31

The **Citizens**, as a specific form of exercising their right to self-determination, have the right to autonomy or self-Government in matters relating to their internal and local affairs, including culture, religion, education, information, media, health, housing, employment, social welfare, economic activities, land and resources management, environment and entry by non-members, as well as ways and means for financing these autonomous functions.

ARTICLE 32

The **Khoe-San** have the collective right to determine their own citizenship in accordance with their customs and traditions.

First Nation Indigenous citizenship does not impair the right of **Khoe-San** individuals to obtain citizenship of the State of Good Hope in which they live.

The **Khoe-San** have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures.

ARTICLE 33

The **Citizens** have the right to promote, develop and maintain their institutional structures and their distinctive juridical customs, traditions, procedures and practices, in accordance with internationally recognized human rights standards.

ARTICLE 34

The **Citizens**, acting through their legitimate representatives in the **Khoe-San Royal House**, have the collective right to determine the responsibilities of individuals to their communities.

ARTICLE 35

The **Citizens**, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with other peoples across borders. **The Khoe-San Royal House** shall take effective measures to ensure the exercise and implementation of this right.

ARTICLE 36

In order to protect the patrimony of the **Khoe-San Nation** for this generation and the generations to come, it is solemnly declared that the sovereignty over the land of the **Khoe-San** belongs to the **Khoe-San Nation** now and to the generations to come. All consultations affecting any rights contained in this Declaration must be performed through the authority of the **Khoe-San Royal house**. Any agreement, contract, conveyance, sale, concession, license or any form of agreement or understanding made shall be committed to writing and must in every particular conform to the rights declared in this instrument.

Such document shall be a public record and available to **the Khoe-San Royal house** and to any citizen upon request. Any agreement or understanding generated from any prior consultation at any time must now be renegotiated and involve a new consultation to ensure that such agreement or understanding is fully consistent with all the rights declared in this instrument.

First nation Indigenous Peoples have the right to recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with the State or their successors, according to their original spirit and intent, and to have the State honour and respect such treaties, agreements and other constructive arrangements. Conflict and disputes which cannot otherwise be settled should be submitted to competent international bodies agreed to by all parties concerned.

PART VIII

ARTICLE 37

The **Citizens** appeal to the State to take effective and appropriate measures, in full consultation with the **Khoe-San Royal house**, to give full effect to the provisions of this Declaration. The rights recognized herein shall be adopted and included in **National legislation** in such manner that **First Nation Indigenous peoples** can avail themselves of such rights in practice.

ARTICLE 38

The **Citizens** have the right to have access to adequate financial and technical assistance, from the State and through international cooperation, to pursue freely their political, economic, social, cultural and spiritual development and for the enjoyment of the rights and freedoms recognized in this Declaration.

ARTICLE 39

The **Citizens** have the right to have access to and prompt decision through mutually acceptable and fair procedures for the resolution of conflict and disputes with states, as well as to effectively remedies for all infringements of their individual and collective rights. Such a decision shall take into consideration the customs, traditions, rules and legal systems of the **Citizen**.

ARTICLE 40

The Khoe-San Royal House shall be fully committed to the rights contained in this Declaration and shall work effectively locally, nationally, regionally and globally to secure them for the **Citizens**.

PART IX

ARTICLE 41

The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the **Citizens**.

ARTICLE 42

All the rights and freedoms recognized herein are equally guaranteed to male and female **Citizens**.

ARTICLE 43

Nothing in this Declaration may be construed as diminishing or extinguishing existing or future rights that the **Citizens** may have or acquire.





For Further Information

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