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The Foundation for Peace and Democracy
PO Box 31473, Braamfontein
Johannesburg, South Africa 2017
Fax: +27 11 836-6625

15 October 1993

The Chairman
The Commission on National Symbols
World Trade Centre
64 Witkoppie Road
Kempton Park

BY HAND

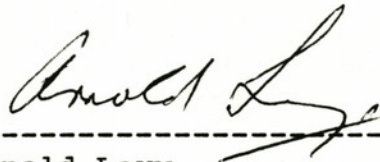
Dear Sir/Madam

In response to your call for submissions, we have pleasure in enclosing a copy of The Foundation for Peace and Democracy Interim Bill of Rights, FPD Interim Bill of Rights - Third revision. Please also find a copy of The Foundation for Peace and Democracy 6 (Six) Year Interim Proposal, FPD 6 (Six) Year Interim Proposal. They are being submitted to you for consideration of the proposed referendum option should wide consensus not be forthcoming soon.

We look to receipt of your early consideration and reply.

Yours faithfully

The Foundation for Peace and Democracy



Arnold Levy
Director

-- encl.

Interim Bill of Rights for The New Republic of South Africa

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First publication: November 1992.
Second revision : July 1993.
Third revision : October 1993. 15 pages.

Published by The Foundation for Peace and Democracy.
PO Box 31473, Braamfontein, 2017 South Africa.

This document contains Divine Names. Do not take it into the bathroom
or any other unclean place.

The Foundation for Peace and Democracy is an independent body that in
no way represents any religion or political party. The source from
which this document is derived is the common aspects of the Christian
Bible, the Islamic Koran and the Jewish Tora. As such the values
expressed by this document are implicitly accepted by over 81% of
South Africa's population, the largest constituency of people in the
New South Africa [26 600 000 Christians, 500 000 Moslems and 120 000
Jews].

The Foundation for Peace and Democracy
6 (Six) Year Interim Proposal

The sole purpose and intention of this proposal is to ensure that the New Republic of South Africa is endowed with the most suitable and widely acceptable Bill of Rights.

- 1) The specified date of the FPD Interim Bill of Rights is to be the first Friday of December 1993, that is, 3 December 1993. This date was chosen so that it can herald in a festive season of goodwill, peace, prosperity and happiness. A Friday, so it makes for a long weekend of celebration.
- 2) Before the expiry of the first Friday of December 1999, the Transitional Executive Council, TEC, or its successors are to conduct a full national referendum to either permanently entrench the FPD Interim Bill of Rights as a cornerstone of the Constitution or reject it in its entirety. The reason why a period of six years is proposed is so that the New Republic of South Africa can have the maximum time within which to prepare itself for entering the twenty first century.
- 3) Any changes to the FPD Interim Bill of Rights after the referendum in 2) has entrenched the FPD Interim Bill of Rights can be effected only by the TEC or its successors conducting a full national referendum that produces a majority of at least the majority achieved in the entrenching referendum.
- 4) The Foundation for Peace and Democracy, as a politically independent body, is to act in a fiduciary capacity as custodians of the FPD Interim Bill of Rights and is the exclusively appointed body authorized to copy and publish the FPD Interim Bill of Rights as well as any possible subsequent revisions of the FPD Interim Bill of Rights.
- 5) Any proposed amendments to the FPD Interim Bill of Rights before the referendum in 2) has been conducted should be addressed to The Foundation for Peace and Democracy in writing.
- 6) Time is of the essence insofar as the establishment of the bill of rights is concerned. Should a bill of rights be forthcoming from any quarter that can be clearly shown and quantified to be more suitable for a majority greater than 82% (Eighty two percent) of South African citizens and such a bill of rights is submitted to and received by The Foundation for Peace and Democracy in writing before the specified date, that is prior to 3 December 1993, together with a clear exposition and quantification in writing of how this bill of rights is suitable to over 82% (Eighty two percent) of South African citizens, then and only then, will the Foundation for Peace and Democracy withdraw this proposal in favour of the timeously submitted Bill of Rights.
- 7) In the event of a more suitable Bill of Rights and accompanying exposition and quantification as described in 6) not being received by The Foundation for Peace and Democracy in writing prior to the specified date of 3 December 1993 then this 6 (Six) year proposal will be deemed to be accepted and the FPD Interim Bill of Rights will become binding and of full force and effect as the accepted Interim Bill of Rights for the New Republic of South Africa.

The aim of this Bill of Rights is to endow basic human rights to all individuals and groups namely the rights to life, liberty and the pursuit of happiness.

This Bill of Rights expressly prohibits discrimination against any legal person and every entity or body or group of persons which can be the bearer of rights on the grounds of race, gender, colour, age, disability or language.

There are sixty six Imperatives that collectively express the least common denominator of behaviour for all persons. There are fifty one Imperatives expressed in the negative form [Against ...] and fifteen Imperatives expressed in a positive form [To ... That ... or The ...]. The reason why the majority of the Imperatives are expressed in a negative form is so as not to limit the meaningful number of allowable selections that are implied by the negative form which specifies only a limited number of negative cases that are not allowed. In order to arrive at the equivalent meaningful number of allowable selections in a positive way would entail the enumeration of an infinite number possibilities. The fifteen Imperatives expressed in a positive form each provide specific meaningful instances and they provide a starting point from which to understand and appreciate the sixty six Imperatives as a whole. The fifteen Imperatives expressed in a positive form are interspersed among the body of the sixty six Imperatives at contextually appropriate positions namely 9, 15, 16, 17, 19, 20, 32, 34, 36, 59, 60, 61, 62, 64 and 65.

Each of the sixty six Imperatives are in force within the borders of the New Republic of South Africa in every time. Foremost, the sixty six Imperatives apply to every male or female adult person without exception irrespective of any rank, position or office from the highest [The President of the New Republic] to the lowest [Menial labourer] and all persons of intermediate rank, position or office. Furthermore the sixty six Imperatives also apply to all informally constituted groups of persons without exception. Finally the behaviour of all artificial legally established entities without exception ranging from the largest [The Government, Banks, Insurance Societies] to the smallest [Sole proprietor] as well as all other legally established entities in between either local to the New Republic or of foreign origin and operating within the New Republic may not violate, promote or endorse the violation of any of the sixty six Imperatives in any way.

The primary aim of these sixty six Imperatives is to protect the rights of all individuals as well as groups of people to life, liberty and the pursuit of happiness and for this reason the Imperatives are applicable equally in the most democratic of ways to all persons and groups of people referred to in the preceding paragraph. In short these sixty six Imperatives are the supreme democratic body of law that is applicable to all persons without any exception.

This Bill of Rights is to be entrenched in law before any

interim government decides on the structure of government, whether unitary state, federal states, or whatever, as by definition, all groups, including any interim government, the government and their structures is subject to behaving in accordance with this bill of rights. Any interim government would then be constrained to dealing with the issues of government only and would not be empowered to entertain any bill of rights other than this one. Furthermore any interim government would be constrained, just like any other group, by the entrenchment of this bill of rights.

In view of the highest authority in law of these sixty six Imperatives, any existing law, government bill or legal precedent that is in conflict with any of the sixty six Imperatives is to be repealed and made null and void as of 12:00 midnight on the specified date. Any new law, bill or legal precedent to be introduced after 12:00 midnight of the specified date must comply fully with all the sixty six Imperatives contained herein. The specified date shall be the first Friday of December 1993, namely 3 December 1993.

This is the first time in the history of the world that any nation has ever accepted upon itself the God given prescription for human behaviour and as such the New South Africa, by accepting these sixty six Imperatives upon itself will lead the world in demonstrating how historically opposed peoples can peacefully co-exist with one another in a constructive and meaningful way, preserving the right of all individuals to life, liberty and the pursuit of true happiness.

The adherence to the sixty six Imperatives and all their details will ensure peace among individuals where finally there will be no famine, no jealousy and no rivalry. In a broader sense the peace that will ensue from all persons being mindful of the sixty six Imperatives will encompass the relationship of God and Creation all persons and all living things all flora and all fauna. Furthermore, the adherence to the sixty six Imperatives will produce behaviour that will more than likely prevent the spread of AIDS.

1. Against stealing. Refers to taking by stealth.
2. Against committing robbery. Refers to taking by brazen force. A male who rapes or seduces a female who in terms of Imperatives 37 through 46 inclusive is not forbidden to him transgresses this Imperative because he is stealing from the female's worth for his own personal use. Likewise, child abuse and or molestation violate this Imperative.
3. Against shifting a landmark. One is not allowed to add to one's own property by surreptitiously moving the landmarks into the neighbour's property. This act of usurping a neighbour's land through moving a landmark involves the idea of unfair competition.
4. Against cheating. Common features are (a) that the item under dispute reaches the hands of the cheat legally, and (b) that the wrongful act is essentially one of omission instead of commission.
5. Against repudiating a claim for money owed. This denial refers to a formal refusal to repay any of the obligations mentioned in Imperative 4 even if accompanied by a silent resolve to eventually

- repay.
6. Against overcharging. The implication here is that when the overcharge or underpayment is exorbitant the transaction may legally be dissolved. Usury, the act of lending money at unfairly high interest rates, is in the same category as overcharging and is forbidden and considered an illegal transaction. A fair amount of interest that can be charged without violating this Imperative is to be reviewed by the Constitutional Court from time to time. As regards taxation by any authority the sum total of all direct taxation is not to exceed 20 (Twenty) percent and further, that any given indirect taxation is not to exceed 6 (Six) percent; these fixed maximum taxation rates will serve to stimulate productivity, new investment, create jobs and distribute wealth. The suggested nominal rate for direct taxation is 10 (Ten) percent. The suggested nominal rate for any given indirect taxation is 5 (Five) percent.
 7. Against coveting. This involves a reaffirmation of the desire by means of an act such as a plea to the owner asking repeatedly that the owner part with the item in question.
 8. Against desiring. This involves the mere craving for another's property even when no overt steps are taken.
 9. To allow a hired worker to eat of the fruits among which the labourer works under certain conditions.
 10. Against a hired worker eating of such fruits when certain conditions referred to in Imperative 9 are not met.
 11. Against a hired worker taking of such fruit home. Both Imperatives 10 and 11 grow out of the special benefit granted to the worker in Imperative 9 but they are directed at cases that essentially constitute ordinary theft.
 12. Against kidnapping. Kidnapping is but a specialised type of theft.
 13. Against the use of false weights and measures. This is a specialised case of Imperative 6. This applies to any business owner or salesperson where the item being sold requires the measuring (a) linear dimensions, for example land, (b) weight, for example fish, or (c) in measuring liquids, for example milk.
 14. Against the possession of false weights and measures. This is an extension of Imperative 13.
 15. That one shall be exact in the use of weights and measures. This is a positive aspect of Imperative 13.
 16. That the robber shall return or pay for the stolen object.
 17. To appoint judges and officers in each and every community and also to establish a Charter of Fundamental Rights with the 37 provisions as published on 2 February 1993 with an added provision 38 which provides the principle of Accountability of Authorities. The main purpose of provision 38 is to protect individuals against abuse of power by the State Authorities and so naturally should be part of the Charter of Fundamental Rights. The Charter of Fundamental Rights is to be amended as per Annexure A so as to dovetail with the FPD Interim Bill of Rights. Under provision 38 State Authorities would be bound to honour the sixty six Imperatives and other conditions of the FPD Interim Bill of Rights.

18. Against appointing a judge who lacks knowledge of the sixty six Imperatives.
19. To treat the litigants equally before the law.
20. To enquire diligently into the testimony of a witness.
21. Against the wanton miscarriage of justice by the court.
22. Against the judge accepting a bribe or gift from a litigant.
23. Against the judge showing marks of honour to but one litigant.
24. Against the judge acting in fear of a litigant's threats.
25. Against the judge out of compassion favouring a poor litigant.
26. Against the judge discriminating against a litigant because the said litigant previously transgressed any of the sixty six Imperatives.
27. Against the judge out of softness putting aside the penalty of a killer.
28. Against the judge discriminating against a stranger or an orphan.
29. Against the judge hearing one litigant in the absence of the other.
30. Against incrimination by circumstantial evidence alone.
31. Against punishing for a crime committed under duress.
32. The statutory sentence for one who has been found by the court to have violated Imperative 36 is capital punishment. If, in the case of a violation of any of the sixty six Imperatives, the court cannot sentence a person for lack of witnesses or any other reason, the transgressor will be punished by Divine Decree.
33. Against anyone taking the law into their own hands to kill the perpetrator of a capital crime.
34. To testify in court.
35. Against testifying falsely.
36. To kill no living human being. If someone kills a human being deliberately his sentence will be in accordance with Imperative 32. There is no place of legal refuge for a murderer. The following are considered violations of this Imperative:
 - (a) One who practices mercy killing or euthanasia.
 - (b) One's action that only indirectly causes a persons death, for example the production of or distribution of drugs that are known can be fatal.
 - (c) One who takes the life of a mother in order to save the foetus. From this it is clear that the the life of the mother is valued higher than that of the foetus. This means that if the continued development of the foetus places the life of the mother in danger then and only then may the foetus be aborted. This is the only case of permissable abortion.
 - (d) Both the one who sends a messenger as well as the messenger sent to kill a person.
 - (e) One who commits suicide. The use of a needle used by another to inject drugs directly into one's bloodstream is to be avoided.
37. Against a male or female person having intimate conjugal relations with his or her mother.
38. Against a male or female person having intimate conjugal relations with his or her father.
39. Against a male or female person having intimate conjugal relations with his or her uncle or aunt.
40. Against a male or female person having intimate conjugal relations with his or her sister or brother. This only applies where there is a common mother.

41. Against a male or female person having intimate conjugal relations with his or her parent's wife or husband. This applies even to a stepmother or stepfather who has become widowed.
42. Against a male or female person having intimate conjugal relations with another persons wife or husband.
43. Against a male person copulating with a beast.
44. Against a female person copulating with a beast.
45. Against engaging in erotic conduct or promoting or distributing erotic material in any form that may lead to a prohibited union.
46. Against a male person lying carnally with another male. In terms of the first part of Imperative 45 [against engaging in erotic conduct] the Imperative against a female person having intimate conjugal relations with another female is implied.
47. Against eating a limb severed from a living animal, beast or fowl. The intent here is that one shall avoid acquiring the characteristic of cruelty in a general sense. It is this seemingly insignificant Imperative that epitomizes the spirit of the sixty six Imperatives. Although every person is enjoined to obey the sixty six Imperatives as they appear, nevertheless the letter of the law serves only as a minimum, a starting point, which guarantees God's favour and ensures human morality. We see here that eating the limb of a living animal serves as a hint to the potential refinement that a person can attain through his or her eating habits and by practicing kindness to God's creatures.
48. Against eating the flesh of any animal which was torn by another animal. From Imperatives 47 and 48 we learn to show kindness to the environment. This being the case, how much more so should we show kindness to our fellow human beings.
49. Against entertaining the thought that there exists a diety except God who Created and continues to Monitor, Influence and Sustain all human persons male and female, all living things all fauna all flora as well as the whole universe and its contents ranging from the smallest sub-atomic particle to the most complex galaxy.
50. Against making any graven image as well as against having anyone else make one for us.
51. Against making idols for use by others.
52. Against making any forbidden statues, even when they are for ornamental purposes; that is, one should not make images of gold or silver that are merely for artistic purposes because this might cause others to mistake them for idols.
53. Against bowing to any idol and not to sacrifice nor to pour libation nor to burn incense before any idol even where it is not the customary manner of worship to the particular idol.
54. Against worshipping idols in any of their customary manners of worship. Idol worship exists in the most complete meaning of the term today in the form of voodoo rites and satanism both of which violate this Imperative. The protection against these negative rites and their results is to remember that evil as well as good come solely from God, the Master of all forces.
55. Against causing one's children to pass through the fire in the worship of any idol.
56. Against consulting through a medium. A medium is one who performs certain actions until the enquirer hears as if someone is speaking

- with him or her; so too a person who takes any object and conjures with it until a voice emerges and answers. Both the person who requests it and the medium violate this.
57. Against the practice of wizardry. Both the one who requests it and the wizard violate this.
 58. Against turning to idolatry, in word in thought in deed or by any observance that may draw us to its worship.
 59. To acknowledge the existence of God. As surely as a garment of clothing bears witness to and proves the existence of the weaver, the door to the carpenter, the house to the builder, so does the world bear witness to and prove the existence of God the Creator.
 60. To fear God by conducting one's behavior in accordance with all the sixty six Imperatives in a multitude of positive meaningful and purposeful fashions.
 61. To pray to God.
 62. To sanctify God's name, in the face of death where appropriate.
 63. Against desecrating God's name, even in the face of death when appropriate.
 64. To study the sixty six Imperatives.
 65. To honour the scholars and to revere one's teacher.
 66. Against blaspheming. Defined as the evil or profane speaking of God. The essence of the crime consists in the impious purpose in using the words and does not necessarily include the performance of any desecrating act.

Concluding remarks

The aim of this Bill of Rights is to endow basic human rights to all individuals and groups namely the rights to life, liberty and the pursuit of happiness.

The FPD Interim Bill of Rights expressly prohibits discrimination against any person on the grounds of race, gender, colour, age, disability, or language. Definite acceptable behaviour in conducting all interpersonal as well as intra-personal relations that is acceptable to over 81% of South Africa's population is provided.

Any sweeping prohibition of discrimination on any grounds that allows for an instance of behaviour that is contrary to any provision defined by the sixty six Imperatives cannot be part of the Constitution. See the FPD 6 (six) Year Interim Proposal. Any culture, creed, conscience, religion, sexual orientation, ethnic or social origin that is truly in pursuit of peaceful democracy will be in accordance with the FPD 6 (six) Year Interim Proposal as well as the FPD Interim Bill of Rights for The New Republic of South Africa.

Regarding freedom of the press and other media, it is clear that the press and other media operate horizontally and therefore the press and other media are bound not to violate, promote or endorse the violation of any of the sixty six Imperatives in any way after the effective date.

The FPD 6 (six) Year Interim Proposal incorporating the FPD Interim Bill of Rights effectively is the firm foundation representing government by the people for the people that is democracy combined with the principle of 'Do not do to other persons that which you would not want them to do to you'.

Any new constitutional changes will require major changes in law, not only the FPD Bill of Rights.

It is the intention of the FPD Bill of Rights to strive for the noble ideals of each individual's and group's right to life, liberty and pursuit of happiness in a way that will produce a harmonious and positively peaceful and prosperous democratic fabric for South Africa's society to grow and prosper. It is a well known fact that 'there can be no rights without obligations'.

Upon careful examination, it will be noticed that the sixty six Imperatives can be generally grouped and broadly categorized as follows: Imperatives 1 through 16 deal with Theft; Imperatives 17 through 35 deal with Justice; Imperative 36 deals with Murder; Imperatives 37 through 46 deal with Immorality; Imperatives 47 and 48 deal with Kindness; Imperatives 49 through 58 deal with Idolatry and Imperatives 59 through 66 deal with Blasphemy. The reason why the sixty six Imperatives are not divided into these seven categories in The FPD Interim Bill of Rights is because each Imperative is of equal importance and significance as any other Imperative.

After the FPD Bill of Rights has been entrenched in law it is recommended that it be taught in school as a compulsory topic for all children of age 6 (six) and up. The FPD Interim Bill of Rights was painstakingly written in as simple language as possible. Excessive use of legal and technical terms and phraseology have been deliberately minimised to allow for easy comprehension for the vast majority who are not necessarily fluent with such legal and technical terms. Likewise all FPD authorised translations of the FPD 6 (six) Year Interim Proposal as well as the FPD Interim Bill of Rights into any language to be exclusively undertaken by the FPD will also be compiled in as simple language as possible.

To those who accept this Bill of Rights and believe that it can and should be implemented as soon as possible: you form part of the overwhelming majority who place the interest of South Africa achieving peaceful prosperous democracy above all else.

To those who accept this Bill of Rights in principle but do not believe that it can be implemented: all plagues, drought and other human suffering inflicted on South Africa and it's citizens is as a result of Heavenly Justice being meted out in accordance with the sixty six Imperatives contained in this Bill of Rights. Furthermore once entrenched, this Bill of Rights will be a guide to human behavior that can be used as a reference by all the citizens in the New Republic of South Africa that once abided by will result in democratic peace and prosperity for all.

To those who are considering rejecting the FPD Bill of Rights in principle: know that you are part of a very small minority who wish to stand in the way of the New Republic of South Africa as well as all it's citizens achieving peaceful democracy. However by definition a very small minority must bow and give way to the vast majority in acceptance of democracy. It is the duty of all persons to ensure for a peaceful democracy to seriously consider endorsing the FPD 6 (six) Year Interim Proposal - it is in your and The New Republic of South Africa's best interest to return your endorsement to the Foundation for Peace and Democracy at an early date. Check out Imperative 6.

It took the Foundation for Peace and Democracy many years of research and deep thought to arrive at a highly structured form and content of sixty six Imperatives for The FPD Interim Bill of Rights. Each of the sixty six Imperatives should not be considered in isolation but rather as a part of an indivisible whole constituted by the sixty six Imperatives.

This document has been circulated to political parties, religious institutions as well as other interested parties both in South Africa and abroad. Here are just some of the replies that we have on record:

"Permit me to thank you for your letter as well as the copy of the interim Bill of Rights."

"May I applaud the very hard work and commitment you have put into this project. It is commendable. ... I would appreciate a little time to consult with my organisation before I comprehensively respond." "

"I acknowledge receipt of your letter. I read your documentation with great interest."

"Your Draft Constitution has been read with interest and your comments noted."

"We received your letter as well as the second revision."

"Your proposed Bill of Rights has to be studied in detail by the competent authorities in our country."

"... has noted the contents ... It has been forwarded ... for further attention."

"There is a good deal here with which one can sympathise."

"By way of initial comment, we are pleased to enclose a copy of our constitution."

"I would like to confirm receipt of your letter with the noted 66 Imperatives. Thank you for sharing this with us."

"We do not have any major objection to most of what you are saying."

"Thank you for your letter enclosing your proposed draft Interim Bill of Rights for South Africa. The document has been read with interest and your comments noted."

"We find your document interesting. ... May we wish you well in your endeavours with your proposed Bill of Rights."

"I would assure you that the contents have been noted. With good wishes, I remain Yours sincerely ..."

"Our view is in full concurrence and absolute agreement with your proposed Bill of Rights."

"Thank you for your letter and the enclosed proposed Interim Bill of Rights for the New Republic of South Africa."

"We thank you for your letter which we have referred to our Department of Legal and Constitutional Affairs for their comment."

By accepting the indivisibility of the sixty six Imperatives, agonizing, lengthy and costly commissions of enquiry and debates could be avoided. The sixty six Imperatives are finely tuned to operate together to achieve peaceful democracy in a meaningful and prosperous way.

The FPD Interim Bill of Rights deals with the following issues in a clear way:-

Pornography

Imperative 45 clearly prohibits the engaging in erotic conduct or promoting or distributing erotic material in any form - this clearly implies the prohibition of promotion or distribution of all forms of pornography.

Euthanasia

Imperative 36 clearly prohibits the practice of euthanasia or mercy killing.

Capital punishment

Imperative 32 clearly mandates capital punishment in the case of

a violation of Imperative 36. This statutory sentence is to be considered in the light of Imperatives 17 through 31 and Imperatives 33 through 35. Of particular relevance to Imperative 32 is Imperative 30 - against incrimination by circumstantial evidence alone - this means that there must be at least one reliable actual eye witness for Imperative 32, or for that matter any of the sixty six Imperatives, to be enforceable by a court of law. The imposition of capital punishment therefore should occur only extremely rarely. Also the principle of enforceability is covered by this Imperative.

Homosexuality and Lesbianism

Imperative 46 clearly prohibits homosexuality and lesbianism. No homosexual or lesbian was ever born into this world through a homosexual or lesbian relationship. Although it is true that some individuals may have congenital tendencies towards homosexuality or lesbianism it is like the child with the trait of tearing out its hair or banging its head against the wall. If the tendency is destructive the goal is to seek correction. When a person is ill the goal is to help him or her get well. Ultimately homosexuals and lesbians themselves will complain against those who misled them by condoning their practices and encouraging them. In the end homosexuals and lesbians will see that this deviation brings one to excessive abnormal weakness and to horrible diseases as we are beginning to discover. In the context of history every society that encouraged or condoned homosexuality or lesbianism was short lived and terminated even at the height of its glory. Most notable of these of course was ancient Greece which ruled the world and then was summarily voided in its prime.

Prostitution

The FPD Interim Bill of Rights clearly does not allow for the legalization of prostitution. The operation of prostitution in any form may entail the violation of some of the sixty six Imperatives. Specifically, Imperatives 2, 12, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45 and 46 amongst others may be violated. You cannot tell merely by looking at a person if he or she is infected with the AIDS virus, or is HIV positive. The catchphrase 'health-wise legalisation of prostitution' is a contradiction in terms. Any legalization of prostitution is in effect is the approval of prostitution. Competent AIDS authorities have determined that having sex with many partners or having sex with someone who possibly has had several sex partners themselves, that is casual sex or sex with a prostitute, is considered high risk behaviour and endangers the health and lives of all who engage in such sexual encounters. Any suggestion to legalize prostitution should therefore be rejected on the basis that the health and lives of the prostitutes as well as their customers will be endangered - this besides the moral reasons not to. It is interesting to note that the authorities who found euthanasia to be legally acceptable are from the very same country where prostitution was legalized

some years ago before the advent of AIDS. Due to the presence of AIDS now in our society, it would be counter-productive and sheer folly to ignore competent AIDS authorities by legalizing prostitution. The FPD Interim Bill of Rights apparently is the only bill of rights that addresses the issues of AIDS.

In view of the aforementioned, it may therefore be true that by 'legalizing' the violation of any of the FPD Interim Bill of Rights sixty six Imperatives will in turn lead to further 'legalizations' of violations of other Imperatives.

The Foundation for Peace and Democracy in no way represents any political party or religion and the primary and only motivating principle of the Foundation for Peace and Democracy is to ensure that the values of the vast majority of South African citizens, specifically over 81% (Eighty one Percent) of the population, will not be compromised. The FPD Interim Bill of Rights has the effect of harmouniously combining historically opposed views in religion as well as politics.

The FPD Interim Bill of Rights was developed by concerned South Africans for South Africans and specifically to meet the conditions in South Africa. With minor alterations, it could be made to apply as a Bill of Rights for countries abroad. Keen interest has been received both locally and abroad.

You are invited to send us your written endorsement of our 6 (Six) Year Interim Proposal directly to the Foundation for Peace and Democracy by returning your signed endorsement form ER 1. By endorsing the FPD Interim Bill of Rights you will be joining hands in supporting the majority of South African citezens in establishing the foundation cornerstone of New Republic of South Africa where all may enter in peace, democracy, prosperity and true happiness.

Further copies of this document as well as extra ER 1 register sheets may be ordered from:

The Director
The Foundation for Peace and Democracy
PO Box 31473, Braamfontein, 2017 South Africa
Fax: (011)836-6625, International +27 11 836-6625.

Annexure A

Comments and proposals aimed at improvement of
A Charter of Fundamental Rights, published 2 February 1993.

page references refer to A Charter of Fundamental Rights.
references to Imperatives refer to The FPD Interim Bill of
Rights.

Regarding the matter of capital punishment (pg. 5 and 6), it is outside the powers of any future Parliament to be able to repeal capital punishment. Imperative 36 deals with capital punishment. Any changes to the FPD Interim Bill of Rights, may only be made by conducting a full national referendum.

Regarding the matter of abortion (pg. 6), the Constitutional Court need not make any deliberations in deciding this matter as the elaboration of Imperative 36 clearly deals with this issue.

Regarding freedom of speech (pg. 8) "good morals" is to be interpreted by all Courts in terms of the FPD Interim Bill of Rights. Not only does the FPD Interim Bill of Rights represent "good morals", it also represents popular morals being in consonance with the faith of the majority, namely over 81% (Eighty one percent), of South African citizens.

Regarding freedom of worship (pg. 8), the sixty six Imperatives and in particular Imperatives 49. through 66. are to be the defining factors.

Regarding participation in the economy (pg. 10) and in terms "to protect consumers against exploitation", the sixty six Imperatives and in particular Imperatives 1. through 11. of the FPD Interim Bill of Rights are to be the defining factors.

Regarding private ownership (pg. 11), the maximum rates for direct and indirect taxation as elaborated in Imperative 6. is to be incorporated as paragraph 18.(4)(b), paragraph 18.(4) to be renamed 18.(4)(a). Taxation is clearly a vertical activity and this is why new paragraph 18.(4)(b) is added to the Charter of Fundamental Rights. Experience has shown that low levels of taxation serve to stimulate the economy and distribute wealth among all citizens.

Regarding employees and employers rights (pg.11 through pg.13), Imperatives 9. through 11. of the FPD Interim Bill of Rights are to be considered the defining factors, this being a horizontal activity.

Regarding free association (pg. 13), this right is merely an aspect of the right to pursue happiness that is embodied in the FPD Interim Bill of Rights, subject to the sixty six Imperatives.

Regarding rules of natural justice (pg. 18 and 19) the sixty six Imperatives and in particular Imperatives 17 through 35 are to be the defining factors. In addition to defining the rules of natural justice applicable in formal court proceedings, Imperatives 17 through 35 can be used by any individual in forming personal judgements.

Regarding absolute prohibitions (pg. 22), "37.(e) the indemnification of the State or a person in the service of the

Annexure A continued

State for the unlawful violation of any of the provisions of the FPD Interim Bill of Rights." to be added.

- 11) A small typographical error in the last paragraph on page 21 has been found: "The Constitutional Court is expressly authorized to determine if any limitation is justified.
- 12) Regarding the applicability of the highest authority of law, the discerning factor here would be the determination of whether the issue under consideration is of a vertical or horizontal nature. If it can clearly be seen that the issue is vertical in nature, then the Charter of Fundamental Rights is to be considered the highest authority of law. If, on the other hand, it can clearly be shown that the issue is horizontal in nature, then the FPD Interim Bill of Rights is to be considered the highest authority of law. In cases where the vertical or horizontal nature of an issue cannot clearly be discerned, then the FPD Interim Bill of Rights is to be considered as the highest authority of law.

Annexure B

The Foundation for Peace and Democracy
6 (Six) Year Interim Proposal

The sole purpose and intention of this proposal is to ensure that the New Republic of South Africa is endowed with the most suitable and widely acceptable Bill of Rights.

- 1) The specified date of the FPD Interim Bill of Rights is to be the first Friday of December 1993, that is, 3 December 1993. This date was chosen so that it can herald in a festive season of goodwill, peace, prosperity and happiness. A Friday, so it makes for a long weekend of celebration.
- 2) Before the expiry of the first Friday of December 1999, the Transitional Executive Council, TEC, or its successors are to conduct a full national referendum to either permanently entrench the FPD Interim Bill of Rights as a cornerstone of the Constitution or reject it in its entirety. The reason why a period of six years is proposed is so that the New Republic of South Africa can have the maximum time within which to prepare itself for entering the twenty first century.
- 3) Any changes to the FPD Interim Bill of Rights after the referendum in 2) has entrenched the FPD Interim Bill of Rights can be effected only by the TEC or its successors conducting a full national referendum that produces a majority of at least the majority achieved in the entrenching referendum.
- 4) The Foundation for Peace and Democracy, as a politically independent body, is to act in a fiduciary capacity as custodians of the FPD Interim Bill of Rights and is the exclusively appointed body authorized to copy and publish the FPD Interim Bill of Rights as well as any possible subsequent revisions of the FPD Interim Bill of Rights.
- 5) Any proposed amendments to the FPD Interim Bill of Rights before the referendum in 2) has been conducted should be addressed to The Foundation for Peace and Democracy in writing.
- 6) Time is of the essence insofar as the establishment of the bill of rights is concerned. Should a bill of rights be forthcoming from any quarter that can be clearly shown and quantified to be more suitable for a majority greater than 82% (Eighty two percent) of South African citizens and such a bill of rights is submitted to and received by The Foundation for Peace and Democracy in writing before the specified date, that is prior to 3 December 1993, together with a clear exposition and quantification in writing of how this bill of rights is suitable to over 82% (Eighty two percent) of South African citizens, then and only then, will the Foundation for Peace and Democracy withdraw this proposal in favour of the timeously submitted Bill of Rights.
- 7) In the event of a more suitable Bill of Rights and accompanying exposition and quantification as described in 6) not being received by The Foundation for Peace and Democracy in writing prior to the specified date of 3 December 1993 then this 6 (Six) year proposal will be deemed to be accepted and the FPD Interim Bill of Rights will become binding and of full force and effect as the accepted Interim Bill of Rights for the New Republic of South Africa.