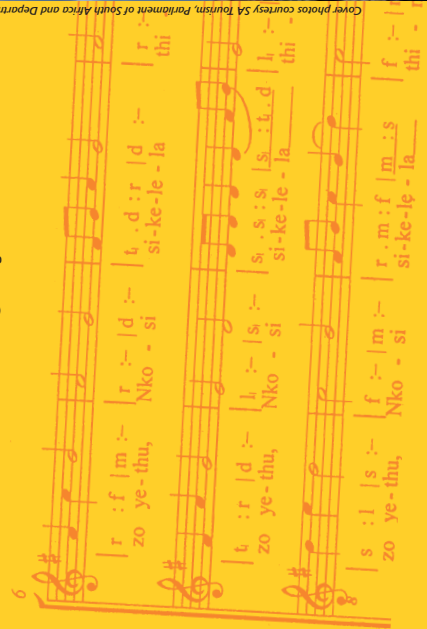


My Country South Africa celebrating our national symbols & heritage

# My Country South Africa

celebrating our  
national symbols  
& heritage

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# My Country South Africa

celebrating our  
national symbols  
& heritage

2nd edition

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Koninkrijk  
der Nederlanden





*This publication highlights the historical context of each national symbol - when and how it came into being and the protocols around the significance and importance of each. It explains, for example, how, when and where the National Flag should be flown, hung or stored. It also outlines the protocols around the singing of the National Anthem. Schools should ensure that the official version of the National Anthem is sung in full. Learners and educators should be made aware of the appropriate behaviour involved in singing the Anthem. It must be sung with pride, as a key symbol of South Africa's nationhood. Learners and educators will also be able to familiarise themselves with all the national days that commemorate significant events in our country's rich history.*

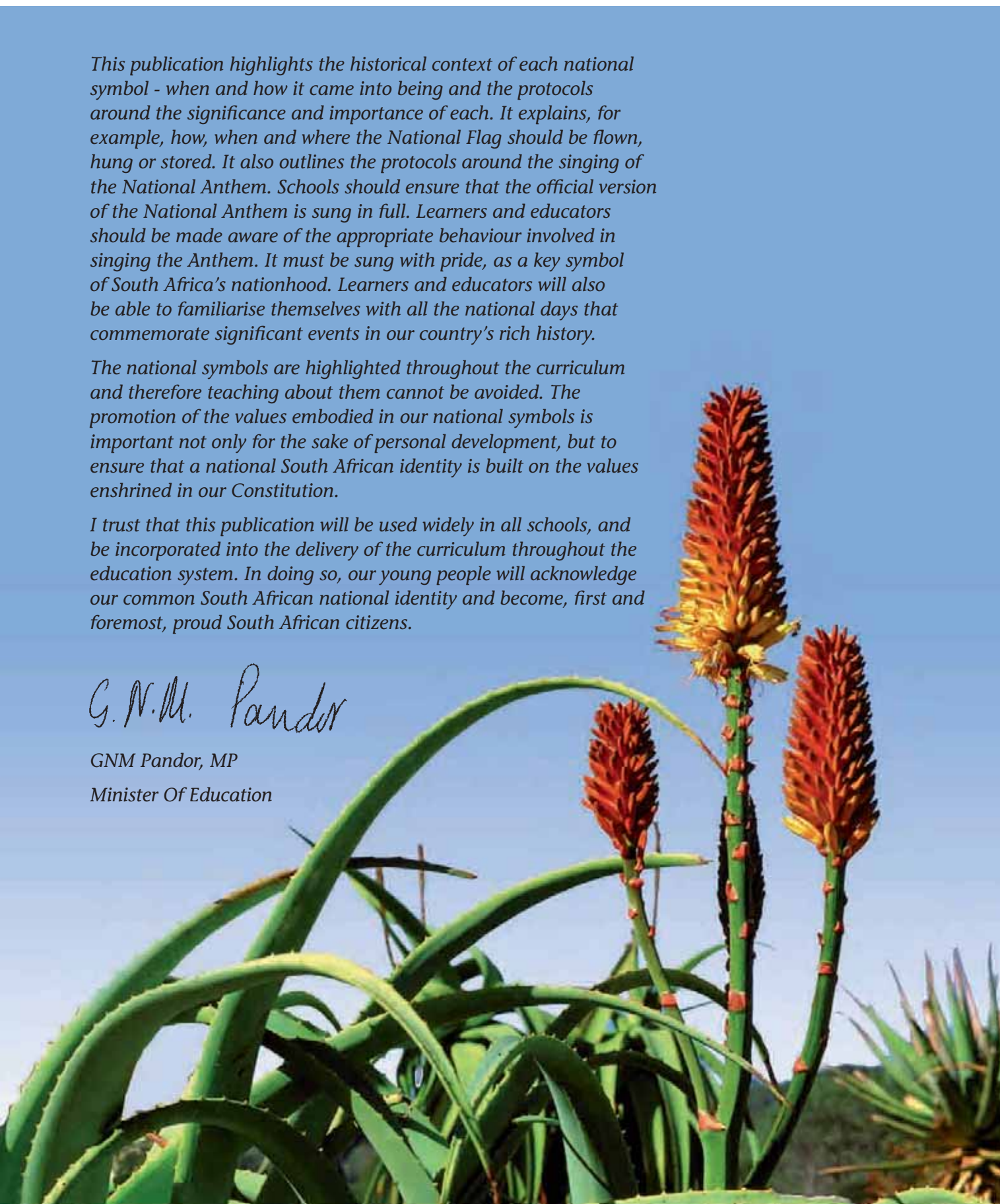
*The national symbols are highlighted throughout the curriculum and therefore teaching about them cannot be avoided. The promotion of the values embodied in our national symbols is important not only for the sake of personal development, but to ensure that a national South African identity is built on the values enshrined in our Constitution.*

*I trust that this publication will be used widely in all schools, and be incorporated into the delivery of the curriculum throughout the education system. In doing so, our young people will acknowledge our common South African national identity and become, first and foremost, proud South African citizens.*

*G.N.M. Pandor*

GNM Pandor, MP

Minister Of Education







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# National Pride

I can't believe I play so many different roles!

**ACTIVITIES**

**Me and my Identity**

see page 68

## Learning about our national identity

We are all familiar with our National Symbols - the National Coat of Arms, the National Anthem, and the National Flag. We see them all around us every day. But how much do we really know about their history, their symbolism, and the important values they promote and that we all share as South Africans?

This is such an important question that this book was specially created to explain the meaning of our National Symbols. This book is also about developing a strong sense of National Pride and learning what it means to have a National Identity.

In this book, we will discover new and fascinating information about the symbols that are so typically and powerfully South African. Learning about what makes South Africa unique will be a fun journey of discovery, involving us in creative and mind-stretching activities.







## VALUES

## Pride and prejudice

Being proud to be a South African does not mean looking down on others. In the same way that being proud of our school or choir does not mean looking down on other schools or learners who are not lucky enough to sing in the choir. Arrogance\* and prejudice\* are the bad brothers and sisters of pride\*. We even have special words for pre-judging people... from other countries – xenophobia\*; from other race groups – racism\*; from other sexes – sexism\*; from other sexual orientations – homophobia\*.

### VOCABULARY

**Arrogance** – proud to a fault

**Homophobia** – hatred of gays and lesbians

**Prejudice** – to unfairly pre-judge

**Pride** – a healthy respect for oneself and others

**Racism** – to judge people not for who they are, but because of the colour of their skin

**Sexism** – to judge women negatively on the basis of their sex

**Xenophobia** – hatred of foreigners

So guys,  
is our exhibition  
nearly ready?

Sure, Ma'am.  
It's looking great!

## South Africa's Coat of Arms



Ma'am - Teacher



Lebo - Grade 10



Tina - Grade 9



Abi - Grade 8



Thapelo - Grade 5



Delicia - Grade 3





# I am an African – I am a South African

A person's national identity comes from their sense of belonging to a country, being proud of its history, cultures, languages, landscapes and traditions.

## I am an African Speech

The most famous, and vivid\*, description of South African identity was expressed in Thabo Mbeki's speech as Deputy President at the time of the adoption\* of the new Constitution of South Africa on 8 May 1996. The speech is called "I am an African." We can read an extract from this speech below:

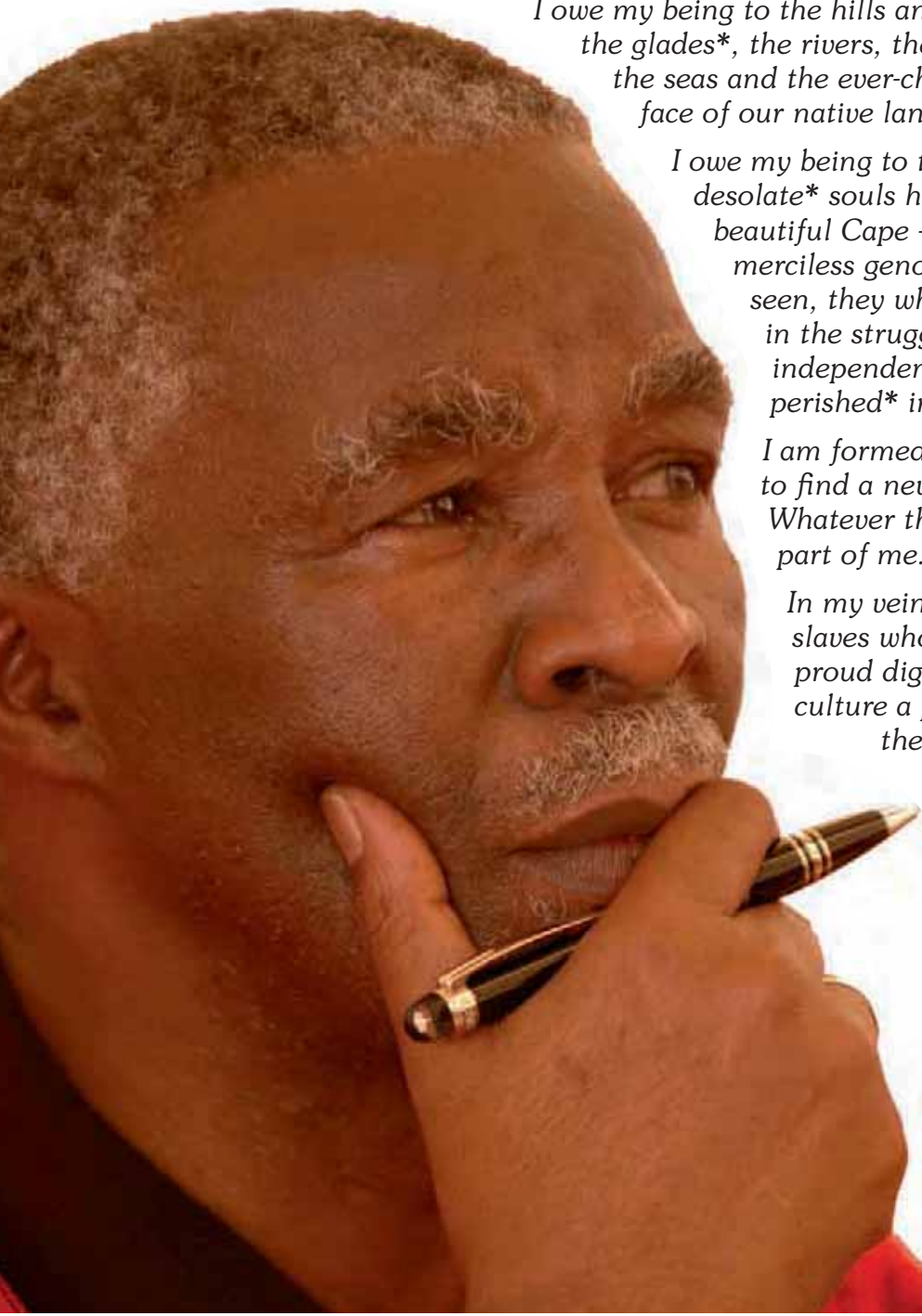
*I owe my being to the hills and the valleys, the mountains and the glades\*, the rivers, the deserts, the trees, the flowers, the seas and the ever-changing seasons that define the face of our native land...*

*I owe my being to the Khoi and the San whose desolate\* souls haunt\* the great expanses of the beautiful Cape - they who fell victim to the most merciless genocide\* our native land has ever seen, they who were the first to lose their lives in the struggle to defend our freedom and independence and they who, as a people, perished\* in the result...*

*I am formed of the migrants who left Europe to find a new home on our native land. Whatever their own actions, they remain still, part of me.*

*In my veins courses\* the blood of the Malay slaves who came from the East. Their proud dignity informs my bearing\*, their culture a part of my essence\*. The stripes they bore on their bodies from the lash of the slave master are a reminder embossed\* on my consciousness\* of what should not be done.*

*I am the grandchild of the warrior men and women that Hintsa and Sekhukhune led, the patriots\* that Cetshwayo and Mphephu took to battle, the soldiers Moshoeshe and Ngungunyane taught never to dishonour\* the cause of freedom.*







*My mind and my knowledge of myself is formed by the victories that are the jewels in our African crown, the victories we earned from Isandhlwana to Khartoum, as Ethiopians and as the Ashanti of Ghana, as the Berbers of the desert.*

*I am the grandchild who lays fresh flowers on the Boer graves at St Helena and the Bahamas, who sees in the mind's eye and suffers the suffering of a simple peasant folk, death, concentration\* camps\*, destroyed homesteads, a dream in ruins.*

*I am the child of Nongqause. I am he who made it possible to trade in the world markets in diamonds, in gold, in the same food for which my stomach yearns\*.*

*I come of those who were transported from India and China, whose being resided in the fact, solely, that they were able to provide physical labour, who taught me that we could both be at home and be foreign, who taught me that human\* existence\* itself demanded that freedom was a necessary condition\* for that human existence.*

*Being part of all these people, and in the knowledge that none dare contest\* that assertion\*, I shall claim that - I am an African.*

## VOCABULARY

**Adoption** – to choose and make one's own

**Assertion** – say firmly, with authority

**Bearing** – a (proud) way of holding your body

**Concentration camp** – a prison for men, women and children during war

**Consciousness** – seeing or knowing clearly in your mind

**Contest** – argue against or say is untrue

**Course** – flow

**Desolate** – lonely, forgotten

**Dishonour** – disgrace; shame

**Emboss** – leave a raised mark

**Essence** – the deepest, most important part of something or somebody

**Genocide** – deliberately killing a large group of people

**Glades** – open space in a forest

**Haunt** – ghostly visit

**Human existence** – a way for a person to live

**Necessary condition** – very important; cannot do without

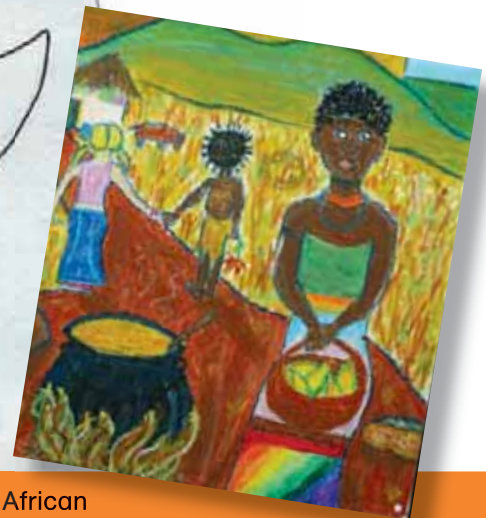
**Patriot** – someone who loves and is loyal to her or his country

**Perish** – die

**Vivid** – strong and clear

**Yearn** – to want very much

I am Africa.  
I am an African.



Jane van Vuuren, Afrikaanse  
Hoërskool Kroonstad, Free State

I am an African

My language is Zulu

I eat phutu, spinach, samp and sweet potatoes

Our culture is rich and sweet like a tomato

We love to take a chance

We celebrate with a song and dance isicatamiya

The beat of the drum tell us where we are from

The wonderful rich land of Africa

**Sibusiso Mquati, Grade 3, Isipingo Primary School,  
KwaZulu-Natal**

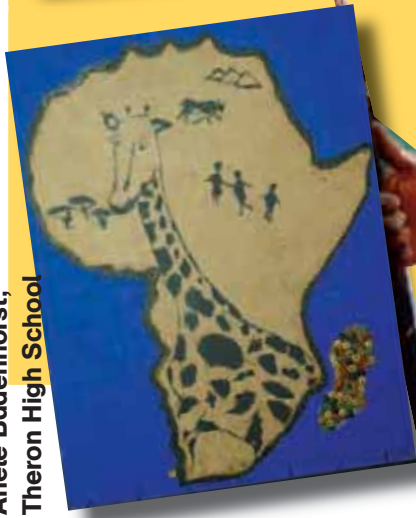




Lefika Morebe, St Andrew's School,  
Free State



Anele Badenhorst,  
Theron High School



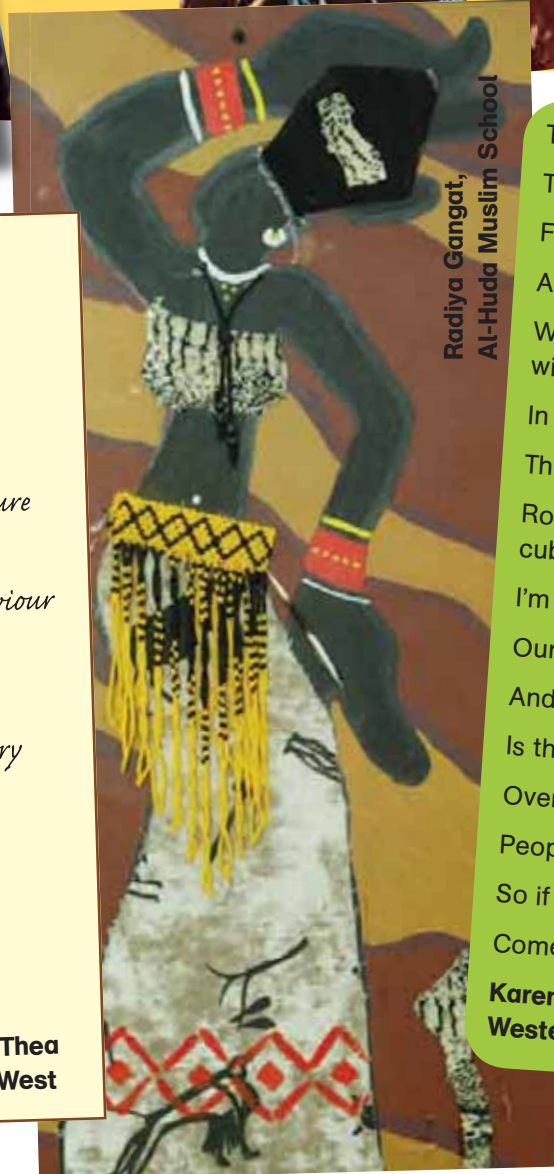
I am an African  
A soldier of my land  
A defender of the earth  
The heavens bellow as the  
showers quench the soil  
But when it has been tamed  
The fish-eagle soars to the  
sky  
My spirit runs free here  
I am an African born  
A home to many people  
Home to many a tongue  
The sweet scent of veld  
grass in the air  
The tang of red soil on my  
tongue  
The majesty of the Stinkwood  
As it basks in the African  
sun  
Call me home  
I am an African!

**Lefika Morebe, Grade 11,  
St Andrew's School, Free State**

Let's go back to our roots  
Let's respect our culture  
Let's respect our parents  
Let's respect ourselves  
To know other languages  
Does not mean to forget our culture  
To live in a township  
Does not mean to have bad behaviour  
Respect other people  
They'll respect you  
South Africa is a beautiful country  
But most people can't see that  
Let's hold hands  
We will see that we are  
The beautiful flowers  
Flowers of Africa

**Ruth Selogilwe, Senior Phase, Thea  
Morafe Primary School, North West**

Radiya Gangat,  
Al-Huda Muslim School



Turn around to see a smiling face  
The friendliest people of the Human Race  
For Africa is a perfect place to live  
And that's what makes it so exclusive  
We're well-known for our animals in the  
wild  
In the zoo the tourists are piled  
The hippos sink glub, glub, glub!  
Roar! The mother lion snuggles up to her  
cub  
I'm proud of my country  
Our beautiful animals too  
And the thing I really, really love  
Is the sky so blue  
Over eleven languages are spoken here  
People come from far and near  
So if you ever want a good vacation  
Come and visit our Rainbow Nation  
**Karen Schuster, Grade 3, Darling College,  
Western Cape**





Africa – My continent, Africa –  
 My home  
 From the high mountains of  
 Kilimanjaro  
 To the low valleys  
 The villages of the North to the  
 Rivers of the South  
 The Black tribes that dwell in thee  
 I salute you Africa for making  
 Me who I am – an African  
 I am an African.....

I respect  
 I speak African languages  
 And I am proud of these languages  
 The colour of my skin is  
 Rich, dark like milked coffee  
 And I am beautiful like  
 A young Impala

The spirit of Africa  
 Dwells within me  
 To make me a real African  
 The music, rhythm of Africa is the  
 best  
 That no one can afford to buy  
 I have strength within me to stand  
 And resist evil  
 My features are outstanding: flat  
 nose, thick lips, big trade African  
 mark

I am an African  
 A fearless person with dignity and  
 respect

And strong as a lion  
 Clever as a monkey  
 An African woman proud of herself  
 Proud of her tradition  
 A pillar of strength  
 Hope to the children  
 I am a river that flows  
 And all those who're thirsty  
 Can drink.....

They drink knowledge  
 Perseverance, they drink  
 Motherhood  
 I'm like nature  
 I give, expecting nothing  
 In return

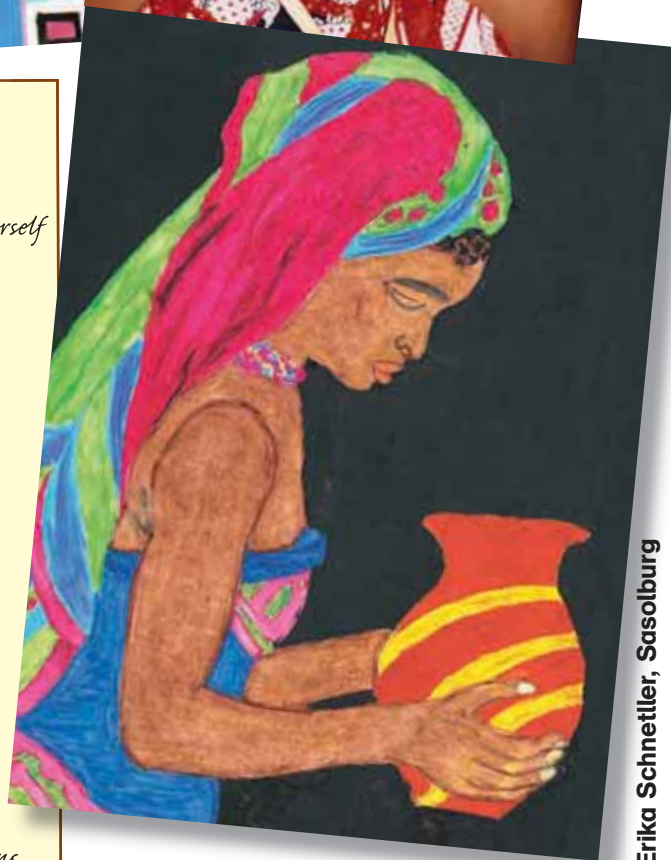
I am an African  
 A leader but not a follower  
 I am the precious light  
 Needed in darkness

You may look into the mountains  
 Oceans, valleys, deserts, around  
 The world, around galaxies, planets  
 And universe

There is no one like me  
 I am smart and good  
 Looking

I am an African

**Mpho Ramokotjo, Grade  
 8, Khanyeng Intermediate  
 School, Free State**



Erika Schnettler, Sasolburg  
 Hoër School, Free State



Now it's your turn

### ACTIVITIES

I am an African



see page 69-70

# The Constitution

*In South Africa's past, going back hundreds of years, there have always been some people who got better jobs, better education, better justice\* and better healthcare than others. Sometimes this was because of the language they spoke or because of the colour of their skin or just because they were men. South Africa's new Constitution puts a stop to this kind of discrimination\*.*

## What is a constitution?

A constitution contains the highest laws of a country. These laws are higher than the president, higher than the courts and higher than the government. These are the laws that describe how the people of a country should treat each other, and what their rights and responsibilities are to each other. The constitution of a country cannot easily be changed; it is there to protect all of us now, and our children in the future.

## The New South African Constitution

Before democratic elections could be held in April 1994, a temporary constitution was needed to manage South Africa's transition\* from apartheid to democracy; this was the Interim Constitution of 1993. It was agreed that the new Constitution would be written by the elected government. This new Constitution was adopted by the Republic of South Africa in 1996.



Photo courtesy Constitution Hill

**Constitutional Court,  
Constitution Hill, Johannesburg**

### The Preamble to the new Constitution states:

*We, the people of South Africa, Recognise the injustices of our past; Honour those who have suffered for justice and freedom in our land; Respect those who have worked to build and develop our country; and Believe that South Africa belongs to all who live in it, united in our diversity. We therefore, through our freely\* elected\* representatives\*, adopt this Constitution as the supreme law of the Republic so as to*

*– Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights; Lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law; Improve the quality of life of all citizens and free the potential of each person; and Build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations. May God protect our people.*

*Nkosi Sikelel' iAfrika. Morena boloka setjhaba sa heso. God seën Suid-Afrika. God bless South Africa. Mudzimu fhatutshedza Afurika. Hosi katekisa Afrika.*





## Adoption of the Constitution Speech

During the signing of the Constitution into law at Sharpeville on 10 December 1996, former President Nelson Mandela had this to say:

*In centuries of struggle against racial domination, South Africans of all colours and backgrounds proclaimed freedom and justice as their unquenchable\* aspiration. They pledged loyalty to a country which belongs to all who live in it. Those who sought their own freedom in the domination of others were doomed in time to ignominious\* failure.*

*Out of such experience was born the understanding that there could be no lasting peace, no lasting security, no prosperity in this land unless all enjoyed freedom and justice as equals. Out of such experience was born the vision of a free South Africa, of a nation united in diversity and working together to build a better life for all. Out of the many Sharpevilles which haunt our history was born the unshakeable determination that respect for human life, liberty and well-being must be enshrined\* as rights beyond the power of any force to diminish.*

*These principles were proclaimed wherever people resisted dispossession\*; defied unjust laws or protested against inequality. They were shared by all who hated oppression, from whomsoever it came and to whomsoever it was meted\*. They guided the negotiations in which our nation turned its back on conflict and division. They were affirmed by our people in all their millions in our country's first democratic elections.*

*Now, at last, they are embodied in the highest law of our rainbow nation. This we owe to many who suffered and sacrificed for justice and freedom. Today we cross a critical threshold.*

*Let us now, drawing strength from the unity which we have forged, together grasp the opportunities and realise the vision enshrined in this Constitution. Let us give practical recognition to the injustices of the past, by building a future based on equality and social justice. Let us nurture our national unity by recognising, with respect and joy, the languages, cultures and religions of South Africa in all their diversity. Let tolerance for one another's views create the peaceful conditions which give space for the best in all of us to find expression and to flourish. Above all, let us work together in striving to banish homelessness; illiteracy; hunger and disease. In all sectors of our society - workers and employers; government and civil society; people of all religions; teachers and students; in our cities, towns and rural areas, from north to south and east to west - let us join hands for peace and prosperity...*



Photo courtesy GCIS

## VOCABULARY

**Discrimination** - unfair treatment of a person or group because of their race, nationality, language, age, sex, looks, handicap, etc.

**Dispossession** - deprived of land

**Enshrine** - protect from change

**Freely elected representatives** - the few people who were voted for by the many to be their 'voice' in parliament

**Ignominious** - humiliating and shameful

**Justice** - just or fair treatment

**Meted** - forced onto

**Reconciliation** - when people who have been fighting agree to work together

**Transition** - when something is busy changing from one state to another

**Unquenchable** - a thirst that cannot be satisfied

## DEMOCRATIC PROCESS

### By South Africans, for South Africans

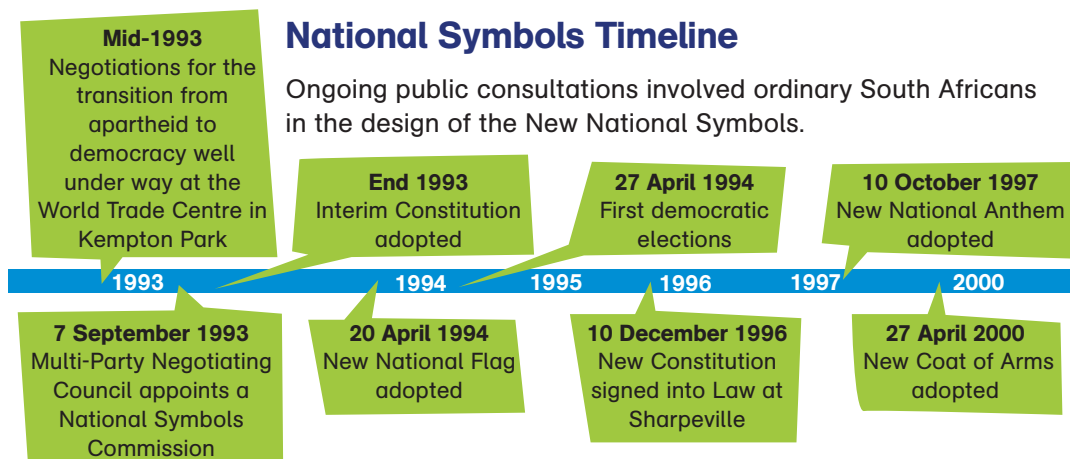
After the first democratic elections in 1994, the National Symbols Commission took on the job of asking the public what these symbols of national unity should look and sound like. A great many South Africans from all walks of life had a say in what has become the proud voice, visual identity and signature of our country.

## Our National Symbols grew out of our Constitution

In our Constitution, the people of South Africa agreed to create national symbols to promote core values like reconciliation\* and nation building. These national symbols are the sight and sound of all that is proudly South African.

## National Symbols Timeline

Ongoing public consultations involved ordinary South Africans in the design of the New National Symbols.



## ACTIVITIES

Kids got rights, got responsibilities, too!  
They belong to me and you.  
Rights and responsibilities stick...  
Stick together with glue, to guide me and you!

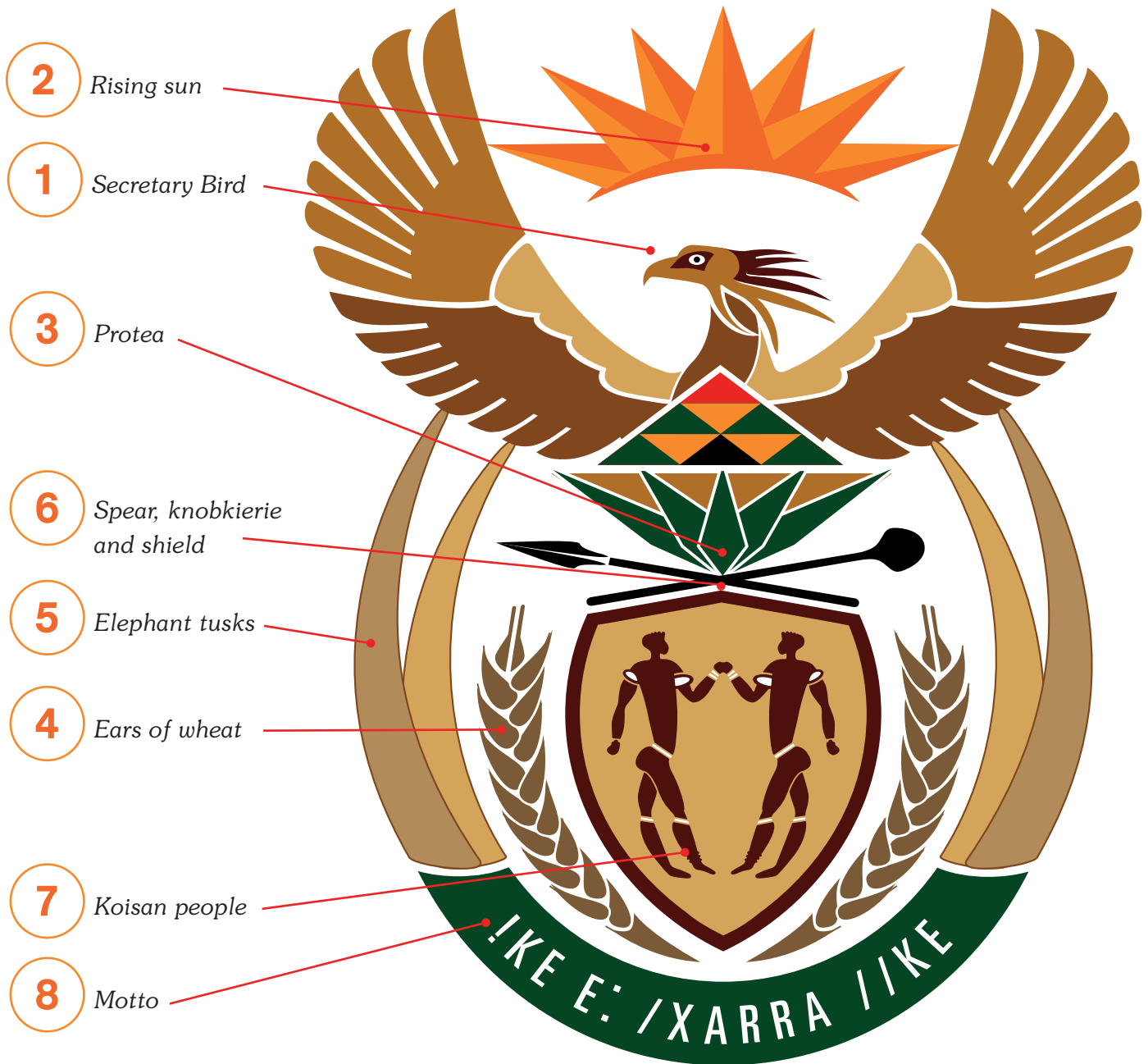
see pages 70-72





# The National Coat of Arms

If South Africa were a person, the Coat of Arms would be its signature. The Coat of Arms is most often used as a stamp or seal\* on a document (look at your birth certificate), a badge on a building, an emblem\* on a coin, etc., and it says that this is officially, authentically\* South African.



## Who designed the Coat of Arms?

The Department of Arts, Culture, Science and Technology invited the public to say what values and symbols they would like to see reflected in the design of our new Coat of Arms. From these comments, instructions were written and given to Design South Africa (an umbrella body of South African design agencies). Ten top designers were briefed and three designers were chosen to present their ideas to the Cabinet. The final choice was the design by Mr. laan Bekker.





## Symbolism in the Coat of Arms

The Coat of Arms is the highest visual symbol of the State\* and contains within it many symbols, each with a special meaning. Through these symbols the Coat of Arms tells a story of South Africa.

This is what President Thabo Mbeki said when he first unveiled\* the new Coat of Arms at Kwaggafontein on 27 April 2000...

### Kwaggafontein Speech

*Today, on our Freedom Day, we are also gathered here to unveil yet another symbol of our national identity, our new Coat of Arms...*

*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...*

*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...*

*It recollects 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 over-arching\* protector is a bird which slays 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.*



Secretary Bird

## VOCABULARY

**Authentic** – real

**Emblem** – a symbol made into a design that you can touch

**Evoke** – bring out memories

**Evolve** – develop naturally over time

**Homage** – give respect or honour

**Indigenous** – appearing naturally in a country

**Legendary** – stories can be told about it

**Over-arching** – spreading over everything

**Pay tribute** – say or do something to show respect or admiration

**Permanent** – lasting

**Permeate** – completely soak into or spread through

**Seal** – an object made specially to leave a deep impression

**State** – a country's government

**Unveil** – show for the first time



The secretary bird's wings are in heaven, its powerful legs on the ground. Symbolically, it says this nation has the ability to rise up and that it can protect itself from harm.



All life depends on the sun's energy. The rising sun is symbolic of new beginnings, light, life and clear thinking. It also reminds us that the sun shines on us all and that we all have a place in its warmth and light.





3

The protea is uniquely South African. It is symbolic of our ability as a nation to grow strong, for our unique talents to flower and for the beauty of our arts and crafts to shine in the world. The triangles are like the facets\* of a precious diamond and with colours of green, gold, red and black we salute the African continent.

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, symbolise wisdom, steadfastness\* and strength.



4

The ears of wheat symbolise germination, growth and developing potential. It reminds us to nourish each other and respect the earth that sustains\* us.



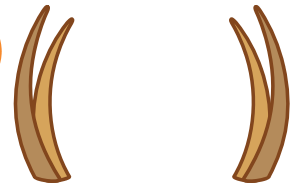




At the centre stands a **shield** which signifies the protection of our being from one generation to the other. Above it repose\* a **spear** and a **knobkierie**. Together, this ensemble\* asserts\* the defence of peace rather than a posture\* of war.

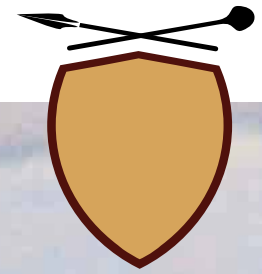
This shield of peace, that also suggests an African drum, thus, simultaneously\*, conveys\* the message of a people imbued\* with love for culture, its upper part as a shield being imaginatively represented by the protea.

5



The tusks of the African elephant. From the dawn of time, African people have seen elephants as symbols of great wisdom, strength, moderation\* and eternity\*.

6



The shield symbolises protection. Above it, the spear and knobkierie form part of the strong legs of the secretary bird. The spear and knobkierie are lying down, suggesting that we can fight when we must, but prefer to solve disputes\* through debate.

### VOCABULARY

**Aesthetic** – of beautiful and pleasing things

**Assert** – say firmly

**Convey** – explain

**Dispute** – argue

**Ensemble** – group of things that go together

**Eternity** – forever

**Facet** – the cut and polished sides of a gemstone

**Harmony** – different notes or things that sound or work well together

**Imbue** – 'soak' or instil with meaning

**Millennia** – thousands of years

**Moderation** – not too much, not too little

**Perpetuity** – for a long time

**Posture** – the way you hold your body

**Repose** – lying down, resting

**Simultaneously** – at the same time

**Steadfastness** – firm, not changing

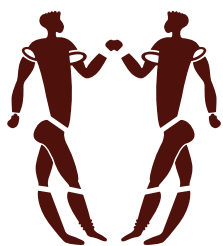
**Sustain** – keep alive

**Sustenance** – food





7



As the oldest known inhabitants of our land, the Khoisan figures greeting each other show our common humanity. No matter how different we may look, we are all human beings. If, like these figures, we can respect each other and unite, our efforts can transform\* ourselves and the world around us.

8



The motto, *Ike e: /xarra //ke* - diverse people unite. With these words, we are called to celebrate differences in people and to use diversity to create a unique culture of peace, co-operation and unity.

### The Linton Stone

The Linton Stone is one of the most impressive examples of rock art because of its size, clarity and detail. The slab of rock, about two metres long, was removed from the rock face of a cave in the mountains of the Maclear district in the Western Cape Province in 1918. After being carefully dragged down the mountainside, it was transported by ox wagon to the railway line at Maclear, and from there to Cape Town. It can be seen at the South African Museum. Rock paintings are no longer moved to museums unless there is a threat to their preservation\*.

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 fulfilment 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 emphasises the tragedy of the millions of human beings who, through the ages, have perished\* and even ceased to exist as peoples, because of people's inhumanity to others.

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 - **Ike 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 makes us who we are and tells us where we as a South African people want to go.*

*The design carries within it images of the egg, symbolising 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...*

*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.*

## VOCABULARY

**Aspiration** – ambition

**Chauvinism** – war-like belief that your group is better than another

**Collective** – of a group, as one

**Compel** – force

**Depict** – show in a painting or drawing

**Derive** – get from

**Impulse** – deep wish or desire

**Inclusive** – not leaving anything or anybody out

**Inherit** – receive from ancestors

**Inscribe** – written onto or engraved into

**Interdependent** – need and relying on one another

**Obligation** – moral duty

**Perish** – die

**Pledge** – very serious promise

**Preservation** – kept safe and in good condition

**Solidarity** – united and supportive of each other

**Transform** – change from one thing to another



Photo courtesy Cecil Kortjie, Iziko Museums of Cape Town







# The National Anthem

*We sing the National Anthem and ask for a divine blessing. We ask that our spirits rise up and that our prayers for peace and prosperity\* be answered. We sing of the beauty of our country and of how we are inspired\* to unite with fellow South Africans to live and strive\* for freedom.*

## Singing about what we value

Our National Anthem is unique\* and demonstrates the ability of South Africans to compromise\* in the interests of unity. Our National Anthem is sung in five languages (isiXhosa, isiZulu, seSotho, Afrikaans and English) and made up of two songs. Whereas our Coat of Arms says 'diverse people unite', our National Anthem unites diverse languages and traditions.

### *Nkosi sikelel' iAfrika*

*Nkosi sikelel' iAfrika*

*Maluphakanyisw' uphondo lwayo,*

*Yizwa imithandazo yethu,*

*Nkosi sikelela, thina lusapho lwayo.*

*Morena boloka setjhaba sa heso,*

*O fedise dintwa le matshwenyeho,*

*O se boloke, O se boloke setjhaba sa heso,*

*Setjhaba sa South Afrika -*

*South Afrika.*

*Uit die blou van onse hemel,*

*Uit die diepte van ons see,*

*Oor ons ewige gebergtes,*

*Waar die kranse antwoord gee,*

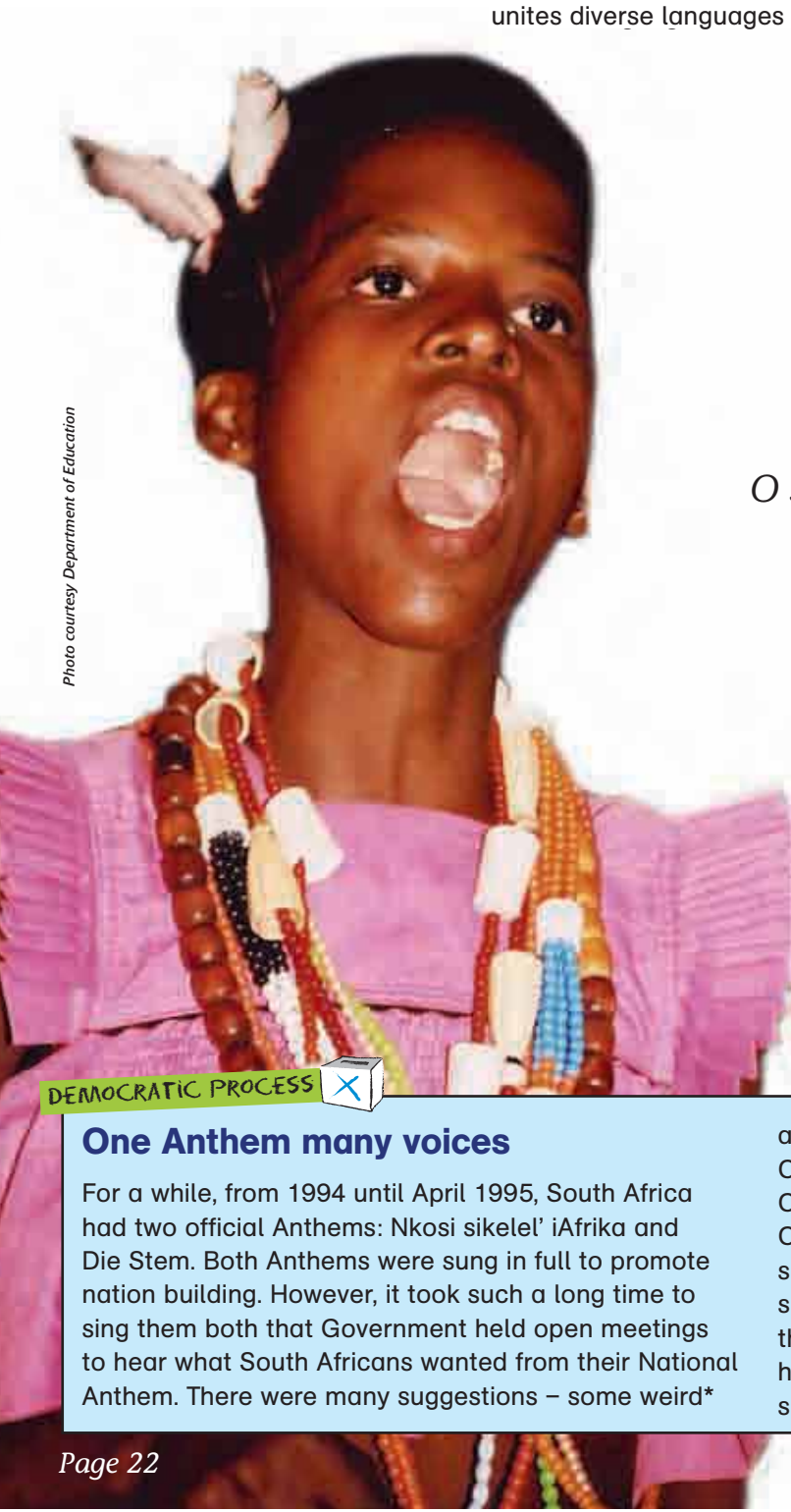
*Sounds the call to come together,*

*And united we shall stand,*

*Let us live and strive for freedom,*

*In South Africa our land.*

Photo courtesy Department of Education



DEMOCRATIC PROCESS



## One Anthem many voices

For a while, from 1994 until April 1995, South Africa had two official Anthems: *Nkosi sikelel' iAfrika* and *Die Stem*. Both Anthems were sung in full to promote nation building. However, it took such a long time to sing them both that Government held open meetings to hear what South Africans wanted from their National Anthem. There were many suggestions – some weird\*

and wonderful. But in the end, Prof Mzilikazi Khumalo, Chairperson of the government's National Anthem Committee and members of the National Anthem Committee, having heard how important both *Nkosi sikelel' iAfrika* and *Die Stem* were to many people, suggested a compromise. This compromise included the shortening of both Anthems and the creation of an harmonious\* musical bridge to join the two songs into a single Anthem.



## The history of our National Anthem

### The history of Nkosi Sikelel' iAfrika

In 1897, Enoch Sontonga of the Mpinga clan of the amaXhosa, was inspired to write a hymn for Africa. At the time, he was 24 years old, a teacher, choirmaster, lay Methodist preacher and photographer living in Nancefield, near Johannesburg. In 1899, this beautiful hymn, Nkosi Sikelel' iAfrika, was sung in public for the first time at the ordination of Reverend Bowen, a Methodist Minister. It had a powerful effect on whoever heard it, and became so well loved that it was added to, translated, and sung all over Africa.

A further seven verses were added to the hymn by poet S.E.K. Mqhayi, and on 16 October 1923 Nkosi Sikelel' iAfrika was recorded by Solomon T. Plaatje, accompanied by Sylvia Colenso on the piano. It was sung in churches and at gatherings, and in 1925 it became the official anthem to be sung at the end of African National Congress meetings.

Although his hymn quickly became well known, Sontonga was not famous in his lifetime. For many years, historians searched for information about this humble man's life and death. They eventually found the following death notice in the Xhosa newspaper, Imvo Zabantsundu:



**"Sontonga, E. Johannesburg.** On 18 April 1905 Enoch M Sontonga passed away. He was not sick this time. He, however, suffered at times from stomach ache to the extent that he would predict that these were his last days on this earth. One Sunday he requested to take a photograph of his wife. The wife refused because she was suffering a toothache that particular day. This young man was a composer for the Church of Reverend P.J. Mzimba at one location in Johannesburg. He was also a photographer and a lay preacher. He is survived by his wife and one child. He was born in Uitenhage and was 33 years old."

### VOCABULARY

**Compromise** – settling an argument and accepting less than one wanted

**Harmonious** – different musical notes that sound pleasant together, or being friendly instead of fighting

**Inspire** – fill a person with good or useful feelings and ideas

**Prosperity** – successful, growing in wealth

**Strive** – try very hard to do

**Unique** – the only one of its kind

**Weird** – very strange

### How to sing the national anthem

When the National Anthem is sung, all present should show their respect:

- \* Stand up straight and pay attention
- \* Stand still
- \* Do not laugh or talk
- \* Civilians should take off their hats







Only after a long search by the National Monuments Council and the Department of Archaeology at the University of the Witwatersrand was Sontonga's grave found at the Braamfontein cemetery in Johannesburg. On Heritage Day, 24 September 1996, Sontonga's grave was declared a national monument and a memorial was erected at the gravesite. Former President Nelson Mandela unveiled the memorial and praised the man whose hymn brought comfort and joy to millions of people. At the same service, Sontonga posthumously\* received the Order of Meritorious\* Service. His granddaughter, Mrs. Ida Rabotape received the award on his behalf and said, "We feel



Photo courtesy Johannesburg News Agency

very honoured as a family when once more the nation acknowledges and appreciates the contribution that Enoch has made. This is a great celebration."



Photo courtesy Amathole Museum, King William's Town

Cape Dutch is spoken in general. Cape Malays use Cape Dutch as their mother tongue, but use Arabic for Islamic religious practice. Over the next 50 years, the Afrikaans language develops out of Dutch, Malay, Khoi, French, German and Portuguese.

The Cape becomes a British colony and the anthem "God Save the Queen" is sung in English.

Cape Malays write and publish Muslim religious texts in Afrikaans using Arabic script

Enoch Sontonga dies

Enoch Sontonga composes Nkosi Sikelel' iAfrika

The Constitution of the Union of South Africa recognises English and Dutch, not Afrikaans, as official languages.

## LANGUAGE TIMELINE:

1750 1775 1806 1840 1843 1856 1873 1875 1897 1905 1910 1918

Afrikaans colloquial language spoken by all population groups

Different varieties of Afrikaans were spoken in the Cape and by the Boers in the Orange Free State. Cape Malays use Afrikaans, no longer Arabic, in Islamic religious practices.

Natal is proclaimed a British Colony

Enoch Sontonga and Cornelis Langenhoven are born. Dutch is the official language in the Cape parliament.

The British refuse to recognise Afrikaans as an official language, fueling the rise of Afrikaner nationalism. This leads to the Anglo-Boer War (1899-1902) where the white Afrikaners struggle for independence from British rule.

C.J. Langenhoven writes Die Stem

## Unity through compromise

The history of our National Anthem teaches us about compromise and unity. When we compromise, we choose not to be the only winner, but for everybody to gain something. When we choose unity, we look at how we are the same instead of how we are different.

When we look at Enoch Sontonga and C.J. Langenhoven we find surprising similarities:

- Both men were born in 1873
- Both men were deeply religious
- Both men felt oppressed by colonial rule





## The history of Die Stem van Suid-Afrika

In 1918, Cornelis Jacobus Langenhoven was inspired to write a poem in Afrikaans about his devotion to South Africa. The Reverend M.L. de Villiers set the poem to music in 1921. Langenhoven loved the Afrikaans language, which was considered to be a 'kitchen' language by the authorities of the time. In 1910, the Constitution of the Union of South Africa recognised only English and Dutch as official languages, despite the fact that Afrikaans had been the colloquial\* language spoken by all population groups in the Cape from about 1775. It was Langenhoven's lifelong mission to get Afrikaans accepted as a language and taught in schools.

Langenhoven was a prolific\* writer and fierce debater\*. He wrote the first-ever detective novel in Afrikaans, called "Donker Spore". He also translated into Afrikaans an ancient Persian poem called "Rubāiyāt" by Omar Khayyam. Langenhoven was a kind man with strong principles, but was regarded by the authorities of the time as a rebel and a non-conformist\*.

The house in Oudtshoorn where he lived, worked and died, called Arbeitsgenot, meaning "joy in work," is today a museum. In 2003, the earthly remains of Neelsie and Vrutjie (as they were affectionately known) were transferred to the museum and a memorial monument erected in his honour.



Photo courtesy C.P. Nel Museum, Oudtshoorn

## VOCABULARY

**Colloquial** - relating to the everyday way in which people speak to each other

**Debater** - someone who tries to solve problems through discussion

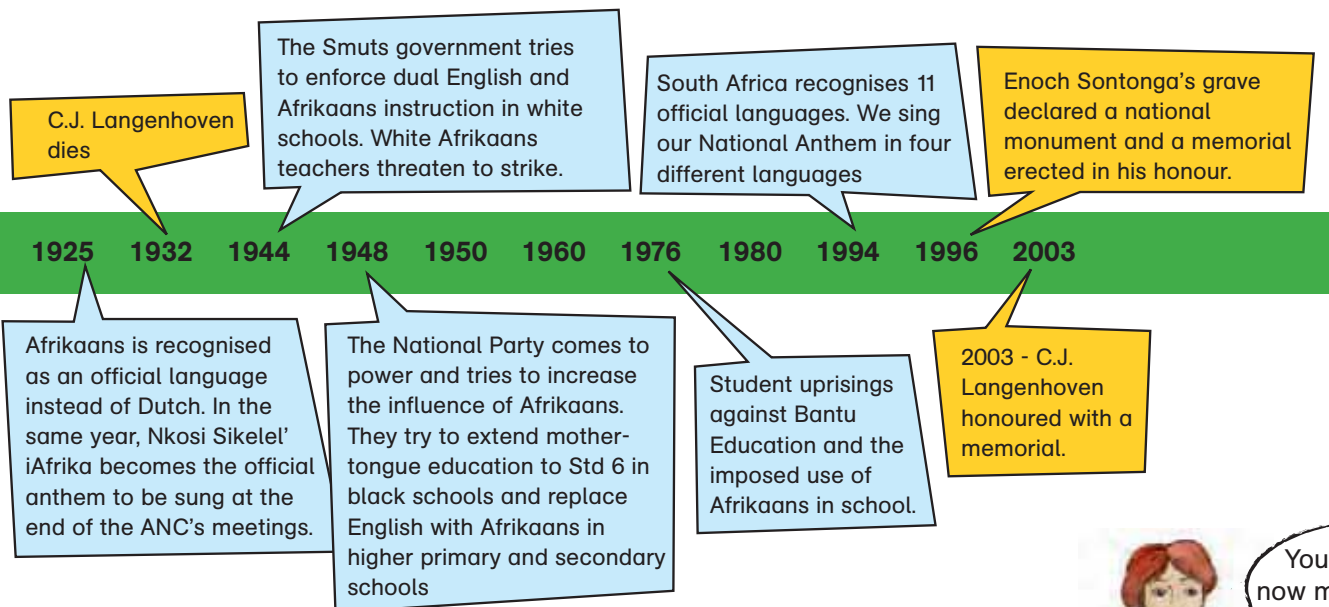
**Meritorious** - of great merit; deserving praise

**Non-conformist** - someone who doesn't follow the crowd

**Posthumously** - after death

**Prolific** - producing much fruit, flowers and other things

**Yearn** - to long for



- Both men were artists at heart - they loved creating beauty
- Both men yearned\* for a nation that was free and a country that was blessed. It was a very long time before their separate dreams would become a single expression of hope for a new nation.

When we sing in five languages, we are telling the world that even though we are diverse people we are one nation. When we link two Anthems to become one, we're telling the world that we can compromise for the good of all.



## ACTIVITIES



see page 73





# The National Flag

*Our National Flag is the most commonly used visual symbol of South Africa. No matter where you are in the world, if you see this Flag, you will know that either a South African or a friend of South Africa is near.*

## Our new National Flag

Our new National Flag was hoisted\* for the first time at one minute past midnight on the morning of 27 April 1994. All across South Africa, and throughout the world, people who

saw this new Flag blowing in the wind for the first time, stood still for a moment and knew that democratic change had finally come to South Africa. They saw a flag that was fresh, confident\* and joyful with colour. There were no pictures or references to flags of the past in the design. There was nothing in the design that could favour one group over another. The only symbol that came across clearly was the message of unity.

## Unity in the design of the National Flag

The South African National Flag is made up of strong, bold lines of colour. The central design begins as a 'V' at the flag post, comes together in the centre, and extends as a horizontal band to the edge. This simple 'two into one' design reinforces the motto in the Coat of Arms – !ke e: /xarra //ke – meaning 'diverse people unite'.



Photo courtesy GCIS





## Proudly South African

Courtesy SAA



Courtesy Proudly South African



Courtesy SA Tourism



In the modern world, countries often have to behave like companies in order to sell their goods and services to other countries. This is where our National Flag takes on another role, like a company logo\* that can be recognised instantly. The Flag's design is used on SAA aircraft, on the Proudly South African and SA Tourism logos, and in many other places.

## VOCABULARY

**Celebrate** – in this context, 'to praise publicly'

**Confident** – sure and certain

**Diversity** – many different kinds

**Hoist** – to raise

**Logo** – sign of a business

**Pleasing** – what feels good

## DEMOCRATIC PROCESS



### Bureau of Heraldry

In 1994, the Multi-Party Negotiating Council invited the public to submit designs for a new South African flag. There were competitions in newspapers throughout the country, and thousands of designs were received. The final design of the National Flag was produced by the Bureau of Heraldry.

## VALUES

### Open to all

Our flag is a clear example of South Africa's commitment to non-discrimination. The colours of the flag were deliberately not given any official symbolic meaning. We are free to make the colours of the flag personally meaningful, as long as we remember to celebrate\* diversity and unite to co-operate for the good of all.



It really is a beautiful flag... with such a powerful message

Yes, I love the way it symbolises our motto of "diverse people unite".







# Raising the National Flag

Learners Abram Shai and Constance Mosiuoa of F.F. Ribeiro Primary School, Mamelodi West, show us the correct way to hoist our National Flag.



**1** The learners chosen to raise the Flag should approach their task with dignity\*. Their clothes should be tidy and their hair neat. They should stand up straight and walk in step with each other. The flag\* bearer\* carries the Flag on the right hand and the helper stays on the left.



**2** Please remember that our Flag should never touch the ground. The black triangle is always next to the pole, with the red section at the top. The flag bearer puts the flag over his or her right shoulder. The helper unties the halyards\* from the flagpole, then holds them for the flag bearer to tie the Flag on.



**3** While the helper holds the halyards, the flag bearer takes the top halyard and fastens it tightly to the top toggle\* of the Flag. Some halyards are made with loops so that the flag's toggle can be easily slipped through and tied.



**4** The flag bearer now takes the bottom halyard and ties the flag loop to the lower lanyard\* of the Flag.



**5** The flag bearer holds both halyards tightly. The Flag bearer and helper together take a few steps back to form an open triangle with the flagpole and the halyards. Part of the Flag is still on the flag bearer's shoulder so it does not touch the ground.



**6** The flag bearer now pulls the bottom halyard using a regular rhythm\*, so that the Flag rises smoothly.



**7** If our National Anthem is sung at the same time the Flag is being raised we should practice so that the Flag reaches the top of the flagpole at the same time the Anthem ends.



**8** Everybody who is present while the Flag is being raised should stand up straight and show respect to our Flag and what it symbolises.



**9** When the Flag has reached the top of the flagpole, the flag bearer winds both ropes firmly around the cleat\* that is fixed to the flag pole. When lowering the Flag, the halyards are first unwound from the cleat



**10** To lower the Flag, the flag bearer pulls the top halyard using a regular rhythm. At no time should the Flag touch the ground.



**11** The flag bearer puts the Flag over his or her right shoulder and then unties the halyard from the Flag. The helper winds the halyards around the cleat

## VOCABULARY

**Bearer** - the person who carries (the flag)

**Cleat** - a metal strip with two arms so that rope can be wound around it

**Dignity** - a calm and serious way of behaving

**Flag bearer** - the person with the responsibility to carry the flag

**Halyard** - rope or line

**Lanyard** - A short piece of rope or line used as a handle or tied on to some other object

**Rhythm** - a regular pattern that you can count or clap

**Toggle** - a short piece of rope and metal that is used like a button



**12** Follow these 7 steps to carefully fold up the Flag without letting it touch the ground. Folded properly, our Flag is now ready to be put in its special storage place. Whoever carries the Flag to where it is stored should walk with quiet dignity

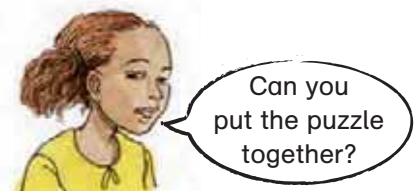
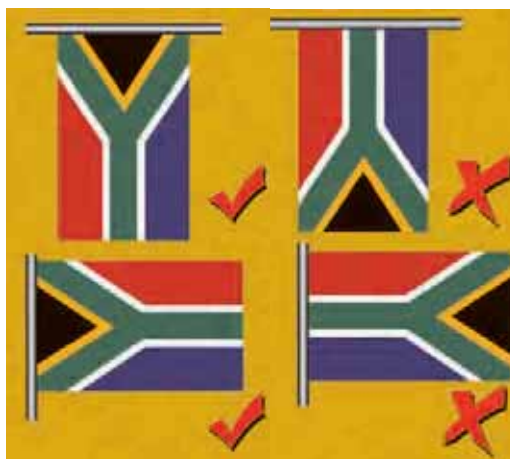


## Respect the National Flag

The National Flag must at all times be treated with dignity and respect

### The flag must not:

- Touch the floor or the ground
- Be used as a tablecloth or hung in front of a platform
- Be used to cover a statue, plaque, cornerstone, etc. at a ceremony
- Be used to start or finish any competition, race or similar event







# Symbols of Parliament

*Every session of Parliament is opened with a solemn\* ritual\* involving the highest symbols of Parliament – the Mace and the Black Rod. When the Mace and the Black Rod are carried into the Houses of Parliament (the Mace is carried into the National Assembly and the Black Rod is carried into the Council of Provinces) all those present are reminded that both Houses of Parliament are in session and that the proceedings are official.*



Mace

Black Rod

Photos Courtesy Parliament of South Africa

## Elected by the people for the people

Members of Parliament (MPs) are elected by South African citizens who are 18 years or older and who have registered to vote. Parliament is the legislature (law making body) at the national level of government. MPs are elected representatives who act on behalf of, and in the interests of, the people of South Africa. This is a serious job and that is why Parliament is a serious and dignified place.

## What are the Mace and the Black Rod?

Both the Mace and the Black Rod are precious objects, carefully designed with important symbols of South Africa to depict the land and its riches, its plants and animals, its people and history. Few people will ever get up close enough to see them, which is a pity, since they are “the country’s highest jewels,” and are objects of great beauty, innovative\* design and high-tech engineering.

## The Houses of Parliament

At the moment, Parliament is in Cape Town and is made up of two Houses: the National Assembly and the National Council of Provinces. Both of these Houses play an important role in making the laws of our country

The National Assembly is elected to represent the people of South Africa and to ensure government by the people under the Constitution. It does this by choosing the President, by providing a forum for public debate\* of important issues, by passing laws and by overseeing the executive (the people who manage the country on a day-to-day basis)

The National Council of Provinces represents the nine provinces of South Africa and makes sure that provincial interests are taken into account at the national level of Government

### Opening of Parliament



Photos courtesy GCIS



## VALUES

## Keeping the best of the past

For thousands of years, and throughout the world, a decorated stick, club or spear has been used as a symbol of leadership.

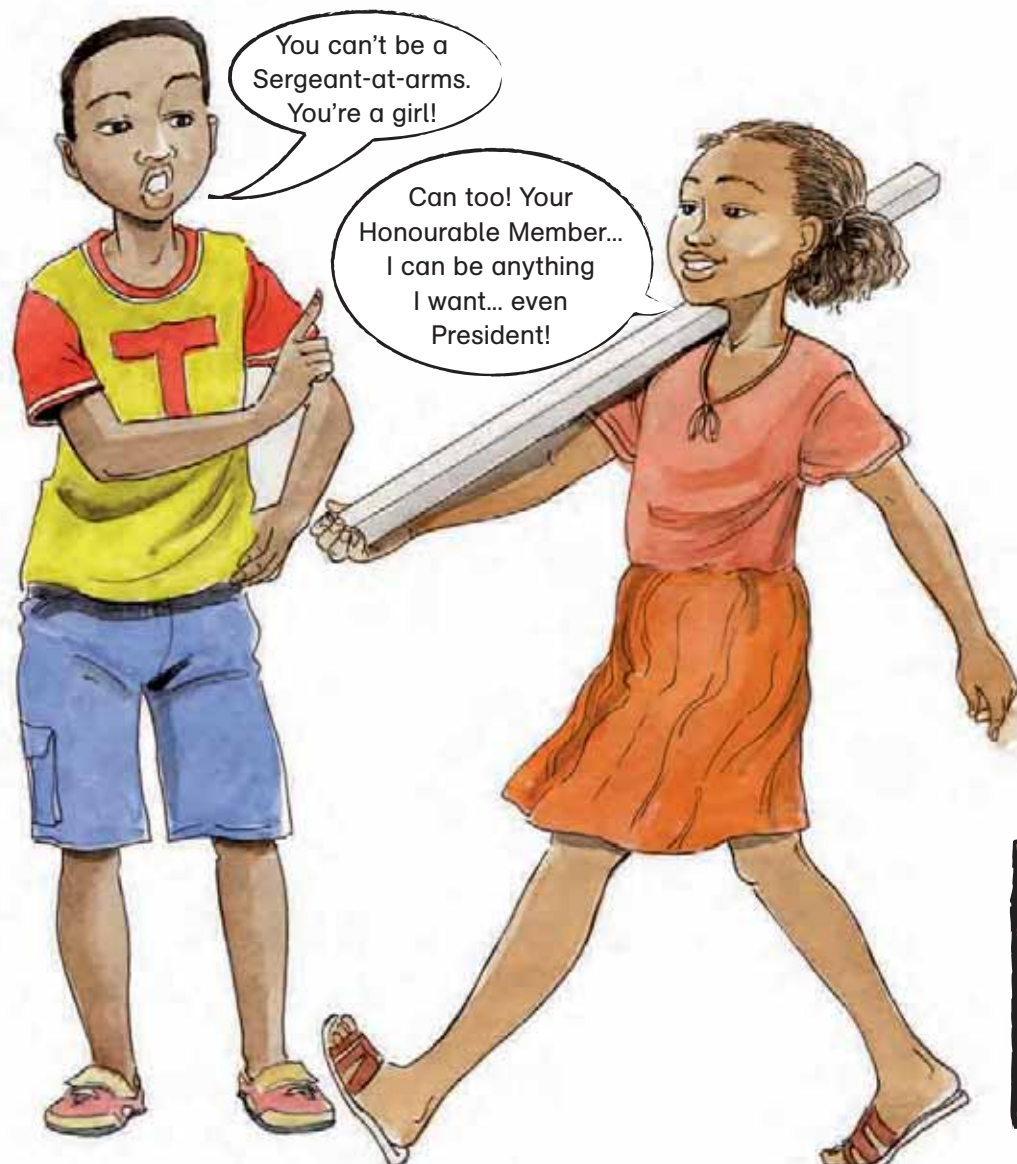
In Africa, a beautifully decorated club or staff was traditionally carried by a person entrusted\* with the king's business. Such a person could travel to other kingdoms with the authority to speak for and negotiate on behalf of his king.

In England, a mace (originally a club) and a rod (originally a staff or spear) have been used as official symbols in their parliament since the 16th century. The use of the mace and the rod was imported to South Africa when we were ruled by the British.

Over hundreds of years, the mace and the rod, once weapons, have come to symbolise the core democratic principle of debate – of solving problems not through violence but through discussion and compromise

After our first democratic elections in 1994, the new South Africa decided to keep using these symbols of democracy. But we designed brand new ones that celebrate the history, traditions, and diverse cultures and languages of all South Africans.

We also changed the name of the person who has the important job of carrying the Black Rod into the National Council of Provinces. Before, this person was called the "Gentleman Usher," but since we are a non-sexist society, the person is now simply called the "Usher". The name of the person who carries the Mace into the National Assembly is still called the "Sergeant-at-arms"



## VOCABULARY

- Ceremonial** – used in ceremonies
- Debate** – a formal discussion
- Dignified** – worthy of great respect
- Entrust** – leave in someone's care
- Forum** – a meeting place for public or open discussion
- Innovative** – new way of doing or thinking
- Mandate** – authority given to someone to carry out a certain task
- Ritual** – something done regularly to remember a special meaning
- Solemn** – being serious about something

## Dignified debate

Since Parliament is a place where there is often heated debate, and where difficult decisions are negotiated, all the members agree to address one another respectfully. Here is an example of a typical address:

*"I wish to thank Madame Speaker, the Chairperson of the National Council of Provinces, leaders of all parties in Parliament and Honourable Members for the opportunity we all had to give expression to the profound esteem in which we hold our judiciary, as an important arm of our system of government and a central pillar of our statehood."*

President Thabo Mbeki

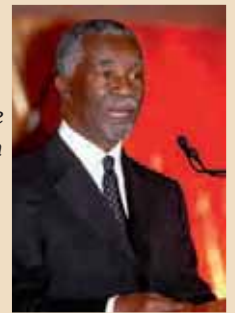


Photo courtesy GCIS



## ACTIVITIES



see page 75-76





# The New Emblem of Parliament

The new Emblem\* of Parliament is the symbol used to convey\* that South Africa's Parliament is a people's Parliament. This means that our Parliament acts as the voice of the people. Parliament is the place where our elected representatives come together to consider national and provincial issues that affect our lives. We can expect our Parliament to hear us, to respond to our needs and to improve the quality of our lives.



The 20 finalist designers\* were:

**Group 1:**

Mr D Christer, Mr RG Clayton, Ms A De Jager, Mr N Franzen, Ms P Harris.

**Group 2:**

Mr R Humbulan, Mr M Leander, Mr A Ma'an-Hessari, Mr K Mathebula.

**Group 3:**

Mr L Moagi, Mr JL Mokoena, Mr PA Moleko, Mr M Moleme, Mr L Nkosi.

**Group 4:**

Mr V Nxedlana, Mr V Rust, Mr T Samuel, Mr M Shaw, Mr X Sokhela, Mr RG Tsie.

## The values behind Parliament's new emblem

The design\* of the new Emblem of Parliament represents the values of our democracy, in so far as the emblem:

- reflects that Parliament is a people's Parliament and acts as the voice that ensures government by the people under the Constitution;
- the emblem reminds us that Parliament is where our elected representatives gather to consider national and provincial issues that affect the lives of all South Africans;
- shows that Parliament is responsible for people's needs and is driven by the ideals of improving the quality of life of all South Africans;
- upholds the values of democracy, social justice and fundamental human rights.

## Public participation: the process of designing the new emblem

Parliament is the voice of the people. Thus, the search for a new emblem was entrusted\* to the very people it represents – the public. This process tapped into South African creativity. The design brief\* for the new emblem was sent out to primary and high schools, departments and community art projects.

In order to raise awareness of the project at street level, a series of public design days took place across the whole country. Ninety schools from all nine provinces were involved in this aspect of the project.

Over 2000 designs were submitted by creative South Africans. A panel chose 20 finalists – a vibrant\* mix of designers from rural and urban areas across the whole of South Africa. The 20 finalists participated in a four-day design workshop in Cape Town.





### Our South Africa – the sun

The sun heals the divisions of the past, improves the quality of life of all South Africans, frees the potential of each person and builds a united and democratic South Africa to take its rightful place as a sovereign state in the family of nations.



### Our people – the Protea leaves

Our people, building on the foundation of a democratic and open society, freely elect representatives to act as the voice of the people in a national forum for the public consideration of issues.



### Our Parliament – the drum

The drum calls the people's Parliament, the National Assembly and the National Council of Provinces, together to consider national and provincial issues, thereby ensuring government by the people under the Constitution.



### Our Constitution – the book

Our Constitution lays the foundation for a democratic and open society based on democratic values, social justice and fundamental human rights. It is the supreme law of our country and ensures government by the people.

## VOCABULARY

**Convey** - tells

**Design** - drawing

**Design brief** - the art guidelines

**Designer** - person who creates designs

**Emblem** - something that visually symbolizes an object, idea, group, or quality

**Entrusted** - trust someone

**Vibrant** - lively, exciting







# The Mace

The Mace is the symbol of authority of the Speaker of the National Assembly. When the Sergeant-at-arms carries the Mace into the debating chamber, and places it before the Speaker of Parliament, it means that the National Assembly is formally in session and that its proceedings are official

The National Assembly installed\* the new Mace on 14 September 2004. Celebrating 10 years of democracy, Parliament dedicated\* the new Mace to all the people of South Africa.

## The symbolism of the Mace

The Mace was designed to reflect the history, traditions, and diverse cultures and languages of South Africa. The design also celebrates the country's natural beauty, its plant and animal life and its rich mineral resources. The shape of the new parliamentary Mace recalls\* the knobkierie, an African symbol of defense as well as authority and leadership. Gold is one of the core ingredients in the new Mace. Gold symbolises not only our country's natural wealth, but also the indigenous\* knowledge of Africa and the ancient African gold mining traditions. The drum, which forms the head of the mace, represents the African tradition of drums calling people together to talk. It reminds us that South Africa's successful transition to democracy was achieved through dialogue. Each element of the Mace was carefully chosen to show different features of what it means to be a South African.

The use of the different materials and symbols are, in themselves, significant\*. The most advanced technology in the world lives harmoniously\* beside ancient traditional techniques. The result is that the Mace recalls the past, mirrors the present and looks forward to the future

The Mace is 1.196 metres long and weighs 9.86 kilograms. Although it appears as one piece, it was made and fitted together in sections, on an aluminum core

The Mace was designed by the Bureau of Heraldry in conjunction with staff from Parliament.



About two-thirds from the top of the Mace, is a beaded South African flag, containing 800 platinum beads to represent the white on the flag, 70 gold beads representing the yellow, as well as glass beads in red, green, blue and black.



The platinum rings found at intervals along the shaft of the Mace recall the rings worn by Ndebele women around their necks.



Photo courtesy SA Tourism



The shaft is inlaid\* with Kershout and Boxwood. An 18-carat gold rim, set with six black and six white half-carat diamonds, encircles the top of the shaft. Beneath this is the South African Coat of Arms in full-colour enamel.



The book on the top of the drum represents the Constitution of South Africa. As the supreme\* law of the country, the Constitution has pride of place at the very top of the Mace. Written on the golden pages of the book is the first line of the Preamble to the Constitution.

### VOCABULARY

**Carat** – measure of the purity of gold or weight of gemstone

**Dedicate** – named as a mark of great respect

**Extinct** – completely died out

**Harmonious** – goes well together

**Homage** – great respect or honour

**Indigenous** – appearing naturally in a country

**Inlay** – set one material into another for decoration

**Install** – put in place

**Recall** – reminds one of

**Reproduction** – a copy of

**Significant** – very important

**Supreme** – most important

Each line is written in one of the eleven official languages of South Africa, plus one of the almost extinct\* Khoisan languages. The languages are presented alphabetically starting with Afrikaans. The use of an extinct Khoisan language is a reminder that the destruction of a people results not only in the loss of languages, but of cultures as well.

The head of the Mace is an 18 carat\* gold drum, covered with a piece of Springbok skin, attached to the drum by 18 buttons made from South African minerals and gemstones.



Under the first set of platinum rings, at the base of the drum, is a reproduction\* of rock art from the Linton Stone which dates back at least 20 000 years and pays homage\* to the first inhabitants of our land.

Photo courtesy Cecil Kortjse,  
Iziko Museums of Cape Town



The drum is illustrated with images of South Africans going about their daily business. There are pictures of a miner, a saxophonist, a machinist, an architect, a builder, a soccer player, a fork-lift driver, a scientist, a teacher, a doctor, a domestic worker, a woman with a baby on her back and a hoe in her hand, a woman driving a tractor and children reading and working.





# The Black Rod

The Black Rod is the symbol of the authority of the Chairperson of the National Council of Provinces and reflects the important role of the provinces. The Black Rod is carried into the House by the Usher who places it in a yellowwood drum in front of the Presiding Officer when the Council is in session.

The National Council of Provinces installed the new Black Rod on 22 February 2005. During the design process, the South African public was given the opportunity to share their ideas on what symbols should be included on the new Black Rod.

## The symbolism of the Black Rod

The shape of the new Black Rod is in the form of a knobkierie, an African symbol of defense, authority and leadership. The Black Rod stands in a drum to express the African tradition of drums calling people together to talk. This is symbolic of our achievement of democracy through dialogue, which calls the issues of the provinces to be heard at national level of government



The Black Rod was designed by the Bureau of Heraldry.

The new Black Rod is 1.1 metres long and weighs 8 kilograms.

The theme of the 9 provinces is repeated on the drum, where elements from the various provincial Coats of Arms appear in silver. Symbols of the provinces include: North-West, the calabash gourd; Free State, the Orange River Lily; Northern Cape, the thorn tree; KwaZulu-Natal, a strelitzia flower; Mpumalanga, a red Barberton daisy; Eastern Cape, the Red Aloe; Limpopo, a baobab tree; Gauteng, the symbol for iron; Western Cape, a bunch of grapes.



The drum is covered with springbok hide and pays tribute to one of our National Living Heritage Symbols.



Photo courtesy SA Tourism



The protea, at the head of the Black Rod, is South Africa's National Flower, and symbolises national pride. The protea is made up of 2 rows of 9 leaves, each representing one of the 9 provinces.

The inner core of the protea is made of pure silver and the outer leaves are hand-made in 18 carat gold.

The clasping hands in gold symbolise freedom, peace and co-operation.



The shaft of the Black Rod is made of ebony wood inlaid with 18 carat gold strips.



Our National Coat of Arms appears twice and our National Flag appears three times on the shaft.



Lower down from the protea is a section of beadwork, reflecting on South Africa's diverse people and its rich cultural heritage.

The supporting disc below the protea is made of ebony wood and is connected to the shaft by 18 carat gold struts.



# The National Orders of South Africa

## How we honour people

If you know of someone who did something unusually brave, brilliant, dedicated, caring or daring, you could nominate him or her for a special award. South Africa has six National Orders that are the highest awards our country can give. The President of South Africa is the Grand Patron of National Orders, which means that he (or she, when we have woman president) awards them on behalf of the people of South Africa.

The National Orders were created to honour special achievements and to encourage us in our day-to-day struggles. As we look at the stories of those who received the Orders, we see that many didn't come from privileged backgrounds or become famous in their lifetimes. They mostly worked away humbly, quietly and consistently, doing the work they loved in service of other people. Their achievements didn't come easily, and this is exactly why they are such an inspiration to us all.

For a list of the inspiring people who have received awards, go to the government web site at [www.info.gov.za/aboutgovt/orders/index.htm](http://www.info.gov.za/aboutgovt/orders/index.htm)

Going through their life stories gives a valuable insight into the human side of politics, sport, tragic events, social change, and the arts and sciences.

Awarded to South African citizens from the present and the past.

The Order of Mapungubwe, The Order of the Baobab, The Order of the Companions of O.R. Tambo, The Order of Luthuli and The Order of Mendi for Bravery were designed by Mr Gold Mametja.

The Order of Ikhamanga was designed by Mr Gareth Smart.



Order of Baobab



Order of Ikhamanga



Order of Luthuli



Order of Mapungubwe



Order of Mendi for Bravery



Order of the Companions of O.R. Tambo.

Each of the six National Orders comes in three categories: Gold, Silver and Bronze. The Order of Mapungubwe also has a Platinum category

Awarded to people and groups from other countries who worked for the benefit of South Africa and its people.

Courtesy the Chancery of Orders, The Presidency



## HELP TO MAKE HISTORY: NOMINATIONS FOR NATIONAL ORDERS



National Orders are the highest form of recognition that a country bestows on its citizens. With these Orders, the country acknowledges those who have accomplished excellence and exceptional achievements and those who have displayed exceptional and dedicated service to South Africa

The Chancery of Orders is inviting nominations from members of the public for individuals deemed worthy recipients of the following new National Orders:

**Order A** (Class I – III Platinum, Gold and Bronze).

This Order will honour South African citizens who have accomplished excellence and exceptional achievements on the international stage.

**Order B** (Class I – III Gold, Silver and Bronze).

The Order will honour those South African citizens who have made exceptional and distinguished contributions in the following categories: Struggle for democracy; Building democracy and human rights; Nation-building; Peace and security; Journalism; Literature arts, culture and music; Business and the economy; Science, medicine and technological innovation; Community service and Acts of bravery.

Particulars of candidate:

Full Names: \_\_\_\_\_

Citizenship: \_\_\_\_\_

Work and/or home address: \_\_\_\_\_

Tel and Fax numbers: \_\_\_\_\_

Present occupation/post: \_\_\_\_\_

Previous occupation/post: \_\_\_\_\_

Academic qualifications: \_\_\_\_\_

Membership of organisations and societies: \_\_\_\_\_

Publications written/edited or other projects completed by candidate: \_\_\_\_\_

Orders, decorations, medals, charters and awards already received: \_\_\_\_\_

Order and Class for which nominated: \_\_\_\_\_

Particulars of proposer

Name: \_\_\_\_\_

Capacity: \_\_\_\_\_

Tel & Fax numbers: \_\_\_\_\_

The motivation must be on a separate page. It must include:

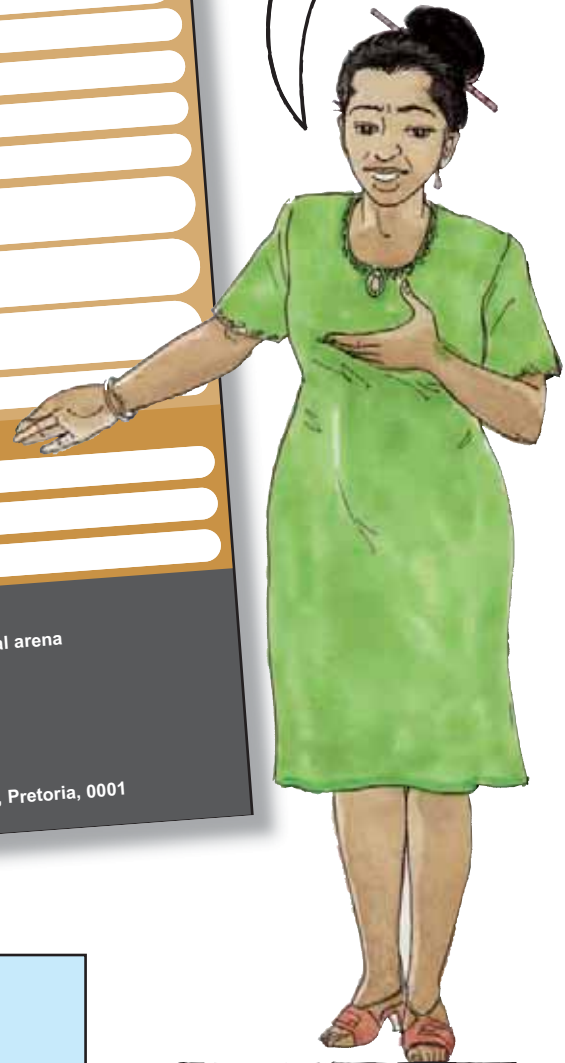
- an introductory paragraph with a summary of the nominee's achievements
- a list of exceptional milestones reached by nominee in his/her career and/or international arena
- a description of the exceptional and dedicated service rendered by the nominee.

Closing date: 12:00 on 2 April 2002.

Please fax or e-mail nominations to: The Chancery of Orders  
Fax: (012) 300-5759 or mandla@po.gov.za

Or deliver to the following address: Chancery of Orders  
The Presidency, Room 26, West wing, Union Building, Pretoria, 0001

Who are your heroes? Whom would you nominate for a National Order?



### DEMOCRATIC PROCESS



### The process of nomination

Each year, the Chancery of Orders calls for nominations from the public. A special form is available from the chancery and from government departments and post offices throughout the country. This form has to be completed by the person nominating someone for an award. Once all the nominations have been received, a long process of considering nominations takes place. The President then makes the final decision.

### ACTIVITIES

Our hero is....

see pages 76-77



Photo courtesy Mapungubwe Museum, University of Pretoria



The golden rhino from Mapungubwe



## Story of a hero

### Hamilton Naki

No high school education. Worked as a gardener. Remembered as a brilliant surgeon, anaesthetist and teacher of medical students.

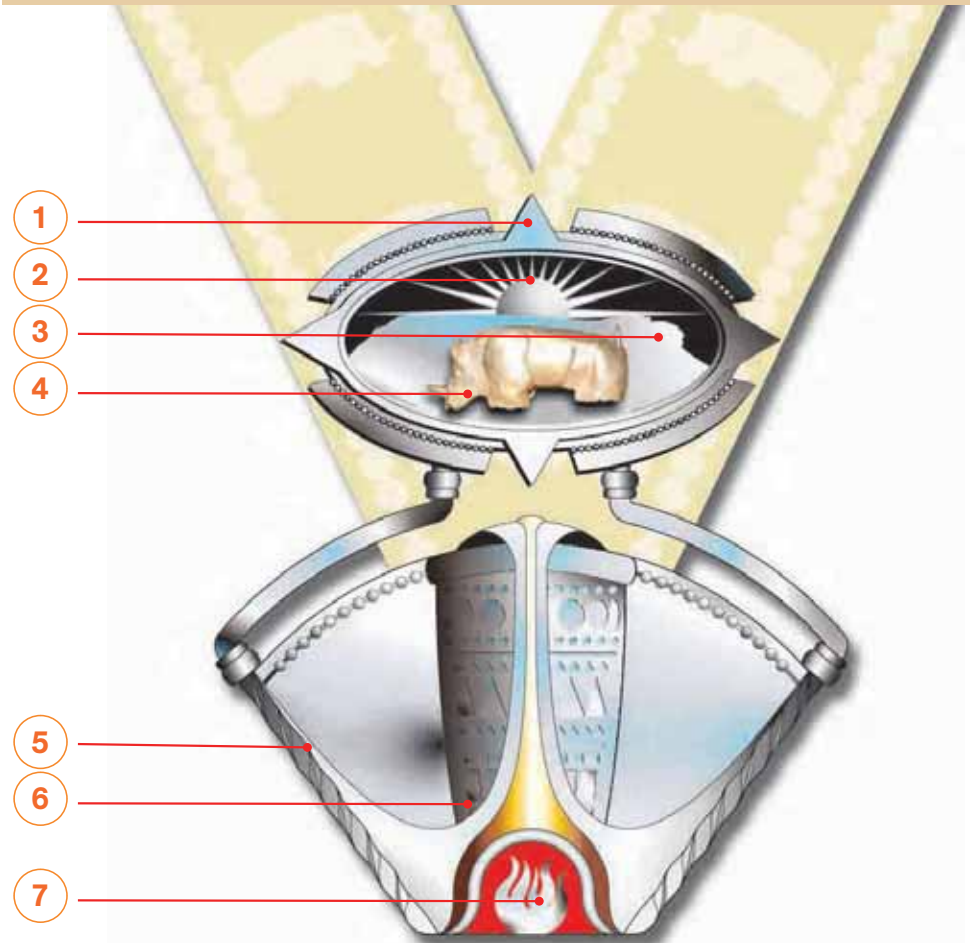
Hamilton Naki came from a poor family and left school and home when he was just 14 years old. The University of Cape Town took him on as a gardener. He helped out with laboratory animals in the medical faculty, and showed remarkable ability in surgical procedures, anaesthetics and post-operative care. In time, Dr. Chris Barnard involved him in teaching, in research, and ultimately in the world's first heart transplant. Although professors acknowledged him, Naki was never publicly acknowledged because of the apartheid system. He retired on a gardener's pension. In 2002, he received a Bronze National Order of Mapungubwe, and he was awarded an honorary degree in medicine from UCT.

# The Order of Mapungubwe

The Order of Mapungubwe is named in honour of the innovative early scientists, artists and political leaders who lived in the ancient kingdom of Mapungubwe. (See page 57 for more information on Mapungubwe.)

## What it is awarded for

The Order of Mapungubwe is awarded to South African citizens who have accomplished excellence and exceptional achievements to the benefit of South Africa and beyond.



Courtesy the Chancery of Orders, The Presidency

## Symbolic meaning

- 1. Four corners of the globe** - symbolise the achievements of South Africans all over the world.
- 2. Rising sun** - the new dawn emerging from Africa.
- 3. Mapungubwe Hill** - forms the background, a sandstone hill in a dry subtropical area with irregular summer rains.
- 4. Mapungubwe rhino** - a gold-plated figurine formed around a soft core, probably sculpted wood, found in a grave at the excavation site. The rhino bears testimony to the excellence of human resourcefulness at the time of the Mapungubwe Kingdom
- 5. Mapungubwe sceptre** - emerges from the gold melting pot on either side. This sceptre was also found in a grave at the excavation site
- 6. Decorated gold melting pot** - the symmetric forms on the overflowing gold melting pot symbolise creative excellence, science and creativity, testimony to the earliest achievements in metallurgy.
- 7. Furnace** - the purifying and life-sustaining properties of fire, used since the Iron Age, to advance development and excellence in societies and communities.



# The Order of Baobab

Baobab trees have always been helpful to the people of South Africa, offering shade, shelter, food, medicines and raw materials for making craft. The Order of Baobab acknowledges this generous spirit of giving. (For more information on baobab trees see page 62.)

## What it is awarded for

The Order of Baobab is awarded to South African citizens who have made exceptional and distinguished contributions in service to the community; business and the economy; science, medicine and technological innovation.



Photo courtesy SA Tourism

A baobab tree



Courtesy the Chancery of Orders, The Presidency

## Symbolic meaning

- 1. Baobab (*Adonsonia Digitata*)** - known for its roots and longevity. This tree provides shade, a place for meetings, and supports the communities in which it is found.
- 2. Nonagon shape** - a nine-sided polygon background symbolises the many different areas of possible contribution and service to building a prosperous and advancing nation. The nonagon is also symbolic of the nine provinces of South Africa.
- 3. Exterior organic holding shape** – in a Baobab bark texture finish. The bark is commonly used for making mats and hats.



Gisele Wulfschm/South/The Bigger Picture

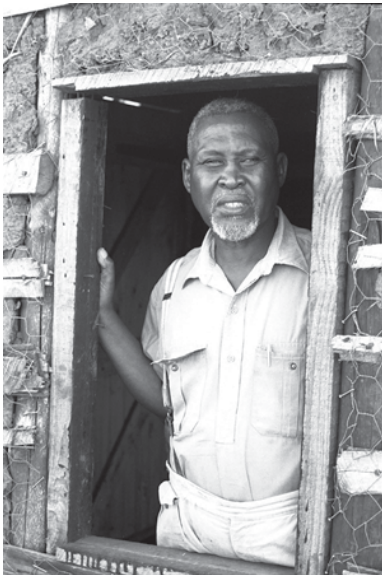
## Story of a hero

### Liz Abrahams

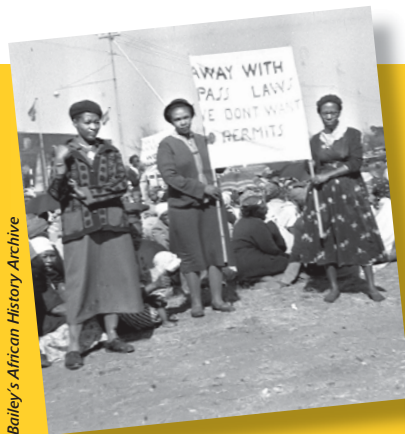
Started working in a fruit canning factory aged 14. Fought against exploitation and discrimination. Harassed, banned and imprisoned by the authorities.

Liz Abrahams never faltered in her resolve to continue fighting for a just, democratic, non-racial and non-sexist South Africa. In 1994, Abrahams took her position among the leaders of the new nation. She retired from the National Assembly in 2000, but continues to champion the cause of farm workers.





Chief Albert Luthuli



## Story of a hero

### Josie (Palmer) Mpama

Born in 1903. Early campaigner for equality. Mind of her own. Classified as 'Coloured' but lived in an 'African' area.

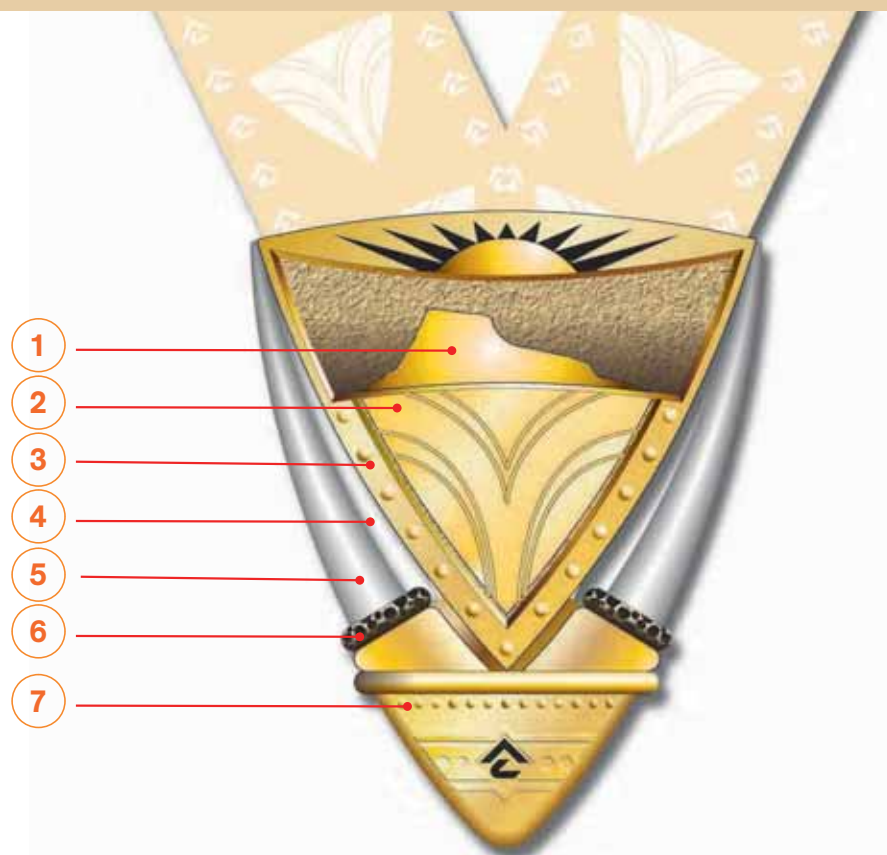
Josie Palmer was detained and banned for becoming a member of the Communist Party, and for organising strikes, marches and protests. She inspired ordinary men and women to resist apartheid's permits and passes – the laws that took away their right to freedom of movement. She never stopped fighting for women's rights.

# The Order of Luthuli

The Order of Luthuli is named after Chief Albert Luthuli who was the legendary liberation struggle leader and first African recipient of the Nobel Peace Prize in 1961. Although he grew up in tribal surroundings, Chief Luthuli believed in and fought for full political, economic and social opportunities for the oppressed people of South Africa. Because of his conviction and desire to see all people participate and enjoy the fruits of a prosperous South Africa, he sacrificed personal gain and comforts, and dedicated his life to the cause and to the service of his fellow South Africans. He served as President of the African National Congress from 1952 until his death in 1967

## What it is awarded for

The Order of Luthuli is awarded to South African citizens in recognition of outstanding contributions in the struggle for democracy, nation building, democracy and human rights, justice and peace, and conflict resolution.



## Symbolic meaning

**The Flint stone shape** - the triangular flint stone shape represents a basic tool of survival used by prehistoric ancestors to skin animals, construct shelters and cut strips of skin to make clothes.

1. **Isandlwana Hill** – symbolises peace and tranquillity after the Battle of Isandlwana in 1879
2. **The South African Flag** – represents the dawn of freedom and democracy
3. **Technology** – emphasises the development of high-tech products.
4. **The African Clay Pot** - symbolises the vision of the late Chief Albert Luthuli.
5. **Two horns** – support Chief Luthuli's vision for a democratic, non-racial and non-sexist South Africa.
6. **The leopard pattern** – represents Chief Luthuli's trademark headgear.
7. **Beads** – symbolise the beauty of Africa and the African bull represents the empowerment and prosperity of the African people.



# The Order of Ikhamanga

The beauty of the unique Ikhamanga flower (more commonly known as the strelitzia, crane or bird of paradise flower) has become world famous. Perhaps less well known is the fact that it is indigenous to South Africa and grows wild in the Eastern Cape.



Photo courtesy SA Tourism

An Ikhamanga flower

## What it is awarded for

The Order of Ikhamanga symbolises the unique beauty of the achievements of South Africans who have excelled in the creative fields of arts, culture, literature, music, journalism and sport.



Courtesy the Chancery of Orders, The Presidency

## Symbolic meaning

1. **Lydenburg Heads** – in terracotta, symbolise the visual arts, creative arts, performance and drama.
2. **African drum** – symbolises excellence in communication and cultural celebration, relevant to all cultures and representative of the arts
3. **Crest/sun** – symbolises a crown or feathered head-dress worn by performers, royalty and respected people. The rays of the sun express power, glory, illumination and vitality, and represent the achievements of performers in various fields
4. **Inner ovals or borders** – symbolise exceptional achievements in various sporting and cultural activities.
5. **Roads** – all roads lead to Africa and the Cradle of Humankind, and symbolise the long, hard road to achievement, excellence and success.



Photo courtesy GCIS

## Story of a hero

**Mmapula Mmakgoba  
Helen Sebidi**

Uneducated domestic worker. Became a self-supporting artist and teacher. Awarded a Fulbright Scholarship to study in America.

Helen Sebidi's artwork is exhibited regularly in major art galleries across the country and the world. She has devoted her life to teaching and helping other South African artists from disadvantaged areas to develop their skills and to exhibit their artwork.





Photo courtesy SA Naval Museum



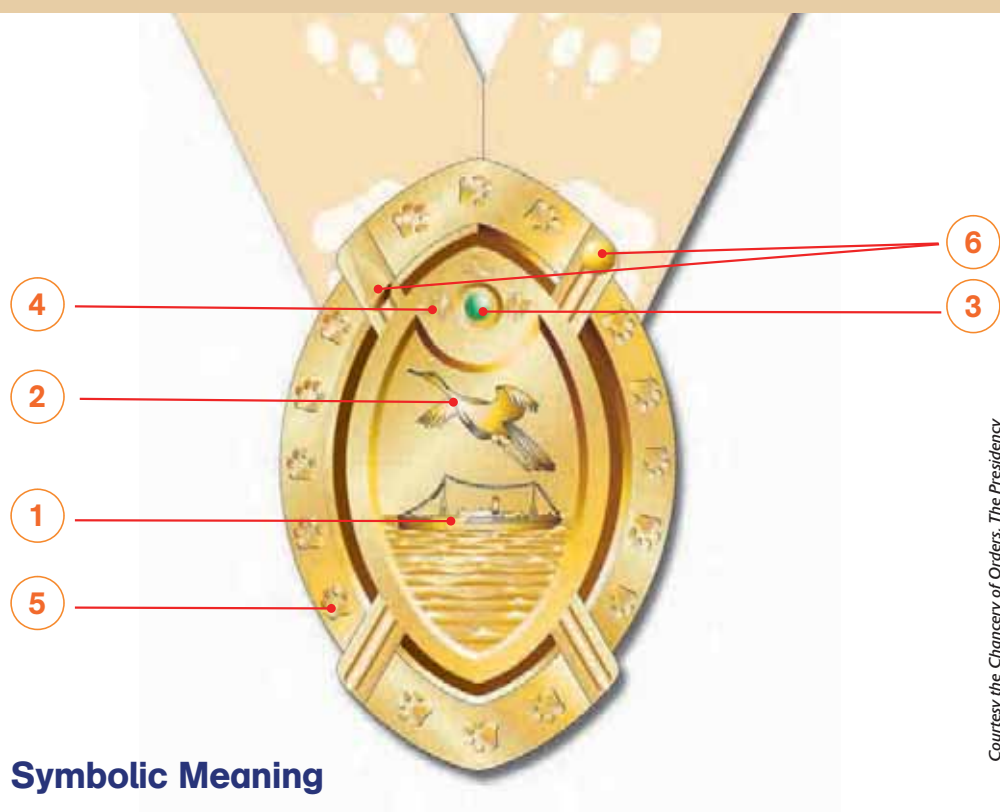
The SS Mendi Warship

# The Order of Mendi for Bravery

The Order of Mendi for Bravery is named after the SS Mendi, a British navy warship that sank during the First World War. Many South African soldiers, going to help the British fight against Germany, drowned when the SS Mendi sank in the English Channel on 21 February 1917. The ship sank after being struck and almost cut in half by the SS Darro in the cold waters near the Isle of Wight. Stories of the soldiers' bravery in the face of death are still retold today.

## What it is awarded for

The Order of Mendi for Bravery is awarded to South African citizens who have displayed extraordinary acts of bravery. Their actions may have put their lives in great danger or led them to lose their own lives. Their actions may include trying to save the life of another person, or saving property in or outside the Republic of South Africa.



Courtesy the Chancery of Orders, The Presidency

## Symbolic Meaning

### The shield

- 1. The SS Mendi** – represents the courage of many South African soldiers drowned aboard the SS Mendi warship.
- 2. The blue crane** – the flight of the blue crane in the ocean skies above the SS Mendi symbolises the souls of the brave soldiers who drowned. The blue crane's feathers were traditionally awarded to brave warriors.
- 3. The green emerald** – symbolises the lighting of the way ahead when giving assistance to those in need during natural disasters (and other extreme difficulties) around the world.
- 4. The three geographical pointers** – radiating out from the green emerald core represent the flowers of the bitter aloe, known for their resilience, survival and medicinal value.

### The holding shape

- 5. Lion spoor** – represent beauty, power and bravery, and refer to the brave South Africans who conduct border patrols within and beyond South Africa.
- 6. Knobkierie and spear** – both complement the shield as symbols of defence and honour.



Photo Courtesy GCIS

## Story of a hero

### Jimmy Booysen

Jimmy Booysen, a post office worker, risked his own life to save the lives of three young children. These children would have died in a terrifying fire that broke out in their shack, if Booysen had not come to their rescue. In doing so, Booysen displayed immense bravery and heroism because he put his own life at risk to save the lives of others

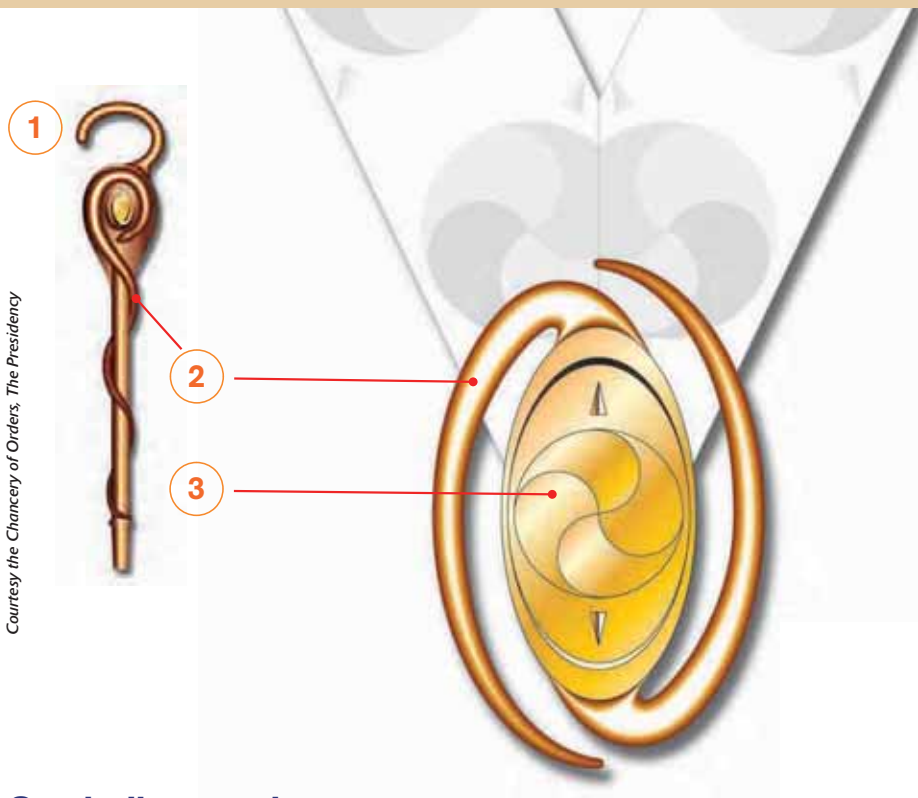


# The Order of the Companions of O.R. Tambo

The Order of the Companions of O.R. Tambo is named after Oliver Reginald Tambo, a founder member of the African National Congress Youth League in 1944, and later Secretary-General of the ANC. Tambo left South Africa in 1960 after the Sharpsville Massacre and the banning of the ANC by the apartheid state. He established the ANC Mission-In-Exile and dedicated his life to overthrowing the apartheid regime. In 1967, after the death of Chief Albert Luthuli, Tambo was appointed acting president of the ANC. He mobilised world opinion against the odious apartheid ideology and regime, cultivating lasting ties of friendship with many countries and people all over the world.

## What it is awarded for

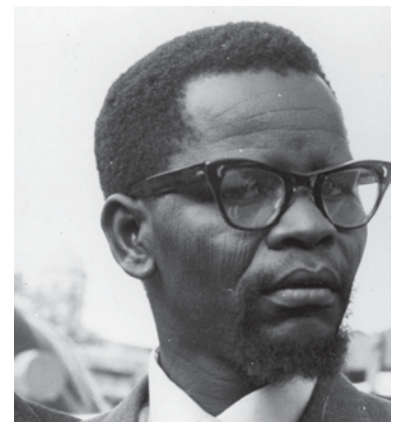
The Order of the Companions of O.R. Tambo is awarded to those heads of state and other foreign dignitaries who have actively promoted the interests and aspirations of South Africa through excellence, co-operation and active expression of solidarity and support.



Courtesy the Chancery of Orders, The Presidency

## Symbolic meaning

- 1. Walking stick** - carved out of dark, indigenous wood. The walking stick is a symbol of appreciation for the support and solidarity shown by a recipient to South Africa, and similarly in turn, South Africa's commitment to support and stand by the recipient
- 2. Majola** - the watchful eye represents recognition of the recipient's active expression of solidarity and support for South Africa.
- 3. A tomoye of four sections** - is inspired by the universal yin and yang symbol. This symbol represents the meeting point of diverse spiritual energies.



Bailey's African History Archive

Mr Oliver Reginald Tambo



Chris Ledochowski/South/The Bigger Picture

Sheikh Yusuf's kramat

## Story of a hero

### Sheikh Yusuf

Indian prince, scholar, warrior, teacher, and priest. Leader in the struggle against colonialism.

Sheikh Yusuf was born in 1626 in Goa, India. Yusuf studied in Arabia, married a princess in Java, fought the Dutch and was captured and exiled to the Cape of Good Hope, where he was isolated on a farm to stop him influencing the other slaves. The plan failed. Muslim people travelled to Zandvliet to see him for guidance and to strengthen their faith. Although he died more than three centuries ago, in 1699, his memory and his life's work live on. The area Zandvliet was renamed 'Macassar', in honour of Sheikh Yusuf's place of birth





# National Living Heritage Symbols

*In South Africa we are privileged\* to have so many protected\* areas\* where we can admire Mother Nature's awesome\* beauty as it has been for thousands of years. To celebrate and to remind us of this natural wealth, that belongs to us all, South Africa has chosen these National Living Heritage Symbols.*



Photo courtesy SA Tourism

## The National Bird:

**Blue Crane** (*Anthropoides paradisea*)

There are cranes all over the world, but the Blue Crane is found only in Southern Africa. This tall, dignified\* bird loves open, dry grassland where it feeds mainly on insects and seeds.

Unfortunately, the Blue Crane also loves to eat wheat and maize, so farmers have seen them as pests\* and have often killed them. And as towns and cities grow, they take up more and more land, reducing the amount of grassland available for these magnificent\* birds. As a result the Blue Crane is an endangered\* species\*

The Blue Crane has long been a symbol of bravery. When a Blue Crane is threatened, it puffs up its head, performs an aggressive war dance, and hisses like a deadly cobra.

The Blue Crane is a favourite in stories of bravery told by the Xhosa-speaking people of the Eastern Cape, and it was a tradition to award Blue Crane (Indwe) feathers to outstanding warriors. These warriors were then called Izithwalandwe, and regarded as reliable\*, outstanding and brave servants of the nation. The African National Congress adopted this tradition by awarding the Isithwalandwe to its outstanding leaders, such as Chief Albert Luthuli and Dr Yusuf Dadoo



## The National Animal:

### Springbok (*Antidorcas marsupialis*)

Springbok feed on grass and leaves and are found in the dry parts of the Free State, Karoo and the North West, where they can survive for long periods without water. Our ancestors respected these animals as they provided them with meat to eat and skins to make clothes and drums.

Springbok are well known for their graceful leaps into the air – as if they have springs under their hooves. They are symbolic of agility\*, confidence\* and endurance\*, which is why our national rugby team chose to be called the Springboks.

### VOCABULARY

**Agile** – able to move quickly and easily

**Awesome** – something so wonderful, it almost takes your breath away

**Confident** – sure of oneself

**Dignified** – worthy of honour

**Endangered species** – a group of plants or animals that may die out altogether if we don't protect them

**Endurance** – strong, not giving up

**Magnificent** – grand, splendid

**Pests** – animals, birds or insects that disturb the natural balance

**Privileged** – a special advantage

**Protected area** – a guarded and undisturbed natural area

**Reliable** – can be trusted

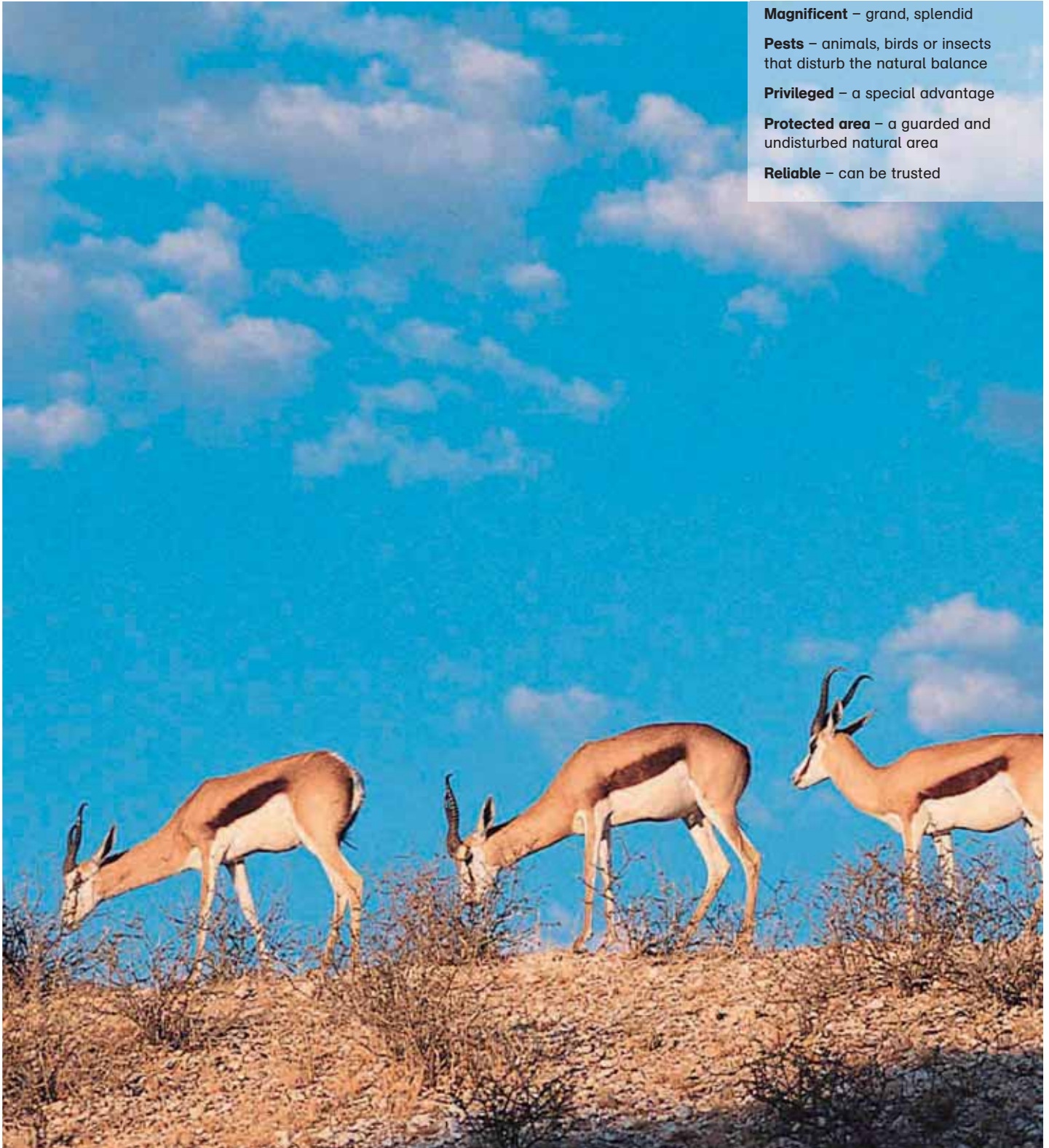






Photo courtesy Department of Water Affairs and Forestry

## The National Tree

### Real Yellowwood

(*Podocarpus latifolius*)

Yellowwood trees are precious\* hardwood trees that have been part of the South African landscape for more than a hundred million years. These trees are found from Table Mountain, along the southern and eastern Cape coast, in the ravines of the Drakensberg, up to the Soutpansberg and the Blouberg in Limpopo province. Yellowwood trees can grow up to forty metres high. They are slow growing, and this makes their honey-coloured wood strong, heavy and difficult to warp\*. In the past, this wood was sought-after\* for making furniture, but now these trees are rare\* and may not be cut down.

## The National Fish

### Galjoen (*Coracinus capensis*)

The name of this fish, 'Galjoen,' comes from the Dutch word for a 16th century warship called a 'galleon'. Our National Fish got its name from these magnificent ships because it is famous for its strong, healthy, fighting spirit.

The Galjoen is found only along the South African coast. It feeds near the shore in shallow water on red bait, mussels and barnacles. It is often found in rough surf\* and sometimes right next to the shore, and is well known to all fishermen. Near rocks the colour of the Galjoen is almost completely black, while in sandy areas its colour is silver-bronze.

Galjoen makes for good eating if you have the patience and skill to catch one.

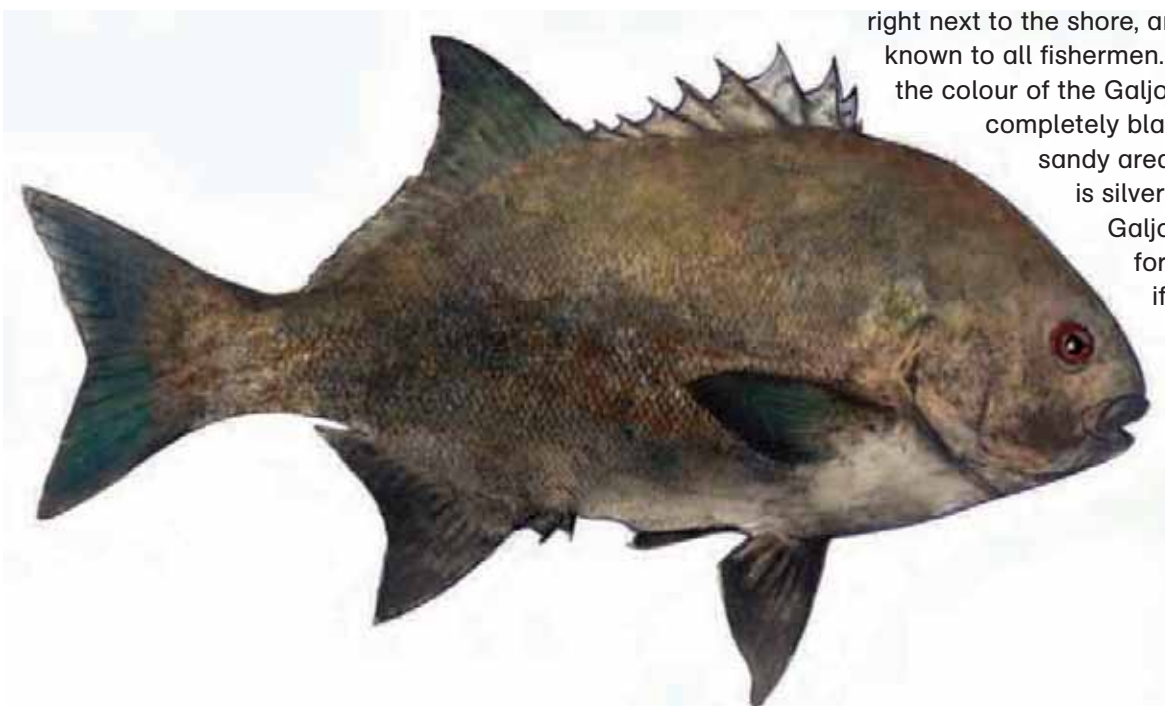


Illustration courtesy Department of Ichthyology and Fisheries Science, Rhodes University



## The National Flower

### Giant or King Protea (*Protea cynaroides*)

The protea is named after the Greek god Proteus, who could change his shape. There are many varieties of protea, different in colour, size and leaf shape. The Giant or King Protea is the largest of all the proteas. It is found in the southern areas of the Western Cape, from the Cedarberg up to just east of Grahamstown in the Eastern Cape. Proteas are uniquely South African and are loved all over the world by botanists\*, gardeners and florists.



Photo courtesy SA Tourism

### VOCABULARY

**Botanist** – person who studies plants

**Florist** – someone who works with flowers for display

**Precious** – very valuable

**Rare** – not easy to find

**Sought-after** – in demand

**Surf** – waves that crash on rocks or land

**Warp** – bend out of shape

Which of our national symbols are endangered?

**ACTIVITIES**

**Quiz!**

see page 77

### Know your National Living Heritage Symbols in all 11 languages

(Translation courtesy of the Pan South African Language Board)

	Blue Crane	Springbok	Real Yellowwood	Galjoen	Giant/King Protea
<b>Afrikaans</b>	Bloukraanvoël	Springbok	Opregte Geelhout	Galjoen	Koningsprotea
<b>IsiNdebele</b>	Udoyi	Itsephe	Umkhoba	Ihlambi ye-Galjoen	Isiqalaba
<b>IsiXhosa</b>	Indwe	Ibhadi	Umkhoba	Intlanzi ye-Rhaluni	Isiqwane
<b>IsiZulu</b>	Indwa	Insephe	Umkhoba	Inhlanzi ye-Hlalijuni	Isiqalaba Esikhulu
<b>Sesotho</b>	Moholodi	Letsa	Mosothi	Hlapi ya Kgalejuni	Sekila
<b>Sesotho sa Leboa</b>	Mogolodi	Tshepe	Modibo	Hlapintsho	Protea-kgolo
<b>Setswana</b>	Mogolori	Tshepe	Moduba	Tlhapi ya Galejune	Motlhako
<b>SiSwati</b>	Indwe	Insephe	Umkhoba	Inhlanti ye-Hlalejuni	Sicalaba Lesikhulu
<b>Tshivenda</b>	Khireini ya buluu	Phala/Ntsa/ Ngululu	Muhovhohovho/ Mufhanza	Khouke ya Galjoen	Tshididiri tshihulwane
<b>Xitsonga</b>	Nxaxarhi	Mhala	Murotso	Galiyuni	Xiluva xa Prothiya



# The Provincial Coats of Arms

*In addition to our National Coat of Arms, each province has its own Provincial Coat of Arms. Each Coat of Arms is filled with symbols that are unique to the different provinces.*



## Eastern Cape

Two Eland, sacred to the San, support the shield of protection. On the shield, the two red (sacred ochre) sections can be joined on the straight sides to form a traditional shield. In the centre is a Red Aloe, indigenous to the Eastern Cape. It is symbolic of healing, nurturing and perseverance. Below the aloe, the wavy lines are symbolic of the sea, rivers and coastline (fishing, agriculture and tourism). The crown is formed by a leopard skin headband (wise leadership) and a powerful rising sun (east for Eastern Cape). The motto 'Development Through Unity' inspires people of this province to work hard together.



Photo courtesy SA Tourism



## Free State

Two cheetahs (swift, efficient) support the shield of protection showing the typical crowned sandstone 'koppies' of the Free State. It also contains the beautiful Orange River Lily. The sharp 'V' shape suggests the diamonds that are mined here. The crown's base also shows diamonds, and is edged with golden ears of corn and wheat (agriculture). The cheetahs stand on a platform of earth colours suggesting the farmlands of the province. The motto, 'Katleho ka kopano', means 'Prosperity Through Unity'.



Photo courtesy SA Tourism



## Gauteng

Two strong, proud lions hold a traditional shield of protection. The pickaxe symbolises hard work, agriculture and mining. The eight bars around the pickaxe, together with the blue on the shield, refer to the 'Witwatersrand,' meaning 'white water ridge'. The lions stand on gold bars to symbolise that Gauteng, while the smallest province, is the financial, industrial, and population giant of South Africa. The crown on top of the shield has as its base a traditional African head ring, a symbol of authority worn by chiefs. The leopard skin indicates strength and wisdom. The top of the crown carries symbols for iron (representing industry) and bees (representing industriousness). The motto, 'Unity in Diversity', is a reminder that diverse people are united in this province.



Photo courtesy SA Tourism



## KwaZulu-Natal

The lion (symbol of the Zulu kingdom) and the wildebeest (the symbol of the province of Natal) unite to present the shield. The zig-zag lines represent the Drakensberg mountains which are green and snow-capped in winter. The star tells of Vasco da Gama who named this coastline 'Natalia' on Christmas Day in 1497. Many Zulu people also believe that they are descendants of the 'Star' people. The Ikhamanga or Strelitzia flower is a symbol of the beauty of this area. The spear and knobkierie behind the shield are symbolic of peace and protection. The crown base is a headdress worn by elders and represents wisdom and maturity. Tradition is honoured by the beautiful round grass hut of the Zulu people that is still sometimes built today. The motto, 'Masisukume Sakhe', means 'Let Us Stand Up and Build'.



Photo courtesy SA Tourism

Photo courtesy SA Tourism





## Limpopo Province

The shield of protection is supported by two strong, tough buffalo. Buffalo don't easily fall prey to predators and are fearless at protecting their young. The shield contains a baobab (shelter, food and helpful medicine). The wavy line at the top refers to the mountain ranges of the province. The crown is made of gold with silver buffalo horns and cycad leaves. The cycad is a 'living fossil', a very ancient protected plant that grows here. The motto is 'Peace, Unity and Prosperity'.



Photo courtesy SA Tourism



## Mpumalanga

Two graceful kudu bulls present the shield of protection. The shield has a graphic pattern that shows the Highveld, Escarpment and Lowveld. The colours show that this is an area rich in minerals (gold), coal (black), agriculture (green) and water (white and blue). The blue and white also suggests peace and co-operation. The red Barberton daisy is symbolic of the life-giving sun, as well as the flowering of development. The crown has lozenges or diamond shapes in black, again referring to the richness in coal. The rays on the crown are in the form of spears and are symbolic of the Drakensberg, which is known in the local languages as the 'barrier of spears'. The motto, 'Omnia Labro Vincit', means 'Work Conquers All' and reminds people that focusing on our work is the way to get ahead in life.



Photo courtesy SA Tourism

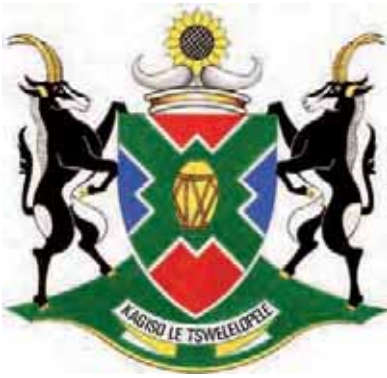


## Northern Cape

Two agile, hardy antelope, the gemsbok and kudu, present the shield of protection. The upper part of the shield shows that this is a hot, dry area, but that many flowers grow when it rains. The thorn tree gives shade and protection. The lower part of the shield refers to the Orange River, one of the biggest rivers in Southern Africa. The white section of the shield is in a diamond shape (richest diamond fields in SA). The crown reminds us of San beadwork, as they were the earliest inhabitants of this area. The motto is in the Auni San language and means 'Strive for a Better Life'. These words came from Mrs Elsie Vaalbooi, who was 97 years old at the time, and the last known speaker of this language.



Photo courtesy SA Tourism



## North West

Two strong, proud sable antelope present the shield. The shield's colours and designs honour the South African Flag as well as the local ethnic art. The large calabash is a prized water (life) container, especially valuable in places where there can be long periods of drought. The calabash also shows that the province has a responsibility to care for and sustain its people. The crown base represents the rich gold and platinum deposits in the area. The pair of horns pays tribute to the cattle of Africa and the sunflower is symbolic of the life-giving sun, as well as of agriculture. The motto, 'Kagiso Le Tswelopele', means 'Peace and Prosperity'.



Photo courtesy SA Tourism



## Western Cape

The Cape Quagga and Bontebok present the shield. These animals remind us to use our resources sustainably. The Cape Quagga became extinct from over-hunting by colonists and the bontebok was saved just in time and is now protected. The anchor is a symbol of stability and also suggests rich fishing and the busy ports. The grapes refer to agriculture and wine production. The clay pot suggests manufacturing and also pays tribute to the

Khoisan people. The crown has a traditional beaded heading at the base and a circle of proteas and 'circles of perfection'. Table mountain supports the base and contains the motto 'Spes Bona'. This motto has, for centuries, been used in the Cape and means 'Good Hope'.

**The Provincial Coats of Arms were all designed by the Bureau of Heraldry. Images of the Provincial Coats of Arms were also supplied by the Bureau of Heraldry.**



Photo courtesy SA Tourism



### ACTIVITIES

**Know your province's Coat of Arms**  
see page 75







# World Heritage Sites

## Important places we share with the world

There are special places on planet Earth that are of outstanding value to the entire human race. These places may be considered valuable for a number of different reasons. They may be uniquely beautiful, scientifically important, or represent a milestone\* in human achievement. By making these places World Heritage sites, we can all enjoy them, learn from them, and keep them safe for future generations.

## Cultural, historical and natural value

**A place with cultural value** is somewhere we can see what was unique about a community or a group of people. From artworks like rock paintings, figurines, pots, statues or buildings, we get an idea of how our ancestors lived. We can see what was important to them and what they thought about themselves and the world around them. Examples include the Old Towns of Djenné in Mali and the Mausoleum of the First Qin Emperor of China.

**A place of historical value** is somewhere we can see evidence of something that changed the lives of many people. These places act as reminders of people and events important to world history. Examples include the Great Zimbabwe National Monument and the Pyramid Fields from Giza to Dashur.

**A place of natural value** is somewhere we can marvel\* at the beauty of nature, unspoilt by human development. These are places that show us how earth looked before there were manmade developments such as roads, cars, factories, aeroplanes and mines. Examples include the Great Barrier Reef in Australia and Mount Kenya.

### DEMOCRATIC PROCESS



The World Heritage Committee is part of UNESCO, which is an acronym\* for the United Nations Educational, Scientific and Cultural Organisation. The main purpose of this committee is to identify and declare World Heritage sites so that they may be protected and looked after by the world community. To date\*, there are 812 World Heritage sites, of which South Africa has seven.

Individual countries present sites that they consider to be uniquely important to the World Heritage Committee. Once the committee has studied every angle of the site and is convinced that the country can meet the high standards for the protection of the site, they will grant the site World Heritage Status.

Do you know how huge this rhino is?



### ACTIVITY...



see page 79



## The Cradle of Humankind. Fossil Hominid Sites of Sterkfontein, Swartkrans, Kromdraai and Environs

**Location: Gauteng and North West Province. Declared a World Heritage site in 1999 and 2005**

The many caves in the Sterkfontein Valley, 50 kilometres west of Johannesburg, are like treasure chests of the past. This 47 000 hectare area contains 40% of the world's human ancestor fossils\*, dating back over 3.5 million years.

Since the 1920s, archaeologists\* have found hundreds of human and pre-human\* fossils and thousands of stone tools from the Stone Age up to the Iron Age. These finds give us scientific clues\* about how humans evolved, what they looked like and how they lived. The caves were a safe place for our distant ancestors to live and hide from predators\*. The tools also give evidence of the different animals they hunted. Students from all over the world come to the caves to study evolution\*.

The first important discovery made at the Cradle of Humankind was in 1924, when Professor Raymond Dart found the Taung child skull. The skull belonged to an early human ancestor known as Australopethicus Africanus. Scientists struggled for many years to find out how this three-year-old child died and eventually solved the 'murder mystery'. From marks left on the skull, scientists deduced\* that the child was killed by an African hawk eagle.

### VOCABULARY

**Acronym** – a name made up from the first letters of several words

**Archaeologist** – person who studies remains of ancient civilisations

**Clue** – something that helps you to solve a mystery or puzzle

**Deduce** – work out by reasoning

**Evolution** – gradual change into something different

**Fossil** – ancient plant or animal remains turned into stone

**Marvel** – to look at with wonder

**Milestone** – a sign of distance or a goal reached

**Pre-human** – before humans as we are now

**Predator** – animal that hunts

**To date** – up to the time this was written



Photo courtesy SA Tourism





## VOCABULARY

**Ecologists** – scientists who study animals and plants in their habitats

**Ecosystem** – the living things in one place and their relationship to each other and to where they live

**Habitat** – where an animal or plant lives naturally

**Lagoon** – salt-water lake

**Sand dune** – big heap of sand formed by wind or waves

**Speciation** – when one species is slowly changing into a new species

**Tidal** – affected by the tides; water levels affected by the moon

## iSimangaliso Wetlands Park

**Location: KwaZulu-Natal Province. Declared a World Heritage site in 1999**

The Greater St Lucia Wetlands Park is a river mouth in northern KwaZulu-Natal which forms a lagoon\* parallel to the coast. The lagoon is separated from the sea by sand dunes\*. Seawater from the Indian Ocean and fresh water from the river mix in the lagoon. Here flowing rivers, tidal\* sea waters and driving winds produce floods and storms that constantly create and recreate new ecosystems\*.

There are coral reefs, sandy beaches, coastal dunes, swamps, forests, reed beds and grasslands. And in this diversity of habitats\* live millions of creatures - from enormous to tiny, swimming, flying, browsing, running, burrowing, crawling, nesting and migrating. UNESCO describes this as a place of exceptional species diversity and ongoing speciation\*. Many ecologists\* visit this area to study its various ecosystems.



Photo courtesy SA Tourism



## Greater St Lucia Wetlands Park renamed iSimangaliso Wetlands Park in 2007

### The reasons for the name change

In 2007, South Africa's first World Heritage Site, Greater St Lucia Wetland Park, was renamed. The Park received its new name, iSimangaliso Wetland Park, on November 1, 2007. The word 'iSimangaliso' is isiZulu for 'miracle'.

The park was renamed because it had outgrown the name St Lucia, linked to the town and lake that are also called St Lucia. The new name is intended to better show the boundaries of the park; and to avoid the park being confused with the Caribbean island country that is also called St Lucia.

iSimangaliso Wetland Park is the name that now shows the boundaries of the park. The boundaries of the park include a third of the length of the KwaZulu-Natal coast line, and places such as Kosi Bay, Lake Sibaya, Sodwana Bay, uMkuze Game Reserve, False Bay, Fannies Island, Charters Creek, Lake St Lucia, Cape Vidal and Mapelane.

### The consultative process of finding a new name

In order to find a new name for the park, the Minister of Environmental Affairs and Tourism, Marthinus van Schalkwyk, initiated an extensive consultation process, through public meetings and the national media. Over 60 names were received. The proposed names were then considered by the Board of the Greater St Lucia Wetland Park Authority. In keeping with the World Heritage Convention Act, the matter was then referred to the Minister who, after consultation with the KZN MEC for Local Government, Housing and Traditional Affairs, and MEC for Agriculture and Environment, referred it to National Cabinet for final decision. The National Cabinet gazetted the name change in Friday May 11, 2007 and the name came into effect from November 1, 2007.

### The history behind the new name

The new name, iSimangaliso, has a rich history. uJeqe was King Shaka's insila (aide who keeps all the King's secrets and gets buried with the King when he dies). uJeqe fled after UShaka's death to avoid the customary burial of his master. He wandered to Thongoland, present-day Maputaland, and came back, saying, "I saw wonders and miracles in the flat land and lakes of Thonga". From this flows an isiZulu saying that if you have seen miracles, you have seen what uJeqe saw, "Ubone isimanga esabonwa uJeqe kwelama Thonga". uJeqe might have been one of the first people to have visited what is now known as the iSimangaliso Wetland Park.

### VOCABULARY

**Consolidated boundaries** – all of the borders

**Consultation process** – the steps taken to ask people's for opinions, so as to reach agreement

**Customary** - traditional

**Extensive** - widespread

**Gazetted** – record of a government decision

**Locations** - places

**Wonders** - awesome







## VOCABULARY

**Leper** - a person suffering from leprosy, a disease that makes parts of the body waste away

## Robben Island

**Location: Western Cape Province. Declared a World Heritage site in 1999**

Robben Island lies in the middle of Table Bay, eleven kilometres from Cape Town. It has been a sad place for hundreds of years. Between the 17th and 20th centuries it was used, at various times, as a hospital for the mentally ill, a leper\* colony, a prison and a military base.

Robben Island was listed as a World Heritage Site because its buildings are symbols of the triumph of the human spirit, and of democracy and freedom over oppression and racism. For many years, children weren't allowed on this island. Now, the laughter of children is welcomed.



**Robben Island is now a museum, a nature reserve and a centre that teaches the values of equality, leadership and democracy to people from across the globe**

Photo courtesy SA Tourism



Photo courtesy SA Tourism





## uKhahlamba / Drakensberg Park

**Location:** KwaZulu-Natal Province. Declared a World Heritage site in 2000

The uKhahlamba/Drakensberg Park is a mountainous area of exceptional\* natural beauty. Its rolling high altitude\* grasslands, steep-sided river valleys and rocky gorges\* protect many threatened species, especially birds and plants.

This spectacular\* site also contains many caves and rock-shelters with the largest collection of San rock art in Africa south of the Sahara. There are some 600 sites with over 35 000 individual images, painted by the San shamans\* over a period of 4 000 years. Visiting this World Heritage site is like going to a natural museum of early art. The paintings are outstanding in quality and provide a window into the spiritual world, healing systems and daily life of the peace-loving San people.

### VOCABULARY

**Altitude** – height above sea level

**Exceptional** – very unusual

**Gorge** – narrow valley with steep sides

**Shaman** – a spiritual leader and healer

**Spectacular** – impressive to look at

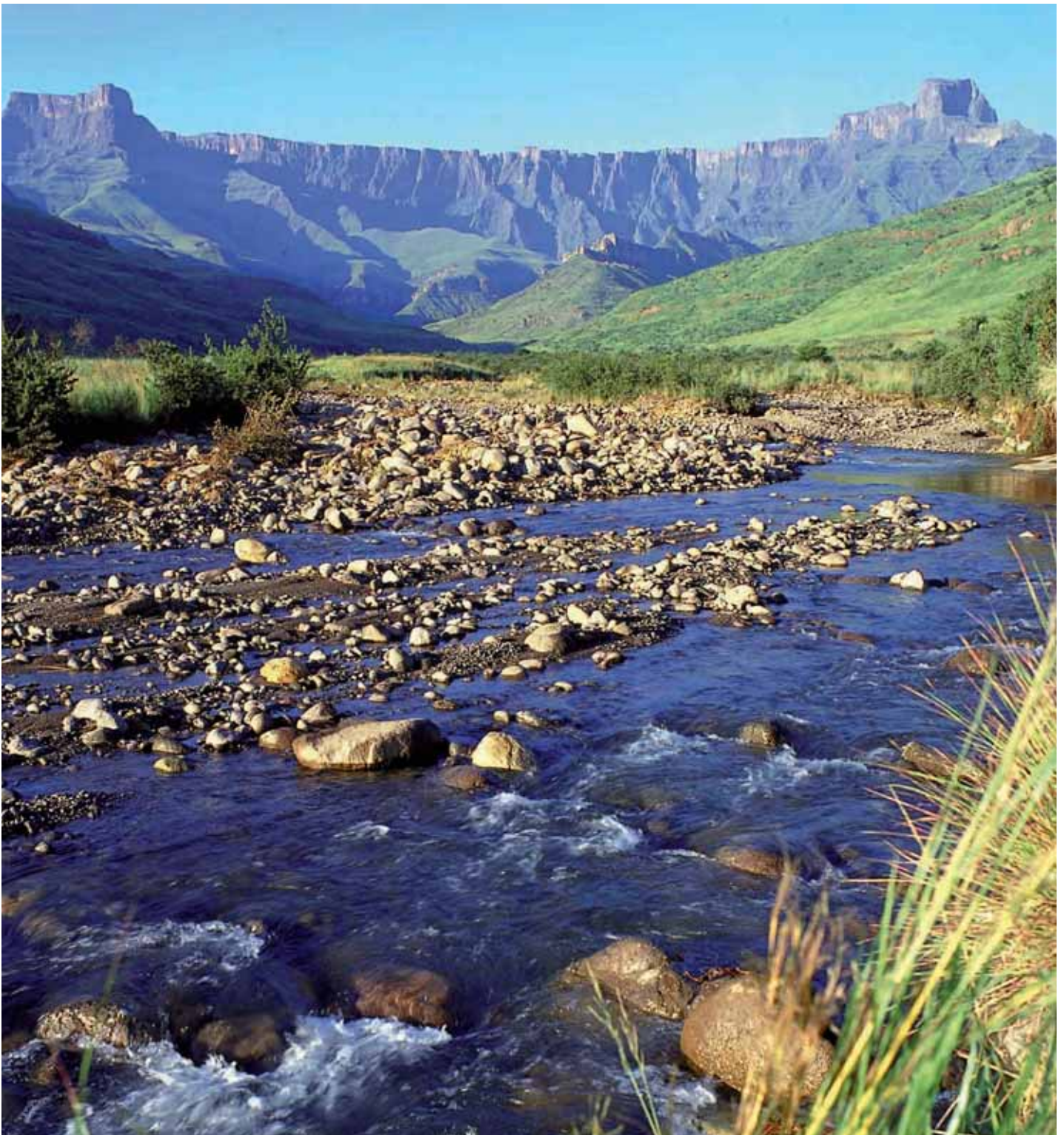


Photo courtesy SA Tourism





## VOCABULARY

**Ancient** – very old

**Boast** – something to be proud of

**Dark Ages** – between 500 and 1 000 A.D. in Europe

**Fortress** – very strong, protected place

## Mapungubwe Cultural Landscape

**Location: Limpopo Province. Declared a World Heritage site in 2003**

From AD 900 to 1300, while Europe was still caught in the Dark Ages\*, there was a great southern African kingdom that had trade networks extending as far as China. At its heart lay a royal fortress\* built on top of Mapungubwe Hill and overlooking the place where the Limpopo and Shashe Rivers meet. Mapungubwe Hill can be found in what is now the north of the Limpopo Province, on the borders of Botswana and Zimbabwe.

The ancient\* kingdom of Mapungubwe controlled a vast trading network that extended some 30 000 km<sup>2</sup> either side of the Limpopo and Shashe Rivers, and traded with people as far away as East Africa, Egypt, Persia, Arabia, East Asia, India and China. Mapungubwe traded gold, copper, iron, ostrich eggs and eggshell beads, bone, textiles, elephant ivory, hippo ivory, leopard skins, furs and exotic hides like crocodile.

Apart from the treasures of Mapungubwe, the area boasts\* rich dinosaur fossil deposits, rock art from some of its earliest San inhabitants, the amazingly tall Nyala berry trees, giant baobab trees, riverine forests and flood plains. There is also an unusual diversity of wildlife including very large elephant herds.



**The famous golden rhino from Mapungubwe is 4.2 cm high.**



Photo courtesy Mapungubwe Museum, University of Pretoria

Photo courtesy SA National Parks





## Cape Floral Region Protected Areas

**Location: Western and Eastern Cape Province. Declared a World Heritage site in 2004**

The Cape Floral Region stretches from Nieuwoudtville in the north to Cape Town in the south and east to Grahamstown, and is one of the richest areas for plants in the world. It consists of eight sites, namely Table Mountain, De Hoop Nature Reserve, Boland mountain complex, Groot Winterhoek wilderness area, Swartberg mountains, Boosmansbos wilderness area, Cederberg wilderness area and Bavaanskloof. Although this area represents less than 0.5% of Africa's total land area, it is home to nearly 20% of the continent's flora (plants). Table Mountain alone has more plant species\* than the whole of the British Isles, which is 5 000 times larger.

Part of this kingdom includes the 7 700 fynbos\* plant species. Scientists are particularly interested in the role that fire plays in the reproduction of these unique plants. When there are fires in these regions, the fine stems burn very quickly and the outer coating of the seed burns away, allowing the seed to sprout. These seeds need fire so that they can grow. A threat to these species is the presence of alien\* plants with thicker, heavier branches that burn hotter and for longer, and destroy the fynbos seeds.

### VOCABULARY

**Alien** – these are plants from other countries. Alien plants take over the growing space of indigenous plants.

**Fynbos** – Dutch word for plants with fine leaves

**Species** – a group of animals or plants that is very similar



Photo courtesy SA Tourism





## VOCABULARY

**Crater** – a large bowl shape made in the earth by a meteorite or volcano

**Erode** – wear away (by wind and water)

**Estimate** – not exact, but a good guess

**Geological** – the study of the earth's crust and its layers

**Impact** – when something crashes into something else

**Meteorite** – rock from outer space that has landed on earth

**Rebound** – bounce back after hitting something

**Vaporize** – to turn solid matter into gas and fine dust

## Vredefort Dome

**Location: Free State Province. Declared a World Heritage site in 2005**

The Vredefort Dome, approximately 120 kilometres south west of Johannesburg, is the oldest and largest meteorite\* impact site in the world. It is believed that a meteorite, some 10 kilometres wide and larger than Table Mountain, fell to earth an estimated\* 2 000 million years ago. The force of the impact\* opened up a crater\*, which is about 40 kilometres wide.

When visiting the area you will notice small hills in a large dome-like shape with beautiful valleys between them. This ring of hills is the eroded\* remains of a dome created by the rebound\* of the rock after the meteorite hit Earth. It is estimated that some 70 cubic kilometres of rock would have been vaporised\* in the impact.

Vredefort Dome provides evidence of the world's greatest single energy release event. It is believed that this event caused devastating global change, including, according to some scientists, major evolutionary changes. It provides critical evidence of the earth's geological\* history and is crucial to our understanding of the evolution of the planet.

Photo courtesy NASA Lunar Orbiter



This picture of the Tycho crater on the moon shows how a 'dome' is created in the centre of a meteorite impact site (crater). As there is no wind or rain erosion on the moon, this dome looks "like new". The Vredefort Dome has become so eroded that it is impossible to clearly see the dome from the ground.

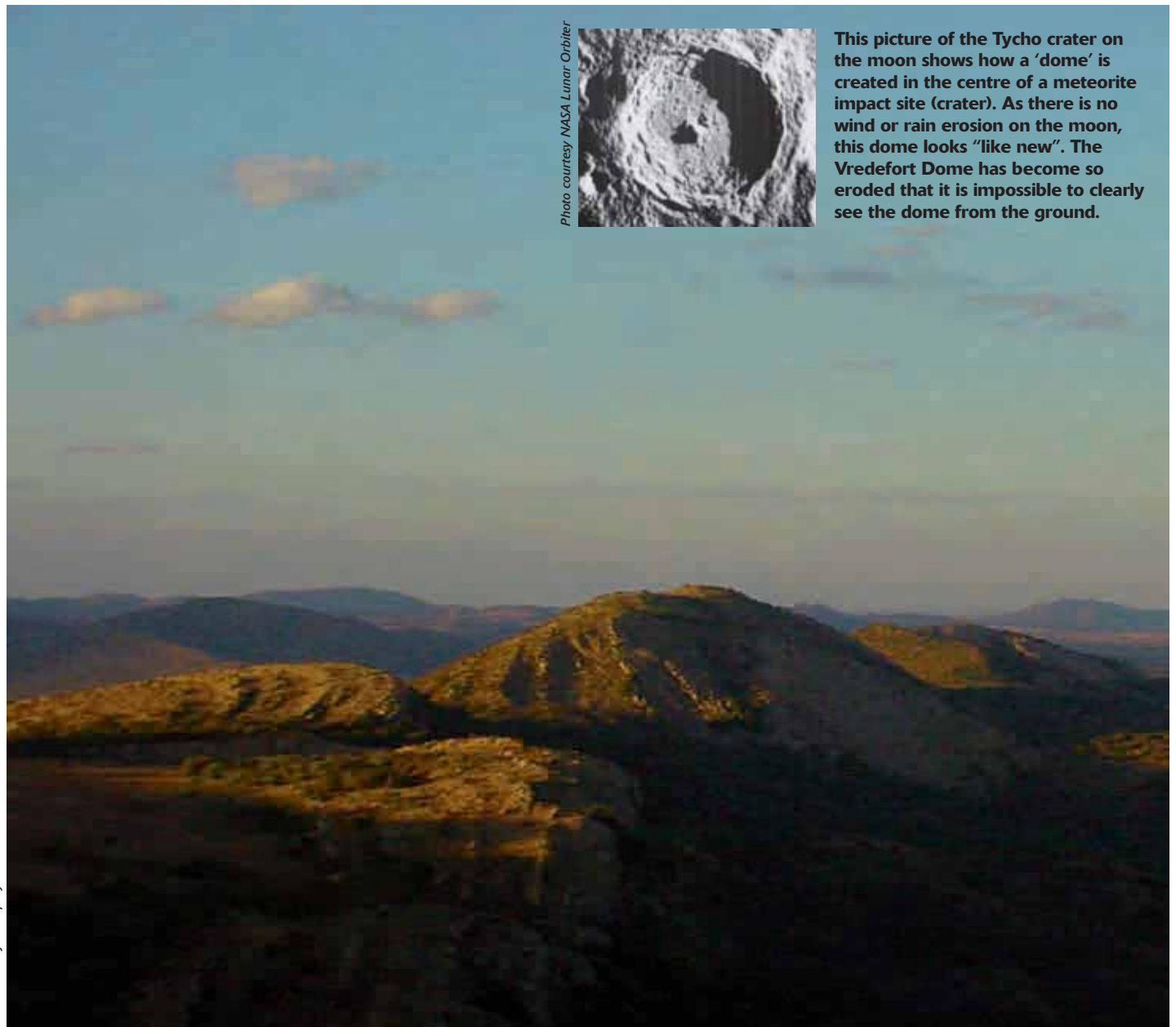


Photo courtesy www.parysinfo.co.za



## The Richtersveld Cultural and Botanical Landscape

**Location: Northern Cape Province. Declared a World Heritage Site in June 2007**

The Richtersveld Cultural and Botanical Landscape is located in South Africa's northern Namaqualand. The area is a prime example of the most interesting mega-ecosystem in the world and comprises of 160 000 hectares. The dramatic desert scenery shifts from flat sandy plains, to craggy sharp mountains of volcanic rock, to the lush flood plains of the Orange River. This river forms the border between South Africa and neighbouring Namibia.

The landscape is arid and only the hardiest of life forms survive there. Temperatures are extreme, and in summer temperatures can reach over 50°C. Rain very seldom falls. The Richtersveld depends on the cold nights producing moisture in the form of heavy dew. The early morning fog is so thick that the locals call it 'lhuries', or 'Malmokkie' and it makes survival possible for a range of small reptiles, birds and mammals including grey rhebok, duiker, steenbok, klipspringer, kudu, Hartman's mountain Zebra, baboon, velvet monkey, caracal and leopard.

The area is also home to an impressive 650 plant species. It has the world's largest diversity of succulents and a number of unusual plants, many of which are found nowhere else on earth. For example, the 'Halfmensboom', the 'half-person tree', takes the shape of a human. This tree is revered by the indigenous Nama people who inhabit the area, along side others. The Nama people believe that this tree is the embodiment of their ancestors, half human, half plant, mourning for their ancient Namibian home. The Richtersveld is the last place where the traditional way of life of the KhoiKhoi (of whom the Nama are the surviving clan), survives to any great extent today.

### VOCABULARY

**Ancient** – very old

**Arid area** – used to describe a region in which annual rainfall is less than 25cm

**Comprises** – made-up of

**Embodiment** – stands in for

**Hardest** - strongest

**Hectares** – a unit of measurement

**Nomadic** – move from place to place

**Prime** - highest quality

**Revered** – valued, honoured

**Scenery** – landscape, natural surroundings

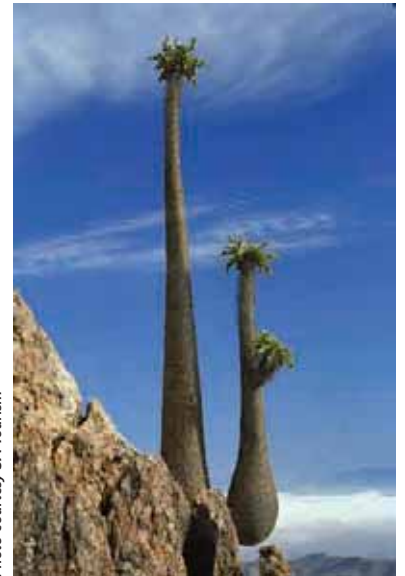


Photo courtesy SA Tourism



Photo courtesy SA Tourism





# National and International Holidays

Date and Day	Origin of Hoilday	What we celebrate
<b>21 March</b> <b>Human Rights Day</b>	Human Rights Day in South Africa falls on the day of the Sharpeville Massacre, 21 March 1960. On this day 69 people were killed and 180 people were wounded by the police during the anti-pass campaign.	On this day we are asked to remember all those who struggled for human rights in South Africa, and think about the Human Rights that are protected in our Bill of Rights in the Constitution.
<b>27 April</b> <b>Freedom Day</b>	On 27 April we celebrate the anniversary of the first democratic elections held in South Africa in 1994, in which South Africans of all races voted for the first time.	On this day we celebrate the end of apartheid and the beginning of our democracy, and we renew our commitment to uphold human rights, human dignity and equality for all people.
<b>1 May</b> <b>Workers' Day</b>	On 1 May 1886, 350 000 American workers went on strike. Police killed six workers in Haymarket Square in Chicago and four others were arrested and executed. From the beginning of industrialisation over three hundred years ago, workers faced terrible working conditions in the mines and factories, long working hours and poor wages.	On this day we are asked to remember worker's struggles for their rights and their contribution to daily life around the world.
<b>25 May</b> <b>Africa Day</b>	Africa Freedom Day dates back to the conference of African Heads of State in Addis Ababa in May 1963, where they met to strengthen African unity. This day commemorates the hard-fought achievement of African countries' freedom from the European colonial powers.	On this day we celebrate the formation of the African Union and commit ourselves to better understanding and communication with other countries on the African continent, to strengthen existing ties and to forge real partnerships.
<b>16 June</b> <b>Youth Day</b>	On 16 June 1976, 20 000 students marched through Soweto in protest against the imposition of Afrikaans as the language of instruction in schools. The police opened fire on the marchers and Hector Petersen was the first to die. The protest quickly became a nationwide uprising. The apartheid government's response was swift and brutal. Huge numbers of people were arrested; among them was Steve Biko, the Black Consciousness leader, whose death in detention in 1977 shocked the world.	On this day we are asked to remember the struggles and achievements of South African youth who fought and lost their lives to bring about a just and democratic society.



<b>9 August National Women's Day</b>	National Women's day commemorates the day on which twenty thousand women protested against the extension of the pass laws to black women. On 9 August 1956, South African women of all races marched to the Union Buildings in Pretoria to hand over thousands of petitions to the former Prime Minister J.G. Strydom, and chanted "Wathinta Abafazi, Wathint' Imbokodo, Uzakufa" ("You strike the women, you strike the rock").	On this day we are asked to remember the role of women in the struggle for democracy in South Africa, and to honour the roles that women play in society.
<b>21 September International Peace Day</b>	The United Nations General Assembly decided that from the beginning of 2002 the International Day of Peace should be observed on 21 September each year.	On this day we are asked to observe a day of global cease-fire and non-violence and honour cessation of hostilities.
<b>24 September Heritage Day</b>	Heritage day celebrates our achievements and contributes to redressing past inequalities. It explores our understanding of society and encourages us to empathise with the experiences of others.	On this day we are asked to remember what makes us uniquely South African and to celebrate our rich oral traditions and customs.
<b>1 October International Day for Older Persons</b>	The United Nations designated 1 October the International Day of Older Persons in 1990 to commemorate older persons and to raise awareness about the challenges of older persons.	On this day we are asked to remember the roles played by older members in building communities and in the struggle for democracy in South Africa.
<b>5 October World Teachers' Day</b>	UNESCO inaugurated 5 October as World Teachers' Day in 1994.	On this day we are asked to pay tribute to and recognise the important role that teachers play in providing quality education.
<b>1st Saturday in November National Children's Day</b>	On National Children's Day we recommit ourselves to ensuring children's rights are protected in all ways. We remember that, "there is no trust more sacred than the one the world holds with children... no duty more important than ensuring that their rights are respected, their welfare is protected, that their lives are free from fear and want and that they grow up in peace" - Kofi Annan (UN Secretary General, 2000).	On this day we are asked to remember children's rights and to recommit ourselves to the promotion of these rights.
<b>1 December World AIDS Day</b>	World AIDS Day focuses on raising awareness and fighting prejudice towards those infected and affected by HIV and AIDS and is a reminder that there are still so many challenges to overcome.	On this day we are asked to remember those infected and affected by HIV and AIDS, work towards ending discrimination, and educate people, particularly children, about HIV and AIDS.
<b>16 December Day of Reconciliation</b>	The Day of Reconciliation replaces the public holiday previously called Dingaan's Day (1910) and later the Day of the Covenant (1956), and seeks to carry out the call of the Constitution to heal the divisions of the past. The new democratic government also instituted the Truth and Reconciliation Commission to hear the testimony of South Africans who had endured hardships or who had committed crimes in the name of politics.	On this day we are asked to heal the wounds of the past and to, "act together as a united people for national reconciliation, nation building, for the birth of a new world" - Nelson Mandela, (Inauguration Speech, 10 May 1994).





# Our Heritage Just Keeps on Growing

*Heritage is about all those valuable things we inherited from previous generations that we, in turn, want to pass on to our children. One such valuable heritage is trees that have been a part of the South African landscape for many generations.*

## **The fattest tree in South Africa**

If you and 49 other young people held hands, you may just be able to circle the Sagole Boabab of the Limpopo Province. It is estimated that this indigenous tree is more than a thousand years old – so old that foreign traders on their way to Mapungubwe may have rested in its shade.

Our ancestors had great respect for trees and saw them as living beings having a spirit. Baobabs were said to have many spirits, because they were so large and generous to the people.

Baobab trees are also called the “upside down” tree because their branches resemble roots. According to a local tale, God gave the hyena this tree as a present. However, the hyena disliked the present so much that he tossed it away and the tree landed upside down. And to this day, baobabs look like they are growing upside down with their roots in the air.



All photos courtesy Department of Water Affairs and Forestry





## The tallest tree in Africa

The tallest tree in Africa grows in the Woodbush Forest Estate near Tzaneen, Limpopo province. This tree is not an indigenous tree, but a Saligna gum (*Eucalyptus saligna*) that was planted in 1906 by the forestry pioneer J.A. O'Connor. This tree is more than 96.7 metres tall, which makes it higher than a 25 storey building. In those early days, Eucalyptus trees were specially imported from Australia because they grow straight and tall. They were grown and then cut to make poles that were needed by the mines to build supports for tunnels.

## A row of giants

The Vergelegen Camphor trees were brought to the Cape from China or Japan. They were probably brought on a Dutch ship that may also have carried slaves from the Dutch colonies in the East Indies. These trees were valued for making linen or clothing chests, because the moths that eat holes into clothes don't like the strong scent of camphor. Governor Simon van der Stel had these trees planted on his estate in about 1706 and you can still see these 300-year old giant Camphor trees today.





# Learning Activities

In this section, various learning activities are suggested for most of the topics in the book. Activities are included for the Foundation, Intermediate and Senior Phases. Learning Outcomes for the different Learning Areas are specified. The activities develop a range of skills that are easily identified in an Activity Index for each Phase. The activities are not Grade specific, so they may be adapted to suit a specific grade. Many of the activities are suitable for class display and/or school exhibit. Some of the activities require a little preparation before the lessons so educators should read ahead to be prepared.

Pages 8-9

## National Pride – Me and My Identity

**KEY CONCEPT** - Identity is about belonging. We all belong to different social groups. We take on different roles in different social spaces or contexts. Our understanding of ourselves and the different roles we play in different contexts shapes our identity - who we are.

### Foundation Phase

**Outcomes:**

**Life Orientation – LO 3**

#### Activity Index

**Who am I? Where do I fit in?**

**Make a badge**

**Who am I? Where do I fit in?**

My name is \_\_\_\_\_.

My family name is \_\_\_\_\_.

My school's name is \_\_\_\_\_.

I live in \_\_\_\_\_.

(Area, township, suburb)

I live in \_\_\_\_\_ (Town or city)

I live in \_\_\_\_\_ (Province)

We all live in the Republic of South Africa.

**Make a badge** called

“Me in my country”

(see example).

Draw the outline of the map of South Africa. Then draw

a picture of yourself in the outline. You

can decorate the rest of the space.



These badges can be worn by the learners, can be displayed in a central space or can be used to frame an exhibit of other work.

### Intermediate Phase

**Outcomes**

**Life Orientation – LO 3**

#### Activity Index

**Draw your face**

**List your roles**

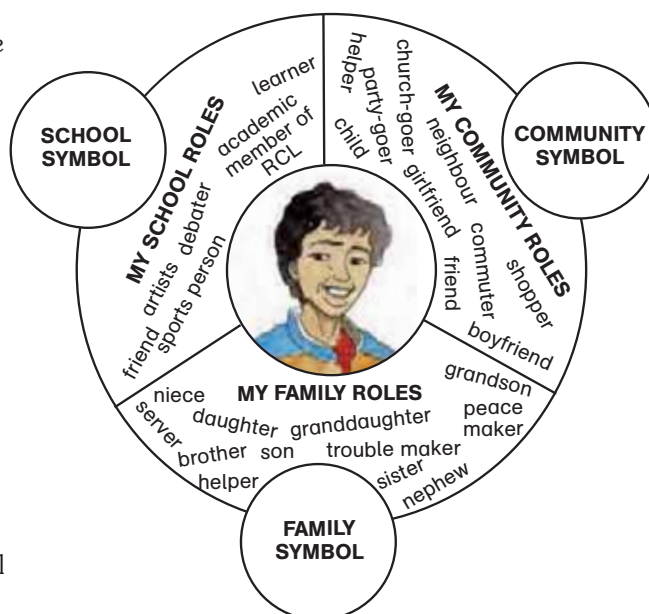
**Draw symbols**

**Draw a picture of your face** in the middle circle (see example).

**List your roles** at home, at school, and in the community.

**Draw 3 symbols** that represent you at home, at school, and in the community. To choose a symbol, ask yourself: What kinds of things do I do, use, see in each of these places?

This activity should be displayed in a central area of the school for all to see.





## Senior Phase

### Outcomes

Life Orientation – LO 3

Arts & Culture – LO 1

## Activity Index

Make an identity dial

Write a letter

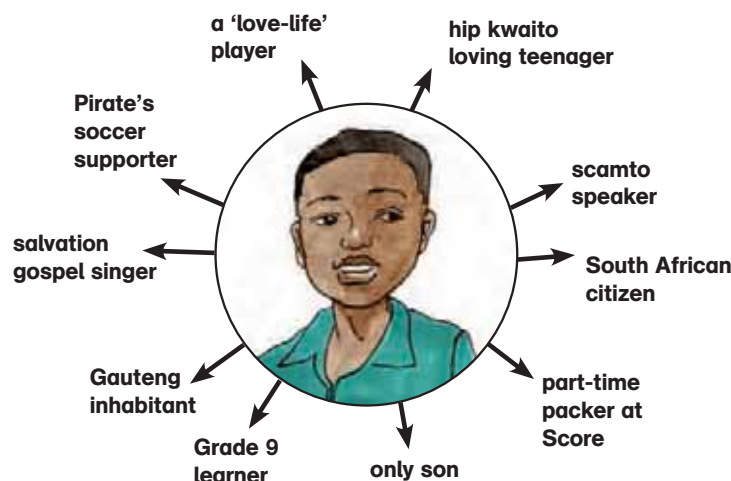
Make a container

**Make an identity dial.** Brainstorm the many different identities that make up the person you are (see example). Brainstorm in your primary language and then write in English.

**Write a letter.** Imagine that you are writing your letter to someone who is going to find it in 150 years time! Your letter must tell them about the different roles you play in different social spaces (or contexts) in South Africa today.

**Make a container.** Make a small container to put your letter in. Use clay, wire, glass, tin, etc. Decorate your container with symbols that show the roles described in your letter.

The class can hold a ceremony to store these containers in the ground, in a box, or in a 'time capsule' for future generations to find.



Pages 10-13

# I am an African—I am a South African

**KEY CONCEPT** – We all have a personal identity, and our country has a National Identity. South Africa's national identity is seen in the National Symbols: the Coat of Arms, the Anthem and the Flag. These symbols express our values and dreams, and are important to develop social togetherness, nation building, and a strong sense of citizenship.

## Foundation Phase

### Outcomes

Social Sciences – History LO 1

Life Orientation – LO 3

## Activity Index

### Discuss

Listen to a speech

Draw a picture

**Discuss** these questions:

Who is the president?

What is the president's job?

What kinds of things does the president need to do in his/her job?

**Listen** to an excerpt from President Thabo Mbeki's speech, "I am an African" (see page 10-11).

**Draw a picture** in which you respond to the speech, and call it, "I am an African... I am a South African".

## Intermediate Phase

### Outcomes

Social Sciences – History LO1

Life Orientation – LO 3

## Activity Index

### Discuss

Listen to speech

Write a shape poem

**Discuss** these questions:

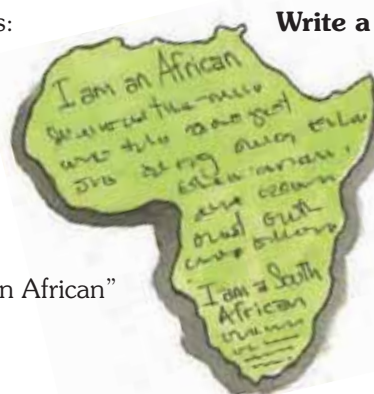
What makes a good leader?

How are our leaders chosen?

**Listen** to an excerpt from President Thabo Mbeki's speech, "I am an African" (see page 10-11).

**Write a shape poem**

Respond to the speech by writing a short poem in the shape of Africa. The first line of your poem is... "I am an African"... The last stanza of your poem is "I am a South African".







## Senior Phase

### Outcomes

Social Sciences – History LO 1

Languages – LO 1 & 4

Life Orientation – LO 3

## Activity Index

Listen to a speech

Identify key words

Write an essay

Respond to essays

**Listen** to an excerpt from President Thabo Mbeki's speech, "I am an African" (see page 10-11).

**Identify key words** in the speech. Write them down while you are listening to a slow reading of the speech by your educator. Key words are the words in a text that show the main idea, or sum up what the text is about.

**Write an essay** of one page, titled "I am an African... I am a South African". Your essay should have an introduction (in which you introduce your ideas), a main body (in which you explain your ideas), and a conclusion (in which you sum up ideas).

**Respond to essays** in groups. Peers comment on what they like about each essay.

Pages 14-15

# The Constitution

**KEY CONCEPT** – Every society needs rules or laws to guide people on how to behave. The rules or laws of a country reflect the values we believe in. For every rule or law there is a right and a responsibility. Understanding both rights and responsibilities helps us to negotiate problems and to seek solutions in a democratic way.

## Foundation Phase

### Outcomes

Life Orientation – LO 2

## Activity Index

### Discuss

Make a values wall

Make classroom rules

**Discuss** these questions:

Why do we need rules?

How do we make rules?

We make rules based on the values we treasure. Think about and write a list of what you value. For example, "I value... kindness, honesty, a clean environment, politeness, respect..."

**Make a values wall** using small cardboard boxes. Write one value on each block. These blocks can then be stacked to build a wall.

**Make classroom rules** using your list of values. For example, the value of 'kindness' can be made into a classroom rule as follows: "Learners must be kind to one another".

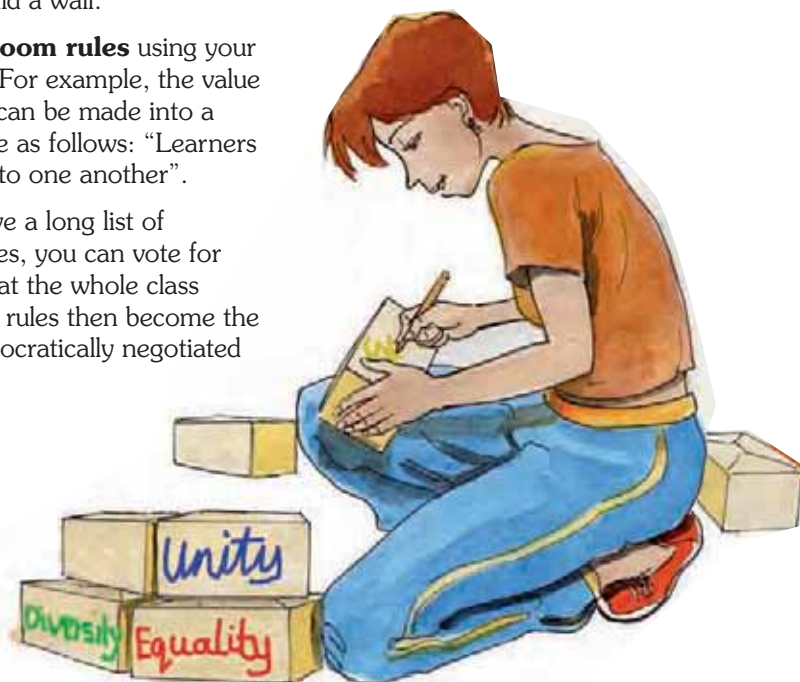
Once you have a long list of classroom rules, you can vote for those rules that the whole class values. These rules then become the learners' democratically negotiated 'constitution'.

## Run a competition

Compose a jingle on 'Rights and Responsibilities' within a Grade or across Grades. The jingle can be composed in the language of the learners' choice (see example).

**"Kids got rights,  
got responsibilities, too!  
They belong to me and you.  
Rights and responsibilities  
stick..."**

**Stick together with glue,  
to guide me and you!"**





## Intermediate Phase

### Outcomes

**Social Sciences – History LO 1**

**Life Orientation – LO 2**

**Languages – LO 3 & 4**

## Activity Index

### Discuss

**Read about rights**

**Write about responsibilities**

**Discuss** these questions:

Why did we as South Africans need a new Constitution?

Who developed the Constitution?

How do we use the Constitution in our daily lives?

**Read** the Declaration of the Rights of the Child.

**Write** the corresponding responsibilities for each of the above children's rights.

For example, for Right number 1 the responsibility could read: "I have the responsibility not to discriminate against another child".

### The United Nations Declaration of the Rights of the Child

1. All children, no matter what their race, colour, sex, language or religion is, are entitled to these rights.
2. Children have a right to special protection, and the right to opportunities and facilities so they can develop in a normal and healthy way in freedom and dignity.
3. Children have a right to have a name and nationality from birth.
4. Children have the right to be given enough to eat, to have a decent place to live as well as to play, and to receive good medical care when they get sick.
5. If children are handicapped in any way, they have the right to special treatment and education.
6. Children have the right to grow up with love, affection and security. Babies should not be separated from their mothers. Children should be brought up by their parents wherever possible. Children without parents should be looked after by the State.
7. Children have the right to be educated for free.
8. They have the right to be among the first to be protected in times of disaster.
9. They have a right to be protected from all forms of neglect, cruelty and exploitation.
10. Children should not be made to work before a certain age. They should never be made to do work which is dangerous to their health or which harms their education or physical or moral development.
11. Children should be protected from anything that causes racial, religious or other forms of discrimination. They should be brought up in a spirit of understanding, friendship among peoples, peace and universal brotherhood.
12. Children should be brought up to understand that their energy and talents should be devoted to the service of their fellow men.

## Senior Phase

### Outcomes

**Life Orientation – LO 2**

**Languages – LO 3**

## Activity Index

**Read a story**

**Discuss the problems**

**Discuss possible solutions**

**Read the story** titled, "Problems at Home".

**Discuss the problems** presented in this story, using these questions:

How many people live in this household?

What are the problems as Mary sees them?

What are Mary's rights and responsibilities in this situation?

What problems does Mary's mother face?

What are the mother's rights and responsibilities?

What problems does Mary's father face?

What are the father's rights and responsibilities?

### "Problems at Home"

I am fourteen years old and my name is Mary Mampuru\*. I live in Jane Furse, in Sekhukhune. I am the fifth born child of ten children, five girls and five boys, and we live with my parents and the child of my older sister. My mother receives a child support grant for two of her children, and my father receives a pension grant. He used to pay for food, and in case there was a funeral, R10.00 per month.

We were a happy family, even though we were poor. When we did our homework, my father would help us. He was impressed by the questions we would ask him.

Nowadays we are much poorer than before. My brother had to leave school because of poverty. He was in Grade 11, but he had no shoes or trousers when he went to school. He felt ashamed because of the clothes he used to wear. Now he has found a job and is working in Middelburg.



**Discuss possible solutions** in this situation, using these questions:

What does Mary, her mother and her father need to do to improve the situation?

Are there social organisations that could be called in to help in this situation?

What kinds of organisations are there, and what roles could they play?

Now we are no longer a happy family, my father calls my mother names and tells her she is stupid. I don't know what stupid things my mother does. My mother is always crying. My father buys food for himself and eats it in front of us, he then locks the leftovers in the cupboard. When my mother was pregnant she used to ask my father for taxi fare to the clinic and he refused to give it to her.

We are no longer settled in our family. We are in fear of my father because he always quarrels with everyone in the house. He is not interested in helping us with our homework. We are unable to concentrate in class because of this situation. My father beats my mother and pushes her. I don't know what he wants.

I want to attend school so that in the end I will help my family to rise above this poverty. I want to educate myself. I feel sorry about the way my family lives.

\* Not her real name.

Pages 16-21

# The National Coat of Arms

**KEY CONCEPT** – The National Coat of Arms is the most important national symbol of our country. It has many parts that come together in one rich symbol that speaks of our past, our present and our hopes for the future.

## Foundation Phase

**Outcomes**

**Social Sciences – History LO 2**

**Life Orientation – LO 2**

**Languages – LO 2**

## Activity Index

**Rub a coin**

**List**

**Colour in and label**

**Discuss**

**Rub a coin** onto a piece of paper. Place a new coin with the National Coat of Arms facing upwards. Put a piece of paper over the coin, and with a pencil rub on top of it to get a rubbing of the National Coat of Arms.

**List** all the things one can see in the National Coat of Arms (see page 16-21) and write down the correct label for each of the elements on the board.

**Colour in and label** the black and white National Coat of Arms (see page 76).

**Discuss** the symbolism of the elements in the National Coat of Arms, using these questions:

What does each element mean?

What symbolism does each element hold for us as South Africans?

Why do you think each of these elements was chosen?

## Intermediate Phase

**Outcomes**

**Social Sciences – History LO 2**

**Life Orientation – LO 2**

## Activity Index

**Read**

**Label**

**Describe**

**Read** a copy of President Thabo Mbeki's Kwaggafontein speech (see page 16-21) in small groups.

**Label** each element of the National Coat of Arms using the black and white copy (see page 76).

**Describe** the symbolism of each of the elements in the Coat of Arms.



## Senior Phase

**Outcomes**

**Social Sciences – History LO 2**

**Life Orientation – LO 2**

**Languages – LO 4**

## Activity Index

**Listen and list**

**Discuss**

**Write a letter**

**Listen** to President Thabo Mbeki's Kwaggafontein speech (see page 16-21), where he describes the symbolism of the National Coat of Arms. **List** the elements mentioned.

**Discuss** how the elements in the National Coat of Arms speak about our democracy.

**Write a letter** to a friend in another country describing the National Coat of Arms. Remember that each paragraph should have one main idea. In the first paragraph you share personal information, in the second paragraph you describe the National Coat of Arms, and in the last paragraph you tell how this national symbol makes you feel as a South African citizen.



# The National Anthem

**KEY CONCEPT** - South Africa's National Anthem demonstrates the ability of South Africans to compromise in the interests of unity. Compromise means that we give and take in the process of finding the middle ground.

## Foundation Phase

### Outcomes

Life Orientation – LO 2

Arts & Culture – LO 1

## Activity Index

Learn the Anthem

Discuss

Make and use musical instruments

**Learn the Anthem**, “Nkosi sikelel’ iAfrica,” and practice singing it.

**Discuss**, using the following questions:

How must we behave during the singing of the Anthem?

What is the Anthem about?

Why are there four languages in the Anthem?

Why do we need an Anthem?

**Make and use musical instruments** (see example) to accompany the singing of the National Anthem.



## Intermediate Phase

### Outcomes

Life Orientation – LO 2

Arts & Culture – LO 2

## Activity Index

Discuss

Research

Make a poster

**Discuss** the National Anthem using these questions:

Where do we sing the National Anthem?

When do we sing the National Anthem?

Why do we sing the National Anthem?

**Research** traditional African or classical musical instruments in groups using these questions:

What kinds of instruments are there?

What are they called?

How do they work?

How are they decorated?

Who uses them?

When are they used?

**Make a poster** to present your research to the class.

## Senior Phase

### Outcomes

Social Sciences – History LO 1

Life Orientation – LO 2

Languages – LO 1 & 3

## Activity Index

Discuss

Perform

Make an identity dial

Track the history

**Discuss** the National Anthem using these questions:

How do/could we include the National Anthem in school life?

When would it be appropriate to sing the Anthem as a whole school?

When would it be appropriate to sing the Anthem in smaller groups?

**Perform** the National Anthem using the sheet provided (see page 78-80).

**Make an identity dial** for Enoch Sontonga and C.J. Langenhoven similar to the one you made for yourself (see page 65). Read the biographical information on these two men on pages 23-25.

**Track the history** of the National Anthem using the timeline on pages 24 and 25 using these questions:

Which part of our Anthem was written first and in what language?

In what year was Nkosi sikelel’ i Afrika first sung as an anthem?

Was this before or after the second part of the Anthem was written?

When was the second part of the Anthem written?

When was our full national Anthem first sung?

Why do we have two parts and four languages in our National Anthem?





# The National Flag

**KEY CONCEPT** – Our Flag is probably the most easily recognised of all our visual national symbols. The design of the Flag carries the core message of unity.

## Foundation Phase

### Outcomes

Life Orientation – LO 2

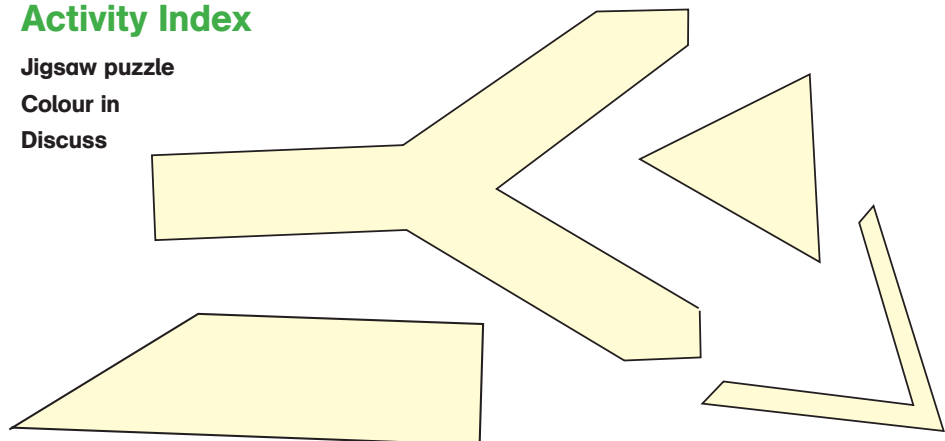
Mathematics – LO 2

## Activity Index

Jigsaw puzzle

Colour in

Discuss



**Jigsaw puzzles** can be made for each learner by cutting up the outline of the Flag on page 77. Learners reconstruct the Flag by sticking the shapes onto a blank piece of paper.

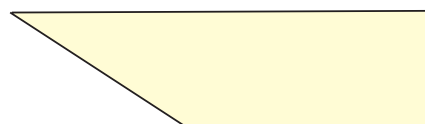
**Colour in** the completed puzzle of the Flag.

**Discuss** the Flag using these questions:

What shapes do you find in our national Flag?

Why do you think the V-shape was used?

There are no official meanings for the colours of the Flag. What do the colours mean to you?



## Intermediate Phase

### Outcomes

Life Orientation – LO 2

Languages – LO 2

## Activity Index

Role-play

List

Discuss

**Role-play** the correct way to raise and fly the Flag (see page 28-29).

**List** all of the places where you have seen the Flag flying.

**Discuss** the Flag using these questions:

Why is the Flag flown in different places?

Which side of the Flag is on the right hand side?

Which side of the Flag is on the left hand side?

What does the back of the Flag look like?

What must you not do with the Flag?

## Senior Phase

### Outcomes

Life Orientation – LO 2

Languages – LO 5

## Activity Index

Research and present

Discuss

Create a class flag

Vote

**Research** all the ways that the Flag has been adapted by different organisations and companies to promote their own branding (see examples).

**Present** your findings in a poster.



**Discuss** the ways that the Flag has been adapted using these questions:

Why was the flag adapted and used in this way?

What is the purpose of these adaptations?

Do you think the adaptations are effective? Why? Why not?

**Create a class flag** in groups and present your flag to the class, explaining your choices of colours and symbols.

**Vote** for the flag that best represents your class.



# Symbols of Parliament

**KEY CONCEPT** – Parliament provides a forum for our elected leaders to debate issues that affect our lives. Debate is a key part of the democratic process and often involves making compromises. Decisions reached in Parliament are then implemented by the different government departments.

## Foundation Phase

### Outcomes

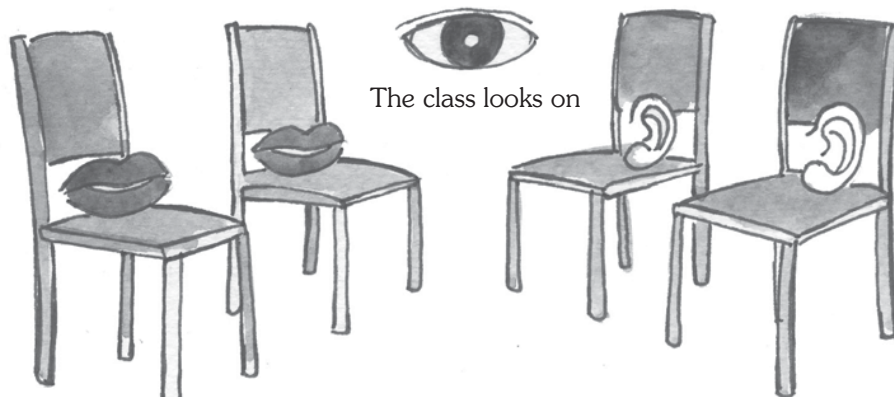
Languages LO – 1, 2 & 5

## Activity Index

### Form opinions

### Discuss

**Form opinions** by holding a debate in front of the class. Set up chairs as shown below.



Speakers sit here...

Listeners sit here..

Four learners volunteer to fill these chairs. The rest of the class will be the 'eyes' and observe what is going on. The class is given a topic from the list below to debate (or any other topic sentence you can think of):

1. Educators should be able to hit naughty learners to bring order in the school.
2. Boys and girls should take turns cooking at home.
3. All sports teams should be half girls and half boys.

The 'mouths' agree with the topic sentence and the 'ears' must disagree. Give the volunteers a few minutes to prepare.

While the 'mouths' and the 'ears' are busy, the rest of the class, the 'eyes', think about their own opinions on the topic.

The 'mouths' start the discussion, agreeing with the topic. Each mouth is given a chance to state his or her opinion. Then the 'mouths' move to the 'ear' seats and the 'ears' take up the 'mouth' seats. The new 'mouths' state their opinions, disagreeing with the topic.

The 'eyes' recall their original opinion and decide whether or not it has changed. If it has changed, then they share the reasons for their change of opinion.

You could give the class the topic the day before to think about. This exercise can be repeated with a new topic and with new volunteers.

**Discuss** the class debate using these questions:

How did it feel to be the 'eyes'?

How did it feel to be the 'ears'?

How did it feel to be the 'mouths'?

Did you ever get angry? When? Why?

It is important to remember that it is the opinions expressed that cause the anger, not the person who expressed it, and every topic gives rise to different opinions.

## Intermediate Phase

### Outcomes

Languages LO – 1, 2 & 5

## Activity Index

### Form opinions

### Reflect

**Form opinions** by debating one of these topics:

1. We should be able to decide for ourselves if we wear uniforms to school, or not.
2. In our Constitution it says that boys and girls should be treated equally, but in real life they are not.
3. When we litter we cause harm to our beautiful country.

Each learner is given five short sticks at the start of the debate. Each stick equals a turn to talk. Every time a

learner adds an opinion to the debate s/he hands in one stick. Once all five sticks are handed in, all turns to talk are used up.

**Reflect** on what kind of communicator you are, using these questions:

Did you speak too much at the beginning of the debate?

Did you space your turns so that you could contribute until the end of the debate?

Did you have too few turns, or none at all?



## Senior Phase

### Outcomes

Languages LO – 1, 2 & 5

## Activity Index

### Debate

### Reflect

**Debate** one of the following topics:

1. Poverty makes your soul poor too.
2. Mom wears the pants in the house.
3. Cell phones invade our daily lives.

**Reflect** on the debate using these questions:

How did it feel to be part of this debate, as a team or as a class member?

How did you feel when you really disagreed with a speaker?

### How to set up a Formal Debate

Learners volunteer to be part of the two teams A and B. Each team is made up of a chairperson and two speakers.

They are given a topic with which Team A agrees and Team B disagrees. These teams have a few days to prepare what they are going to say. The actual debate is structured as follows below:

TEAM A	TEAM B
Chairperson introduces her/his team and the topic showing their agreement.	Chairperson introduces her/his team and the topic showing their disagreement.
Speaker 1 speaks for 2 minutes giving her/his points of agreement.	Speaker 2 speaks for 2 minutes giving her/his points of disagreement.
Speaker 3 speaks for 2 minutes giving her/his different points of agreement.	Speaker 4 speaks for 2 minutes giving her/his different points of disagreement.
The debate is opened up to the floor (class).	
Chairperson sums up her/his team's points of agreement and concludes the debate for the team.	Chairperson sums up her/his team's points of disagreement and concludes the debate for the team.

In Parliament, every time someone speaks they start with the expression, "Your Honourable Member..." Why do you think they use this expression to address one another? How do you think it works to focus people on the opinions being expressed, rather than on the person?

Pages 38-45

# The National Orders of South Africa

**KEY CONCEPT** – In any society there are individuals who stand out because they are brave, hardworking, or caring and because they contribute something very special to those around them. In South Africa these people are honoured by receiving awards called the National Orders.

## Foundation Phase

### Outcomes

Languages – LO 2 & 5

Social Sciences – History LO 1

## Activity Index

### Choose

### Discuss

### List and class votes

### Design a badge

**Choose**, in groups, one person in your school whom you believe deserves an award. The person you choose must, in some way, make the school a better place. Give reasons for your choice.

**Discuss** awards using these questions:

What is this person getting the award for?

How should s/he be awarded?

Why do people in our school get awards?

What kind of awards do they get?

Are awards important, why/why not?

**List** the nominations from each group on the board. The **class votes** for the person who should get the award.

**Design a badge** for this award. What symbol will you choose for this badge and why?

## Intermediate Phase

### Outcomes

Languages – LO 2, 4 & 5

Social Sciences – History LO 1

## Activity Index

### Discuss

### Research and write biography

### Construct nomination form

### Class vote

**Discuss**, in groups, all the people you know who have made a significant contribution to your community. They may be alive or dead. Make a list of these people and their contribution/s. Choose one person on your list to honour with an award.

Why have you chosen this person?

What kind of award would you like to give this person?

**Research**, in groups, the background of the person you have chosen for an award. You can interview the person and/or ask other people to tell you

what special things this person has done and/or achieved to help your community?

**Write** up your findings as a **biography**.

**Construct** a nomination form for these awards. This form can be based on the National Orders nomination form on page 39. Each group completes a nomination form for the person they have chosen.

Read all the nomination forms and hold a **class vote**.



## Senior Phase

### Outcomes

Languages – LO 2, 4 & 5

Social Sciences – History LO 1

## Activity Index

Prepare a speech

Research

Poster presentations

**Prepare a speech** of two minutes about your role model. If you could choose anyone in the world as your role model, whom would you choose? Why?

**Research** the National Orders. Divide the class into seven groups and give each group one of the seven National Orders to research (see page 38-45).

**Poster presentations** must be prepared by each group using these guidelines:

What is the name of your group's National Order?

Explain where the name of the National Order comes from.

Give the significance of this name. What is this National Order awarded for?

Choose one/two recipient/s and tell their story.

Pages 46-49

# National Living Heritage Symbols

**KEY CONCEPT** – Our country has many different plants and animals that we value. To protect and honour this amazing natural heritage, we have chosen a special flower, tree, animal, bird and fish to represent our country.

## Foundation Phase

### Outcomes

Natural Sciences – LO 2

Languages – LO 1

Life Orientation – LO 2

## Activity Index

Identify

Learn the names

Quiz

**Identify** all five National Living Heritage Symbols (see page 46-49).

**Learn the names** of each of these National Living Heritage Symbols in a first and an additional language.

A **Quiz** can be held in the class on the National Living Heritage Symbols by asking these questions:

Which of our National Living Heritage

Symbols ... lives in the sea? ... has horns? ... only grows in the Cape? ... is blue/grey and has a pink bill? ... can grow very tall? ... is loved by people who work with flowers? ... eats grass and leaves? ... has a long feathered tail? ... is hard to catch, but good to eat? ... has been used to make furniture? ... has a sports team named after them? ... can leap gracefully through the air? ... are only found in South Africa?

## Intermediate Phase

### Outcomes

Natural Sciences – LO 2

Languages – LO 2, 3 & 5

Life Orientation – LO 2

## Activity Index

Read

Describe

Discuss

Quiz

Translate

**Read** about our National Living Heritage Symbols (see page 46-49).

**Describe**, in groups, the physical features of each of the National Living Heritage Symbols.

**Discuss** the National Living Heritage Symbols using these questions:

Which of our national sports teams carry the name of one of our National Living Heritage Symbols?

What are the teams called?

Which of our national sports teams

do not carry the name of a National Living Heritage Symbols?

What are these teams called?

A **Quiz** can be held in the class. Learners, in groups, write five questions based on each of the five National Living Heritage Symbols. Once all questions are completed, hold a class quiz (similar to the "Weakest Link" on television).

**Translate** the quiz questions into other languages spoken in the classroom and hold a multilingual quiz.

## Senior Phase

### Outcomes

Social Sciences – Geography LO 2

Languages – LO 3 & 4

Life Orientation – LO 2

## Activity Index

Read

Research

Poster presentations

**Read** about our National Living Heritage Symbols (see page 46-49).

**Research** the blue crane using these questions:

Why are these birds endangered?

Whose job is it to protect them?

Why do we need to protect them?

What needs to be done to protect them?

What can we do in our everyday lives to help to protect them?

Which of our other national living heritage symbols is in need of protection? Why?

**Present** your findings in a **poster**, essay or other preferred format.



# The Provincial Coats of Arms

**KEY CONCEPT** – Each province has its own Provincial Coat of Arms symbolizing what is special about that province.

## Foundation Phase

### Outcomes

Social Sciences – History LO 1

Geography LO 2

Life Orientation – LO 2

## Activity Index

Discuss

Label

Discuss

**Discuss** your Provincial Coat of Arms using these questions:

Where do you think our province got its name?

Who is our Premier?

What special places do we have in our province?

Why are these places special?

**Label** the symbols of your Provincial Coat of Arms (see page 50-53). the black and white copy on page 81.

**Discuss** your Provincial Coat of Arms by comparing it to the National Coat of Arms (see page 16). How are they similar and how are they different?

## Intermediate Phase

### Outcomes

Social Sciences – History LO 1

Geography – LO 2

Languages – LO 2 & 3

## Activity Index

List

Discuss

Read

Identify

Play 'Snap!'

**List** all the significant places, rivers, mountains and other landmarks in your province.

**Discuss** the list using these questions:

How did they get their names?

What do their names mean?

How do people treat these places?

**Read** about the nine Provincial Coats of Arms (see page 50-53), and discuss these questions:

Why was each of the elements in your Provincial Coat of Arms chosen?

What do they symbolise?

**Identify** the similarities and differences in all of the nine Provincial Coats of Arms.

**Play 'Snap!'** in pairs to learn to recognize the similarities and differences of the nine Provincial Coats of Arms.

### How to play 'Snap!'

Make a set of 'Snap!' cards for each learner by cutting up copies of the black and white Provincial Coats of Arms on page 87. Learners play in pairs. Each player receives a full set of nine cards. Players shuffle their own cards to mix them up. Each player holds his or her set of cards face down. To play, both players place the top card in their set face up on the table. Both players must place their cards down quickly and at the same time. If both cards are different the players continue, placing new cards on top of those already on the table. If both cards are the same, the first player to shout 'Snap!' can pick up all the cards on the table. The player with the most cards at the end of the game is the winner.

## Senior Phase

### Outcomes

Social Sciences – Geography LO 1 & 2

Languages – LO 2

Life Orientation – LO 2, 3 & 5

## Activity Index

Read

Identify

Research

Quiz

**Read** about the nine Provincial Coats of Arms (see page 50-53), and discuss these questions:

Why was each of the elements in each of the nine Provincial Coats of Arms chosen?

What do they symbolise?

**Identify** the central image in each of the Provincial Coats of Arms and decide whether it belongs to the class of Animal, Vegetable or Mineral.

**Research**, in groups, each of the nine provinces and develop five questions on each province for a general knowledge quiz. These questions can be based on provincial names, sizes, natural resources, human-made features, etc. Once all questions are completed, hold a class **quiz** (similar to the "Weakest Link" on television).



# World Heritage Sites

**KEY CONCEPT** - World Heritage Sites are places of special importance that are protected so that we, and all future generations, can enjoy and learn from them. We have seven such special places in South Africa.

## Foundation Phase

### Outcomes

**Social Sciences – Geography LO 1**

**Languages – LO 2 & 2**

## Activity Index

**Look and listen**

**Discuss**

**Make an invitation**

**Look** at the pictures of the World Heritage Sites in South Africa (see page 54-63) and **listen** to a reading of their descriptions.

**Discuss** these World Heritage Sites using these questions:

Which of these sites have you visited?

Which of these sites would you most like to visit and why?

What other special places in South Africa have you visited?

What was special about these places you visited?

**Make an invitation** to a special place you have visited. Use any pictures you might have of this place or draw your own pictures.

## Intermediate Phase

### Outcomes

**Languages – LO 2, 4 & 5**

**Social Sciences – Geography LO 1**

## Activity Index

**Research**

**Poster presentation**

**Research** the World Heritage Sites found in South Africa (see page 54-63). Divide the class into seven groups and give each group one of the sites to research.

**Poster presentations** must be prepared by each group using these guidelines and presented to the class orally:

What is the name of your group's World Heritage Site?

When was it proclaimed a World Heritage Site?

Where in South Africa is it found?

Is this site of natural, cultural or historical importance?

What makes this site so unique and special?

## Senior Phase

### Outcomes

**Languages – LO 2, 4 & 5**

**Social Sciences – Geography LO 1**

## Activity Index

**Read**

**Discuss**

**Make a brochure**

**Read** about the World Heritage Sites on page 54-63.

**Discuss** World Heritage Sites using these questions:

Why are there such things as World Heritage Sites?

What is their purpose?

Who chooses these World Heritage Sites?

Whose job is it to look after them?

How can we contribute to looking after them?

**Make a brochure** for one of the World Heritage Sites that you will present to the class. Your brochure should be visually attractive and informative, and encourage visitors to explore this special site.



# Renaming places of historic value

**KEY CONCEPT** - The St Lucia Wetland Park was renamed iSimangaliso Wetland Park in 2007. An understanding of why places get new names is important to understanding their value and significance.

## Foundation phase

**Outcomes:**

**Life Orientation – LO 3**

### Activity Index

**The meaning of names**

**Write sentences**

Write sentences

#### What do my names mean?

My name means...

I was given this name when I was born by...

My surname means...

I like/do not like my names because...

The place where I live is called...

The name for my place means...

An example of a name that has changed is...

## Intermediate phase

**Outcomes:**

**Life Orientation – LO 3**

### Activity Index

**Reasons for changing names**

**Make a brochure**

#### Give reasons for why names change.

What names are you known by?

Do you have a nickname?

When do people change their names, why?

What were the reasons for changing the name of St Lucia Wetland Park to iSimangaliso Wetland Park?

Design a brochure for tourists that inform them of the name change of St Lucia Wetland Park to iSimangaliso Wetland Park?

## Senior phase

**Outcomes:**

**Life Orientation – LO 3**

**Arts & Culture – LO 1**

### Activity Index

**Make lists**

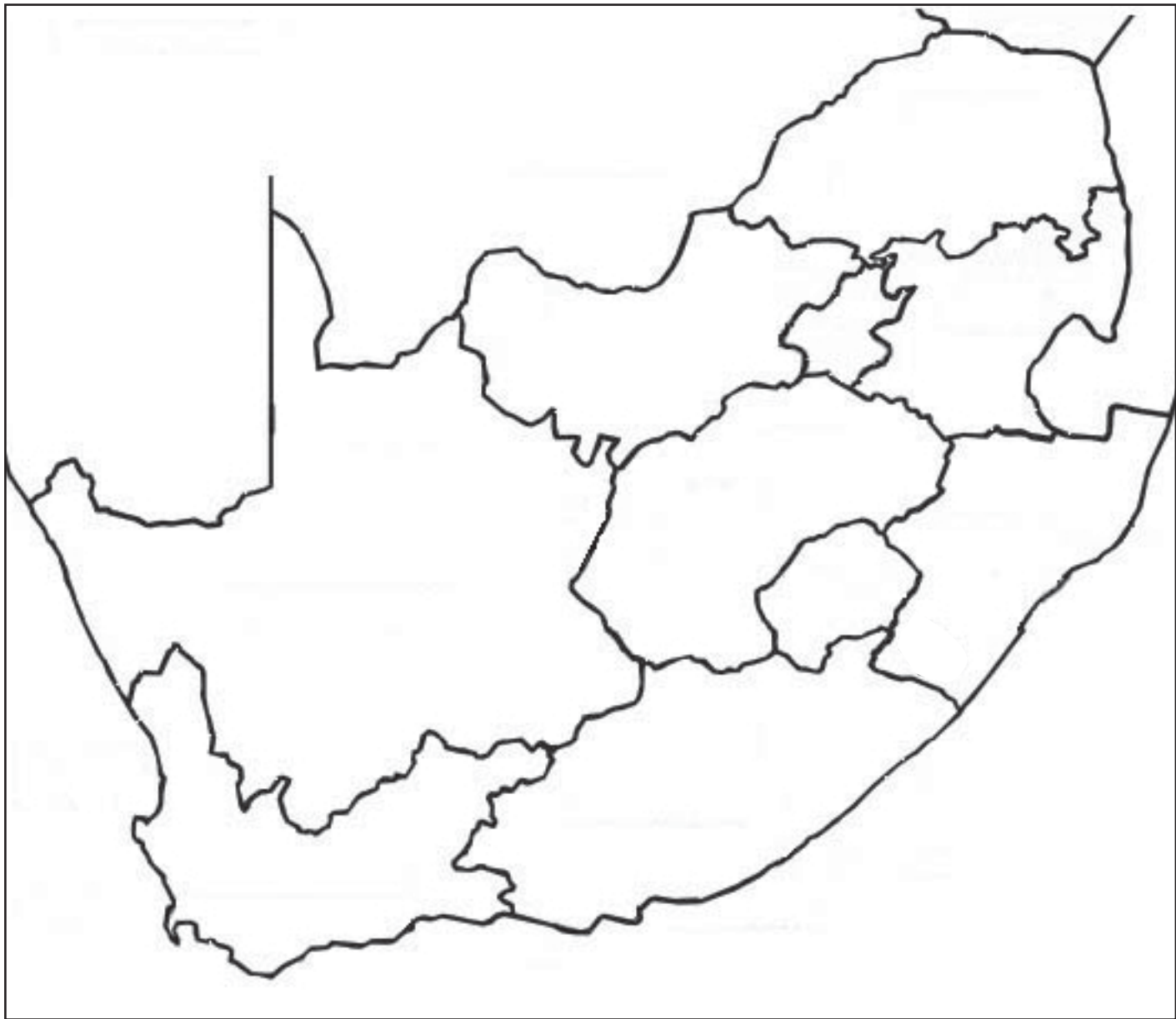
**Write a letter**

Make a list of all the reasons for changing the name of St Lucia Wetland Park to iSimangaliso Wetland Park.

Make a list of the consultative process the government undertook to arrive at the new name for the park.

Write a letter to a friend who lives outside of South Africa. Your letter must explain the reasons for changing the name St Lucia Wetland Park to iSimangaliso Wetland Park? And how the name change process reflects democracy at work in South Africa.

# Hand out

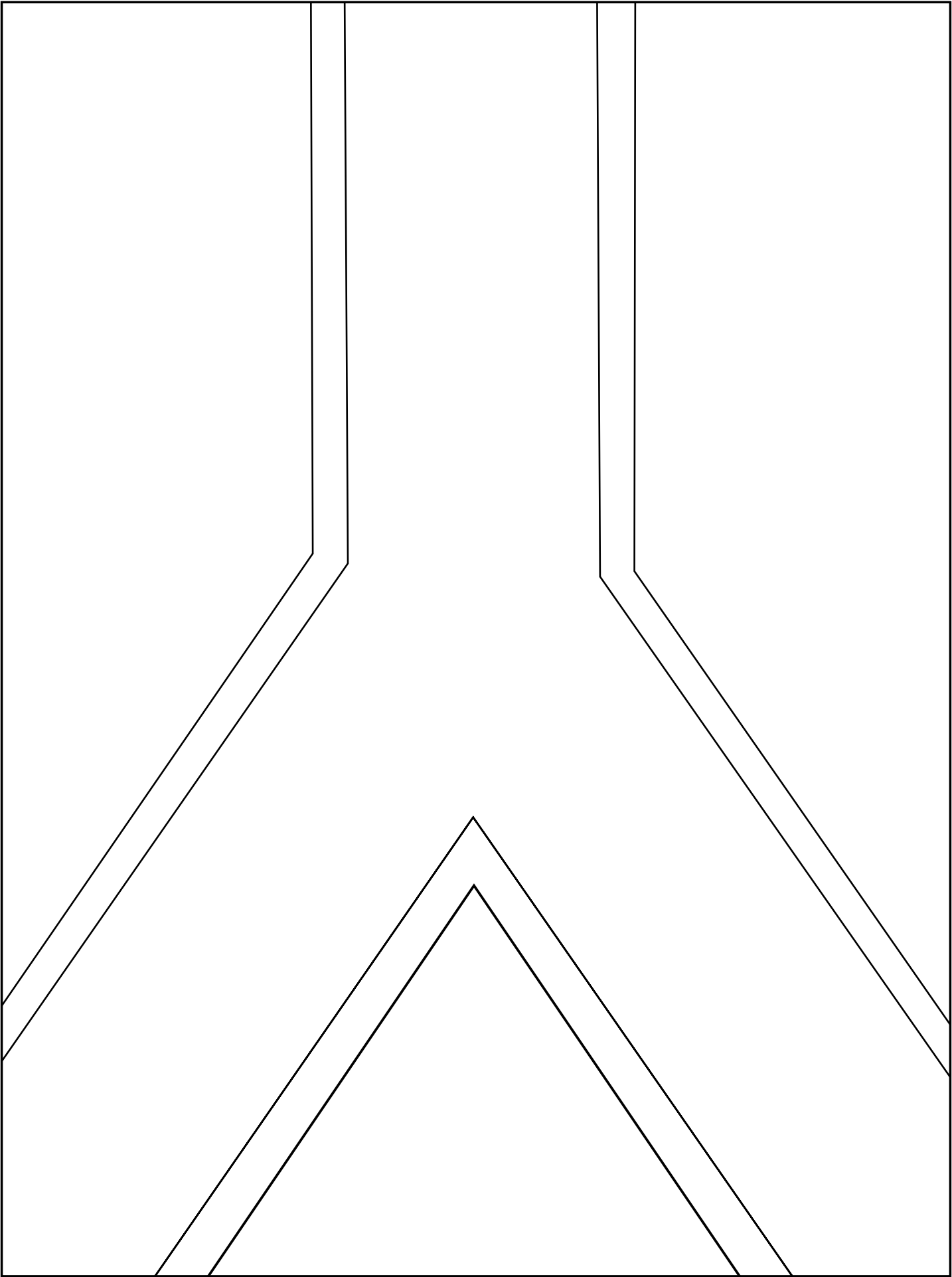




# Hand out



# Hand out





# Hand out

1

## National Anthem of South Africa

C. J. Langenhoven (Afrikaans)  
J. Zaidel-Rudolph (English)

E. Sontonga arr. M. Khumalo  
M. L. de Villiers arr. Dirkie de Villiers

**Doh is G**

**Soprano**  
| d . t : d . r | m : m | r : r | d :- | m . m : r . m | f : f | m . m : m | r :- | d . t : d . r | m : m  
Nko-si Si-ke-le - l'i A - fri - ka, Ma-luphaka-nyi sw'u-pho-ndolwa- yo, Yi-zwa i-mi-tha-nda-

**Alto**  
| s<sub>1</sub> . s<sub>1</sub> : s<sub>1</sub> . s<sub>1</sub> | d : d | t<sub>1</sub> : t<sub>1</sub> | s<sub>1</sub> :- | d . d : t<sub>1</sub> . d | r : r | d . d : d | t<sub>1</sub> : t<sub>1</sub> | s<sub>1</sub> . s<sub>1</sub> : s<sub>1</sub> . s<sub>1</sub> | d : d  
Nko-si Si-ke-le - l'i A - fri - ka, Ma-luphaka-nyi sw'u-pho-ndolwa- yo, Yi-zwa i-mi-tha-nda-

**Tenor**  
| m . r : m . f | s : s | f : f | m :- | s . s : s . s | s : s | s . s : s | s : f | m . r : m . f | s : s  
Nko-si Si-ke-le - l'i A - fri - ka, Ma-luphaka-nyi sw'u-pho-ndolwa- yo, Yi-zwa i-mi-tha-nda-

**Bass**  
| l<sub>1</sub> . l<sub>1</sub> : l<sub>1</sub> . s<sub>1</sub> | d : d | s<sub>1</sub> : s<sub>1</sub> | d :- | d . d : d . d | t<sub>1</sub> : t<sub>1</sub> | d . d : l<sub>1</sub> | s<sub>1</sub> :- | l<sub>1</sub> . l<sub>1</sub> : l<sub>1</sub> . s<sub>1</sub> | d : d  
Nko-si Si-ke-le - l'i A - fri - ka, Ma-luphaka-nyi sw'u-pho-ndolwa- yo, Yi-zwa i-mi-tha-nda-

**6**

**S.**  
| r : f | m :- | r :- | d :- | t<sub>1</sub> . d : r | d :- | r :- | d :- | d | t<sub>1</sub> . d : r | d :- | d . d : d . r | m : m . m  
zo ye-thu, Nko - si si-ke-le - la thi - na lu sa-pho-lwa- yo. Mo-re-na bo-lo - ka Se

**A.**  
| t<sub>1</sub> : r | d :- | l<sub>1</sub> :- | s<sub>1</sub> :- | s<sub>1</sub> . s<sub>1</sub> : s<sub>1</sub> . s<sub>1</sub> | s<sub>1</sub> : t<sub>1</sub> . d | l<sub>1</sub> :- | s<sub>1</sub> :- | s<sub>1</sub> . s<sub>1</sub> : s<sub>1</sub> . s<sub>1</sub> | s<sub>1</sub> :- | l<sub>1</sub> . l<sub>1</sub> : l<sub>1</sub> . t<sub>1</sub> | d : d . d  
zo ye-thu, Nko - si si-ke-le - la thi - na lu sa-pho-lwa- yo. Mo-re-na bo-lo - ka Se

**T.**  
| s : l | s :- | f :- | m :- | r . m : f | m : s | f :- | m :- | m | r . m : f | m :- | m . m : m . f | s : s . s  
zo ye-thu, Nko - si si-ke-le - la thi - na lu sa-pho-lwa- yo. Mo-re-na bo-lo - ka Se

**B.**  
| s<sub>1</sub> : s<sub>1</sub> | d :- | f<sub>1</sub> :- | s<sub>1</sub> :- | s<sub>1</sub> . s<sub>1</sub> : s<sub>1</sub> . s<sub>1</sub> | d : r . m | f<sub>1</sub> :- | s<sub>1</sub> :- | s<sub>1</sub> . s<sub>1</sub> : s<sub>1</sub> . s<sub>1</sub> | d :- | l<sub>1</sub> . l<sub>1</sub> : l<sub>1</sub> . s<sub>1</sub> | d : d . d  
zo ye-thu, Nko - si si-ke-le - la thi - na lu sa-pho-lwa- yo. Mo-re-na bo-lo - ka Se

**12**

**S.**  
| m . m : f . m | r :- | d . d : d . r | m . m : f . r | d : t<sub>1</sub> | d . d : d . m | s : m | r :- | f : m . r  
tjha-ba sa-he- so, o-fe-di-se di ntwale ma - tshwe nye ho. O se bo-lo - ke, O se bo-lo-

**A.**  
| d . d : r . d | t<sub>1</sub> :- | l<sub>1</sub> . l<sub>1</sub> : l<sub>1</sub> . t<sub>1</sub> | d . d : d . l<sub>1</sub> | s<sub>1</sub> : s<sub>1</sub> | s<sub>1</sub> . : | : | t<sub>1</sub> :- | t<sub>1</sub> : t<sub>1</sub> . t<sub>1</sub>  
tjha-ba sa-he- so, o-fe-di-se di ntwale ma - tshwe nye - ho. O se bo-lo-

**T.**  
| s . s : l . s | s : f | m . m : m . f | s : s : l . f | m : r | m . : | : | s :- | l : s . f  
tjha-ba sa-he- so, o-fe-di-se di ntwale ma - tshwe nye - ho. O se bo-lo-

**B.**  
| d . d : t<sub>1</sub> . d | s<sub>1</sub> :- | l<sub>1</sub> . l<sub>1</sub> : l<sub>1</sub> . s<sub>1</sub> | d . d : f . f | s<sub>1</sub> : s<sub>1</sub> | d<sub>1</sub> . : | : | s<sub>1</sub> :- | s<sub>1</sub> : s<sub>1</sub> . s<sub>1</sub>  
tjha-ba sa-he- so, o-fe-di-se di ntwale ma - tshwe nye - ho. O se bo-lo-



17 *cresc.* [Doh is D]

S. *d : m | f : r | d :- | r : f | m :- m | f : r | d :- d | t : r | d :- r | r : r | [r]s :- | s : s |*  
 ke, Se-tjha-ba sa he - so, Se-tjha-ba sa, South A - fri - ka, South A - fri - ka. Uit die

A. *s : d | d : l | s :- | t : - | d :- d | d : l | s :- s | s : s | s :- r | r : r | [r]s :- | s : s |*  
 ke, Se-tjha-ba sa he - so, Se-tjha-ba sa, South A - fri - ka, South A - fri - ka. Uit die

T. *m : s | l : f | m :- | s :- | s :- s | l : f | m :- m | r : f | m :- r | r : r | [r]s :- | s : s |*  
 ke, Se-tjha-ba sa he - so, Se-tjha-ba sa, South A - fri - ka, South A - fri - ka. Uit die

B. *d : d | f : f | s :- | s :- | d :- d | f : f | s :- s | s : s | d :- r | r : r | [r]s :- | s : s |*  
 ke, Se-tjha-ba sa he - so, Se-tjha-ba sa, South A - fri - ka, South A - fri - ka. Uit die

23

S. *d : d | m : m | s :- | s : f . m | r : f . r | d : t | d :- | s : s | d : d | m : m | s :- | s : s |*  
 blouvan on - se he - mel, uit die diep - te van ons see, Oorons e - wi - ge ge - berg - tes waardie

A. *s : s | d : d | t :- | d : d . d | d : l | s : f | m : t . l | s : s | s : s | d : d | d : t | d : d . d*  
 blouvan on - se he - mel, uit die diep - te van ons see, Oorons e - wi - ge ge - berg - tes waardie

T. *m : m | m : l | s :- | s : s . s | l : f | m : r | d :- | f . f | m : m | m : l | s : f | m : s . s*  
 blouvan on - se he - mel, uit die diep - te van ons see, Oorons e - wi - ge ge - berg - tes waardie

B. *d : t | l : l | m :- | m : r . d | f : r . f | s : s | l : s . f | m : r . r | d : d . t | l : l . s . f | m : r | d : m . m*  
 blouvan on - se he - mel, uit die diep - te van ons see, Oorons e - wi - ge ge - berg - tes waardie

29

S. *t : l . s | l : r | s :- | m : s | l : l | m : m | s :- | s : s . f | m : m | l : f*  
 kran - se ant - woord gee. Sounds the call to come to - ge - ther, and u - ni - ted we shall

A. *r : r | m : d | t :- | d : m | m : m | d : d | r :- | r : r . r | d : d | d : r*  
 kran - se ant - woord gee. Sounds the call to come to - ge - ther, and u - ni - ted we shall

T. *s : t | l : fe | s :- | s : d' | d' : d' | d' : d' | d' : l | t : s . s | d' : s | l : l*  
 kran - se ant - woord gee. Sounds the call to come to - ge - ther, and u - ni - ted we shall

B. *r : t | d : r | { s : r | s } : s . s | s : s | s : s | s :- | s : t . t | d : t | l : r*  
 ni - ted we shall



34

*cresc.* *ff*

S. *stand.* *Let us live and strive for free - dom in South A - fri - ca our land.*

A. *stand.* *Let us live and strive for free - dom in South A - fri - ca our land.*

T. *stand.* *Let us live and strive for free - dom in South A - fri - ca our land.*

B. *stand.* *Let us live and strive for free - dom in South A - fri - ca our land.*



# Hand out







# Foreword

*The publication of My Country South Africa - Celebrating our National Symbols and Heritage by the Department of Education aims at ensuring that all schools, educators and learners have access to and use information on our national symbols. It is of national importance that the opportunity is given to all in the education system to familiarise ourselves with all aspects of our national symbols in order that we may work towards building a common South African identity and strengthening our South African nationhood with pride.*

*This challenge must be seen within delivery of the national curriculum and thus is the responsibility of the entire education system. The National Curriculum Statements seek not only to develop knowledge and skills, but also to promote the values of the Constitution and to develop the full potential of each learner as a citizen of a united democratic South Africa.*

*National symbols are defined in terms of the Constitution and are meant to promote reconciliation and nation-building. In the founding provisions of the Constitution, it is stated that the Republic of South Africa is a sovereign democratic state founded on the following values:*

- *Human dignity, the achievement of equality and advancement of human rights and freedoms*
- *Non-racialism and non-sexism*
- *The supremacy of the Constitution and the rule of law*
- *Universal adult suffrage, a national common voters' roll, regular elections and a multiparty system of democratic government to ensure accountability, responsiveness and openness.*

*These values are expressed in the National Anthem, the National Flag and the National Coat of Arms of our country.*

*As Minister of Education, I am concerned that our young people, the future citizens of our democracy, do not know or fully appreciate the symbols of our nationhood. The National Flag, the National Anthem and the Coat of Arms are the principal national symbols created to reflect the values enshrined in our democratic Constitution. These symbols were created by us, to represent what is good and what unites us as South Africans. The beauty of these symbols is that they have been imbued with meanings that we can reflect on when we sing the National Anthem, when we look at the National Flag or the National Coat of Arms.*

