

TRANSFORMATION INDABA

Stellenbosch University, Stellenbosch

29 November 2017

Welcome

With apologies from the Rector of Stellenbosch University (SU), Prof Nico Koopman welcomed delegates to the Transformation Indaba. He welcomed deans, members of faculties, academics, members of the institutional transformation committee, members of the community and faith communities, other organs of civil society, and the Goedgedacht Forum.

To set the context, he highlighted some points, emphasising that the notion of accelerated transformation is a priority for SU, and that the video *Luister* (a documentary exposing blatant racism at SU that went viral on the social media in 2015) [<https://www.youtube.com/watch?v=sF3rTBQTQk4>] serves as a continual and crucial source that challenges management regarding understanding and practising transformation.

Management had appeared before the portfolio committee in Parliament three times, before the parliamentary committee for Higher Education and before the Gender Equality Committee in Gauteng. The university continues with its transformation plans, which take cognizance of the two maxims that characterised former minister Blade Nzimande's approach to the issue. The first is that universities should radicalise transformation, root out problems around it and build profound change and renewal. The second is that transformation should be accelerated.

The university has developed various structures, and employed dedicated functionaries in the transformation office to accelerate matters. SU's centenary celebrations next year will take into account and align the institution's Transformation Plan.

The university values human dignity, equity, freedom, and equality. It also has a passion for transformation and has developed buy in and the political will to see the plan through and to adapt and develop it continuously to make sure it remains relevant.

About the Transformation Implementation Plan

Monica du Toit

Today is more important than any council or other meeting. This indaba will provide us with a strong barometer to indicate SU's commitment to transformation. Vision 2030 started to tell story of where we want to be.

Transformation is the disciplined and dedicated process of getting there. Consider whose dreams we are listening to. In some ways, in this post-democratic society, we've lost our way in higher education. We have stopped dreaming. It is worrying that Vision 2030 is becoming diluted. When we talk about a community of discovery, and excellence that can't be removed from relevance, we don't specify the community. Transformation is being disciplined about going into the future and each department's transformation plan should be setting priorities for 2018.

The question we should ask ourselves is, what processes should be followed to reach our destination. In this regard, I suggest three themes:

- Where do we want to be in terms of place – social inclusion and institutional culture, the way we interact, and our practices
- What programmes do we want in place in terms of transformation?
- Who are the people we want to reach? This goes to more than representation – it is also about participation, governance and partnerships

Finally, it is important for you to unpack where you stand vis-a-vis the Transformation Implementation Plan.

The Bigger Picture: Higher education transformation in 2018

Prof André Keet, Nelson Mandela University

The university is a system, and within that system many other systems function, for example, in the lecture hall, the supervision meeting and so on. The university has to transcend these inner workings to see the bigger picture and understand at a micro-level what it is that gives us the bigger picture.

Several reports dealing with transformation in the higher education (HE) sector in South Africa have been published. It is against this backdrop that SU has developed its Transformation Plan (TP).

Salient reports are:

- Soudien Report (2008)
- Higher Education Transformation Summit (2015)
- SAHRC Report (2016)
- CGE Report (2017-2018)
- Analyses of ITPs
- Analyses of ARs

Student and staff experiences in their places of work also informs transformation work.

Providing an overview of the big picture, the 2016 SAHRC Report is not all that different from the Soudien Report. It uses much of same language, so eight, nine years on, not much has shifted.

SAHRC Report: Latest transformation report on the sector

In short, the Report finds that 'public universities have not sufficiently transformed in the past 20 years and that discrimination remains prevalent in public universities in South Africa, particularly on the grounds of race, gender, disability and socioeconomic standing. The Report also finds that despite the relative gains, transformation in the higher education sector has been relatively slow.'

The following factors contribute to the slow rate of transformation:

- Lack of a uniform understanding of what transformation means;
- Lack of the institutional will to transform university cultures in some universities;
- Poor integration of the transformation project at all levels of institutional life;

- Persisting disparities between racial groups inherited from our Apartheid past, and between former white and black universities;
- Lack of commitment to multilingualism in institutions of higher learning, and lack of real commitment to the development of indigenous languages as academic and scientific languages that can be used as mediums of instruction;
- Insufficient attention to the role of sport in the transformation agenda;
- Slow progress in changing student demographics in some universities and the failure of some universities to diversify student demographics on campuses;
- Slow progress in changing the demographics of academic staff (particularly senior management staff) and university management in some universities toward greater representivity and progression programmes for designated staff;
- Persisting subcultures of discrimination and domination within universities;
- Insufficient supply of adequate university accommodation and ineffective residence placement policies, which hinder racial integration at university residences;
- Inadequate governance structures in some universities;
- Underfunding of the system of higher education by the state;
- Insufficient collaboration between various actors within the higher education sector;
- Ineffective complaint-handling mechanisms in some universities, which result in festering tensions, at times manifesting in destructive ways;
- Inadequate oversight by the Department of Higher Education and Training to ensure that institutions of higher learning do in fact transform; and
- A myriad of persisting social challenges, resulting in inequitable access to and success within the higher education system.

Recommendations

In view of these persisting challenges, and to accelerate substantive transformation in the sector, the Report makes a number of recommendations to different stakeholders, including the minister, the department, and universities. Transformation must be performed to create an Afrocentric space and advance the decolonisation of knowledge. To achieve a free, decolonised HE system transformation must also:

- agitate for better facilities and more productive practices;
- promote just pedagogies;
- broaden opportunities (access) and increase success rates for black students;
- foster demographic representation on all levels of the academy, and across university structures;
- stimulate a democratic and non-repressive institutional culture; and ensure accountable governance and management efficiencies.

Besides other indicators that transformation is in progress within the various spheres of a university, such as its institutional culture, governance, management and support structures, language and symbols, equity, redress and access, professionalising transformation work will also accelerate it. Transformation research or study themes may include:

- Institutional cultures of HE institutions;
- Student and staffing environments at universities;
- Social and cultural environments at universities;
- Teaching, research and intellectual cultures at universities;
- The role of universities in society and its political economy;
- Social structure of an institution and the construction of academic identities;
- Power-relations embedded within the organisation of knowledge, its disciplines, the politics of knowledge and academic publishing; and

- The mechanics of authority and power within knowledge generation processes, research subjects, objects, topics and trends.

Managing transformation is no easy task and transformation management positions have a high turnover rate. If the job is professionalised and resting on a more scholarly base, challenges would be managed better. Scholarly work by nature is a process of renewal.

Conclusion: A few 'deurmekaar' thoughts

Transformation as a scholarly project is not yet part of our general intellectual trajectory, so we are subjected to taglines. We have weak categories of self-understanding in the academy, seldom really knowing what we do, nor the consequences of what we do. In our day-to-day practices we often reproduce injustices and inequalities on a wider scale

Transformation as Praxes

We have sufficient, clear and evolving parameters to put transformation into practice. Insisting on an 'agreed-upon definition' is simply another way of running away from one's responsibility.

Institutional racism and discrimination refer to what each individual does. Since the phrase 'institutional racism' implies a de-personalising, abstract and often metonymic perspective, one easily runs the risk of oppressing and making anonymous the responsible social actors who perform the discriminatory practices in the name of an institution or as its representatives.

Students and their voices must be at the centre. Academics and administrators must get over themselves and co-travel with their students

Getting Things Started: The role of leaders in supporting engaging transformation committees

Prof Jimmy Volmink

Prof Volmink expressed his pleasure at the number of people in attendance and therefore interested in the subject. He set out to discuss leadership, transformation advisory committees, and transformation in general.

Transformation work is really hard, he said. To illustrate, he described two examples. First, as a medical student at UCT many years ago – during the 1980s when Coloured people were allowed, though no Black people – only five students were Coloured in a class of 80. It couldn't have been more traumatic to see these two opposing worlds. At the time things were very acutely different. I knew so much less than everyone else. The teachers at Coloured schools were very bad, and I had never even seen the inside of a laboratory. Our school also did not have a library. This all left me in acute discomfort.

We were there by special permission of the government – we lived under the threat that permission could be withdrawn at any time, which had social implications. What is more, under the Group Areas Act, we lived away from campus and had to commute. When the time came for us to start seeing patients, we were not allowed to see white patients. Even when we dissected cadavers, we were not allowed to dissect the bodies of white people. We did not feel at home or that we belonged, so we felt excluded. Over time, it has been interesting to see how the numbers of students of colour have changed at UCT – and the increase in numbers at Stellenbosch University are far more profound. So, what students are protesting about now is not so different than back then.

From the floor

Diversity is a picture. Inclusivity is an action

I had vowed that if ever I got into a position of sufficient seniority, I would always make sure that students felt welcome. So, when I became dean at SU in 2011, I sent someone else to go and talk to the students to see what they were unhappy about. What I was presented with as a result was a report with 60 recommendations, among them recommendations about racism, parking, food in cafeteria, to name a few. One recommendation had to do with language. It said we had to decide on one common language. When we put the report in the public domain, the intensity of the reaction was overwhelming. Several members of Council wanted me out. If it wasn't for certain colleagues, I'd have lost my job. The lesson here? Transformation is also a dangerous process.

Providing leadership in transforming departments

When we first drew up a strategic plan, we set down clear objectives and action to achieve transformation. The plan contained four strategic objectives.

In the **first strategic objective**, we spelled out what we wanted, not least of which was a welcoming culture where all students could develop to their full potential. But very little has changed. So, articulating what you want is, in itself, not enough to bring about change. What is the point of going to all the trouble, then? The point is, it is part of a learning process. We can ask ourselves what it is that promotes change. John Maxwell is of the opinion that people buy into the leader before they buy into the leader's vision. If people trust their leader, they will follow the vision. As a leader, it is important is to be visible, to build relationships and to build trust. When someone has a problem or complaint, why should they see the dean and not their line manager? To be visible to them. I am always prepared to meet my staff and students. It is no good to lead from a distance.

Pope Frances says this about leadership: 'Be shepherds with the smell of sheep.'

The **second strategic objective** concerns communication. You need to be able to communicate to those you lead that you have their best interests at heart. That is more difficult than it sounds. In transformation, people feel you want to take something from one to give to another – that you want them to give up something. As leaders, you need to reassure the previously advantaged that they are not going to be left out in the cold. Equality benefits everyone. Everyone is better off in an equal society. Time is also an important factor.

The **third strategic objective** maintains that while a vision is essential, it is not sufficient. A leader may have a good idea of where to take people, but they do not always know how best to get there. A leader in transformation needs input from a range of stakeholders. Ghandi said it was unwise to be too sure of one's own wisdom. This speaks to humility. A leader needs to tap into the wealth of wisdom that surrounds them.

We should be grateful for the student protests. It certainly is a horrible time, but it is one rich in opportunity for learning. I have learned one thing during the student protests – I had assumed that because of what I had gone through during apartheid, I didn't need to engage with the students. I was wrong. Students' experience today is different to what we experienced when I was a student. I also learned from students that they had very little knowledge about our struggles back then, and they are dismissive of our experience. So, there is a gap on both sides and a need for intergenerational dialogue. That, in part, led me to set up a dean's advisory committee on transformation. The committee has put together a broadly representative group to find and provide insights from various perspectives. The committee has been in existence for about 18 months, and the general feeling is that it's been worthwhile.

A good outcome of the transformation committee is that it allows dialogue across racial and gender divides, among students and staff, who come together in one room to listen to one another. It provides an opportunity to listen to new narratives of the world and new visions for people to aspire to. It is a chance to expose ourselves to other people's thinking.

'Our feet will never take us to where our heads have never been'

The **fourth strategic lesson** is a personal one, namely that the transformation committee has been good for me as a person. It has shown me areas where I have to change. Transformation is about change, but you have to change yourself first.

Ghandi said, 'You must be the change you want to see in the world.'

American lawyer and social justice activist Bryan Stevenson has said about brokenness and vulnerability: 'Our brokenness is also the source of our common humanity, the basis for our shared search for comfort, meaning, and healing. Our shared vulnerability and imperfection nurtures and sustains our capacity for compassion.'

Or, to paraphrase John F Kennedy's words at the launch of the Apollo 11 mission to the Moon, we do this, not because it's easy, but because it's hard. The same goes for transformation. We do this not because it's easy, but because it's hard. We also do it because it is right.

What does transformation look like? A shared definition of visual redress, examples, methodologies and innovation

Elmarie Constandius

What does transformation look like, smell like, feel like and sound like? This presentation concentrates of the visual aspects of transformation

Context

The traces of colonialism and apartheid are still deeply embedded in South Africa, and this is reflected in its higher education institutions. There is an urgent need for redress, and embracing justice, responsibility and equality. Nancy Fraser's major goal of social justice is 'participatory parity', where all can interact as peers in an equitable manner in their social lives. Fraser highlights three areas of concern:

- redistribution and misdistribution
- recognition and misrecognition
- representation and misrepresentation

The relationship between the coloniser and colonised, and the 'psychological, material and cultural effects of these relationships need to be reconceptualised.

Privileged white students and lecturers tend to experience the campus culture as natural and they feel at home. Black and/or disadvantaged students and lecturers tend to find this culture discomfoting, alienating, disempowering and exclusionary.

Definitions

South Africa's Department of Arts and Culture's White Paper on Arts, Culture and Heritage uses the following definitions:

- Decolonisation: Placing African knowledge, epistemology, art, culture and heritage at the centre of policies, practices, institutions and programmes.
- Diversity: Protecting and promoting the diversity of cultural expressions. This presupposes the recognition of equal dignity of and respect for all cultures, including the cultures of persons belonging to minorities and of indigenous peoples.
- Transformation: Reconfiguring the personnel, programmes and collections, exhibits, performances and events in arts, culture and heritage to reflect the demographics of an African society with diverse cultures.

The word 'redress' means to set things right (to remedy), to make up for something (to compensate), to remove the cause of a grievance or complaint and to exact reparation. Visual redress can therefore be seen as an attempt to right the wrongs of previous and current powers by removing hurtful symbols of Apartheid, social injustice and misrecognition, and remedying the harm caused by these visual symbols by compensation through new visual symbols.

Theory

The new materialist takes into consideration the material aspects of living including, for example, how physical objects like the Rhodes statue, which are 'fashioned by human design' shape our daily existence, marking and making visible 'socioeconomic structures that produce and reproduce the conditions of our everyday lives'. Discussions about transformation often do not acknowledge the entanglement of the ontological and the epistemological. In new materialism, human understanding is not central, but part of the discursive and material entanglements that constitute our coming to understand the world.

Examples

After conversations with the Transformation Office, colleagues in the Department of Visual Arts, student groups, the SRC and Open Stellenbosch, we have outlined some examples that reflect the need for redress on the Stellenbosch University campus.

See Annexure XX for visual examples of potential projects

Possible solutions suggested

- Let's not erect statues for people who are already widely celebrated. Let's memorialise the lesser known people who deserve it.
- Completely do away with buildings named after individuals – name them after disciplines.
- Erect statue and bust of Russel Botman as a champion of hope and inclusivity.
- Plant trees and create water-wise indigenous gardens. Name a garden after some significant person.
- I would like to see signage by the Arts and Social Sciences building acknowledging Die Vlakte, its residents and the history.
- Get the university more inclusive by giving more bursaries and changing the language policy instead of faffing around with window dressing. Then the visual change would be more students of colour.
- Stay away from people who are still living. They still have time to fuck things up. Think Robert Mugabe: he was a hero in the 1980s, but became a tyrant. Wait until they have died.
- Multilingual signage.

Examples of students' suggestion

- *Die Kring* could be a sculptural project that would bring many of our historical or present and future leaders together on the floor in a seating position as if in discussion or casual conversation. The idea would be to symbolise the need for humility and to practically sit down and listen to one another. The figures could also be the students themselves, as they symbolise the future of our nation and leadership in the past and present, as well as leaders to come. These circles could be positioned on many different open spaces on campus such as the grass on the *Rooiplein* where many students sit and relax while having conversations. By placing the sculptures there, they would represent becoming part of the day-to-day conversations that take place.
- A sound installation could be in the format of two speakers installed on the bridge linking Admin A and Admin B. The position is key, as the *Rooiplein* has become an impromptu meeting place over the years. Once a week, a pre-recorded conversation could be broadcast

through these speakers. Conversations could be historical speeches or current topics that have sparked conversation on campus. An SRC member can take responsibility for the project.

Sensitive spaces

Examples of sensitive spaces are the library, which houses the busts of former luminaries and academics, and the Danie Craven statue.

Suggested action

- Remove the busts
- Create an environment where temporary exhibitions can be held to showcase students' academic and extracurricular achievements
- Create a temporary exhibition area to allow students to create socially relevant critiques about what is currently still housed in the library
- Commission new busts of women who have made an impact on South African society
- Remove statues and create a place where they can be stored in a museum setting
- Think of new innovative interactive statues or monuments to replace statues

OR

- Create new monuments alongside the old ones to create a dialogue about the university's current and historical problematic past and present
- Contextualise sculptures historically with an information board

Possible solutions

Four themes:

1. **Decolonise:** Screens all over campus and residences that will be a space for students to voice their opinions about issues on campus and in society. Call it the 'I Have a Voice' series
2. **Social Justice:** Broadcast lectures on relevant issues such as transformation, decolonisation, etc. Call it the 'I Grow' series
3. **Innovation:** Broadcast all innovations regarding research on campus. 'I Innovate' series
4. **Social impact:** Broadcast what is happening in Stellenbosch and surrounds through community interaction and social impact projects. 'I Interact' series

There could be sculptures on campus that represent the four themes.

An exhibition space on the *Rooiplein* could accommodate most of these ideas, which can change on a weekly basis. This exhibition space will open up spaces for conversations that include a variety of voices. An advisory committee consisting of SRC and staff members could oversee exhibitions and performances.

Signage on all buildings should be in three languages and SU's institutional ID (logo, etc.) should be changed to acknowledge the transformation process.

Conclusion

Visual redress in HE institutions is a vital part of the decolonisation and transformation process. The suggested implementation for visual redress is the culmination of some years' worth of projects, consultation and research. Visual redress on the SU campus requires immediate and sustained attention to right past wrongs and compensate for damage by creating new spaces and transforming old spaces.

The way forward with curriculum: Recommendations from the Decolonisation Report and the STEM Working Group

Rhoda Malgas

Decolonisation of the curriculum is not a concept that can be definitively interpreted by this task team, the university management, the university council, or academic staff alone.

SU Decolonisation Report, August, 2017

Charting the decolonisation course at SU

A number of seminal events (some of them modest) have lead up this Transformation Indaba. The fact that the Transformation Implementation Plan features strongly demonstrates the energy, commitment and drive that comes from the Transformation Office and its supporters at SU. It may be worthwhile to note that there are many instances of conversations and initiatives that are NOT reflected here. These include conversations in our offices, in the corridors of the university, in our staff rooms and in the coffee spots on and off campus. I am thinking of the conference presentations at the 10th Scholarship of Teaching and Learning Conference (SOTL) in October, the abstracts of HELTASA 2017 (Higher Education Learning & Teaching Association of Southern Africa) and publications in peer-reviewed journals. The invisible element I would like to concentrate on is the conversation, thinking and action in our classrooms – it is not the only place where the curriculum is made manifest, but it is perhaps our strongest and most frequent point of contact with our students. My own thinking is inspired by my participation in the SOTL Closing Conference in October 2016, and the collegial exchanges at the Focus Interest Group on Decolonisation of STEM subjects at SU.

This Indaba is a culmination of the following structures, events and publications:

- SU Decolonisation Report, September 2017
- SU Decolonisation Task Team
- Workshop on Decolonising
- SU Curriculum, April 2017
- Transformation Implementing Plan, March 2017
- STEM Decolonisation FIG (Jul 2016)
- SOTL Closing Session (Oct 2016)

During the closing session at SOTL2016, Elmarie Constandius led a group of us in the facilitation of discussions around the 2015 student protest action. Questions were posed to members of teaching staff at the closing session. Participants were seated by faculty, and scribes from the Centre for Teaching and Learning documented responses to questions presented. The documents generated at the session were eventually analysed, and some of the emerging themes have been presented at different fora across campus, and in the Decolonisation Report distributed in September 2017.

STEM has been going for 18 months. It has 12 members, all women, who meet every month or two.

'... decoloniality in curricula and pedagogy must result from shared processes of dialogue, meaningful engagement and shared meaning making with those who continue to suffer colonial exclusion. This may be a challenging process as it necessitates a personal engagement with historical processes and how we, ourselves, are implicated in processes of domination and oppression today.'

The literature describes five phases in the process of decolonisation: rediscovery and recovery, mourning, dreaming, commitment, and action." If we were to adopt this approach, at which phase are we as an institution? Findings suggest that, at least for those in the room that day, we are at different phases as individuals, and we are at different phases simultaneously. There is an urgency among members of staff to talk it out.

‘Such processes of dialogue would need to investigate issues such as who should teach in African universities, what should be taught at an African university, who is taught and what is meant by the curriculum.’

We should look at the curriculum in its entirety and not just at outcomes. The issue is teaching strategies and how we use learning opportunities. Social issues that are debilitating must be removed.

Traditionally we have had a curriculum and we had to get through it. It is content based and not about skills and conversations. If you failed to get through the content, you were branded a bad lecturer.

Learning should be made relevant and a more flexible degree structure considered. The answer does not lie in content, but in the system we are part of. However, this system clearly fits only some students – those who cope.

It is important to make better use of students’ intuition and help them discover – show them that they already know a lot about something. But, again, the problem is time – getting through the material. So, we should look at how curricula are structured and what it means to be teaching in the 21st Century in South Africa?

‘While this report outlines some of the engagement already taking place at Stellenbosch University regarding the decolonisation of the curriculum, much of this engagement is fragmented and driven by pockets of stakeholders ...’

Recommendations

The university should make restitution and be held accountable. It should consider the role of management and actively look for types of and spaces for engagement. It should revisit transformation and provide resources and support for staff, which becoming wholly familiar and understanding the language of decolonisation.

Conclusion

Unless SU acknowledges its obligation to transform, it is doomed. Restitution should be made and accountability taken where necessary by people brave enough to stand up and take action. And there is an urgency among members of staff to talk within and across academic environments, but the longer we take to respond to that urgency, the more we lose momentum for authentic change, and the easier it will be to lapse into apathy, potentially fuelling likely disruption in the future.

People need safe spaces to talk – in class, in offices, in departments, in faculties. This goes for students and staff within and across groupings. Responding appropriately is the responsibility of everyone in the system, and the situation calls for awareness, vulnerability, courage, honesty, willingness to engage and ownership of what processes are needed. Existing structures have their limitations, so the situation calls for creativity. Above all, change needs to be authentic, inclusive, and underpinned by relationships.

Unless decolonisation and transformation become concrete in our thoughts, hearts and minds, it will always be like stepping into wet cement. But once cement sets, it binds. Changing names and external features is good and well, but nothing will change if lecturers don’t change. They have to transform first, and the rest will follow. Everybody should be encouraged to stay motivated in a cause that is bigger than ourselves.

I come from a family where if nobody else is doing something, you adopt an attitude of, ‘well, that’s why I’m there. And while management has its own role and responsibilities, so does each individual. A fist can’t go anywhere without the fingers.

We have to transform to transcend.

Recommendations on addressing #EndRapeCulture at SU

Birgit Schreiber | Jaco Brink

Gender violence is pervasive in our society and incidences of gender violence are embedded into our discourse and the culture of violence to such an extent that it has been called a national crisis. With power asymmetries across the nation a characteristic of society, sexism within social and cultural spaces is rife, and intersectionality of social categorisations amplify discrimination. To add to this, popular culture normalises violence and gender violence is embedded into violent South Africa. National leadership is failing

Under pressure from students, the SRC, staff and the public, SU established the End Rape Culture Task Team in 2016/2017. Permission was obtained for its establishment and funds were made available for a position in a gender non-violence unit. The Gender Violence Monitoring Committee has also been established to monitor the implementation of the recommendations, facilitate the recommendations, and report on the climate and culture.

The process followed to establish the task team was to establish norms and common ground, to name it and scope its activities, to get to know what was needed and establish its role, function and what was expected of it. A fact-finding mission ensued and data was gathered via consultations, research, reports on processes, discussions and interview with specialists, and gathering public feedback, either online or through group discussions and events. Data was analysed and criteria for acceptance established that were actionable, consensus driven, and community embedded. It was also analysed for reach. The process started out very slowly, because it took many weeks to establish what terms to use and what the scope of the work was. We also debated what our strategies would be to monitor change.

The task team's strategies for culture change are underpinned by a four-tiered approach

- Monitor
- Leadership
- Grassroots: Students and staff
- Advocacy coalitions

Recommendations

Rape Culture is a set of beliefs, attitudes and behaviours that are implicated in pervasive gender violence and rape.

Students who enter the SU community often do so from contexts of problematic cultures within their families, schools, personal histories, experiences, and society.

The task team aims to change behaviours, beliefs and attitudes of students and staff, as well as the institution on the whole, in such a way that it contributes towards sustained efforts to achieve the EndRapeCulture goals.

To this end, it will create awareness of the prevailing culture and hopes to change culture in the here and now at SU. Another objective is to develop our graduates into change agents who recognise gender injustices and asymmetries, gender violence and #RapeCulture when they leave SU and join the wider South African society. It will work towards:

- Re-shaping the SU environment, culture and climate;
- Re-educating SU leadership, students and staff;
- Equipping students to be agents of change in society beyond SU.

Recommendation 1: Monitoring

EndRapeCulture and relevant indicators need to be explicitly defined, and monitored over time. This will be done by the monitoring function within the Equality Unit in the Centre for Student Counselling and Support in Division: Student Affairs. All campuses need to be monitored for culture and climate, and an annual climate survey carried out. The EndRapeCulture Climate Report will be tabled at the Rectorate annually and implications may have further consequences for SU

EndRapeCulture and Gender Violence Monitoring Committee will be chaired by the Rector or a delegate. The committee should monitor the implementation of the recommendations of the report and report to the Rectorate bi-annually. It should also enable a public reporting mechanism.

Recommendation 2: Leadership commitment

Powerful interventions are needed for culture and climate change, and EndRapeCulture needs to be included as an explicit theme in the strategic plans for the various Responsibility Centres across SU.

SU leadership will attend training workshops on transforming EndRapeCulture to effectively lead this change. They will monitor effective implementation of protocols associated with EndRapeCulture, and address gender bias and gender asymmetries within their responsibility centres

Recommendation 3: Grassroots commitment

Change culture requires that all staff, management, academics and students commit to reviewing beliefs, attitudes and behaviours to examine these for issues around gender violence and RapeCulture. An opportunity should be created for every staff member – academics, lecturers and researchers, along with security, safety, disciplinary and investigation staff, administration and support staff, etc. – to attend training workshops on transforming RapeCulture and to effectively lead this change. Opportunities should also be created for every student to attend training workshops on transforming RapeCulture and to effectively lead this change.

Opportunities should be embedded within institutionalised programmes such as the SU Welcoming Programme and the HR On-boarding Programme so that the change culture intended by this recommendation is part of welcoming new students and staff. Moreover, all residences, PSOs, student leadership, and training facilitators should receive training on EndRapeCulture.

EndRapeCulture education should be made available, and sensitisation material and programmes should be developed to focus on:

- men and issues around masculinity and patriarchy;
- bystander roles and behaviours;
- social media, online communication and e-media;
- promoting knowledge and application of policy and procedures;
- incoming first-year students so as to re-educate students into the desired climate at SU;
- newly appointed staff so as to re-educate staff into the desired climate at SU.

Each faculty and service environment should have specific mechanisms to address EndRapeCulture by including EndRapeCulture strategies into each strategic plan of each Responsibility Centre at SU.

Students, residences, communities and PSOs should develop programmes, interventions and activities on combatting RapeCulture with specific reference to fashion shows and beauty contests as well as other related social events that objectify women. Moreover, special emphasis should be placed on welcoming practices that objectify women and normalise RapeCulture.

Sports environments should develop programmes, interventions and activities to combat RapeCulture, with specific reference to the practices of sports culture, cheer leaders and other praxes that objectify women.

Student leadership and the SRC should develop programmes, interventions and activities combatting RapeCulture with specific reference to student leadership training and engaging the entire student population.

SU should strengthen advocacy groups, including The Women's Forum, Unashamed, Kwanele, student societies, interest and activist groups, including individuals, projects, initiatives, interventions and intentions via funding, training support, online exposure and various other mechanisms.

Finally, the SU Discipline Department should revise the disciplinary code to make provision for explicit sanctions for sexual harassment. Furthermore, special sensitivity training should be obligatory for staff working with reports on gender violence.

Is SU the employer of choice? Lessons from the Staff Climate and Culture survey

Michael-John Freeborough

Context, content and process

The staff Culture and Climate Survey 2017 was approved by the Rector's Management Team (RMT) in 2016. It was launched to determine the view of US staff at a particular point in time and to determine a baseline for future surveys. It is a longitudinal study to determine changes over time and to develop strategies to address issues raised. Supported by Spearhead, the Centre for Statistical Consultation (CSC) and a steering committee, the survey results provide quantifiable information and statistical validation. Once the results were analysed, the steering committee provided SU with specific interpretation of the responses from 720 participants (679 electronically) to completed questions. Out of a staff component of 3,500, this represents a statistical return rate of 20%, which has to be considered credible data. Because SU is not a corporate structure that looks at primarily at the bottom line, but rather an institution for the public good, the survey had to take a more nuanced approach. By their very nature, of course, qualitative responses couldn't be validated.

This is the first ever study of this nature done at SU. It looks at what needs to be done and what needs to be prioritised. The university is now in the fortunate position of having feedback on staff climate and culture, but from the results it is clear that human resourced and management have serious work to do around transformation and sustainability.

The next survey will be done in 2019.

Interpretation

- Some questions (149) were grouped into 19 factors or themes.
- Some questions (110) were incorporated into 17 statistically validated factors or themes.
- Some questions (28) were incorporated into two factors or themes with no statistical validation.
- Eleven qualitative questions had no statistical validation.

Inferences and conclusions are correct and will inform future interventions and strategies (IIS and Environmental plans).

Answers were provided on a five-point Likert Scale, and questions were phrased with a positive slant. An answer of 1 would be extremely negative and an answer of 5 would be extremely positive. The mean result was 3.53

Factor analysis (positive)

Sustaining Momentum on Excellence is the continuation of quality academic teaching and the promotion of research outputs through the employment of expert employees (academic, professional, administrative and support) in positioning the university as the leading research institution in Africa. (3.97)

Feeling Connected relates to the experience of work purpose and value added by one's tasks in achieving and contributing to the vision and strategy of the university. (4.15)

Sense of Belonging refers to the extent to which employees feel personally accepted, respected, valued, included, and supported by others in the work environment. (3.76)

Cultural Awareness articulates insights into own cultural rules and biases in establishing the sophisticated understanding of the complexity of elements important to members of another culture. (4.00)

Approach towards Transformation refers to employees' support and openness to transformation and the understanding of its benefits. (3.85)

Results

Positively oriented

(Scores: $\geq 3,50$)

1. Feeling Connected (4,15)
2. Cultural Awareness (4,00)
3. Sustaining Momentum on Excellence (3,97)
4. Approach towards Transformation (3,85)
5. Sense of Belonging (3,76)
6. Protest Actions (3,76)
7. Supervisory Relations (3,62)
8. Opportunities for Development (3,56)
9. Equality (3,52)
10. Addressing Discrimination (3,50)

Neutral

1. (Scores: 3,00 – 3,49)
2. Wellness Promotion (3,04)
3. Employee Retention (3,10)
4. Decision Making Involvement (3,31)
5. SU Leadership (3,34)
6. Language Policy (3,38)
7. Diversity Management (3,40)
8. Institutional Intent & Strategy (3,47)

Negatively oriented

1. (Scores: $< 3,00$)
2. Diversity discussions (2.94)
3. Sustainability (2.89)

Factors can be further divided into institutional, job specific (human resources), and transformation categories.

On the whole, staff held a neutral to positive perception about SU. There was no statistically significant trend (2.5% variation) among race, gender, organisational unit, and language. The trend (within a 2.5% variation) among age the age group 40 and younger was less positive, and among 40-plus more positive.

In terms of gender, females were less positive about decision making and more positive about language policy, whereas males were less positive about language policy and more positive about decision making.

As far as race is concerned, Coloured, Black and Indian staff were less positive about their sense of belonging, addressing discrimination, decision making and equality, and more positive about the approach towards discrimination, diversity management and protest action.

Whites were less positive about protest action, and more positive about diversity management, addressing discrimination, decision making and equality.

From an organisational standpoint, Central Support was less positive about employee retention and equality. Academics were more positive about protest action and equality, while faculty support staff were less positive about institution intent and strategy, and protest action, and more positive about wellness promotion.

In terms of age, staff younger than 40 were less positive about opportunities for development, SU leadership, decision making, institutional intent and strategy, wellness promotion, addressing discrimination, diversity management, and employee retention. Among those aged 40 and older, they were more positive about opportunities for development, SU leadership, decision making, institutional intent and strategy, and wellness promotion.

Asked what improvements, if any, could be made to enhance inclusivity at SU, respondents mentioned:

- **Equal career development:** Opportunities should not create negativity and polarisation of personnel
- **Communication and collaboration**
- **Performance management:** perceived as negative, unfair, not transparent, demoralising and demotivating
- **Leadership and direction:** Unnecessary bureaucratic rigidity, pushing own agenda's and perceptions of reversed loyalty and support towards students to the detriment of staff members

Asked about their concerns about their work environment, respondents cited:

- **Lack of promotion and career opportunities:** Promotion and advancement opportunities are perceived as being either lacking or occurring unfairly
- **Transformation:** Fear that the drive for transformation may result in academic excellence suffering, stagnation, lack of opportunities and poor appointments
- **Diversity and Language:** Diversity management is perceived as being subjective or lacking and rigid, with uncertainty as to how intercultural differences can be embraced
- **Workload and pressure:** Respondents perceive a biased and unequal workload, associated with high work pressure to perform to meet deliverables

Asked what could be improved, respondents referred to the following:

- **Wellness promotion** refers to the commitment to promote employee wellness as well as the opportunity to have a say on the type of wellness programmes offered (3.04)
- **Employee Retention** is the efforts by the university to maintain a working environment that supports current staff at the university, including competitive benefits and remuneration, career opportunities, and academic freedom (3.10)
- **Decision-making Involvement** refers to including employees' opinions in the decision-making process, specifically when the decisions directly affect them (3.31)
- **SU Leadership** refers to the confidence and trust employees have in the university's top leadership to effectively deal with adverse situations such as protest actions, through the

consistent application of policies and procedures, while upholding SU's inherent values (3.34)

Conclusion

Staff generally hold positive perceptions about the university, and management's perceptions are clearly in line with the general perception of staff. Coloured, Black and Indian staff are generally less positive with regard to transformation and diversity management, while young male staff are generally less positive, and white male staff are generally more positive

Going forward, the focus should be on equal career development and growth, taking an active approach to diversity management and transformation. It is important to improve the survey for 2019 by adjusting questions as well as factors, and aim for greater participation. It would also be good to improve the average score and move more factors to the positive.

Access for Success: Universal design and disability (student and staff perspective)

Dr Marcia Lyner-Cleophas

Background

The United Nation's 1948 Universal Declaration of Human Rights addressed human rights transgressions globally, while South Africa's 1996 Constitution catalogues disability specifically as an area vulnerable to discrimination, alongside gender, religion and race. South Africa's policy on disability is considered the most progressive in the world, with a foundation of inclusivity and mainstreaming in education and the workplace. Higher education needs to promote access irrespective of race, gender, age, creed, class or ability. The sector needs to think transformatively about disability.

This presentation is drawn from a PhD study on the experiences of staff and students with regard to disability inclusion and/or exclusion at Stellenbosch University. The objective was to establish whether disabled students and staff made use of the SU Disability Unit and if not, why.

The research methodology is from a social constructivist perspective, where social realities are formed through experiences. It was a mixed method using concurrently embedded qualitative and quantitative sample and data collection methods. It was a three-fold study:

Study 1 surveyed a student user group electronically using Checkbox. Out of 295 students approached, 62 responded. One focus group and one interview were conducted.

Study 2 surveyed a student non-user group electronically using Checkbox. Out of 254 students approached, 49 responded.

Study 3 constituted 26 interviews with staff members.

Study 1: Users of support

Practices of inclusion

Study 1 among users of SU support for disability tested practices of inclusion and exclusion. It found that living in a university residence improved campus mobility. Students' self-advocacy and announcement of their disabilities promoted access and support, finding staff, especially lecturers and tutors, supportive and understanding. Support existed for disabled students in the form of offices such as the Disability Unit, the Braille Office and student counselling, and the disability policy had some impact on practice.

Practices of exclusion

On the other hand, the study found that the process of applying for tests and exams was laborious. Lecturers constantly needed reminding to send text for conversion for blind students, for example. Buildings and parking bays were inaccessible, and obstructions in pathways were problematic. Less visible disabilities were also not considered credible, while having to inform lecturers of specific needs was seen as degrading and too exposing for some students.

Study 2: Non-users of support

Practices of inclusion

Study 2 among non-users of SU support for disability tested practices of inclusion and exclusion. It found that this group of respondents managed their conditions on their own. As a personal preference, they did not want attention drawn to themselves. Residence placement on campus made further support unnecessary, and it found buildings to be accessible. In some faculties, curricula were adapted. Some students in this group did not see theirs as a disability, but rather as being simply another aspect of themselves.

Practices of exclusion

In terms of exclusion, again, the process of applying for support was considered laborious, even discriminatory, since some students in this group did not have access to reports on their condition, or had not been previously assessed for the condition. Some lecturers did not understand their disability and specific needs, and the absence of lifts in buildings was problematic. Again, less visible disabilities such as psychiatric conditions and being deaf created doubt and forgetfulness in lecturers. The generally held notion seems to be that being more inclusive comes at a high price.

Study 3: Staff responses

While staff knowledge of disability policy was mixed, staff discourses around inclusion and disability was similar. They attached value to deeper collaborations across campus, and appreciated the complexities around inclusion. Personal experience naturally resulted in greater engagement with disability, and the group felt that staff training around disability was important.

Excerpts from interviews

‘...if you really look at the Constitution, then each of the persons have ... the same rights and the same privileges that I have. His disability must not hold him back nor exclude him.’

‘Sports Science is unbelievably accessible to students with disabilities.’

‘Inclusion means that the student is allowed to do everything that he is capable of doing. Inclusion means that the institution does not present hurdles which he or she must jump over. The only limitation that the student has is the limitation that goes with the disability. But as soon as we begin to make it difficult from the side of the institution, then we are busy with blatant exclusion.’

‘Diversity does not refer only to colour, it refers also to disabilities ... the designated groups ... in addition to ethnicity and gender, there is also a disability category. So, if we talk diversity we also talk disability.’

‘I do believe in universal design. The idea of universal design originally comes from the built environment where, generally speaking, if you make a building that is good for people with disabilities, it is good for other people as well. So, if you have ramps it is good for women who push children in prams – and men also push children in push-carts.’

‘I feel that sometimes induction courses for lecturers do not really prepare us adequately to deal with these challenges ... I don’t recall anybody ever talking to me about how I deal with a visually impaired student.’

'I grew up with a grandmother that is in a wheelchair ... something that makes me see red, from my childhood, is for example people who park on disabled peoples parking bays!'

Universal access and design

Universal access

Universal access means the removal of cultural, physical and other barriers that prevent people [with disabilities] from entering, using or benefiting from the various systems of society that are available to other citizens. The absence of accessibility or denial of access means that some people cannot participate in activities.

(Adapted from South Africa's White Paper on the Rights of Persons with Disabilities, 2016)

Universal design

'The design of products, environments, programmes and services to be usable to people, to the greatest extent possible, without need for adaptation or specialization.'

(UN Convention on Rights of Persons with Disabilities, 2006);

'Universal design is the design of all products and environments to be usable by people of all ages and abilities, to the greatest extent possible.'

(Ronald Mace, 1991)

Discussions

Transformation

Q:

Is it not possible to combine structures that need transformation from the bottom up, and taking note of what happens at the various levels?

A:

Transformation of SU staff at lower levels of employment has moved from 18% to 24%, so there has been some progress. In terms of support staff, several sociological factors must be taken into account. Complex issues are at play around these, and there is no easy answer to the question. The Transformation Plan is not enough. We need to build competencies, along with a new ethos and institutional culture that mirrors the national sentiment on transformation. The Fees Must Fall movement must be dealt with nationally by government as well.

Q:

What would the approach to transformation be in terms of taking action against student protesters? How is the university going to deal with suspensions, for example? There is also the question of lingering unresolved relationships.

A:

We will need a much more non-punitive approach. The approach should be that the dignity of everybody needs to be respected. We have to search for justice in a manner that is just and one that reflects the university's transformation ethos.

Q:

Why not add the issue of transformation to the research agenda? Research is commodified throughout the world, because resources are very constrained at the upper levels of academia.

A:

This is a neo-liberal society. To release research findings about transformation will require thoughtful consideration. The distribution of resources and budget allocation processes reflects what value can be obtained in this manner.

Q:

Why not use mergers as a means of getting the demographics right? If you get the demographics rights, the need to aspire to numbers will be less odious.

A:

We haven't dealt with issues of demographics and mergers are never driven by transformation. They are not a transformation project. We have gone through mergers here and mergers in other places have not been successful.

Gender and rape culture

Q:

About institutional attitudes to sexual assault – staff are taking advantage of students and sweeping it under the carpet. Other universities actually publish lists of perpetrators.

About gender – gender non-conforming individuals are discriminated against in terms of residence placement, etc.

What are students' course of action when faced with sexual assault and why aren't charges being pressed?

A:

From an Equality Unit perspective, it is important that we build trust and this hasn't been entirely achieved. Services rendered by the office aren't widely known. The Equality Unit is the first point of contact when feeling overwhelmed, confused about rights, or intimidated.

Q:

1. Can you give some feedback from the Gender Commission about bathrooms? I recall a news article that there are a few new non-gender bathrooms, but I don't know where they are. As a non-gender-conforming individual, I find bathrooms very uncomfortable spaces. Why hasn't anything been done yet?
2. A member of staff has reported sexual harassment to her line management and was told it does not constitute sexual harassment. What should she do?

A:

At the highest level, we have consulted around building gender-neutral bathrooms. Future buildings will have such bathrooms, as well as those appropriate in terms of religious considerations. Our advice would be to have it put on the departmental agenda for change within the various departments. Queries and concerns can be directed to unfair@sun.ac.za. We promote the idea of social justice and not marginalising any group.

Trans-body issues in residences need to be discussed within departments. Open discussions are needed to dismantle existing notions and attitudes. A proactive approach is needed avoid discrimination.

Five or six students were in attendance at the last meeting. Please encourage peers to join and become part of the conversation. Gender non-violence is a priority at the university.

Q:

Perpetrators are the key upholders of rape culture. What do we do to make them accountable?

A:

Being referred from department to department is very frustrating. For that reason, the Equality Unit was established, so that it could become the first port of call.

Q:

I am a psychologist by profession. Education about ethical issues doesn't lead to better ethical behaviour. Its commendable that we have this in place but more is necessary. We need to keep in mind that one in 20 cases of rape are ever reported to the police. A small proportion of those end up with a conviction. This is the tragic reality in our country. This needs to be addressed and I hope that more attention gets placed on that.

A:

It is everyone's responsibility to change attitudes and to work on making a difference.

Staff climate survey

Q:

Who participated, and what was the demographic? Who's happy, who's unhappy and by what percentage?

A:

The full report contains all that information. For the purposes of this presentation we didn't want to break it down too much. What is different about the survey is the interpretation, in numbers. Significant numbers of Coloured, Black and Indian staff participated in the survey, reflecting the make-up of staff. This reflects the current profile of the university.

Q:

This is an indaba about transformation. It is easy to reinvent a climate that is hostile, so you're going to alienate huge group of marginalised people on campus. To take these results as your yardstick and use it again in 2019 is a waste of money. I cannot believe this represents the marginalised staff on campus. I am so angry.

A:

We want the staff surveys to show what's going on. I'm not going to tell you everything is great. Whether the answers are representative or not, it's not for me to argue with the figures. We can play around all we want; I've done so as objectively as possible. We can remove the white staff and have a five percent response rate. That is statistically very questionable. We are serious about

information that's put together as well as possible. When redoing the survey in 2019, we might get lower score and hopefully a fairer reflection of the status quo. Let's take this forward and make SU a better place for employees and, ultimately, students.

Q:

When you compiled the survey, if outside consultant asked to frame the KPIs, did staff get to participate in what we really care about and were the statisticians people who understand the SU environment?

How many people were excluded?

If asking, 'I respect diversity' as opposed to, 'is diversity respected at SU', you would get very different answers.

If you were to remove the benchmark of 3,5, it is more important to hear what Coloured, Black and Indian people have to say. That would help me make sense of survey. How many people are unhappy and what is the demographic breakdown of people, not just age and gender?

I am at Tygerberg and I participated. It is disconcerting that my responses are not reflected as a young black woman. You have to be very careful about minority groups who have responded and the manner in which the information is disseminated.

A:

How the findings are presented will take us forward? It doesn't tell us anything about why, only about how. I am sensing that some people in the room want the data to validate their experience. The data gives a clear indication about decision making among young staff, women and men. How you address this is not for self-evaluation, but rather a dipstick measurement. Other documents will determine our priorities.

We haven't looked at all 100,000 data points, and the lowest score was 2,4. Part of problem is that we have to make people not sit on the fence. Maybe take out the average of 3. I can do that analysis and write up the results in a future report.

Questions to be addressed:

- Where are we now?
- What is being done?
- Priorities for 2018

Visual Redress

- **Where are we now?**

The signage when people come into Admin is still only in Afrikaans and English, not in isiXhosa. This is very shocking as this is the first thing people see. The University says one thing but then does something different.

The University is not putting its money where its mouth is.

Some departments have tried to make their spaces more welcoming but there are limited resources.

The residences have a long way to go. If you are not from the Western Cape what makes you feel welcome? A sign in your own language. Wamkelele is important. How do we move from *seeing* things to *feeling* things?

Renaming things is part of visual redress: how do we bring the silenced stories of the past to the fore?

There is a lack of consciousness amongst the younger generation. What impact would the removal of statues and busts have on the historical knowledge of the youth?

- **What is being done?**

- **Priorities for 2018**

There are some old apartheid busts. At one event a poet used the bust to address DF Malan. We can use statues etc. differently and use them in a new way, not the way that they were intended.

Removing statues can be a way of eradicating memory. This is not necessarily the best way to redress the past. There needs to be context, but the statues / busts can be used to show how things have changed.

We must not create a concentration camp for busts. We need to create a space where these can be discussion points.

Statues in museums are colonial crime-scenes and removing them is like removing evidence of the crime having happened.

We need to look at university policies and how they are created: who sits on the policy committees? What is the composition of these committees? How much accountability and transparency is there?

Decolonisation

- **Where are we now?**

The university is working in silos – how are students supposed to feel included when we exclude each other as academics and staff?

The concept of decolonisation is more fluid than is commonly accepted.

- **What is being done?**

- **Priorities for 2018**

We need to recognise differences but also to find ways to talk to each other across faculties. We also need to look at how we use knowledge to address African problems.

We need to ask: what does decolonisation look like in each space?

We are not going to have consensus, but through listening to understand we will make progress. In South Africa the problem is around listening and pain.

We also need to ask: decolonisation for what? We have to understand what colonisation was about as well.

Rape Culture:

- **Where are we now?**

It is unrealistic to expect one unit to deal with an overwhelming problem.

The question of evidence often comes up, but we have evidence in the form of tradition. The practices of the past continue today. The example was given of initiation at a women's residence where the girls get cold showers if they refuse to take off their clothes and warm showers if they strip to their underwear. This is done at a male residence with the residents watching.

Stellenbosch seems to have the idea that such things happen "out there" and then are caught unaware when it happens here.

We can't divorce rape culture from the institutional culture.

Things look good on paper but graduate attitudes can't be taught en masse.

- **Priorities for 2018**

There need to be more posters and pamphlets around campus highlighting what behaviour is unacceptable and where victims can go for assistance.

Assistance needs to be more accessible i.e. not just available in one location.

We often forget about the foreign post-grad students who need to be made aware of the problems and where to go for assistance.

More work needs to be done with students entering the university: they are not blank slates and come from specific contexts with specific cultures.

We have a short space of time to influence students (i.e. the length of a degree). Therefore, the time needs to be used wisely.

More work needs to be done with the male students in terms of awareness and education.

Disabilities Q&A

Q:

What is happening in residences in terms of student access?

A:

Not nearly enough is being done. We need to work on the whole range of disabilities from the psychological to the physical. At the moment we are very reactive and respond on an ad hoc basis. At the moment we deal with things on an individual basis.

Departments have been approached to say what they are doing. Progress is slow but with more interaction things will get better.

We have a more proactive approach and try to start the conversation during orientation. We go to people where they are. At tertiary institutions abled and disabled students are thrown together and those with disabilities can be reticent to ask for help. We find that this proactive approach helps.

Spaces need to be usable: there are old facilities / buildings which pose a problem but these will be addressed.

Question:

Is being disabled a unifying identity and does it supersede things like racial identity?

Question:

If a staff / student is on medication, do they have to declare it?

Answer:

I would love to say that I have met someone with my skin colour and my disability, but I haven't had that experience so I don't know what I would do. That I haven't had the experience should tell you something.

During the protests I had to ask myself which was more important: disability or race? I am in a minority of a minority. Disability is more under-resourced so I lent my voice in that way.

Reporting one is on medication is a problem in itself. If there is a rule to accommodate you then there is a problem. We need to change the design to accommodate all. The environment needs to be enabling in the first place.

We need to look at the environment. People do not disclose because they are afraid. We need to look at how we respond to disabilities so that we can get the best out of people and so that they can function.

We are also learning so that people will be free-er and more open.

(Comment from the floor) We need more human resources to assist students.

(Comment from the floor) Issues of disability are often last on the agenda. Look at today's programme it is when most people have gone. This is very problematic.

Thank you

Dr Leslie van Rooi

Thank you for a full and good day.

We did some stocktaking of where we should go and where we should **not** go. It is good that we can do this together: staff, faculties and other role players. We have also done stocktaking of where we are in terms of the higher education sector, and these conversations will continue.

We looked at structure and the structure around transformation is very important. We need to look at the best possible structure within the university, with other universities and within the broader environment.

We looked at being a centre of excellence and we want to encourage joint collaborations with NMMU and other universities.

We looked at the role and the structure of transformation and how these interact with other task teams. There was a deliberate focus on linking committees with student committees, which is very important.

In October we met with all but one faculty which will link equality, equity and redress and I look forward to see how that continues.

Reporting is increasing and we looked at how better to report and how we can make a difference. We need to devise structures to make a better impact and to remain accountable. This includes working with parliament and Chapter 9 institutions.

We looked at “who” and “what”? People are most important – the process has to be about people, how do we deal better with “us”? We must directly link people with transformation. We need to include students and listening to their voices is important. Students need to be more involved in functional committees and we need to journey together.

We need to ask how are we impacting on culture? What influences culture – visual references and power relations. What do we want to see? We need to address our own biases. How do we deal with symbols and buildings?

We need to look at how we relate to each other and have more sharing.

We need to prioritise time and space: the Indaba indicates the institutional willingness to engage. But there needs to be more. We need to look at who and where we meet. Perhaps we should share a meal together. We need to look at how we can prioritise more time together.

I need to make some acknowledgements:

Thank you to the speakers and the presenters for your contribution.

Thank you to the people who are here, who serve on committees, who play different roles for what you do on a daily basis.

Thanks to the colleagues who made this happen: Ryan, Monica, Grizelda and the scribes.

Thanks to the Goedgedacht Forum for your continued support and collaboration.

End