



**Stellenbosch**  
UNIVERSITY  
IYUNIVESITHI  
UNIVERSITEIT

**Social Impact and Transformation**  
**Impembelelo yeNtlalo kunye neNguquko**  
**Sosiale Impak en Transformasie**

Draft

**Resource Guide to  
Transformation Key  
Performance Areas at  
Stellenbosch University**

# Draft

This Resource guide and Glossary is to be used in conjunction when populating the Transformation Key Performance Area and deciding from the 6 Transformation objectives to describe Key Performance Indicators.

While many staff may think that this is an additional workload, here are some key points to remember as SU goes through this necessary process:

1. In performing your role as an SU employee, you have been working within the framework of Vision 2040,

the Restitution Statement and the Transformation Plan (2017); it is thus critical for staff to understand that the Transformation KPA merely separates the transformative work we have already been doing since at least 2017.

2. Academics should also understand that the KPA is not an 'add on' to their teaching and research duties and that there is no shift from their 100% weighting of their academic load which comprises teaching and learning, research and innovation, and social impact.

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# 1. Overview of transformation at Stellenbosch University

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**T**he focus of this resource guide is transformation at Stellenbosch University (SU) and the University's approach to transformation. SU has a systemic view of transformation whereby every person takes responsibility for the necessary change. The aim is to provide every staff member with possible opportunities to merge their other roles or key performance areas (KPA's) with the goal of transformation.

The purpose of this resource guide is to serve as a manual for the user (staff and line managers) regarding the available support and resources towards transformation and achieving transformation KPA's. The transformation objectives are set out to assist staff at various levels in being orientated towards transformation at SU.

This guide is to serve as your companion to find sources of information, advice and support for your role as an SU employee and to share the University's approach to transformation.

Each of the sections comprising this guide provides you with additional resources to consult and with contact details for the relevant centre, department, division or contact person.

SU is inclusive, innovative and future focused, a place of discovery and excellence where staff and students alike are thought leaders in advancing knowledge in service of all stakeholders. The role of lecturers at SU involves three core elements: teaching-learning-assessment, research and community interaction. These roles are closely linked and interdependent. It is in the pursuit of the SU Vision 2040 that these three roles of academics are acknowledged, supported and rewarded.

SU is an inclusive and constantly adapting institution. Staff and students, together with a number of stakeholders, work together to ensure a positive future for South African society through advancing the three strategic roles: teaching, learning and social impact.

## RESOURCES LINKS

- Transformation Policy
- Vision 2040
- Transformation Plan 2017
- Restitution Statement

## CONTACT

- Dr Jean Farmer at [jeanlee@sun.ac.za](mailto:jeanlee@sun.ac.za).

## 1.1 Restitution Statement

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Stellenbosch University (SU) acknowledges its inextricable connection with generations past, present and future. In the 2018 Centenary Year, SU celebrates many successes and achievements. SU simultaneously acknowledges its contribution towards the injustices of the past. For this we have deep regret. We apologise unreservedly to the communities and individuals who were excluded from the historical privileges that SU enjoyed and we honour the critical Matie voices of the time who would not be silenced. In responsibility towards the present and future generations, SU commits itself unconditionally to the ideal of an inclusive world-class University in and for Africa.

Contact the Centre for the Study of the Afterlife of Violence and the Reparative Quest (AVReC).

## CONTACT

- [Ayandanyoka@sun.ac.za](mailto:Ayandanyoka@sun.ac.za)
- [Wilhelmv@sun.ac.za](mailto:Wilhelmv@sun.ac.za)

## 1.2 Transformation at SU

Transformation at SU is a process of perpetual and profound, intentional and structured, comprehensive and deep change and renewal that seeks individual and societal life of dignity, freedom equality, healing and justice for all (Transformation Policy 2024).

Transformation at SU is systemic and the responsibility of every individual.

The management of transformation falls within the ambit of the following:



**DEPUTY VICE-CHANCELLOR: SOCIAL IMPACT, TRANSFORMATION AND PERSONNEL**  
Prof Nico Koopman



**SENIOR DIRECTOR: CENTRE FOR THE ADVANCEMENT OF SOCIAL IMPACT AND TRANSFORMATION**  
Dr Leslie van Rooi



**DIRECTOR: CENTRE FOR THE ADVANCEMENT OF SOCIAL IMPACT AND TRANSFORMATION**  
Dr Zethu Mkhize

**THE CENTRE FOR THE ADVANCEMENT OF SOCIAL IMPACT AND TRANSFORMATION (CASIT)**, which aims to create opportunities for staff across faculties and responsibility centres (RCs) to be thought leaders in the areas of responsive transformation.

## 1.3 Vision 2040

The SU Vision 2040 articulate SU's aim to be positioned as Africa's leading research-intensive university, with a global reach. SU has grown into a South African higher education institution with the vision to be a leading research-intensive university on the African continent, to be globally recognised as excellent, inclusive and innovative, and to be a place where knowledge is advanced in service of society. In service of this vision, SU attracts outstanding students, employs

talented staff and provides a world-class environment; it is an institution connected to the world while enriching and transforming local, continental and global communities. The University's values of excellence, compassion, equity, accountability and respect relate to the beliefs and attitudes that guide institutional behaviour. All these values are equally important and interconnected and inform SU's code of ethics.

VISION 2040 AND STRATEGIC FRAMEWORK 2019 – 2024 | UMBONO KA 2040 NESICWANGCISO NKQUBO SOLAWULO LUKA 2019 – 2024 | VISIE 2040 EN STRATEGIESE RAAMWERK 2019 – 2024

<p><b>OUR VISION</b> <b>UMBONO WETHU</b> <b>ONS VISIE</b></p> <p>Stellenbosch University will be Africa's leading research-intensive university, globally recognised as excellent, inclusive and innovative, where we advance knowledge in service of society.</p> <p>IYunivesithi yaseStellenbosch iya kuba iyunivesithi egxininisela kuphando nokholakayo eAfrika, neyamkelwa kwihlabathi lonke njengeqeqesileyo, eqakayo neyenza inguqulelo ezintsha, nalapho ulwazi olusiqhubela phambili lunika inkonzo kuluntu.</p> <p>Die Universiteit Stellenbosch sal Afrika se voorste navorsingsintensiewe universiteit wees wat wêreldwyd as uitnemend, inklusief en innoverend erken word en waar ons kennis tot diens van die samelewing bevorder.</p>	<p><b>OUR MISSION</b> <b>UBIZO LWETHU</b> <b>ONS MISSIE</b></p> <p>Stellenbosch University is a research-intensive university, where we attract outstanding students, employ talented staff and provide a world-class environment: a place connected to the world, while enriching and transforming local, continental and global communities.</p> <p>Iyunivesithi yaseStellenbosch iyunivesithi egxininisela kuphando nolapho sitsala abafundi abagqwesileyo, siqesha abasebenzi abanesiphwo kwaye sibonetela ngemeko ekwinqanaba lehlabathi, indawo eqhagamshelana nehlabathi, ngeli lixa ityebisa ngophuhliso kwaye iguqulela uluntu twendawo, elizwekazi nolwihlabathi.</p> <p>Die Universiteit Stellenbosch is 'n navorsings-intensiewe universiteit wat uitmuntende studente lok, talentvolle personeel aanstel en 'n wêreldklasomgewing bied, 'n plek wat met die wêreld verbind is en gemeenskappe plaaslik, op die vasteland en in die res van die wêreld verryk en transformeer.</p>	<p><b>VALUES</b> <b>ESIKUXABISILEYO</b> <b>WAARDES</b></p> <div style="text-align: center;"> </div>	<p><b>CORE STRATEGIC THEMES</b> <b>IMIXHOLO YEZICWANGCISO ZOLAWULO EZINGUNDOQO</b> <b>KERN STRATEGIESE TEMAS</b></p> <ol style="list-style-type: none"> <li> A thriving Stellenbosch University Iyunivesithi yaseStellenbosch ephumelelayo 'n Floerende Universiteit Stellenbosch</li> <li> A transformative student experience Amava engaqu yomfundi 'n Transformerende studente-eraving</li> <li> Purposeful partnerships and inclusive networks Uthelelwano oluneerjongo nobambiswano oluqakayo Doelgerigte vennootskappe en inklusiewe netwerke</li> <li> Networked and collaborative teaching and learning Ubambiswano nentsebenziswano ngokufunda nokufundisa Genetwerkte en samewerkende onderrig en leer</li> <li> Research for impact Uphando olunempembelelo Navorsing vir impak</li> <li> Employer of choice Umqeshi okhethekayo Voorkeurverkiegwer</li> </ol>
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## 1.4 Transformation Policy Statement

The Transformation Policy (2024) emanates from the SU Transformation Plan (2017). The University's commitment is to ensure systemic transformation cutting across its core functions. The policy is intended to guide the institution on a clear journey of transformation by eliminating exclusionary practices and promoting transformative programmes

and processes. Through the implementation of the policy provisions, SU aspires to increase equity, access, success and inclusivity, thereby reaffirming the institution as a thriving university of choice for staff, students and societal partners (Transformation Policy 2024).

## 1.5 Transformation pillars as foci

The following constitute the strategic focus of the Transformation Policy (2024) and the Transformation Plan (in review):

- People
- Places
- Programmes

## 1.6 Transformation objectives

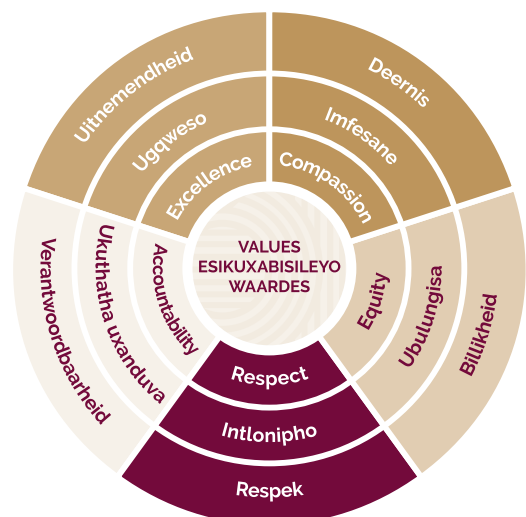
These objectives form an integral part of the transformation KPA (see 4.1) and how staff will describe their key performance indicators. Definitions and examples are provided in the Glossary of Terms at the end of this document.

- Student diversity
- Staff diversity
- Transformation competency

- Universal access
- Academic transformation
- Broad-based Black Economic Empowerment (BBBEE) (management control, skills development, procurement, enterprise development and socio-economic development)

## 1.7 Stellenbosch University values

The SU values guide us in how we relate to one another at SU as well as our institutional partners.



## 2. Rectorate

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**V**ice-Chancellor, Deputy Vice-Chancellor: Social Impact, Transformation and Personnel, Centre for the Advancement of Social Impact and Transformation, Institutional Transformation Committee, transformation committees, faculties, responsibility centres, staff and students.

The functions of the University are guided by the Higher Education Act 101 of 1997 and the Statute of SU (SU, 2010). The

Rectorate consists principally of the Rector and Deputy Vice-Chancellors responsible for the functions of the institution as well as the Chief Operating Officer and the Registrar. The Deputy Vice-Chancellors are responsible for Learning and Teaching; Research, Innovation and Postgraduate Studies; Social Impact, Transformation and Personnel; and Strategy and Internationalisation. The Registrar ensures that the academic administration of the University runs smoothly.

## 3. Transformation Committees

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**S**U has an Institutional Transformation Committee. Each faculty and responsibility centre, listed below, is obligated to form a transformation committee that represents SU staff members and students (where relevant). The environment represented by democratically elected

members of staff and student leader(s). The dean or senior director of the environment and the CASIT programme manager serve as ex officio members. Environments have four obligatory committee meetings per year. Additional meetings may be held ad hoc as needed.

### 3.1 Institutional Transformation Committee

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SU's Institutional Transformation Committee (ITC) is a subcommittee of and mandated by the Rectorate. Besides regular reporting, the ITC may also submit special reports relating to specific issues of importance for discussion by the Rectorate. The ITC representatives are responsible for sharing relevant information to faculty and RC committees for transformation.

The ITC advances Vision 2040, the SU Transformation Policy and Plan as well as the implementation of the transformation imperatives of environmental plans of faculties and RCs.

The ITC supports the CASIT in regularly revising the Transformation Plan of the University. The ITC plays an

advocacy and advisory role with regard to transformation matters and is used as a consultative body by the Rectorate, the Transformation Portfolio, the Institutional Forum, the appointments committee of Senate, faculties, RCs and other environments. This applies to ongoing processes as well as crises that might arise from time to time.



## 3.2 Faculty Transformation Committees

SU has ten faculties spread across five campuses. The University has a vibrant and cosmopolitan community of more than 32 000 undergraduate and postgraduate students, which includes over 4 000 international students from 100 different countries. SU also has some 3 300 full-time staff members and over 300 postdoctoral fellows.

Every faculty has a transformation committee. The dean and programme manager for transformation are ex officio members of the transformation committee.

The ten faculties, deans and transformation chairs are listed below:

### AgriSciences



**DEAN / SENIOR DIRECTOR**  
Prof Danie Brink



**TRANSFORMATION CHAIR**  
Dr Shaun Peters

### Arts and Social Sciences



**DEAN / SENIOR DIRECTOR**  
Prof Vasti Roodt



**TRANSFORMATION CHAIR**  
Dr Carina Venter

### Economic and Management Sciences



**DEAN / SENIOR DIRECTOR**  
Prof Pieter von Wielligh



**TRANSFORMATION CHAIR**  
Ms Nina Callaghan

### Education



**DEAN / SENIOR DIRECTOR**  
Prof Mbulungeni Madiba



**TRANSFORMATION CHAIR**  
Dr Omar Esau

### Engineering



**DEAN / SENIOR DIRECTOR**  
Prof Wikus van Niekerk



**TRANSFORMATION CHAIR**  
Prof Wibke de Villiers

### Law



**DEAN / SENIOR DIRECTOR**  
Prof Nicola Smit



**TRANSFORMATION CHAIR**  
Prof Anel du Plessis

### Medicine and Health Sciences



**DEAN / SENIOR DIRECTOR**  
Prof Elmi Muller



**TRANSFORMATION CHAIR**  
Ms Melany Hendricks

### Military Science



**DEAN / SENIOR DIRECTOR**  
Prof Samuel Tshehla



**TRANSFORMATION CHAIR**  
Mr Ishmail Theletsane

### Science



**DEAN / SENIOR DIRECTOR**  
Prof Burtam Fielding



**TRANSFORMATION CHAIR**  
Prof Donita Afrikander

### Theology



**DEAN / SENIOR DIRECTOR**  
Prof Reggie Nel



**TRANSFORMATION CHAIR**  
Prof Xolile Simon



### 3.3 Responsibility Centre Transformation Committees

SU has 6 responsibility centres which support the strategic functioning and academic processes at the 5 campuses. The

divisions work closely with faculties to enhance excellence at the institution.

#### Research, Innovation and Postgraduate Studies



Dr Therina Theron



Mr Winston Beukes

#### Learning and Teaching Enhancement



Dr Lis Lange



Ms Liezl Williams

#### Student Affairs



Dr Leslie van Rooi (acting)



Mr Yeki Mosomothane

#### Social Impact, Transformation and Personnel



Prof Nico Koopman (vice-rector)



Ms Katlego Letlonkane

#### Operations and Finance



Mr Irfaan Dalvie



Mr Irfaan Dalvie

#### Registrar's Division: Governance and Student Administration

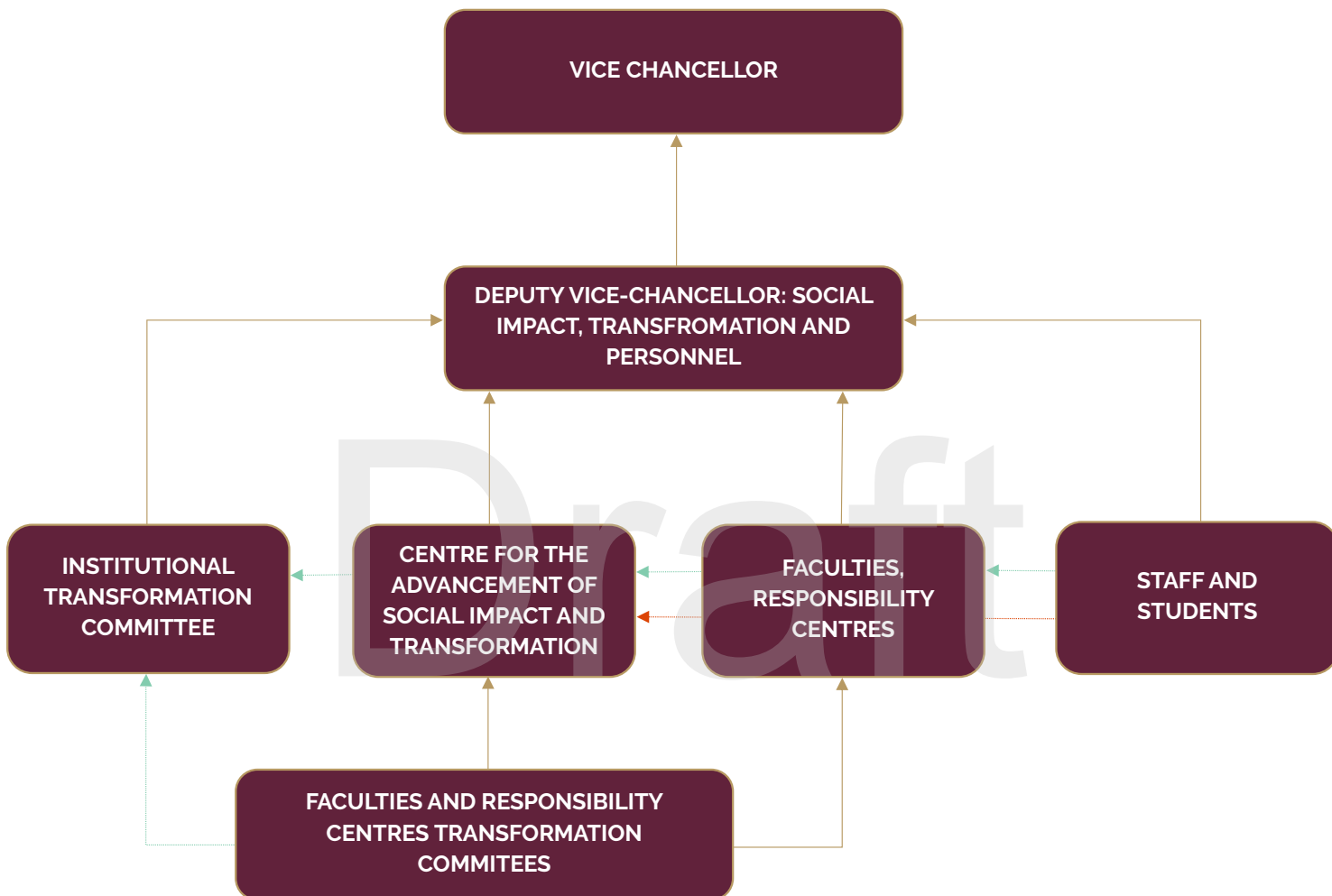


Dr Ronel Retief



Ms Edwina Sonnenberg

### 3.4 Organogram for Rectorate, Staff and Transformation committees



Key codes	
	Direct Reporting Line
	Secondary Reporting Line
	Secondary Reporting Line

## 4. Setting Transformation as a Key Performance Area

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The following section explains the process of setting the Transformation and SU Values Key Performance Area

KPAs are set through collaborative discussion between the staff member and the line manager. The number and description of KPAs per role depend on the line manager and remit of the position. The Transformation KPA and the SU Values KPA are mandatory for all staff members.

The transformation objectives are used as a guide to assist in describing the activities that the staff member is involved in at their job level.

Should the staff member find that there is not an accurate description of their involvement, they may describe it in their own words and as succinctly as possible. Through conversation with colleagues in their environment, they may further describe how they achieve any number, not necessarily all, of the transformation objectives.

### 4.1 Transformation KPA

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#### Transformation KPA

SU is committed to transformation; thus, all staff are required to include a key performance area related to Transformation.

This weighting must be minimum 1%. However, staff are encouraged to align their individual weighting with the University's objectives.

### 4.2 SU Values KPA

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#### SU Values KPA

SU values are central to the identity of the University and guide the way we work, interact with, and serve our

community. Staff members are required to set unweighted personal value objectives that demonstrate how they will embody and live these values in their roles.

### 4.3 How to use the transformation job level baskets document

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The transformation baskets document for the various job levels serves the purpose of assisting staff and line managers to determine the percentage of the KPA for transformation for a staff member.

The staff member finds their job level in Column A, then

follows the row across to columns and decides which of the focal areas (Place, People, Programme) they influence.

#### CONTACT

- Jeanlee@sun.ac.za

## 5. Centre for the Advancement of Social Impact and Transformation offering

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### 5.1 Initiatives for the advancement of transformation at Stellenbosch University

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Various initiatives are offered by the CASIT.

### 5.2 Offerings to build transformation portfolio

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The CASIT offers workshops to design and build your social impact and transformation portfolio.

#### CONTACT

- Jeanlee@sun.ac.za

### 5.3 Transformation Indaba

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The Transformation Indaba at SU is an annual forum that brings together staff and students to critically assess and discuss the institution's progress in transformation. Organised by the ITC, the Indaba serves as a barometer and vital platform for reflecting on achievements, identifying challenges and setting priorities for the upcoming year.

Objectives of the Transformation Indaba:

- To strengthen collective responsibility: Foster a shared commitment to implementing and advancing transformation initiatives.
- To assess progress and challenges: Evaluate the strides made in transformation and address any obstacles encountered.
- To set future priorities: Determine key areas of focus for the next phase of transformation efforts.

### 5.4 Faculty and responsibility centre transformation committees

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SU is committed to being inclusive, responsive and impactful. Transformation at SU is a process of perpetual and profound, intentional and structured, comprehensive and deep change and renewal that seeks individual, institutional and societal life of dignity, freedom, equality, healing and justice for all (SU Transformation Policy 2025).

"Transformation at SU is viewed as systemic transformation. This implies that all dimensions of university life are involved in the transformation and renewal process" (SU Transformation Plan, Section 3.2). Faculty transformation committees are a vital part of the transformation infrastructure of the University and key structures for advancing "transformation as an embedded, systemic, inclusive and integrated process and

practice at SU" (SU Transformation Plan, Section 2.1).

Faculty and RC transformation committees are mandated by the SU ITC (a subcommittee of the Rectorate) and the SU Transformation Policy and Plan. The committees are commissioned by the dean or senior director, as accountable officers. The transformation committees advance Vision

2040 and the Transformation Policy (2024) and uphold the principles of inclusivity, equity and equality.

The CASIT Programme Manager for Staff, Monitoring and Evaluation serves as a member of each of the current 16 transformation committees.

## 5.5 Transformation Learning Network

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The Transformation Learning Network comprises a series of online sessions hosted by the CASIT. The sessions take place from 13:00 to 14:30 on the last Thursday of the month from February until October. Guest speakers from various sectors of SU and the broader community are invited to present and facilitate discussions on socio-political issues related to the SU community.

The Transformation Learning Network encourages several interactions and engagements during the year, where the desired outcome is bridging the gaps among individuals, environments and communities so that we

may be a continuously transforming institution as part of society. By offering opportunities for engaging in complex and challenging conversation, the ideal is to uncover our vulnerabilities and biases and open up brave and discomfiting spaces for learning and progressing together. The Transformation Learning Network can be a powerful tool in achieving deep learning about our similarities and respect for our differences, which can enable transformation.

### CONTACT

- Jeanlee@sun.ac.za

## 5.6 Transformation workshops

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The CASIT employs best practices and theories to inform and assist in developing and designing social impact and transformation workshops and programmes.

Transformation workshops for faculty and RC transformation committees are offered upon request through the CASIT.

Specific transformation workshops are organised and designed, in partnership, upon request, around specific topics relevant to the needs of the faculty, division or department.

### CONTACT

- Jeanlee@sun.ac.za

## 5.7 Diversity literacy course (online)

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This online course is designed specifically to address transformation and diversity issues at SU. It aims to advance everyday conversations amongst SU staff and students across SU campuses towards advancing a positive institutional culture. Participants are encouraged to critically reflect on individual and group positionality related to views,

values and beliefs. Various types of online opportunities are made available for all staff at all levels of employment. Participants may choose their level of engagement: facilitate sessions, write opinion pieces, engage in conversations and so forth.

The course is offered in conjunction with other courses (Siyakhula and Restitution Statement workshops) to offer a collection of critical engagements. Completion of a set number of components may result in certification.

Some outcomes for participants:

- Recognise the complexity and intersectionality of diversity matters.
- Realise the impact on power imbalances.
- Explore choices and the impact of actions.
- Respond in informed ways around issues regarding the social impact of diversity engagements.
- Engage or lead in critical conversations around issues of intersectionality as depicted in the diversity wheel (religion, race/ethnicity, disability, sexual orientation, age, gender, socio-economic status and culture).
- Include diversity literacy in curriculum development and research.
- Manage everyday work interactions around critical diversity issues.
- Justify the significance of diversity knowledge to SU, its various communities and the broader higher education sector.

The diversity literacy short course is presented annually for staff at SU.

- During this short course, participants from various faculties and RCs are given the opportunity to reflect on their views, knowledge and assumptions about transformation, diversity and so forth in the context of current thoughts regarding the University.
- Practical and innovative approaches towards transformation are used throughout the course. National and institutional frameworks that direct higher education in South Africa and at SU are covered.
- Participants are challenged to judge how knowledge of and for transformation and policy can be applied in a meaningful way in their own areas and across the institutional landscape. They develop a conceptual framework that enables them to reflect on transformation in order to reflect on and expand their own transformative experiences and knowledge.

This short course also provides a unique opportunity for participants to forge relationships with colleagues from their own environment as well as other environments in a collegial atmosphere. In addition, they are introduced to ways of critiquing and enhancing the institutional culture of SU.

#### CONTACT

- Jeanlee@sun.ac.za

## 5.8 Monitoring and evaluation of transformation programmes

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The CASIT office researches and exercises the best practices for social impact and transformation programmes. Feedback on the various programmes and community engagements is monitored, evaluated and taken into account when adapting and improving programmes and engagements. The 2024–2025 report is in draft.

#### CONTACT

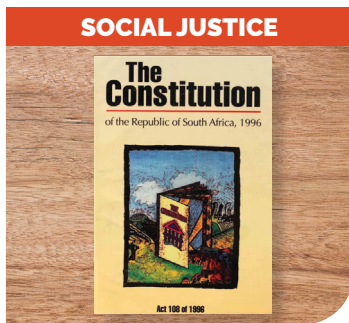
- Jeanlee@sun.ac.za



# 2025 CALENDAR OF ENGAGEMENT

# IMBIZO 365

Based on Stellenbosch University's Vision 2040



## SOCIAL JUSTICE

**Human Rights Day (21 March)**  
Restitution in response to our past legacy and fairness in our aspirations; Constitution; human rights; equity; dignity for all



## DEMOCRACY

**Freedom Day (27 April)**  
Moving from an exclusive past to a thriving, democratic future by building participatory and representative structures to govern and lead



## EMPLOYER OF CHOICE

**Worker's Day (1 May)**  
Staff wellness; forums and unions; a living wage; human dignity; staff culture and climate



## CONNECTED TO AFRICA

**Africa Day (25 May)**  
African identity; African Union; decolonisation; Afrocentrism; visual representation; African languages



## YOUTH ACTIVISM AND INNOVATION

**Youth Day (16 June)**  
Youth access to opportunities; social innovation; transformative student experience; intergenerational conversations; youth leadership and activism



## SOCIAL IMPACT

**Mandela Day (18 July)**  
Deep connectedness and interaction with communities; reciprocal relationships



## GENDER

**Women's Day (9 August)**  
Gender representation; intersectionality; fluidity; rape culture; patriarchy; gender-inclusive facilities



## DISABILITY AND ACCESS

**Casual Day (2 September)**  
Universal design and access; invisible disabilities; mental health



## HERITAGE AND IDENTITY

**Heritage Day (24 September)**  
Identities; rediscovery; arts and culture; visual redress; storytelling; multilingualism



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saam vorentoe

Centre for the Advancement of  
Social Impact and Transformation

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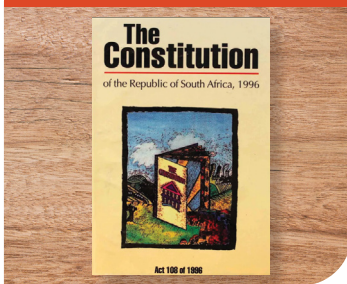


# 2025 IKHALENDAYOTHETHA THETHWANO YOWAMA

# IMBIZO 365

Ngokusekelwe kuMbono wama2040  
weYunivesithi yaseStellenbosch

## UBULUNGISA KWEZENTLALO



### USuku lwamaLungelo oLuntu (21 kweyoKwindla)

Imbuyekezo kwimpindulo yelifa lethu elidlulileyo kunye nobulungisa kwiminqweno yethu, umgaqosiseko, amalungelo oLuntu, ubulungisa, isidima sethu sonke

## INKULULEKO



### USuku lweNkululeko (27 kuTshazimpuzi)

Ukusuka kwixesha elidlulileyo elikhethayo ukuya kwinkululeko ephumelelayo, ngokwakha amagela oluntu athatha inxaxheba nawokumela uLawulo nokuKhokela

## UMQESHI OKHETHEKILEYO



### USuku lwaBasebenzi (1 kuCanzibe)

Impilonthe yabasebenzi, iiforam kunye nemibutho, umvuzo wokuphila isidima somntu, inkcubeko yabasebenzi kunye nemozulu

## IQHAGAMSHELENE NE AFRIKA



### USuku lweAfrika (25 kuCanzibe)

UBunini bomAfrika, iManyano yeAfrika, ukuphetisa ubukoloniyali, iAfrocentrism, ukumelwa okubonwayo, iilwimi zesiNtu

## UBUTSHANTLIZIYO BOLUTSHA

### KUNYE NOSUNGULO LWEZINTO



### USuku loLutsha (16 kweyeSilimela)

Ufikelelo lwamathuba lulutsha; ukusungula izinto ezintsha zentalontle; amava enguqu omfundi; iincoko zezizukulwana; ubuNkokheli bolutsha kunye nobutshantliziyo

## IFUTHE KWEZENTLALO



### USuku lukaMandela (18 kweyeKhala)

Lukhuthaza uqhagashelwano olunzulu kunye nentsebenziswano kuluntu, ubudlelwane obubuyiselanayo

## ISINI



### USuku lwabaseTyhini (9 kweyeThupha)

Ukumelwa ngokwesini, ukuhlanga ngokwentlalo uguquguquko, inkcubeko yodlwenguto, usutusapho, izibonetelo ezibandakanya isini

## UKUKHUBAZEKA KUNYE

### NOFIKELELO



### USuku Oluqhelekileyo (2 kweyoMsintsi)

Uyilo jikelele nofikeleleko, ukukhubazeka okungabonakaliyo, impilo yengqondo

## ILIFA LEMVELI KUNYE NOBUNINI



### USuku lweNkcubeko (24 kweyoMsintsi)

UBunini, ukufunyanwa, ubugcisa nenkcubeko, ulungiso lwembonakalo, ukubalisa amabali, ukusetyenziswa kweelwimi ezininzi



forward together  
sonke siya phambili  
saam vorentoe

Iziko lokuPhucula iFuthe  
kwezeNtlalo neNguqu

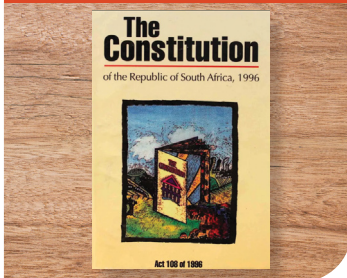
Imibuzo:  
shante@sun.ac.za

# 2025 BETROKKENHEIDS- KALENDER

# IMBIZO 365

Gegrond op die Universiteit Stellenbosch se Visie 2040

## MAATSKAPLIKE GERECHTIGHEID



### Menseregtedag (21 Maart)

Restitusie in reaksie op ons erfenis uit die verlede en billikheid in ons aspirasies; Grondwet; menseregte; gelykheid; waardigheid vir almal

## DEMOKRASIE



### Vryheidsdag (27 April)

Beweging vanuit 'n eksklusiewe verlede na 'n florerende demokratiese toekoms deur deelnemende en verteenwoordigende strukture vir regering en leiding op te bou

## VOORKEURWERKGEWER



### Werkersdag (1 Mei)

Personeelwelwese; forums en unies; 'n leefbare loon; menswaardigheid; personeelkultuur en -klimaat

## AAN AFRIKA VERBIND



### Afrikadag (25 Mei)

Afrika-identiteit; die Afrika-unie; dekolonisering; Afrosentrisme; visuele voorstelling; Afrikatale

## JEUGAKTIVISME

### EN-INNOVASIE



### Jeugdag (16 Junie)

Jeug toegang tot geleentehede; maatskaplike innovasie; transformerende studente-ervaring; gesprekvoering tussen generasies; jeugleierskap en -aktiwisme

## SOSIALE IMPAK



### Mandeladag (18 Julie)

Diep verbondenheid en wisselwerking met gemeenskappe; wederkerige verhoudings

## GENDER



### Vrouedag (9 Augustus)

Geslags-verteenwoordiging; interseksionaliteit; vloeibaarheid; verkragtingskultuur; patriargie; gender-inklusiewe geriewe

## GESTREMDHEID EN TOEGANG



### Loslitdag (2 September)

Universele ontwerp en toegang; onsigbare gestremdhede; geestesgesondheid

## ERFENIS EN IDENTITEIT



### Erfenisdag (24 September)

Identiteite; herontdekking; kuns en kultuur; visuele herstel; vertelkuns; veeltaligheid

## 5.10 Diversity Framework

The graphic below indicates diversity, equity and inclusion (DEI) as an organisational framework that promotes participation and fair treatment for all people. Groups that have been previously subject to discrimination and under-

representation are especially considered. This pie can be further divided depending on the needs that emerge within a particular group or institution.

### Critical diversity and Transformation:

#### Understanding Equity

Difference  
Diversity and  
Equality

#### Care

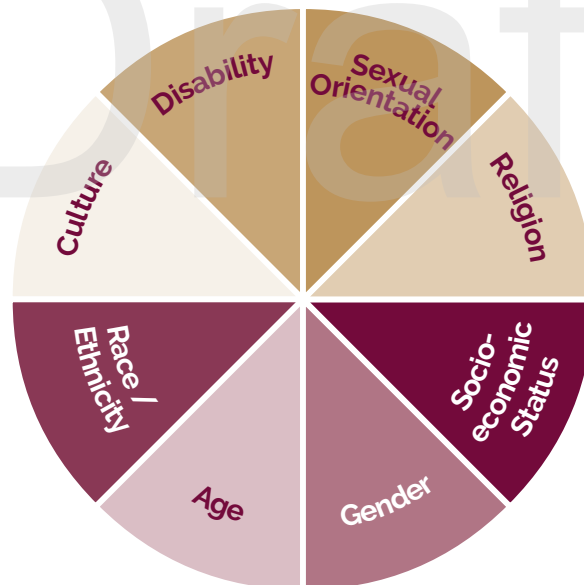
**Inclusivity of all** student and staff wellness  
**Reasonable** workload  
Set up to succeed  
Offering opportunities to improve

#### Understanding Power

Control Power and Privilege  
Socio-political-historical  
Unconscious and Conscious Bias

#### Safe space or Areas of discomfort?

Time and space to grapple with discomfort  
Learning about each other  
Trusting each other  
**Giving ourselves and each other** time to build relationships



The Human Resources Division focuses on professional and streamlined service delivery to benefit and support the strategic initiatives of the University, including the optimal support of the management of its human capital.



## 6. Glossary of Terms

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### \*SU Transformation objective

#### \*\*SU Values

**Academic transformation\*** relates to changes in the academic sphere that uphold the needs for change towards the transformative goals within a context.

**Accountability\*\*** is accepting the highest level of responsibility for our actions.

**Africanisation** is a process of incorporating contextual African cultural values, practices, and perspectives into various aspects of life, such as education, politics, economics, and social systems. It seeks to promote identities, heritages and autonomy by reasserting African values and traditions. Africanisation refers to SU's vocation to be a university in and for Africa, practising learning and teaching, research and innovation, transformative social impact, based in Africa and being part of the global community, cherishing indigenous knowledge and wisdom, and contributing to local and global quests for transformative knowledge. Africanisation includes the recognition of the cultural heritage of previously marginalised African people, by upholding multi-ethnic cultural expressions and the adoption of Afrocentric approaches to the creation, production and dissemination of knowledge.

**Aggressions (micro)** - any brief, everyday verbal, nonverbal or environmental slights, snubs or insults, whether intentional or unintentional, that communicate hostile, derogatory or negative messages to marginalised and disempowered social groups. The term (micro)-aggressions is no longer deemed an appropriate term to fully describe the full effects that nonverbal or environmental slights can have.

**Broad-based Black Economic Empowerment\*** is a term that was formally introduced in the legislative framework of South Africa in 2003 with the implementation of the Broad-Based Black Economic Empowerment Act (No. 53 of 2003) (Department of Trade and Industry [DTI], 2003). [B]-BBEE means the empowerment of all black people including women, workers, youth, people with disabilities and people living in rural areas through diverse but integrated socio-economic strategies. The goal is to increase the number of black people that manage, own and control enterprises and productive assets; facilitating ownership, productive assets by collective enterprises; human resources and skills development; achieving equitable representation in all occupational categories and levels in the workforce; preferential procurement and investment in enterprises that are owned or managed by black people. Broad-Based Black Economic Empowerment (B-BBEE) legislation was introduced to promote the economic participation of black people in the South African economy. B-BBEE remains the most prominent means of uplifting black people in the country.

**Compassion\*\*** is the recognition of, and care for the well-being of all our students and staff.

**Decolonisation** is the process of dismantling the political, economic, social and intellectual systems of colonialism, and restoring dignity for marginalised groups. The culture, epistemology and pedagogy of decoloniality involves undoing the structures and systems that afforded privileges to certain groups, by empowering marginalised groups to affirm their agency, to be authors of the stories of their lives, and to reclaim their cultural identities. It is a complex and ongoing process that requires confronting and correcting the legacy of colonialism, including the social, economic, and political inequalities that it created.

**Disabilities** encompasses persons with disabilities include those who have perceived and or actual physical, psychosocial, intellectual, neurological and/or sensory impairments which, as a result of various attitudinal, communication, physical and information barriers, are hindered in participating fully and effectively in society on an equal basis with others

**Disruption** is welcome when it contrasts inequality, inequity and trying to pretend that these actions or attitudes are normal. E.g. Expecting that disabled people will disrupt the normal way of doing things (as well as operating with a disrupted notion of 'disability as problem') allows folks to ask for help when needed rather than trying to make do in normative, constrained systems.

**Diversity** refers to individual differences (e.g., personality, learning styles, thought and life experiences) and group/social differences (e.g., race/ethnicity, class, sex, gender, gender identity and expression, sexual orientation, ability as cultural, political, religious/spirituality, mental health status, language or other affiliations). To have a truly diverse university community requires an inherent commitment, demonstrated through actions, that recognizes and values these differences.

**Empowerment** involves processes, procedures and actions aimed at affording access, equal treatment, inclusion, participation, accountability, and efficiencies.

**Enabling environments** are interrelated physical and other infrastructures, built environments, culture, laws, policies, processes and procedures, information and communication technologies, capacity and knowledge of staff in organisations that must be in place to facilitate the socio-economic development of all persons, regardless of age, gender, disability, culture etc.

**Equality** refers to the full and equal enjoyment of rights and freedoms as contemplated in the Constitution, including includes de jure and de facto equality and also equality in terms of outcomes. It ensures that individuals or groups of individuals are treated fairly and equally and no less favourably

and with dignity; specific to their requirements. It includes the removal of discrimination that ensures all opportunities and life chances are available to persons with disabilities, and people who become disabled; on an equitable basis with others. Equality refers to the full and equal enjoyment of rights and freedoms as contemplated in the Constitution. This includes both formal and substantive equality. Whereas formal equality requires that all persons similarly situated be treated the same, substantive equality requires that attention is given to context and equality of outcomes so that some disparate treatment may be necessary having regard of the impact of the differentiation and the nature of the harm of an act of differentiation. Therefore, depending on the context, equality may be advanced through similar or differential treatment.

Equality is advanced through **equity**, i.e. through intentional attempts to address the unacceptable levels of inequality and the achievement of higher levels of equilibrium (aequitas) on campus and in society, which means that some do not have too much and others too little. Equity implies the identification and elimination of policies, practices, attitudes, environments, and cultural messages that create and reinforce unfair outcomes<sup>1</sup>. Equity means taking deliberate actions to remove systemic, group, and individual barriers and obstacles that hinder opportunities and disrupt wellbeing. Equity informs an approach where corrective and restorative processes across the University create a fair and inclusive campus where all staff and students are valued for their role and contribution in developing SU into a world-class university in and for Africa. As an integral component of SU's transformation journey, equity implies the identification and elimination of policies, practices, attitudes and cultural messages that create and reinforce unfair outcomes. Employment equity is a specific domain of equity. It is a process of "promoting equal opportunity and fair treatment in employment through the elimination of unfair discrimination" and "implementing affirmative action measures to redress the disadvantages in employment experienced by designated groups, in order to ensure their equitable representation in all occupational categories and levels in the workforce", with 'designated groups' referring to "black people, women and people with disabilities" (Employment Equity Act 55 of 1998). Employment equity is an important tool for advancing the demographic change required for transformation.

**Equity\*\*** pertains to restitution with regard to our past legacy and fairness in our aspirations. Fair and just treatment of all potential and existing members of the university community through the creation of opportunities to address historic and current disadvantage for underrepresented populations. These opportunities will lead to equitable outcomes in the context of learning, teaching, research, service and employment, including closing representation and participation gaps within our university community. Equity requires an intentional commitment to strategic priorities,

resources, respect and civility, and ongoing action and assessment of progress towards achieving specified goals. the system of justice and fairness, where there is an even-handed treatment of all the people. Individual needs and requirements are taken into account and treated accordingly. Equity demands fairness in every situation, i.e. whether it is the distribution of benefits or burdens. People are treated fairly but differently as their circumstances are given weight. In this way, equity ensures that all individuals are provided the resources they need to have access to the same opportunities, as the general population.

**Excellence\*\*** refers to the academic freedom to pursue knowledge that adheres to the highest standards of integrity, renewal and relevance.

**Exclusion** is the act of socially isolating or marginalizing an individual or groups on the basis of disability, gender, race, language, sexual orientation culture, religion or socioeconomic status, by not allowing them to participate or enabling them to benefit. Exclusion occurs when specific needs are not accommodated, by allowing or enabling someone to fully participate, or to be included in society and enjoy the same rights and privileges as others who are not discriminated against. Full and equal participation - equal participation occurs if equalisation of opportunities to participate is provided through universal design and reasonable accommodation measures. In adapting to social structures, social models focus more sharply on empowerment, participation and modifications to promote equalisation of opportunities for all.

**Fairness and Equitable Treatment:** Each person matters as an individual. Decisions and actions must consider the dignity and rights of the individual to be considered to be fair. Equitable treatment does not necessarily mean treating everyone the same. Treating people fairly may require different approaches that do not imply a lesser standard of performance.

**Gender** is a term that refers to how people in society associate certain behaviours with being male, female, or another identity that does not directly correlate to the person's sex assigned at birth.

**Gender equality** means equal recognition, enjoyment or exercise by a person irrespective of gender, disability or race; of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other aspects of life, through the recognition of their respective needs and their interests.

**Healing** refers to the physical, psychological, social, political, economic, ecological, moral and spiritual healing of all people, especially after the trauma and injury of centuries of colonialism and decades of apartheid.

**Impairment** is a perceived or actual feature in the person's body or functioning that may result in limitation or loss of activity or restricted participation of the person in society with a consequential difference of physiological and/

or psychological experience of life. For example, the International Classification of Disease (ICD) could be utilised for purposes of defining physical, sensory, intellectual, psychosocial and neurological impairments.

**Inclusion:** The active and intentional operationalization of diversity and equity within every facet of university life and activities (intellectual, social, cultural, geographical) with which individuals might connect. Organizationally, inclusion requires the identification and removal of barriers (e.g. physical, procedural, visible, invisible, intentional, unintentional) that inhibit members' participation and contribution. Inclusion also requires every member of the community to demonstrate university values and principles of fairness, justice, equity, and respect in learning, teaching, research, service and employment, by being open to different voices and perspectives, developing an understanding of different cultures, experiences and communities, and making a conscious effort to be welcoming, helpful and respectful to everyone.

**Institutional culture** has been characterised as the "deeply embedded patterns of organisational behaviour and the shared values, assumptions, beliefs or ideologies that members have about their organisations or its work".<sup>2</sup> It has further been identified as a critical transformation challenge for the higher education system in South Africa.

A discriminatory institutional culture in need of transformation, change and renewal has the following dimensions: It refers to conscious and mostly subconscious biases, prejudices, presuppositions, perceptions and pictures of individuals from other colours, genders, orientations, levels of ability, age groups, socio-economic positions, cultures, creeds, confessions etc., which imply that these groups are ordered from superior to inferiority in terms of factors like physical appearance, intellect, level of creativity, sophistication, civility, morality etc.. Institutional and societal structures are established on basis of this presumed picture of superiority and inferiority. Power is mustered to establish these structures. Intellectual, cultural and religious legitimisations and rationales are provided for these biases and accompanying structures. These biases, structures and rationales are portrayed as normal, as the norm. Transforming discriminatory institutional cultures with dimensions like these, is an indispensable part of the transformation imperative.

**Institutional Diversity:** Organizational change and systemic approaches by which higher education, governments, companies, and non-profits develop, execute, and assess best practices in order to embed and infuse equity, diversity and inclusion into the fabric and culture of the workplace.

**Intersectionality** refers to the idea that social relations involve intersecting forms of discrimination.

**Jokes** refer to things that are said or done to make someone laugh. Jokes should not be culturally insensitive or degrade anyone's life choices and dignity.

**Justice** refers to the consistent quest for equitable and fair treatment and outcomes, including redress and reparation, restoration and restitution, redistribution and reconciliation in the personal, professional, public and planetary dimensions of life.

**Multiculturalism** consists of or is the representative of different cultures. To build a **multicultural community**, we must welcome, celebrate and recognize the differences of individuals and the diverse cultural communities that make up the university.

**Prejudice** an opinion or thought formed without thought or knowledge.

**Privilege** is the recognition of the advantages a certain group may enjoy due to their gender, race or social class that may propel them in life.

**Racism** refers to policies, behaviours and rules that result in the continued unfair or harmful treatment of others based on their race. Racism is upheld by systems that benefit certain groups of society and can therefore not be reversed or reciprocated.

**Respect** - civility in our mutual and public discourse, due regard for the freedom, equality and dignity for all, and respect for the environment. is the positive regard of one person for another, which is demonstrated through actions and words that show this esteem for the individual. Respect is both given and received and is earned through this reciprocity. From an equity, diversity and inclusion perspective, respect involves understanding and valuing differences.

**Restitution** has both legal and moral dimensions. Restitution focuses on contractual and criminal violations as well as personal and social injustices, and historical harm and injury. Restitution refers to reparations and restorations related to slavery, colonisation and racism in apartheid South Africa. Restitution is about corrective measures related to discrimination and dehumanisation in the forms of sexism, patriarchy, classism, violation of dignity and human rights having regard of both the past and the future.

Restitution at SU means disconnecting from the injustices of the past by consciously recognising historical privileges and addressing these to ensure that there is no further marginalisation of previously disadvantaged individuals and communities. SU recognises its inextricable connection with generations past, present and future, and its responsibility towards present and future generations, as informed by the University's 2018 Restitution Statement.

**Sex** refers to the physical state of being either male, female, or intersex.

**Social Impact** refers to the impact provided and experience by individuals, organised by an organisation or an individual. Social impact is an intricate, developmental process that is of importance to organisations and individuals.

**Staff diversity\*** - staff diversity with specific focus on the increase of the percentage of black, coloured and Indian staff. Staff diversity on all post levels Advance wide engagement

with the Employment Equity Report and recommendations. Advance staff recruitment practices that support diversity targets.

**Student diversity\*** student diversity with specific focus on the increase of the percentage of black, coloured and Indian students. Student enrolments (under and postgraduate). Residential and private student organisation placements. Student throughput rates. Advance student recruitment, funding, placement and support practices that are fully aligned with strategic targets.

**Transformation** at SU is a process of perpetual and profound, intentional and structured, comprehensive and deep change and renewal that seeks individual, institutional and societal life of dignity, freedom, equality, healing and justice for all. Transformation implies a comprehensive and inclusive understanding of transformation as reflected by the following eight dimensions of transformation, namely transformation of the institution, of talent, of internationalisation, of teaching and learning, of the student experience, of social impact, of research and of leadership.

Transformation at SU envisages the formation of individuals, institutions and societies that reflect the constitutional principles of South Africa. This is achieved through the academic and professional academic support mandate of the University, namely research and innovation, learning and teaching, and transformative social impact. Transformation has both interdependent quantitative and qualitative dimensions. Decolonisation, Africanisation and restitution are crucial dimensions of transformation. **Systemic transformation** refers to the changing of systems at the University that are exclusionary (whether intentionally or unintentionally) to systems that are inclusionary. Transformation is system-wide and embedded. **Embedded transformation** refers to the fact that transformation is not an isolated and insignificant activity. Transformation is dispersed and distributed thus radiating to and impacting upon all dimensions and facets of university life. Embedded transformation implies that all the people of the University are involved in and responsible for transformation. Embedded transformation simultaneously implies that the process of transformation, change and renewal is inspired, informed and guided by specific institutional structures, entities and functionaries. **Qualitative transformation** refers to matters that cannot be measured easily, but that can be weighed, felt and experienced. It encompasses the feeling and experience of inclusion (both social and economic), co-ownership and co-definition of the University and its culture and customs, spaces, policies and practices. Institutional culture(s) is an indispensable dimension of qualitative transformation. **Quantitative transformation** refers to demographic change relating to underrepresentation in terms of race, socioeconomic status, gender and disability, amongst others. It relates to matters that can be counted and expressed in data. This includes the diversification of staff, students, partnerships, clients, names

of buildings, and of institutional structures like the Student Representative Council, Faculty Boards, Senate, Institutional Forum, and Council.

**Transformation competencies\*** are essential skills that enable individuals and organizations to adapt to change and respond effectively to the evolving business landscape. These competencies include:

**Emotional intelligence** refers to the capacity of someone to manage their own emotions and understand the feelings of others.

**Visionary thinking** refers to the ability to picture how a country, society, or industry can look and to work towards it.

**Relationship building** refers to establishing a connection between two or more people.

**Creativity** is to think about something in a new way.

**Collaboration** is the act of working with others towards a certain objective.

**Universal access\*** is the removal of cultural, physical, social 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 and residents. The absence of accessibility or the denial of access is the loss of opportunities to take part in the community or society on an equal basis with others.

**Visual redress** refers to changes in the University's visual environment and institutional culture that promote restitution, inclusivity and institutional cohesion (Fataar and Costandius, 2021).

**Workplace bullying** refers to repeated, unreasonable actions of individuals directed to an employee as a way to intimidate.

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