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TRANSFORMATION INDABA 2020
'GETTING OUR HOME IN ORDER'

CONTENTS

LIST OF ABBREVIATIONS

CSCD - Centre for Student Counselling and Development

DHET - Department of Higher Education and Training

EDP - Extended Degree Programme

FIC - Formal Investigative Committee

FIRLT - Fund for Innovation and Research into Learning and Teaching

GBV - Gender-Based Violence

HEMIS - Higher Education Management Information Systems

HEIs - Higher Education Institutions

HR - Human Resources

ICBC - Institutional Committee for Business Continuity

ITC - Institutional Transformation Committee

KPIs - Key Performance Indicators

KPIT - Key Performance Indicator for Transformation

PSOs - Private Student Organisations

SAPS - South African Police Services

SITC - Student Institutional Transformation Committee

SRC - Students' Representative Council

SU - Stellenbosch University

TP - Transformation Plan

TO - Transformation Office

UCT - University of Cape Town

VRC - Visual Redress Committee

photo from Stellenbosch University website

WELCOME,
EVERYONE TO THE ANNUAL STELLENBOSCH UNIVERSITY TRANSFORMATION INDABA.

by Professor Nico Koopman

Welcome everyone to the annual Stellenbosch University (SU) Transformation Indaba. I especially acknowledge the presence of members of the General Managers' corps, consisting of the Rectorate, Deans, Chief and Senior Directors. I also acknowledge the presence of the Students' Representative Council (SRC), the Student Institutional Transformation Committee (SITC), and other student leaders.

The theme of this year's Indaba is '*Getting our home in order*'. I find the use of the metaphor of home to describe Stellenbosch University emotive, intimate and aspirational. The metaphor expresses a longing that the University be a home for all of us. In this time of COVID-19, with its threat to the home, cohesion, belonging, togetherness and ubuntu, the metaphor of home speaks loudly.

I hope five things will happen at this Indaba as we reflect upon SU as our home.

I hope we nurture the vision of a home as described in our Transformation Plan (TP), following the South African Constitution and Bill of Rights. SU should become a home where there is dignity, healing, justice, freedom and equality for all.

I hope we offer courageous criticism about our faithfulness to embodying this vision and regarding our progress in fulfilling this vision. Criticism means we should, on the one hand, acknowledge the things that should be affirmed and encouraged, and on the other hand, unmask the things that betray our transformation vision. Criticism requires a healthy tolerance of discomfort. Through discomfort, renewal is made possible. Criticism unmasks to heal. Criticism also means we should practise self-criticism together with institutional and public criticism.

I hope we share stories – stories of hope and progress with transformation, but also stories of frustration, despair, anger and disappointment regarding this progress. Stories inform, illuminate, inspire, delight and, ultimately, transform.

I hope we engage in discussions, debates, discourses and analyses that help us to understand better, and also to transform better. Especially at universities, transformation processes need to be informed by research and data in a unique way.

Finally, I hope we also reflect on how our policies, plans, protocols, processes and practices take us forward on the transformation journey. As in the broader South Africa, we are making good progress with policies on paper. However, how can we improve our move from paper to the playing field? How do we muster more will, motivation and energy to implement? In implementing policies that reflect our accords, we develop new practices and cultures.

The subthemes that participants will discuss at the Indaba provide an opportunity for at least these five modes of engagement – envisioning, criticism, storytelling, scientific analysis, and policymaking and policy implementation. I therefore hope that the Indaba takes the participants forward toward the vision of SU as a home, a habitat for all its inhabitants. In the Transformation Plan, we speak about transformation as both quantitative and qualitative. We speak about the transformation *of* SU, and transformation *through* SU. Transforming SU into a home of dignity, healing, justice, freedom and equality may contribute to societies across our continent and our globe becoming such homes for all.

OVERVIEW

The annual Transformation Indaba is one moment in the work of transformation at SU. It is the one opportunity for the whole University to engage collectively on matters of transformation and assess the progress that has/has not been made in the past year.

In 2020, the theme for the SU Transformation Indaba was: '*Getting our home in order*'. Homes are complex places. They can be places of safety and comfort, but they can also be places characterised by deep fault lines of power, old family feuds and, too often, violence and abuse. They can be places of joy and love, and of fear and loneliness. They can be where we feel most ourselves, or the least ourselves.

Over the last year, our home, Stellenbosch University, saw a number of important developments in the effort to transform itself into a home where all its staff and students are valued, safe and loved. The 2020 Transformation Indaba provided a space for the University community to consider these developments and asked: how far did these developments go; how close (or far) is SU from its dream home; and what are its immediate next steps in getting there?

The day was divided three parts. First, a plenary presentation by Professor Andre Keet, which provided the broader context for higher education transformation in South Africa, within which any institutionally specific discussion must be located. His input was followed by reflections by SU staff and students on seven major 'flashpoints' for SU in the past year. These reflections were shaped around the following questions:

- *How do we ensure more participative and transparent process at our University? The case of rebranding* (Presentation and facilitation by Christelle Feyt and Babalwa Gusha)

- *'Wilcocks' is (almost) no more. What have we learnt and where to from here for visual redress?* (Presentation and facilitation by Aslam Fataar, Renee Hector Kannemeyer and Khairoonisa Foflonker)

- *What has our COVID-19 response taught us? How do you measure up our institutional COVID-19 response?* (Presentation and facilitation by Nico Koopman and Fadeelah Williams)

- *The Anti-GBV Working Groups have submitted their final report. Where are we now with regard to GBV on campus?* (Presentation and facilitation by Jaco Brink and Yamkela Tyapha)

- *We have a new transformation KPA for all staff. Now what?* (Presentation and facilitation by Claire Kelly and Bantubonke Louw)

- *Siyakhula is back. Do we have enough capacity to deliver our vision for transformation?* (Presentation and facilitation by Katlego Letlonkane)

- *The formal process of following 'the article' is over. Have we resolved this as a University community, and where to from here?* (Presentation and facilitation by Ronelle Carolissen and Nadine Bowers-Du Toit)

Photo from CriSHET

KEYNOTE:
SPACE FOR UNRULY TRANSFORMATION
by Professor Andre Keet

According to Professor Keet, Stellenbosch University remains massively untapped. While it is probably one of the most important public assets in the country, it does not play towards its strengths and its possibilities. With that said, he noted that SU also has a latent energy, enough to reorient itself towards significant transformation projects.

Prof Keet provided a 'transformation assessment' of SU as part of the national higher education sector. He referred to reports such as the *Report of the Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions*, aka The Soudien Report (Department of Education, 2008) the *Higher Education Transformation Summit* (Department of Higher Education and Training, 2015), the *Transformation in South African Public Universities* report (Human Rights Commission, 2016), and the *Gender Transformation in Higher Education* reports (Commission on Gender Equality, 2014-2019). He also referred to research being conducted on institutional transformation plans and an analysis of universities' self-representation of transformation in the annual DHET reporting (due end 2020), and work on the student and staff experiences within university spaces during COVID-19.

Prof Keet said that the various reports make critical recommendations. First, they enable the idea of a transformation compact between higher education institutions (HEIs) and the public in whose name and interest they exist, and the communities that they (claim) to serve or potentially will engage with in the future. Second is the emergence of the idea of a permanent oversight structure. The importance of such a structure has been established. However, the associated challenges are efficiency, monitoring and accountability. He noted that he is in favour of an oversight and monitoring structure independent of the Department of Higher Education and Training. This structure would provide a legal mechanism for monitoring and accountability mechanisms with 'sharper teeth', enabling them to service the sector better. Third, the institutional culture requires major attention in HEIs. The metaphor of this Indaba, of 'getting our home in order', speaks to the large amount of work that has to do with the social dynamics within our 'home'; at an institutional level this is our institutional culture. An Indaba such as this should give us good insights into the programmatic work that we need to do and how to go about it. Fourth were the

various questions in the reports that are particularly relevant for SU. The reports raise questions about language inclusivity, especially regarding how we provide for a multilingual space within our universities and how we develop indigenous languages as languages of intellectual conversation; student accommodation; funding and fees for historically disadvantaged students; staff development, especially regarding the inclusion of black females in academic environments; funding for employment equity, especially application processes and the distribution of funds; and finally, questions about student support and how we welcome students at SU.

As a side, Prof Keet noted that, while these reports capture the voices of students, the students also have a different set of formulations. He noted that students have an 'alternative linguistic universe' for putting forward their understanding of transformation. Interestingly, what typically comes through that 'universe' is the creation of an afro-centric space that advances the decolonisation of knowledge.

Prof Keet said that SU should focus on various strategies to enhance transformation. These strategies include: the provision of better facilities and more productive practices; the promotion of just pedagogies; the development of mechanisms to increase the success rates of black students; the development of mechanisms for everyone to have better access to rights; demographic representation at all levels of the academy and across University structures; the stimulation of a democratic institutional culture. In short, it is about the pursuit and advancement of a decolonised higher education institution.

The Transformation Barometer drawn up in 2015 is a useful tool to advance these strategies. However, the Barometer needs rethinking and reviewing, especially in the following five key areas: governance and management and the institutional culture, the professionalisation of transformation work and the social structure of the academy; the equity and redress project; the research scholarship and postgraduate project; the leadership, external stakeholder and community engagement project; and the teaching and learning project. Policy discourse needs to align with the aspirational social plan for our 'home', and the plan needs to be adapted and questioned. All members and social agents within the 'home' can focus on these themes as a way of seeing themselves and generating a form of institutional

self-representation. These core strategic themes are a mechanism to 'get our home in order'.

Prof Keet then shared his thoughts on dominant and emerging discourses, reflecting on transformation as a personal, scholarly and affective project; the implications of these projects for different types of universities; and what they mean for what's possible for SU.

He identified the rise of the international 'new right' as a coalition 'comprising market liberals and political conservatives', which presents a picture that there is no other alternative than to think of the world in neo-liberal terms, resulting in tragically powerful new waves of intra- and inter-state racism, race-populism, bigotry, everyday fascisms, nativism and ethnicism, and enhances nationalisms across the world. He also noted the continued influence of Afro-pessimistic discourse, which constructs emancipation as a myth. He introduced the idea of 'sublation' – both the affirmation and negation of the pain discourse in an attempt to move beyond it; the retention of that which is valuable from the experience and articulations of pain; and the preservation of something to move *from*, so that we can move *to* a space where agency is unburdened to play its role in the advancement of humanity. Finally, he identified the value of the decolonisation discourse, as articulated through decolonisation studies, abolitionist studies, critical university studies and 'The Undercommons'. The idea of 'The Undercommons' reflects both an Afro-pessimism and Black optimism. As black scholars are (self) relegated to the margins of alienating and dehumanising university spaces, these margins are also spaces that generate important alternative liberatory formations of the university.

Prof Keet then addressed the question of transformation as a scholarly project and, while he noted that we are not yet there, he also noted that emerging work suggest that we are on the right path. He stated that, when #RhodesMustFall and #OpenStellenbosch started, the great mobilising ideal was the question of cultural alienation, which later moved into the space of #FeesMustFall. What people experienced as cultural alienation is as powerful as material exclusion. He shared that the image that stuck with him was that of learning as a reaching-out activity; it is a connecting process, both socially and neurologically. On a neurological level it can change the architecture of the brain. Drawing on this image, Prof Keet introduced the concept of 'plasticity' to consider the flexibility and agility of our institutions, the University as potentially self-transformative through its various portals and spaces. He noted that we will have to work hard to retain the radical potential of 'plasticity' as our institutions become more subject to the forces of neo-liberalism and capital accumulation.

With this in mind, Prof Keet moved on to the Stellenbosch University of tomorrow. He noted that, when he addressed the SU Indaba in 2017, he made the point that SU has sufficient buffers to shock itself and to give itself a massive transformation injection. One such 'injection' could put SU on a noticeably different trajectory around equity, institutional culture, pedagogy, research and community engagement. However, he noted that, while many colleagues are doing great work, the University has not yet dared to shock itself.

In conclusion, he referred back to the idea of 'home'. He noted that the multiple universities of SU are all a home to someone. The conventional University is home to some. However, the transformation pockets in the University – the simmering University, the radical University, the PPP university (plastic, porous, placed) – are home to others. Typically, the default position of universities is to discipline transformation, and contain these pockets. However, the conventional university must allow for spaces for an unruly transformation project, one with unconstrained freedom and flexibility in which different thoughts can take shape, and these pockets must come together into an institutional project.

DISCUSSION QUESTIONS

• How do we avoid falling into the fashion of performative theatrics to placate those who make a legitimate call for the decolonisation project at higher education institutions?

• How do we ensure that our decolonisation project is intentional and deeply honest?

• How does the compilation of a comprehensive state of transformation report for faculty that focuses on transformation at staff level work?

Prof Keet responded by stating that the University has academic legitimacy, but not a social legitimacy that could protect it when history catches up with it. He suggested that any claim to social legitimacy will require that the University reconfigure and redeem itself to instil a deep sense of the importance of and a deep commitment to the University from those who currently experience it as illegitimate. This will require many different sets of courageous interventions. It will require consistent, in-depth reading groups around the question of decolonisation and the development of an oppositional angle or side so that the academy has a robust and authentic decolonisation project that goes beyond the performative.

Performative rhetoric tends to catch up with one. He warned about the danger of using performative templates and noted the importance of understanding the historical production of the disciplines. He suggested that we need to show in what ways the different intellectual authorities come into being; how the professoriate took shape around a particular discipline; what forms of history provided for the development of hierarchies within those disciplines; and what kind of self-interests were embedded within those formulations of knowledge and disciplines. Part of the 'state of transformation report' within faculties will have to look at the political production of its knowledge project.

photo from Leanne Stander

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INPUT ON 'FLASHPOINTS'
1. HOW DO WE ENSURE MORE PARTICIPATIVE AND TRANSPARENT PROCESSES AT OUR UNIVERSITY? THE CASE OF REBRANDING

Presentation and facilitation by Christelle Feyt and Babalwa Gusha

Ms Feyt started with the idea that there is no better healing than a thorough spring-clean. This is what she understood to be the essence of this year's Indaba: to reflect on our residential habits and behaviour at Stellenbosch University as our home base.

She said that rebranding is about taking stock of who we are and how others see us. It provides a chance for redefining ourselves to change expectations and to remember that it is never too late to recapture who we were, and to aim for who we wanted to be. This speaks to the essence of rebranding, whether it is a brand refresh, a brand evolution, a brand revolution, or brand transformation that is at stake. Ms Feyt said in the past five years all the University's communities had reacted to critical realities, such as the Fees Must Fall, Rhodes Must Fall and Open Stellenbosch movements, student housing-shortage issues, a presidential announcement on free higher education for poor working and working-class students, gender-based violence on campuses and, lately, the impact of COVID. These revealed much of who we are, what we stand for, and which values guide our actions, our beliefs, and our attitudes. Ms Feyt said that Prof Aslam Fataar recently stated that we were still struggling to find that shared understanding of our University's past, future and present, and that if we do not give ourselves enough space to develop a shared understanding, we would have let many people down along the way.

Ms Feyt said that now we need to answer the question of how aspirational our brand should be. A good brand is a promise made, and a promise made is a promise kept. Our brand is an expectation in the minds of our stakeholders, be it current or prospective students, their parents, donors, alumni, staff, corporates, employers. So, what do we want the brand to be? How relevant do we want it to be 20 years from now on? She said our University came to a significant fork in the road when the SU Institutional Intent and Strategy 2013-2018 expired. At that point, the Vice-Rector of Strategy and Internationalisation developed an unapologetically bold vision and strategy for Stellenbosch University, with the aspiration of becoming Africa's leading research-intensive university.

Ms Feyt stated that the rebranding of our University came by being honest about who we were in the past, who we are now and who we want to be in the future, incorporating numerous interactive sessions that contributed to creating the new vision, a set of institutional values and a slogan, and affirming the alignment of all our endeavours with a strategic set of strategic themes and imperatives. The process of rebranding also included a touchpoint audit of SU's existing brands, and subsequently the establishment of a centenary logo for the centenary commemoration in 2018. However, the logo proposed late in 2019 failed to project the new vision of the University. Senate raised serious concerns regarding the Eurocentric symbolism used in the proposed logo and a lack of a meaningful participation through consulting and asking for input and suggestions from the University community. These sentiments were shared widely across the University. Senate urged the branding team to go back to the drawing board.

The new logo should demonstrate the University's commitment to transformation. The previous one failed to represent a break with SU's colonial and apartheid past and to anchor the University within its African context. Concerns were also expressed that the process was a top-down one, rather than a real opportunity for engagement.

Based on the valuable input going from the previous consultation process with staff and students, as well as the constructive input and appeal by Senate, the branding team developed a new engagement process that will run until the Council meeting on 13 April 2021. As the project is now a Council process, it will follow the route of statutory governance structures up to the approval of the new visual brand identity by Council. The process includes structured engagement sessions with various key stakeholders and target groups, as well as an online survey that will allow all students, staff and alumni to share their insights. The input gained from these sessions and survey will inform the brief to guide the design agency in the design process. An additional online opportunity will be created for staff, students and alumni, as well as more stakeholder engagement sessions in early 2021, to finally approve a visual brand identity in April 2021.

Ms Feyt noted that it is questionable whether this process will be deemed as sufficient. The process of developing a new visual brand identity for Stellenbosch University forms part of an ongoing discourse on transformation at our University. She stated that a project that runs within a fixed time frame has limitations. However, if we are serious about what we as Stellenbosch University stand for: a university that recognises excellence, inclusivity, innovation, compassion, accountability, respect for life and that wants to make a difference in terms of enhancing quality of life, and one that is known for being fair and equitable to all people, then we have to demonstrate that in everything we do. We need to start living our brand, and our values must be demonstrated in our actions, beliefs and attitudes, and in the direction in which we want to move in the world. Without this dedication, no visual brand, identity or representation of what we aspire to will carry any evidence of integrity. Ms Feyt stated that we at Stellenbosch University are strong-minded and strong-willed, and that she believes that the thought-provoking and thoroughly thought-through contributions that have been made by our University community during the past weeks, and that will be made in the weeks to come, will shape a new visual identity for the university that will truly reflect what we stand for and what we are striving towards in the future.

Ms Babalwa Gusha then spoke of the consultation process that was initiated after the Senate ruling (5 June 2020) that a wider, more comprehensive consultation needed to be initiated. Ms Gusha had participated in one of these consultation sessions and found it to be a pleasant experience. However, the session was focused on the nitty-gritty of the rebranding process, picking the colours, and the look and feel of the logo. She explained that this conversation was premature, and that the space should rather have been used to address the deeply held conversations that people were having outside of the space and why the process should be redone.

She noted that some people look fondly on the past. In contrast, others are reminded of violent preclusion and exclusion and questioned: How should we go about speaking about these symbols that we put together in our visual identity? How do we go about allowing groups that wish to remember the past to do so while minimising conflict with or harm to other groups that do not wish to recollect shameful and hurtful aspects? And from there, how do we move forward together mindfully using participatory mechanisms at SU? She reminded everyone that different people attach different understandings to the symbols we use as identity markers.

She made the point that, for an exercise such as rebranding, which touches deeply on questions of identity and history, it is necessary to address historical trauma. She asked the questions: How do we celebrate institutional historical achievements and heritages, honestly and with introspection and appreciation of nuance? How do we balance these things that we want to remember? How do we remember the pleasant things about our past, bearing in mind that our past is not only good, and is not only bad? How do we grapple with that complexity, where we celebrate the good and make sense of the bad, and what is it that we do not want to repeat going forward? What symbols do we not want to keep on using? Why those symbols? What do those symbols mean to me and to others? And how do we open these conversations so that we can have meaningful, compassionate and understanding conversations about our different positionalities?

This is why meaningful participation is important. Participation is essential because it improves the quality of the decisions we make; it improves the quality of decisions made by organisations and ensures that solutions are relevant. It is agile and responsive to the needs and lived experiences of all stakeholders involved. Participation improves organisational relationships, and it fosters trust between stakeholders and decision-makers.

Participation improves transparency and strengthens accountability within an organisation. When people are part of making the decisions, they take responsibility for them, and this fosters true co-ownership of the institutional goals. People included in making decisions take ownership of the decisions, are proud of them and enforce them even when management is not there, thus improving compliance with the policy.

Finally, she said that while we talk about the visual identity, we must focus on living the brand and taking up the responsibility to live our values. By doing this we build integrity, trust and transformation.

Ms Gusha presented the following question that would guide the breakaway discussion: How do we improve the University's participation mechanisms using the rebranding process as a case study? The breakaway would also be used to dissect the letter sent to Senate.

2. 'WILCOCKS' IS (ALMOST) NO MORE.
WHAT HAVE WE LEARNT AND WHERE TO FROM HERE
FOR VISUAL REDRESS?

Presentation and facilitation by Aslam Fataar, Renee Hector-Kannemeyer and Khairoonisa Foflonker

Prof Fataar called attention to the institutionalisation of visual redress after 2015 and the visual redress activities that emerged. He noted key markers of this institutionalisation were the setting up of a visual redress committee, which is guiding a dynamic policy-development process, and the provision of institutional support, including technical, artistic and financial. He noted that the re/naming process is incorporated into the overall Visual Redress Policy and is meant to strengthen the restitution and redress aspects of the visual cultural activities of university naming.

Prof Fataar then named some of the visual redress initiatives undertaken over the last few years:

• the multilingual benches on the Rooiplein;
• the women in the circle depiction on the Rooiplein;
• the naming of the Adam Small theatre;
• the Okkers Huis;
• the Die Vlakte photographs and map in the Faculty of Arts and Social Sciences building;
• the Stellenbosch maps outside the library;
• the renaming of the main library; and
• the current installation of the constitutional preamble in front of the Ou Hoofgebou.

image credited to Stellenbosch University Transformation Office

He noted that there had also been several site-based faculty visual-redress initiatives across the University, such as in the Library, the Faculty of Law, the Faculty of Theology and the Faculty of Medicine and Health Sciences. He said that, in the later breakaway discussion, the participants would reflect on whether and how the visual redress on campus over the last five years has created a culture of restorative inclusion and recognition.

Ms Hector-Kannemeyer focused on the work with community activists in the Division of Social Impact. She acknowledged the 'pain discourse' and the importance of moving from that 'pain discourse' to a space where the agency is unburdened. Understanding visual redress as restitution can create an invaluable interface between the University and the broader community; for example, by looking at visual redress as restitution and what that could mean for the University/community interface, with specific reference to the Lückhoff precinct.

The work in terms of the University/community interface is part of the visual redress draft policy when it speaks to SU being part of the broader community. This should be reflected in the University's procedures and in how it represents our history and its future visually. To meaningfully address the wrongs of the past, a deeper understanding of the current trauma of people of colour who were affected by those wrongs is needed. This means that we need to explore, in equal partnership with the surrounding communities, what appropriate redress and development initiatives are appropriate, and how to ensure that pain is acknowledged and collectively move towards the agency of voice.

Ms Hector-Kannemeyer gave a brief synopsis of Die Vlakte community history, stating that it was a miniature District Six with strong spiritual roots, churches and schools when most of the residents were forced to leave their homes, schools and churches and move to Idas Valley and Cloetesville. Ms Hector-Kannemeyer then spoke about the handover of the Lückhoff School building (where SU's Division of Social Impact now is housed) in 2007, as declared by Prof Russel Botman. She also spoke about pastor Godfrey Martin, who said that the building should be used as a beacon of hope for the transformation of the broader Stellenbosch and called for the moral and ethical rectitude of transformation to achieve social cohesion based on social justice. She further stated that not only was it important to remember what had been lost in material terms, but also the continuing relationship of power, the social-economic imbalance that continues to shape the future of our town and its development.

Visual redress as restitution initiative enables and presents a wonderful opportunity for the University and the local community to implement visual redress initiatives that are community-centred, jointly implemented and deeply transformational. It an incredible opportunity to explore methodology which is guided by those who have been the most impacted and traumatised by the legacy of Apartheid. However, she noted that attempting to the right the wrongs of the past with the removal of hurtful symbols, and the addition of more inclusive symbols is not enough, it must be accompanied by restitution.

She suggested that the University community needs to reflect and ask the following questions:
• How are we as a University progressing the project of redress and development?
• Do the current parameters of Visual Redress Policy address what we have committed to the local community?
• Has SU's dedication to redress and development initiatives, enabled the healing, restoration and reconciliation of a wounded community and moved us closer to mending the broken trust between Stellenbosch University and Die Vlakte community?
• Who is not part of the conversation and who should be included when decisions regarding the afflicted and affected communities are made?
• Are we paying close enough attention to the impact of our visual redress initiatives on of the local community, or do we have to pause, reflect, and review our current engagement practice?

Ms Hector-Kannemeyer reiterated Stellenbosch University's recommitment to Die Vlakte community. She shared a practical demonstration of redress and development and the honouring of the commitment of the late Professor Russel Botman: the bringing back of the school benches to the original Lückhoff School building in 2019.

image credited to Stellenbosch University Transformation Office

Ms Foflonker presented an overview of the development of the Faculty of Medicine and Health Sciences Charter as a visual redress process. She shared the process followed by the Faculty Charter task team, which was a subcommittee of the Dean's Advisory Committee on Transformation. The task team sent open invitations to all staff and students at every level to participate, resulting in an inclusive and diverse process. The project took 18 months to complete. This was largely due to the fact that, before work could begin on the Charter, a space for catharsis needed to be opened up. Many staff and students had deep experiences of pain and exclusion that were necessary to address. Ms Foflonker shared that safe spaces were created and discussions were held where literature and video materials such as the 'Luister' documentary were shared. At the end of every meeting, consensus regarding the way forward was reached.

The terms transformation and decolonisation were purposefully omitted from the Charter, as it was understood that this should be embedded in its ethos, culture and structures as a faculty. Rather, the Charter focused on the journey: meaningful discussions and robust debates on terms from SU's Restitution Statement, such as 'regrets', 'sincerely apologise', 'complicity' and 'injustices of the past'. There was a deliberate effort to link the injustices of the past to the inequities of today in an acknowledgement that there are many injustices that continue in the Faculty. The visual outcomes of the process were:

• The slogan 'committed to transformation' in the three dominant languages of the Western Cape, viz. English, Xhosa, and Afrikaans.

• Stickers of a hand, that were pasted on the doors at the entrance of the clinical building and at the back, and on the entrance of the educational building. The symbols have three intersecting hands, in three colours: teal, the SU maroon and the SU mustard, which were chosen intentionally. These colours represent diversity in terms of our linguistic, racial, cultural, gender and other differences at the University.

• Three perspex panel installations of the Charter in Afrikaans, English and Xhosa. An intentional decentring of Afrikaans and a much more prominent featuring of Xhosa was used. Because English is a dominant language globally, it also features.

Ms Foflonker ended by saying that visual representations of transformation and decolonisation are a means to overcome alienation. They are a way of creating spaces for reflection and dialogue, not only for marginalised groups but also for privileged groups to come into conversation with marginalised groups. Ultimately, the aim is to create a sense of belonging.

photo from SU FMHS Facebook Group

3. WHAT HAS THE COVID-19 RESPONSE TAUGHT US? HOW DO YOU MEASURE OUR INSTITUTIONAL COVID-19 RESPONSE?

Presentation and facilitation by Nico Koopman and Fadeelah Williams

PROF KOOPMAN STRUCTURED HIS REFLECTIONS ON SU'S COVID-19 RESPONSE WITH THE QUESTIONS:

What have we learnt and what are we still learning?

He noted that COVID-19 had intensified already-existing challenges and concerns in the broader society and on our campuses: poverty, unemployment, various types of inequalities, and various types of violence and cruelty, especially gender-based violence and violence against children. He questioned the notion of 'social distancing', rather opting for 'physical distancing', as social distancing carries the risk of social alienation, enmity and polarisation, and the breakdown of social cohesion and solidarity.

However, he also shared positive developments. He noted that SU learned that our capacity for innovative and transformative responses is more significant than we think and that we have potential in our ranks that we must explore. Secondly, with regard to innovation and engagement, different forms of innovation and a commitment to student health, well-being and success were observed during the COVID time. Thirdly, we discovered that our capacity for speedy responses and agile decision-making, as well as societal care, concern and cooperation, is more extensive than we thought. Prof Koopman said that it was encouraging to see local, provincial and national partners appeal to SU as an anchor institution in society. He saw this as testimony to SU's teamwork and that we can pull together as a university community when necessary, citing the fact that SU was very close to reaching its twofold aim of completing the academic year and ensuring the comprehensive (financial, structural and social) sustainability of the institution. He concluded by noting that various workstreams of the Institutional Committee for Business Continuity (ICBC) were discerning and tabulating the various lesson learned and that the Indaba discussions would help identify shortcomings to stimulate in-depth reflection.

Ms Williams started by saying that, when we talk about the COVID-19 response, we need to specifically ask what has been learnt from the successes and the failures of the transition from the physical world into the digital world to ensure a successful academic year for Stellenbosch University. She stated that the group discussion therefore would focus on analysing some of the successes, failures and areas for improvement that were specifically identified at the student Transformation Indaba on 22 October 2020. She noted that we could learn from these insights and implement productive solutions to the problems areas whilst also maintaining the benefits of successes achieved during COVID-19 and the digital transition. Ms Williams reiterated that the pandemic had highlighted social ills amongst students, such as socio-economic inequality and GBV. She noted that these social ills need to be understood in the context of the balance of power between students and how this affects access to University resources.

photo by Stefan Els

4. THE ANTI-GBV WORKING GROUPS HAVE SUBMITTED THEIR FINAL REPORT. WHERE ARE WE NOW WITH REGARD TO GBV ON CAMPUS?

Presentation and facilitation by Jaco Brink and Yamkela Tyapha

Mr Brink focused his input on the results of the recent Rape Culture Survey conducted by the Equality Unit. One recommendation of the End Rape Culture Report (2017) was to implement an anonymous survey among students to better understand and monitor perceptions and experiences of rape culture in the student community. The Equality Unit conducted this survey in 2019 with a sample of about 1 200 students. The survey is to be repeated every two years to observe how the experiences of GBV, sexual violence and victimisation shift (or not) over time. Mr Brink noted that the survey will be also be replicated in the staff environment in 2021.

Overall, the report shows that unwanted sexual contact remains very high at SU, and it is clear that much more needs to be invested in the fight to address GBV, intimate partner violence and sexual harassment. Mr Brink shared some of the key findings. These included:

- **47%** of the sample said they experienced different forms of unwanted sexual contact, **96%** of the sample experienced forced touching, **7%** of the sample experienced unwanted oral sex, **3%** of the sample experienced unwanted anal sex, **14%** of the sample experienced unwanted vaginal sex and **19%** of the sample experienced unwanted finger sex.

- **10%** of the sample said they had experienced one incident in the last year, **6%** of the sample experienced two incidents and **2%** of the sample experienced five or more incidents.

- **95%** of the sample identified their perpetrators as being male and **5%** of the sample identified their perpetrators as female.

- **52%** of the sample said that the perpetrator was linked to the University in some form and **15%** of the sample said that the perpetrator was not linked to SU.

- **59%** of the sample said these incidents occurred on the University campus and **28%** were in the same town but off-campus.

- Most incidents perpetrated by males take place at the start of the semester.

- Only **3%** reported their assault to administrators at SU, **3%** reported to Crisis Centre/ Campus Health, **2%** reported to the Equality Unit and **2%** reported to Campus Security. More than half of the students indicated that they were unaware of our procedures and policies, and only **25%** indicated that they were aware of SU's sexual assault procedures.

Mr Brink noted that the Equality Unit had supplied this data to the Rectorate to support the recommendations from the Anti-GBV Working Group Report.

He also pointed out, with concern, how few students were able or wanted to report these various forms of sexual assault to existing University structures. He noted there is either a lack of knowledge of or trust in these structures. He said we need to build trust in our student and staff community, enhance our services to be more responsive, with quicker turnover times, and get more scope and policy to enable us to act more quickly in an integrated manner across many responsibility centres.

5. WE HAVE A NEW TRANSFORMATION KPA FOR ALL STAFF. NOW WHAT?

Presentation and facilitation by Claire Kelly and Bantubonke Louw

Dr Kelly shared the first draft of the Key Performance Indicator for Transformation (KPIT) document.

The Code for Employment Equity Management (CEEM) was ratified by the Rectorate in October 2019 to advance employment equity and transformation at the University. One of the stipulations in the CEEM is the development of a transformation KPI for all staff members that counts 25% towards overall performance.

Dr Kelly shared how the draft KPIT was developed. It was guided by the University's Transformation Plan (TP), the framework for transformation at the University. The TP defines the approach to transformation at SU as 'embedded'. Transformation is not just the responsibility of the Transformation Office or the Equality Unit, but must be 'embedded' in the everyday operations, practices and workings of the university. As such, it includes transformation indicators across various levels and environments of the University. The draft KPIT converts these institutional-level, and sometimes abstract, indicators into actionable items.

Dr Kelly noted that the draft KPIT is a first-round, generic framework that must be developed into a tool that responds to and supports the transformation needs of specific environments through thorough consultation. However, it must always be guided by the institutional transformation framework, the TP. She said that, by sharing the draft at the Indaba, she hoped to obtain feedback on the actual document as well as input into the process that should be followed to turn this first draft into something that can function as a tangible and useful tool.

Mr Louw started with the question: how do we ensure that, when we have all these KPIs and indicators, we make this a living document? He said in preparation for the discussion session he wanted colleagues to think about the following questions:

- How do we prevent this document from becoming another tick-box exercise?

- How do we ensure it embeds and embodies deep intention and transformation, but also systemic and systematic transformation?

- How do we incorporate both quantitative and qualitative measures to assess the extent to which these indicators have been incorporated into the different environments and into the work agreements of staff? What would successful performance entail?

- What do these KPIs look like for people?

- What is the impact of the KPIs?

- What does the transformation KPI entail for programmes?

- What does the programmatic design look like when we talk about systematic and honest transformation?

- How do we ensure these are not just things we have in place to meet the government's requirements, but that they are intentional, honest and systematic?

6. SIYAKHULA IS BACK. DO WE HAVE ENOUGH CAPACITY TO DELIVER OUR VISION FOR TRANSFORMATION?

Presentation and facilitation by Katlego Letlonkane

photo from Katlego Letlonkane

Ms Letlonkane started by pointing out that diversity capacity building is a pillar of transformation. It is about developing the capacity we need to nurture a culture of diversity at the University and contribute actively to the vision of being a leading African university. Building a leading African university requires taking diversity and transformation seriously. It is about centring African thought, philosophy, values and knowledge-making. To do this, we need to attract, enable and harness the researchers and thinkers in this area and build enabling environments for African thought and leadership at the University.

She noted that our big task is to examine the resources and processes we have in place and compare these to what we require to enhance our capacity for diversity. We are led by the University's overall strategic priorities, with a particular focus of growing a 'transformative student experience' and being an 'employer of choice'. To develop a culture of diversity, it is necessary to build and strengthen sociocultural awareness. We need to build inter-group engagement across University faculties and environments, and we need to create and develop integrated engagement across the University's equity structures (such as the Transformation Office, Employment Equity, the Equality Unit, Wellness, Disability, to name some of the key equity structures of the University.

Referring to Professor Keet's notion of 'pockets of transformation', Ms Letlonkane recognised the need to think strategically about how these equity structures need to come together to develop an integrated working solution. These all have the same philosophy and need to leverage off each other; they need to work together to prevent the risk of 'recreating the wheel'. She identified the need to strengthen the already existing transformation infrastructure by developing a network of 'diversity agents'. These 'diversity agents' would be empowered to boldly carry out and insist on the execution of the diversity and transformation mandate. This network serves as the link between environments, management and staff in building diversity in the environments across the University. 'Diversity agents', for example, would assess and attend to training needs, provide resources and advice,

and be a general touchpoint for diversity and transformation in each environment.

She noted that, as the strategy of diversity and transformation unfolds, we need to focus on building and developing our capacity for diversity in delivering on the 'transformative student experience' among our academic staff. Transformation and critical engagement need to be embedded in teaching and learning so that students feel empowered to transform and inspired by the change in the classroom. Teaching staff need to inspire a culture of reflection, dialogue and critical engagement in their classrooms. This is not the reserve only of Humanities-based teaching and learning, but every single teaching and learning environment must promote critical engagement and reflection.

Ms Letlonkane reflected on the work being done through the Siyakhula Diversity Capacity Building Programme. Ubuntu needs to be a core overarching value at the University, and activities such as Siyakhula's training workshops and seminars are vital to build this capability. Through Siyakhula Sessions hosted (virtually) on Fridays, staff can plug in, engage with and reflect on critical issues together, thereby nurturing a culture of listening, value-based decision making and empathetic reasoning at the University.

Diversity is a dynamic philosophy and practice that will require dynamic methods of embedding it across the University community, and online solutions that can improve our reach and service delivery must be explored. To this end, Ms Letlonkane shared details of the recently launched radio show specifically to further the mission of intergroup reflection and engagement in the Maties community. The show on MFM is called Siyakhula Live and leverages this existing platform to engage with the broader SU community in critical dialogue and discussions. Siyakhula Live broadcasts on MFM 92.6 between 6 pm and 7 pm every Wednesday evening – We are having conversations that inform and transform!

7. THE FORMAL PROCESS OF FOLLOWING 'THE ARTICLE' IS OVER. HAVE WE RESOLVED THIS AS A UNIVERSITY COMMUNITY, AND WHERE TO FROM HERE?

Presentation and facilitation by Ronelle Carolissen and Nadine Bowers Du Toit

image credited to Stellenbosch University Transformation Office

The presentation by Profs Bowers-Du Toit and Carolissen interrogated the narratives of what transpired in relation to 'the article', with a focus on the Formal Investigative Committee (FIC) Report (12 June 2020).

The FIC concluded that they could not find any deliberate intent to mislead the relevant role players, nor any malevolence behind the writing of the article. It was their view that the researchers naïvely regarded the content of the article as compatible with the research trends in their discipline. Prof Bowers Du Toit said that these findings had been accepted by the various bodies within the University and in their communication lists. However, while the findings might conclude a more particular sort of legal process, many issues remain open to interrogation and further engagement is required.

Prof Carolissen introduced the idea of narratives to deepen our understanding of the nature of engagement beyond the legal process that is required to understand the deep transformation implications of 'the article' and the efforts to address it. She noted that it is vital to understand how dominant narratives work. Dominant narratives often shape collective consciousness, and in so doing contribute to 'overlooking' and 'forgetting'. Therefore, platforms such as the Indaba must become platforms of 'remembering' and the insertion of counter-narratives that jolt our collective memories. Prof Carolissen and Prof Bowers Du Toit identified four counternarratives they wanted to address:

'missing person', 'sweeping under the carpet', 'race is taboo' and the 'kiss and make up' narrative.

Prof Bowers Du Toit spoke to the 'missing person' narrative. She said that, during the April-May 2019 period, it felt as if the University had been seriously scalded because of this notorious article. Narratives of risk management, reputational risk and negative social media proliferated as the memories of SU's racist past, and perhaps present, were reawakened. After a flurry of commentary there was silence – the period during which the investigation was conducted. When the report was finally made available in June 2020, it was clear that it was dominated by a legal narrative, foregrounding legal expertise and legal defence. According to the report, there was no wrongdoing on the part of the Ethics Committee, the researchers were naive and therefore needed to be absolved from the personal responsibility to communities they had affected, and there were suggestions for training. There was focus on research procedures and processes for the responsible conducting of research and ethics.

However, this gave the feeling of a misplaced focus, a 'sweeping under the carpet' of the core issue, which was the engagement with the community in question. This was the second identified narrative, which is not only a research issue, but also an issue of teaching and learning, and importantly, social impact. What were the implications of focusing on research when this was, and remains, an opportune space to think through institutional

racism and its manifestations, and how this made it possible for this kind of research to even exist in 2019? Prof Carolissen noted that we need to reflect on the extent of community pain and rage, beyond the participants in the study, and including members of SU who are labelled coloured.

The third narrative, the 'kiss and make up' narrative, was one of the many narratives that focused on the fact that the researchers had apologised to the study participants. The researchers and participants had come to a joint agreement that the researcher's intentions were honourable, and that they did not intend to denigrate the dignity of the participants. According to informal reports, the participants had commented that the researchers were always lovely and kind. Prof Bowers Du Toit said that there are multiple levels where this 'kiss and make up' narrative conceals the dynamics of power that operate when mainly white researchers conduct research on black and poor participants. Centuries of colonialism, racism and sexism converge in communities like Cloetesville, imprinting a profoundly felt internalised inferiority called internalised oppression. In these cases, participants often may become quickly enamoured by whiteness.

Prof Carolissen reminded us that we must not assume that individualistic intervention extinguishes the fiery community rage leaking at the periphery of the campus. Even if the study participants forgive, many others have been painted with the same brushstroke and labelled as coloured and cognitively deficient. This requires accountability beyond individualistic responses focused on participants alone. SU must engage with a broader community that extends beyond Cloetesville, whether it be through honouring our promise to engage in training to address so-called 'naivety' or to ensure that social impact projects are evaluated ethically.

Prof BowersDu Toit then introduced the 'race is taboo' narrative. She said that, in the report, the question had again been raised whether, due to the sensitivity around race-based research, race as a variable should be considered at all, and if so only within the strictest parameters? Her response was that the discussion and study of race cannot be a taboo in a country were race-based inequality is real. Making it taboo would simply result in 'colour-blindness' and the denial of how powerfully race features in these research settings. Research in South Africa cannot be colour-blind or occupy itself with a post-racial discourse, which ignores how people of colour have been systemically disadvantaged and discriminated against to promote politically correct liberal notions that racism and white privilege no longer exist. She said that stigmatising research topics is unhelpful. What we need is an antiracist approach to research. It is not a question of whether we research race, rather how we do so.

Prof Bowers Du Toit said we need to understand how racial bias works in research and ensure that studies that deal with race are representative in terms of who is doing the research and how it is being done. This does not mean every research team needs to have a person of colour or a woman; this is not about political correctness, but about awareness that those who are most tightly bound to the socio-political patriarchal power structures often are blind to the nuances. The same goes for ethics committees. So, whether the Ethics Committee or not approved the study, we should not ignore the fact that our committees can also be biased..
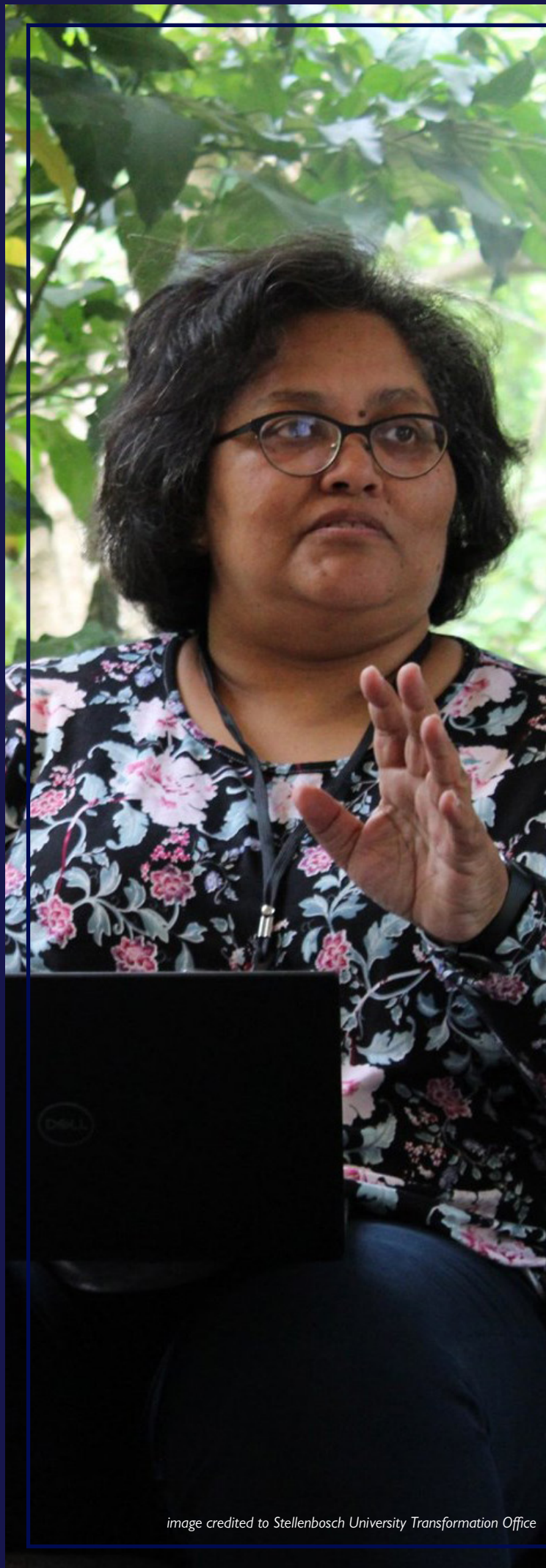
image credited to Stellenbosch University Transformation Office

BREAKAWAY DISCUSSION FEEDBACK

The following section documents the main points emerging from the breakaway discussions. Participants chose which topic they wanted to engage on and joined the appropriate virtual room. All discussions were facilitated by the presenters/facilitators of the morning sessions. Facilitators then reported back to the plenary.

photo by EWN Reporter

1. HOW DO WE ENSURE MORE PARTICIPATIVE AND TRANSPARENT PROCESSES AT OUR UNIVERSITY? THE CASE OF REBRANDING

• REBRANDING IS A CASE STUDY IN THE LACK OF PARTICIPATIVE PROCESS AT SU.
The root concern is about how we improve participation in the mechanisms of the University. We should ask questions to improve process implementation, for example, 'how do we ensure more participative and transparent processes at our University?' and 'how do people feel when they are not consulted?'

• PEOPLE WANT THEIR VOICES TO BE HEARD.
Exclusion and marginalisation from such processes suggest that people have no value to add, and this is painful. People are affected when they are not consulted because it translates into 'institutionalised gaslighting'. Gaslighting is a form of psychological manipulation in which a person or a group covertly sow seeds of doubt in a target group or individual, making them question their memory, their perception or judgement, and often invoking in them a sense of cognitive dissonance and other changes.

• EVERYBODY'S VOICE IS VITAL, REGARDLESS OF THEIR LEVEL OR FUNCTION.
Mutual accountability, transparency and inclusion should be built into any process of reaching a consensus. If people are not thoroughly consulted on matters that affect them, the results of whatever the process is are unlikely to be practical, agile or effective in addressing whatever the matter is. There is also likely to be very little buy-in.

• WE NEED TO BALANCE THE PAST, PRESENT AND FUTURE.
'If you do not remember correctly, you are busy dismembering.' We have a dire need at SU to constructively remember the past so that we are not dismembered in our present.

2. 'WILCOCKS' IS (ALMOST) NO MORE. WHAT HAVE WE LEARNT AND WHERE TO FROM HERE FOR VISUAL REDRESS?

• VISUAL REDRESS IS AN INTEGRAL PART OF FOSTERING A SENSE OF BELONGING AND INCLUSION.
It is central in welcoming people into the University.

• SU IS A UNIVERSITY WITHIN A TOWN.
We think of ourselves as a University community, but we are a community within the bigger Stellenbosch community. This means our stakeholders are different; we have a responsibility towards the greater community who see themselves as part of the University. This is not just about including voices, but about building an agency of voice. This means long-term building of agency within the community to contribute meaningfully to these processes. We need to review our methodology, our current ways of engagement, and the power dynamic that exists between University and community spaces.

• TRANSFORMATION OCCURS IN PARALLEL PROCESSES.
Often, healing and transformation occur in the process of including people. However, one initiative is not enough; multiple spaces for dialogue and meaningful engagement are required. All voices are influential and need to be included to drive the visual redress conversation so that it is sustainable, meaningful and authentic. Extending the invitation to more people, even if it is a longer process, is to ensure that the process is deep and authentic.

• VISUAL REDRESS INITIATIVES SHOULD INVOLVE COMMUNITIES THAT HAVE BEEN AFFECTED OR TRAUMATISED DIRECTLY BY SU'S HISTORY.
Proper memorialising of redress activities is necessary so that the broader historical location of these activities is understood by all. Visual redress is not just about removing a name, especially if it is contentious. Space for that contention and complexity needs to be opened up, as it is in these spaces that the richness, learning and opportunity for transformation lie. Visual redress is a process of building integrity, trust, dialogue and reciprocity, taking care of time and processes. None of these things are a quick fix.

• VISUAL REDRESS INITIATIVES SHOULD ADDRESS THE TRAUMA AND THE WOUNDEDNESS OF BEING PART OF THIS INSTITUTION.
We need to create spaces for healing by acknowledging the trauma and the woundedness of being part of this institution. SU must be fully engaged in intentionally developing transformative and set practices so that people feel that their voices matter and are valued.

• TRANSFORMATION AND VISUAL REDRESS IN TEACHING AND LEARNING MUST BE INCENTIVISED.
Transformation and visual redress must be linked intentionally to the transformation KPI.

image credited to Stellenbosch University Transformation Office

3. WHAT HAS THE COVID-19 RESPONSE TAUGHT US? HOW DO YOU MEASURE UP OUR INSTITUTIONAL COVID-19 RESPONSE?

• ONLINE LEARNING PROVIDED ACCESSIBILITY AND OPPORTUNITY FOR INCLUSION.
Online learning increased accessibility and created opportunities for flexibility, especially for disabled students. It is also much more compatible for parents (especially women) and students with mental illnesses because it creates flexibility in work schedule. Online learning should continue as part of a hybrid teaching methodology in the future, for example recording lectures and making them available online.

• COVID-19 HIGHLIGHTED CONCERNS ABOUT THE HEMIS POLICY.
Noting first-year exclusions from residence, the question of which students most need the resource of residence was raised. Currently (residence) HEMIS rewards academically strong students. However, the stability and resourcing of residences increases the chance of academic success for academically struggling, socio-economically at-risk students. This became particularly apparent during the COVID-19 response and is an important consideration for how SU proceeds with the HEMIS system.

• SOCIAL ASPECTS OF SU'S COVID-19 RESPONSE WERE LACKING.
The focus of SU's COVID-19 response was the completion of the 2020 academic year and financial sustainability. However, this led to the neglect of the social sphere of the University. The social sphere of the University refers to the societies, events, networking and other socialisation opportunities that form when students share physical space and that act as social support structures. University can be an extremely stressful environment with high pressure, which can lead to mental health problems. Mental health is often addressed by the University in a formalistic manner through invoking the Centre for Student Counselling and Development or other professional help. However, greater attention to the social sphere of the University can avoid and address many of these stressors. Not only would this be more accessible, but probably more effective. Another of the primary purposes of the social sphere is to provide support for student career development. That support was also lost during COVID-19.

• COMMUNICATION DURING THE COVID-19 RESPONSE WAS PROBLEMATIC.
There were too many channels of communication. One channels of communication should have been identified and used. Better use could also have been made of SUNLearn, as it is a zero-rated platform and thus increases access by students.

4. THE ANTI-GBV WORKING GROUPS HAVE SUBMITTED THEIR FINAL REPORT. WHERE ARE WE NOW WITH REGARD TO GBV ON CAMPUS?

• SU NEEDS A GBV POLICY THAT IS BENCHMARKED AGAINST DHET POLICIES.

• GBV CRISIS MANAGEMENT IS AN AREA OF CONCERN.
The reporting of GBV is low because of a lack of institutional trust. The Equality Unit has no power to enforce its recommendations, which students and staff interpret as the Equality Unit being ineffective. Internal disciplinary processes are also not trusted.

• INSTITUTIONAL TRUST NEEDS TO BE REGAINED.
There are various ways to do this, for example ensuring that staff and student mental health support needs are met through hiring skilled and representative counsellors and social workers and giving the Equality Unit more power to enforce its recommendations.

• INSTITUTIONAL BODIES SUCH AS THE TRANSFORMATION OFFICE, THE EQUALITY UNIT, HUMAN RESOURCES AND FACULTIES HAVE TO WORK TOGETHER TO PROVIDE THE NECESSARY RESOURCES TO ADDRESS GBV ON CAMPUS.
Current structural barriers to co-operation must be addressed.

• THE TRANSFORMATION OFFICE AND EQUALITY UNIT MUST BE ADEQUATELY RESOURCED.
Training must be provided for students and staff from their first year of study/employment onwards. However, there is currently no budget allocation for staff training (Siyakhula).

• STRONGER, MORE EXPLICIT LEADERSHIP NEEDS TO BE SHOWN IN MATTERS OF GBV,
especially from senior male leaders.

5. WE HAVE A NEW TRANSFORMATION KPA FOR ALL STAFF. NOW WHAT?

• THE DISCUSSION AROUND TRANSFORMATION KPIS IS NOT NEW.
It has been discussed before, but the commitment to implement it was lacking. Transformation, as a KPI and as part of one's work agreement, is part of the process to drive institutional intent so that we can have contentious conversations. Making transformation part of the work agreements, without it becoming another tick-box exercise, will impact remuneration, progress, commitment and institutional buy-in.

• A BIG CHALLENGE IN IMPLEMENTING ANY KPI IS REMOVING SUBJECTIVITY.
Indicators need to be clear and easily quantifiable. The current draft is a long way from providing this.

• THE KPI DEVELOPMENT AND IMPLEMENTATION PROCESS REQUIRES NUANCED DELIBERATION OF BOTH EXTERNAL BENCHMARKS AND INTERNAL DYNAMICS.
In developing and implementing the KPI, it will be important to engage with and learn from other institutions that are excelling in this area. However, we also need to take stock of where the SU community is, looking at both our existing challenges and failures, and where we want to go.

• COMPULSORY TRAINING IS NECESSARY TO CAPACITATE LINE MANAGERS AND ENSURE ALIGNMENT ACROSS ALL ENVIRONMENTS.
The capacity to implement transformation is crucial for the KPI to be meaningful and effective, and not simply another tick-box exercise. Just like employment equity, we can appoint senior black people, but if they are not paid the same, or their strategic decision-making is removed, we are not doing deep, intentional, meaningful and honest transformation. The KPI cannot fall into this trap.

• THE PROCESS TO DEVELOP THE KPI FURTHER IS CRUCIAL.
Who will be part of the decision-making process, who sits in those conversations about moving forward? Who is excluded? Whose voice matters? What will consensus look like? These are all important questions to reflect on.

6. SIYAKHULA IS BACK. DO WE HAVE ENOUGH CAPACITY TO DELIVER OUR VISION FOR TRANSFORMATION?

• ENVIRONMENTS AND INDIVIDUAL PEOPLE MUST BE CAPACITATED TO MEET THE TRANSFORMATION KPI.
This will require extensive training for all staff and the provision of environment-specific transformation capacity in the shape of a diversity/transformation agent who is based in the environment.

• THE UNIVERSITY NEEDS TO APPOINT PEOPLE WITH SPECIFIC CAPACITIES TO SUPPORT THE IMPLEMENTATION OF THE TRANSFORMATION KPI.
They would need the appropriate academic background, academic socialisation and the nuance to be able to communicate transformation strategies and to co-create those transformation strategies with the environments themselves. The role needs to be relatively senior and have an institutional voice that will be listened to. HR practitioners and employment-equality representatives are not able to fulfil this role. It should also not be a latch-on job for someone who already has a full-time job and commitments.

• IF TRANSFORMATION AND DIVERSITY ARE A STRATEGIC PRIORITY, THEY MUST BE ADEQUATELY RESOURCED.
First, the Siyakhula Training Programme must be allocated a budget. Second, we must strongly consider creating diversity agent positions in faculties and other environments (as above).
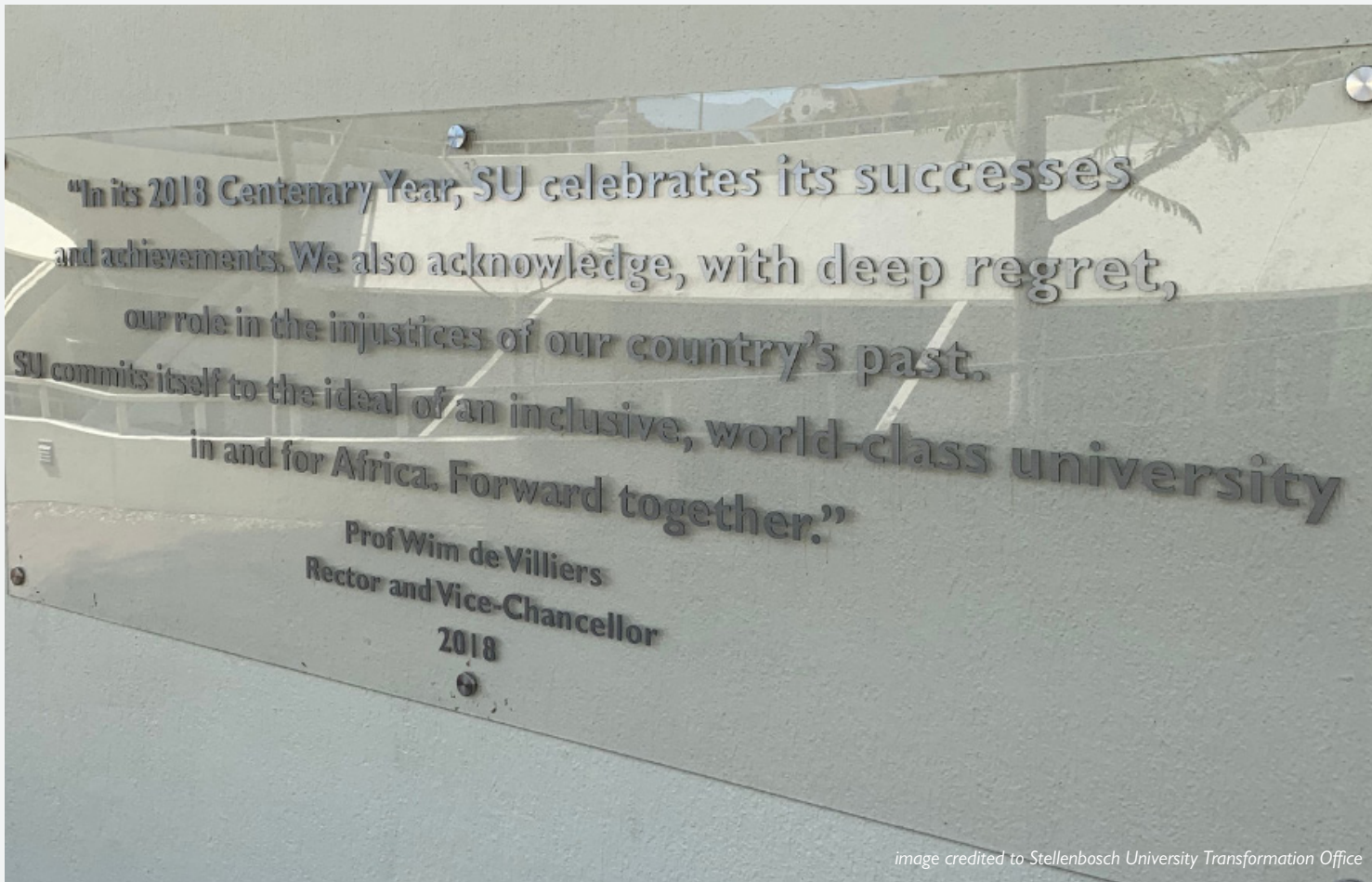
7. THE FORMAL PROCESS OF FOLLOWING 'THE ARTICLE' IS OVER. HAVE WE RESOLVED THIS AS A UNIVERSITY COMMUNITY, AND WHERE TO FROM HERE?

• THE LEGALISTIC FRAMEWORK SU EMPLOYED TO ADDRESS THIS ISSUE WAS WHOLLY INADEQUATE.
The issue of systemic racism at SU is far from resolved, and the institution has not started to address it adequately.

• WE HAVE NOT FULLY ENGAGED ON WHAT STRUCTURES AND PROCESSES ARE NECESSARY TO AVOID THE FORMULATION, IMPLEMENTATION AND PUBLICATION OF RACIST RESEARCH?
How do we deal with this when it happens again? We should have a structure that integrates our response beyond the silos that tend to operate between research, teaching and community engagement.

• ENGAGED SCHOLARSHIP NEEDS TO BE PRECEDED BY THINKING ABOUT HOW WE DO COMMUNITY ENGAGEMENT AND ENSURE MEANINGFUL PARTICIPATION BY COMMUNITIES.
We tend to focus on compliance, which means an over-emphasis on ticking boxes rather than developing, and in this case restoring, ethical relationships.

• DEEP INTROSPECTION AND REFLEXIVITY ARE NECESSARY WHEN DOING RESEARCH OF THIS NATURE.
This is a capacity that we should cultivate in programmes that allow staff and students to develop critical reflexivity that is situated historically and personally. Questions such as 'Who am I in relation to this institution, the history of this the institution, the history of this country and the histories of others with whom I engage within and outside the institution?' are crucial in ensuring ethical research relationships.

CONCLUSION

Dr van Rooi reminded all present that the Indaba is the annual opportunity the SU has to check in, to reflect, to get a view on where we are, where we are not, where we should be and what we should focus on. He noted that the discussions during the Indaba are shared with the ITC in a report to reflect on and to guide the ITC on what it should be focused on going forward and what must be discussed within transformation committees in the faculties and other environments.

He reminded all present of the essential statements and points that were made throughout the day: that SU is a national asset and that we should re-gear and refocus ourselves with this context in mind; that we have transformation pockets at this institution, some of which are engaging excellently with other institutions and at the national level, but that these pockets struggle to connect internally; that 'unruly transformation' is necessary; and that we urgently address the lack of social legitimacy of our institution.

Dr van Rooi noted the diversity of opinions amongst our faculties and disciplines and asked for an inter-faculty conversation about transformation. He further noted the question about who is in the room and who is not here, which comes up almost annually. He noted this as something that we have to remain focused on and make sure that we get better at inviting, including and allowing colleagues to take up the opportunity to join us in the conversation and engagements around transformation.

Dr van Rooi pointed out that the name of 'Wilcocks' had been raised in previous Indabas. The discomfort around that name reminds us that the name could not be. However, this year we had a different conversation about 'Wilcocks': we discussed the process of changing the name and the type of engagements under way around both name changes and visual redress. In addition to this, we reflected on where we are; how we measure transformation; how we brand the institution; how we think about research; how we engage around training, with each other and around our complicated history and our current realities; and the future that we would like to see.

He hoped this Indaba could help SU as an institution and help environments to make sure that we continue to reflect and measure, see where we come from, where we are now, what has changed what needs to change, what has not changed and what could not change, and ensure that we include each other on a journey of transformation that is both painful and fruitful, given the type of institution that we would like to see.