



CHIVIRIKANI PRIMARY SCHOOL

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SCHOOL POLICY

National Coat of Arms

EFFECTIVE DATE: _____

REVISION HISTORY:

As amended on:

11 October 2016 - South Africa's Coat of Arms - 27 April 2000

PURPOSE

The purpose of this policy is to highlight freedom and democracy and also promote patriotism.

AIMS

- To unite diverse people and our learners in school.
- To seek our heritage and respect it.
- To have a greater sense of belonging to a nation.
- To respect Mother Nature and look after her.
- To put other people first to create a better community.
- To have a sense of our Coat of Arms and what it means.

THE ROLE OF A COAT OF ARMS

- A National Coat of Arms, or state emblem, is the highest visual symbol of the State.
- The Coat of Arms is also a central part of the Great Seal, traditionally considered to be the highest emblem of the State.
- Absolute authority is given to every document with an impression of the Great Seal on it, as this means that it has been approved by the President of South Africa.
- South Africa's Coat of Arms was launched on Freedom Day, 27 April 2000.
- The change reflected government's aim to highlight the democratic change in South Africa and a new sense of patriotism.

THE DESIGN OF THE COAT OF ARMS

The Coat of Arms is a series of elements organized in distinct symmetric egg-like or oval shapes placed on top of one another.

THE LOWER OVAL SHAPE REPRESENTS THE ELEMENTS OF FOUNDATION

- The first element is the motto, in a green semicircle.
- Completing the semicircle are two symmetrically placed pairs of elephant tusks pointing upwards.
- Within the oval shape formed by the tusks are two symmetrical ears of wheat that in turn frame a centrally placed gold shield.
- The shape of the shield makes reference to the drum, and contains two human figures from Khoisan rock art.
- The figures are depicted facing one another in greeting and in unity.
- Above the shield are a spear and a knobkierie, crossed in a single unit.
- These elements are arranged harmoniously to give focus to the shield and complete the lower oval shape of foundation.

THE OVAL SHAPE OF ASCENDENCE

- Immediately above the oval shape of foundation, is the visual centre of the Coat of Arms, a protea.
- The petals of the protea are rendered in a triangular pattern reminiscent of the crafts of Africa.
- The secretary bird is placed above the protea and the flower forms the chest of the bird.
- The secretary bird stands with its wings uplifted in a regal and uprising gesture.
- The distinctive head feathers of the secretary bird crown a strong and vigilant head.
- The rising sun above the horizon is placed between the wings of the secretary bird and completes the oval shape of ascendence.
- The combination of the upper and lower oval shapes intersect to form an unbroken infinite course, and the great harmony between the basic elements result in a dynamic, elegant and thoroughly distinctive design.
- Yet it clearly retains the stability, gravity and immediacy that a Coat of Arms demands.

THE SYMBOLS OF THE COAT OF ARMS

- The motto:
 - The motto is: *!ke e: /xarra //ke*, written in the Khoisan language of the /Xam people, literally meaning: *diverse* people unite.
 - It addresses each individual effort to harness the unity between thought and action.
 - On a collective scale it calls for the nation to unite in a common sense of belonging and national pride – unity in diversity.

- The ears of wheat:
 - An emblem of fertility, it also symbolizes the idea of germination, growth and the feasible development of any potential.
 - It relates to the nourishment of the people and signifies the agricultural aspects of the Earth.

- Elephant tusks:
 - Elephants symbolize wisdom, strength, moderation and eternity.

- The shield:
 - It has a dual function as a vehicle for the display of identity and of spiritual defence.
 - It contains the primary symbol of our nation.

- The human figures:
 - The figures are derived from images on the **Linton Stone**, a world famous example of South African rock art, now housed and displayed in the South African Museum in Cape Town.
 - The Khoisan, the oldest known inhabitants of our land and most probably of the Earth, testify to our common humanity and heritage as South Africans and as humanity in general;
 - The figures are depicted in an attitude of greeting, symbolizing unity;
 - This also represents the beginning of the individual's transformation into the greater sense of belonging to the nation and by extension, collective humanity.

- The spear and knobkierie:
 - Dual symbols of defence and authority, they in turn represent the powerful legs of the secretary bird.
 - The spear and knobkierie are lying down, symbolizing peace.

The Oval Shape of Ascendance

- The Protea:
 - The protea is an emblem of the beauty of our land and the flowering of our potential as a nation in pursuit of the African Renaissance.
 - The protea symbolizes the holistic integration of forces that grow from the Earth and are nurtured from above.
 - The most popular colours of Africa have been assigned to the protea – green, gold, red and black.

- The secretary bird:
 - The secretary bird is characterized in flight, the natural consequences of growth and speed.
 - It is the equivalent of the lion on Earth.
 - A powerful bird whose legs – depicted as the spear and knobkierie – serve it well in its hunt for snakes, symbolizing protection of the nation against its enemies.
 - It is a messenger of the heavens and conducts its grace upon the Earth.
 - In this sense it is a symbol of divine majesty.
 - Its uplifted wings are an emblem of the ascendance of our nation, while simultaneously offering us its protection.
 - It is depicted in gold, which clearly symbolizes its association with the sun and the highest power.

- The rising sun:
 - An emblem of brightness, splendour and the supreme principle of the nature of energy, it symbolizes the promise of rebirth, the active faculties of reflection, knowledge, good judgement and willpower.
 - It is the symbol of the source of life, of light and the ultimate wholeness of humanity.
 - The completed structure of the Coat of Arms combines the lower and higher oval shape in a symbol of infinity.
 - The path that connects the lower edge of the scroll, through the lines of the tusks, with the horizon above and the sun rising at the top, forms the shape of the cosmic egg from which the secretary bird rises.
 - In the symbolic sense, this is the implied rebirth of the spirit of our great and heroic nation.

The design process

- The then Department of Arts, Culture, Science and Technology requested ideas for the new Coat of Arms from the public last year.
- Based on the ideas received, along with input from the Cabinet, a brief was written.
- The Government Communication and Information System (GCIS) the approached Design South Africa – an umbrella body representing design agencies across the country – to brief ten of the top designers.
- Three designers were chosen to present their concepts to the Cabinet.
- Mr. Ian Bekker's design was chosen for the new Coat of Arms.
- He is a director of the FCB Group and has designed numerous corporate identities for public and private sector organisations.



THE NEW COAT OF ARMS ENHANCES BATHO PELE

- *Batho Pele* is a Sesotho phrase meaning 'People First', committing the public service **to serve all the people of South Africa.**
- The *Batho Pele* values and principles underpin the country's Coat of Arms.
- On 1 October 1997, the Public Service embarked on a *Batho Pele* campaign aimed at improving service delivery to the public.
- For this new approach to succeed, some changes need to take place.
- Public service systems, procedures, attitudes and behaviour need to better serve its customers – the public.

Batho Pele is a commitment to values and principles

- Regular consultation with customers about the quality of services provided.
- Setting service standards specifying the quality of services that customers can expect.
- Increasing access to services especially to those disadvantaged by racial, gender, geographical, social, cultural, physical, communication and attitude-related barriers.
- Ensuring higher levels of courtesy by specifying and adhering to set standards for the treatment of customers.
- Providing more and better information about services so that customers have full, accurate, relevant and up-to-date information about the services they are entitled to receive.
- Increasing openness and transparency about how services are delivered, the resources they use and who is in charge.
- Remedying failures and mistakes so that when problem occur, there is a positive response and resolution to the problem.
- Giving the best possible value for money so that customers feel their contribution to the State through taxation, is used effectively and efficiently and savings are ploughed back to further improve service delivery.
- *Batho Pele* is about eliminating wasteful and expensive internal systems that were not designed to put the needs of the people first.
- It is also about making sure that the Public Service's financial planning is in line with the public's needs and priorities.
- Most of the improvements that the public would like to see cost nothing, such as: a smile, treating customers with respect, being honest when providing information and apologizing if things go wrong.
- These are not a matter of additional resources – they are a matter of adopting different standards of behaviour.
- Improving service delivery is about re-aligning everything we do to 'customer service' principles.
- The implementation of *Batho Pele* is not a once-off task.
- It is a continuous, dynamic process that will go on for many years, gathering momentum all the time.
- *We need to work jointly, as the Government and the public, to make the principles of Batho Pele a reality for a nation at work for a better life.* (Speech by President Thabo Mbeki at the launch of the Coat of Arms, at Kwaggafontein, Bloemfontein, on 27 April 2000)

ADDRESS BY PRESIDENT THABO MBEKI AT THE UNVEILING OF THE COAT OF ARMS
Kwaggafontein, 27 April 2000

Today, on our Freedom Day, we are also gathered here to unveil yet another symbol of our national identity, our new Coat of Arms that now stands before us for the very first time.

It is both South African and African. It is both African and universal.

It serves to evoke our distant past, our living present and our future as it unfolds before us. It represents the permanent yet evolving identity of the South African people as it shapes itself through time and space.

Through this new coat of arms, we pay homage to our past. We seek to embrace the indigenous belief systems of our people, by demonstrating our respect for the relationship between people and nature, which for millions of years has been fundamental to our self-understanding of our African condition.

It recalls the times when our people believed that there was a force permeating nature which linked the living with the dead.

It pays tribute to our land and our continent as the cradle of humanity, as the place where human life first began.

A central image of our new coat of arms is the legendary Secretary Bird with its uplifted wings. This overarching protector is a bird which says serpents and thus protects us against those who would do us harm.

Above the bird is the rising sun, a force that gives life while it represents the flight of darkness and the triumph of discovery, knowledge, the understanding of things that have been hidden, illuminating also the new life that is coming into being – our new nation as it is born and evolves.

Below the bird, is the protea, an indigenous flower of our land which represents beauty, the aesthetic harmony of our cultures, our flowering as a nation as we grow towards the sun.

The ears of wheat are emblems of the fertility of our land which has provided sustenance to our people for millennia as it will do in perpetuity.

The tusks of the African elephant, reproduced in pairs to represent men and women, symbolize wisdom, steadfastness and strength.

At the centre stands a shield which signifies the protection of our being from one generation to the other. Above it repose a spear and a knobkierie. Together, this ensemble asserts the defense of peace rather than a posture of war.

This shield of peace, that also suggests an African drum, thus, simultaneously, conveys the message of a people imbued with love for culture, its upper part as a shield being imaginatively represented by the protea.

Contained within the shield are some of the earliest representations of the human person in the world.

Those depicted, who were the very first inhabitants of our land, the Khoisan people, speak to our commitment to celebrate humanity and to advance the cause of the fulfillment of all human beings in our country and throughout the world.

These figures are derived from images on the Linton Stone, a world famous example of South African Rock Art.

They are depicted in an attitude of greeting, demonstrating the transformation of the individual into a social being who belongs to a collective and interdependent humanity.

The motto of our new Coat of Arms, written in the Khoisan language of the /Xam people, means: diverse people unite or people who are different join together.

We have chosen an ancient language of our people. This language is now extinct as no one lives who speaks it as his or her mother-tongue.

This emphasizes the tragedy of the millions of human beings who, through the ages, have perished and even

ceased to exist as peoples, because of peoples inhumanity to other.

It also says that we, ourselves, can never be fully human if any people is wiped off the face of the earth, because each one of us is a particle of the complete whole.

By inscribing these words on our Coat of Arms - !ke e: /xarra //ke – we make a commitment to value life, to respect all languages and cultures and to oppose racism, sexism, chauvinism and genocide.

Thus do we pledge to respect the obligation which human evolution has imposed on us – to honour the fact that in this country that we have inherited together is to be found one of the birthplaces of humanity itself.

Here in the language of our ancient past, we speak to present generations and those who are still to come about the importance of human solidarity and unity.

We say that in the heart of every individual resides an inner necessity, an essential humanity that compels each person, each people, to unite with another. This impulse and this conscious action make us who we are and tell us where we as a South African people want to go.

The design carries within it images of the egg, symbolizing the eternal reproduction of life. It is this forward movement that must take us to the African Century and the victory of the African Renaissance.

I ask you all who are gathered here today to embrace this Coat of Arms as your own, to own it as a common possession, representing the aspirations of a winning nation that is conscious of the challenges that lie ahead and is confident of its capacity to overcome its difficulties.

We thank the Ministry and Department of Arts, Culture, Science and Technology for leading us in the search for the new Coat of Arms. We extend special thanks to Mr. Iaan Bekker, the designer of this Coat of Arms, whose creativity and patriotism have given all of us a priceless and everlasting gift.

As our flag flies proudly on its mast, evoking an intense spirit of an inclusive national identity, so must this Coat of Arms, which exemplifies the extraordinary creativity of our people through the ages, inspire our united and diverse nation to strive to shine as brightly as the sun.

I thank you.

Issued by Office of the Presidency

27 April 2000

THE LINTON PANEL

The /Xam people and their language

Very little is known about the languages of South Africa's San people, as most of these beautiful, ancient languages were never recorded. Fortunately, the /Xam language was recorded almost in its entirety, thanks to the work of a German linguist, Dr. W.H.I. Bleek.

/Xam speakers originally occupied a large part of western South Africa. By 1850, only a few hundred /Xam speakers lived in remote parts of the Northern Cape.

Today, the language is gone. But it survives in 12 000 pages of hand-written testimony taken down word-for-word from some of the last /Xam speakers in the 1860's and 1870's. These pages record not just the /Xam language, but also their myths, beliefs and rituals. A comprehensive /Xam dictionary was produced by Dr. Bleek at that time, but was only published years later. (DF Bleek, 1956. A Bushman Dictionary. New Haven, American Oriental Society).

A /Xam rendering of ‘Unity in Diversity’

Like most San groups, the /Xam people did not use abstract nouns. They had no work to equate exactly with the English concepts of ‘unity’ or ‘diversity’. ‘Unity in Diversity’, therefore, has no exact /Xam equivalent. The closest equivalent /Xam phrase is:- !ke e: /xarra //ke which, if translated literally, means: diverse people unite. The phrase can be written in lower case or capitals.

The symbols used for the click sounds follow the Lepsius-Rhenish Mission Society-Bleek system developed in the 19th century. This remains the standard system used by most authors when representing clicks in Khoisan languages.

The three clicks in the phrase:- /xarra //ke are:

! Place the tip of the tongue against the gum root in the middle of the mouth and click hard. This is similar to the *q* sound in Zulu, for example in *iqanda* (egg).

k Not pronounced and followed by a short *ê* sound, as in *nest*.

e: A very long *ê* which is pronounced with a dip in the voice, like a sheep bleating; similar to *ê-hê-hê-hê*.

/ Place the tongue softly against the root of the teeth in the middle front of the mouth. Then click with the middle of the tongue. The sound is similar to the *c* sound in Zulu, for example in *ucingo* (telephone).

x Similar to a prolonged *gggg* sound in Afrikaans, leading to *gggarra*.

// Another click, this time with the side of the tongue against the palate, similar to the *x* sound in the word Xhosa. The *k* is not pronounced.

The Context of the Human Figure in the Shield

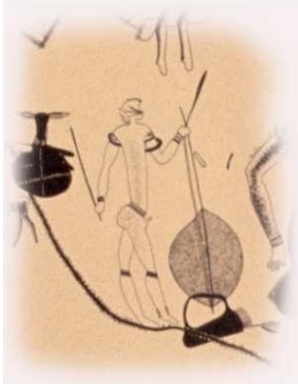
The **figure** comes from the **Linton Panel**, a famous panel of rock art now housed and displayed in the South African Museum in Cape Town. In 1917, this panel was removed from the farm of Linton in the Maclear district in the Eastern Cape.

Eighty-three years in museum care, protected from the elements, has made the Linton Panel one of the best preserved of all pieces of South African rock art. In 1995, the panel featured as one of the premiere attractions in the international exhibition, *Africa the Art of a Continent*. The figure embodies the spirit of the African Renaissance. When European nations began their Renaissance, they turned to the classical age of Greece and Rome when art and architecture achieved great heights. San rock art is one of the great archaeological wonders of the world – it is a mirror in which reflects the glories of the African past.

Our knowledge of South African San texts (especially the 12 000 pages of testimony collected by Dr. Bleek), combined with the study of the rituals and beliefs of San people still living in the Kalahari, allows us to understand many of the paintings in the Linton Panel. The panel shows people capturing a power the /Xam called !Gi. The San sought and used this power for the benefit of their community. It allowed for the healing of the sick and for the healing of divisions within society. San rock art was believed to be rich in this special power.

This delicately painted figure has power that we can all share in. It was intended to have special power as it was painted straddling a line of !G. Within the new Coat of Arms the figure will continue, as its painter intended, to channel its power for the benefit of all.

Linton figure



Linton panel



Source: Dr. Ben Smith, Wits Rock Art Institute. Tel: +27 11 717 646

THE FLAG OF SOUTH AFRICA

The flag of South Africa was adopted on the 27th of April, 1994, the same day as South Africa's first election. It was designed by Fred Bronwnell, who was South Africa's State Herald at the time. The process started in 1993, and only 6 designs were chosen out of more than 7 000 design. The flag comprises of a horizontal band of red (at the top) and blue band, on the bottom. This is separated by a green band that splits in two, having a "Y" shape. A white stripe separates the green and red, as well as the blue and green. In the "V" shape of the "Y", there is a black area and a thin yellow stripe that separates the black and green. South Africa's flag is one of a kind, as it has 6 colours, no emblem or seal.



THE SOUTH AFRICAN NATIONAL ANTHEM

South Africa's National Anthem is one of a kind, as it comprises out of four languages. Xhosa, Southern Sotho, Afrikaans and English. It is also a combination of two songs, the first half being "Nkosi Sikelel' iAfrika", and the second half "Die Stem van Suid-Afrika/The Call of South Africa".

Nkosi Sikelel' iAfrika was composed in 1897 by Enoch Sontonga. He was a Methodist school teacher and the song was sung as a hymn in church. Later times the song was traditionally sung as political defiance against the former regime.

Die Stem van Suid-Afrika/The Call of South Africa was composed in 1918 by C.J. Langenhoven, and it was originally the co-anthem with "God save the Queen" from 1936 up until 1957 when it became the only official national anthem. It was set to music by Reverend M.L. de Villiers in 1921.

Nelson Mandela declared in 1995 that both the songs should be implemented together as South Africa's National Anthem because of their great political and traditional meanings to all cultures in this diverse country.

RESPONSIBILITY

- Our teachers must take time to acknowledge the Code of Arms and what it means.
- When assembly takes places, give info to learners regarding the Code of Arms.
- Display the code of arms and national symbols in class.

Lyrics:

(Xhosa) Nkosi sikelel' iAfrika
Maluphakanyisw' uphondo lwayo,
(Zulu) Yizwa imithandazo yethu,
Nkosi sikelela, thina lusapho lwayo.

(Southern Sotho) Morena boloka setjhaba sa heso,
O fediso dintwa le matshwenyeho,
O se boloke, O se boloke setjhaba sa heso,
Setjhaba sa South Africa – South Africa

(Afrikaans) Uit die blou van onse hemel,
Uit die diepte van ons see,
Oor ons ewige gebergtes,
Waar die kranse antwoord gee,

(English) Sounds the call to come together,

And united we shall stand,
Let us live and strive for freedom,
In South Africa our land.

Lyrics translated to English:

God bless Africa
May her glory be lifted high
Hear our petitions
God bless us, Your children

God we ask You to protect our nation
Intervene and end all conflicts
Protect us, protect our nation
Nation of South Africa, South Africa
Ringing out from our blue heavens,
From our deep seas breaking round,
Over everlasting mountains,
Where the echoing crags resound,

Sounds the call to come together,
And united we shall stand,
Let us live and strive for freedom,
In South Africa our land.

