

*MANDELA IDENTITY IN THE CONTEXT OF
UNIVERSITY TRANSFORMATION*

**TIMS Panel Discussion: Narrative Report,
Mandela University Transformation Indaba 2022**

Compiled by: ETP Office

Engagement and Transformation Portfolio | Nelson Mandela University

Transformation Indaba Programme

9th – 10th February 2022

SESSION 1 - 09h00 – 11h00		
Time	Topic	Presenter
09h00 - 09h10	Welcome and purpose	Moderator
09h10 - 09h30	Vice-Chancellor – setting the scene	Prof S Muthwa
09h30 - 10h00	Transformation Barometer and NMU Conceptual Framework	Prof A Keet
10h00 - 10h30	Transformation in the Higher Education Sector Post-Soudien Report (2010)	Prof C Soudien
10h30 - 10h50	Q&A	Moderator
10h50 - 11h00	Comfort break	

SESSION 2 - 11h00 – 13h00		
Time	Topic	Presenter
11h00 - 11h30	Transformation Report – Implementation Overview for 2018 - 2020 (see link below)	Dr R Levendal
11h30 - 12h30	<p>Breakaway rooms – *Breakaway discussion questions</p> <ul style="list-style-type: none"> Curriculum Transformation; Broadening Access; Student Success (DVC L&T) Holistic Student Support – academic; student leadership and development; sport; accommodation, transport, nutrition (Dean Student Life and Development) Internationalisation; PG access and success; research partnerships; capacity development opportunities (DVC RII) Employment equity; Professoriate/Associate Professoriate profile; promotions; capacity development programmes (ED HR) Institutional culture; values adherence; programmatic interventions; consequence management (DVC ETP) Sustainable resource stewardship and mobilisation; ICT-enabled enhancements and related cost savings; asset management; risk management; governance; accountability (DVC POps & ED Finance) <p>*Breakaway discussion questions</p> <ul style="list-style-type: none"> Lessons learnt - Identify what worked/ did not work in first 3 years of ITP implementation What can be done differently in 2022 (last year of ITP 2018 to 2022) and for the new ITP (2023-2027)? 	Discussions to be led by MANCO portfolios
12h30 - 12h55	Report back into plenary	Moderator and Rapporteurs
12h55 - 13h00	Wrap-up of Day 1	Moderator

#Transformation Report 2018-2020

SESSION 1 - 09h00 – 11h00		
Time	Topic	Presenter
09h00 - 09h10	Welcome and golden threads from Day 1	Moderator
09h10 - 09h40	Panel discussion - Monitoring, Reporting and Evaluation of ITP implementation in Higher Education Sector <ul style="list-style-type: none"> Transformation Barometer Monitoring and Evaluation Reporting 	Mr G Mvalo; Dr S Alves; Ms C Kelly
09h40 - 10h50	Mandela Identity in the context of University Transformation	TIMS Panel
10h50 - 11h05	Q&A	Moderator
11h05 - 11h15	Comfort break	
SESSION 2 - 11h15 – 13h00		
Time	Topic	Presenter
11h15 - 11h30	Institutional Transformation Plan - Alignment with Vision 2030	Prof H Nel
11h30 - 12h30	<p>Breakaway rooms – *Breakaway discussion questions</p> <ul style="list-style-type: none"> Curriculum Transformation; Broadening Access; Student Success (DVC L&T) Holistic Student Support – academic; student leadership and development; sport; accommodation, transport, nutrition (Dean Student Life and Development) Internationalisation; PG access and success; research partnerships; capacity development opportunities (DVC RII) Employment equity; Professoriate/Associate Professoriate profile; promotions; capacity development programmes (ED HR) Institutional culture; values adherence; programmatic interventions; consequence management (DVC ETP) Sustainable resource stewardship and mobilisation; ICT-enabled enhancements and related cost savings; asset management; risk management; governance; accountability (DVC POps & ED Finance) <p>*Breakaway discussion questions</p> <ul style="list-style-type: none"> How can the current 2022 milestones be alignment more closely to V2030 outcomes? Identify new ITP (2023 – 2027) goals aligned to Transformation Barometer and V2030 Annual Transformation Report for inclusion in DHET Annual Report) - How can we monitor and report more effectively on ITP implementation? 	Discussions to be led by MANCO portfolios
12h30 - 12h55	Report back into plenary	Moderator and Rapporteurs
12h55 - 13h00	Way forward	DVC ETP



Panel Discussion Programme

10th February 2022 – 09h40 - 11h05

Purpose: To explore the *Mandela Identity* and what the name *Mandela* means within the context of the Nelson Mandela University community.

Facilitator: Prof Verne Harris, *Nelson Mandela Foundation*; *Adjunct Professor: Nelson Mandela University*

TIME	ACTIVITY	SPEAKER
09h40 – 09h45	Welcome & Introductions	Prof Verne Harris, <i>Adjunct Professor: Mandela University</i>
09h45 – 10h25	Responses 1-4: Reflection on 5 key questions	Mr Siyanda Qoto, <i>current Mandela University Masters student and Mandela-Rhodes scholar</i> Professor Pam Maseko, <i>Dean: Faculty of Humanities at Mandela University</i> Ms Patsanani Tokwana, <i>recent Mandela University alumnus and Mandela Cultural Fellow (2019)</i> Dr Muki Moeng, <i>Executive Dean: Faculty of Education at Mandela University</i>
10h25 – 10h40	Reflections & insights from survey data	Professor Crain Soudien, <i>Honorary Professor: Mandela University</i>
10h40 – 10h45	Reflections	All
10h45 – 10h50	Closing & Thanks	Prof Verne Harris, <i>Adjunct Professor: Mandela University</i>
10h50 – 11h05	Q&A	Dr Ruby-Ann Levendal, <i>Director Transformation: Mandela University</i>

Introduction

The Critical Mandela Studies and Scholarship project is an attempt to convert the ‘naming of Mandela University’ into an intellectual expression that advances the academic and social identity of the University. Housed within the Transdisciplinary Institute for Mandela Studies (TIMS), this project is anchored in an institutional partnership between the University and the Nelson Mandela Foundation (NMF).

The project advances Transdisciplinary Studies on Mandela in response to the local, national, and global challenges of our time. It contributes to the revitalisation of the humanities and the social sciences by developing a generative, rigorous and compelling social justice research programme. The project reimagines university engagement and develops strategies and practices to reconfigure the University’s relationships with its commons and local contexts; in line with the key principles clustered around the social figure of Mandela.

Following the two key events held in 2021, ‘[Mandela Posture, Identity and Scholarship](#)’ workshop in April, and ‘[Politics and Cultures of Naming](#)’ workshop in August, TIMS had planned to hold a panel discussion at the 2022 Mandela University Transformation Indaba coordinated by the Transformation Office. The topic for discussion was centred around *Mandela Identity in the context of University Transformation* with the intent to seek input around the name Mandela from staff and students and/or recent alumni.

In preparation for the Indaba, a media campaign was rolled out towards the end of 2021 with the intention of i) making previous learnings, thoughts, and discussions more accessible to the University’s communities through social media and the University’s MEMO platform, ii) generating and sustaining interest in the anticipated TIMS panel discussion in February, and iii) gathering empirical data from the media platforms that would aid in the discussion. The media campaign included a survey that asked 5 key questions:

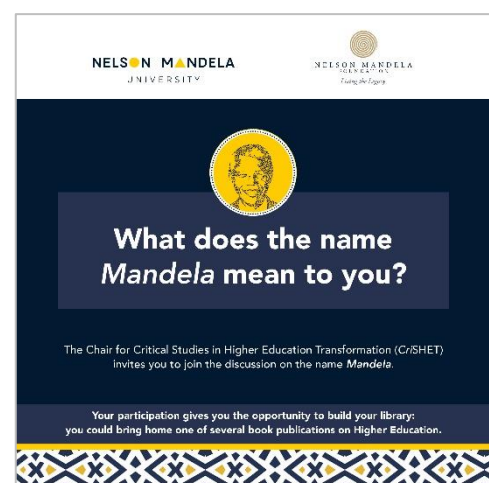


Figure a. Graphic developed for social media.

1. What does the name *Mandela* mean to you?
2. To whom does the name *Mandela* belong?
3. Does the name *Mandela* have any implications for your field of study or discipline? If so, what are they?
4. How should the name *Mandela* affect teaching and learning at our University?
5. How can we make sure that the size of the *Mandela* name does not intimidate us into not taking critical stances in relation to it?

The media campaign saw the development of several media graphics, from posters for [social media](#) and MEMO (developed by Rachel Larkin) to provocative video snippets from the '[Politics and Cultures of Naming](#)' workshop. The five-question Mandela survey yielded over 250 responses from more than 50 respondents over the course of three months, with book prizes to be awarded to the top five answers. Prizes include the following texts:

- i) *'Ghosts of Archive: Deconstructive Intersectionality and Praxis'*, by V Harris
- ii) *'Fault Lines: A Primer on Race, Science and Society'*, by J Jansen and C Walters
- iii) *'Scholarly Engagement and Decolonisation'*, edited by M Crul, L Dick, H Ghorashi and A Valenzuela Jr
- iv) *'Serving Higher Purposes: University Mergers in Post-Apartheid South Africa'*, by I Rensburg
- v) *'University on the Border: Crisis of authority and precarity'*, edited by L Lange, V Reddy and SH Kumalo

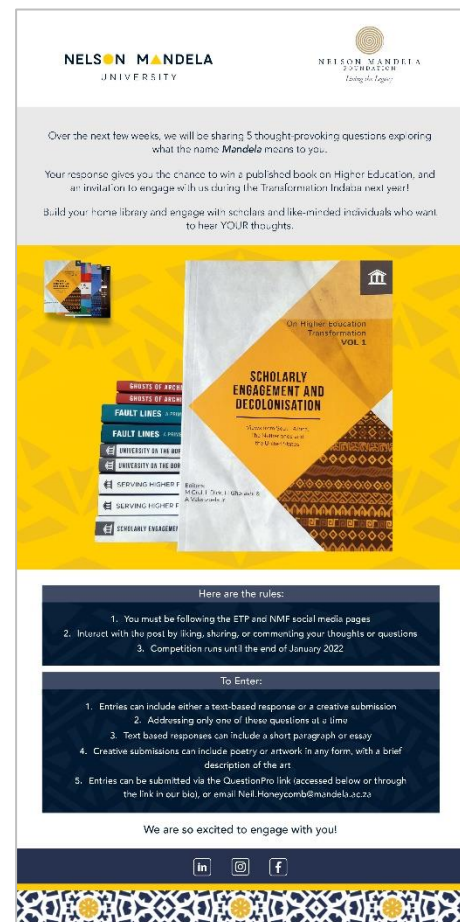


Figure b. Book competition poster.

The panel discussion was held on the second day of the Indaba and was facilitated by Professor Verne Harris from the Nelson Mandela Foundation, and an adjunct professor with the Centre for Critical Studies in Higher Education Transformation (*CriSHET*) at Mandela University. The session took place after the panel discussion on Monitoring, Reporting and Evaluation of ITP implementation in the Higher Education Sector. A question and answer (Q&A) session was held for both panel discussions afterwards. The TIMS panel discussion saw key inputs from i) Dr Muki Moeng, *Executive Dean for the Faculty of Education*, ii) Professor Pamela Maseko, *Dean of the Faculty of Humanities*, iii) Ms Patisanani Tokwana, *recent alumnus and Mandela Cultural Fellow (2019)*, and iv) Mr Siyanda Qoto, *current*

Masters student and Mandela-Rhodes scholar (2017). Professor Crain Soudien, from the Human Sciences Research Council (HSRC) and honorary professor with Mandela University's Centre for the Advancement of Non-racialism and Democracy (CANRAD), provided essential inputs and provided key insights into the survey data.

Workshop proceedings

The TIMS panel discussion and speakers were introduced by Dr Ruby-Ann Levendal, *Director: Transformation* at Mandela University, who handed over to Professor Verne Harris who set the tone and coordinated the discussion. The session began with a brief reflection on the line of enquiry, or theme, called *TIMS* over the past several years – an intervention inspired greatly by the University's current and previous Vice-Chancellors, Prof Sibongile Muthwa and Prof Derick Swartz respectively. Quoting Council from 2017, Prof Harris went further, "Council has reflected on the transformations we need to make in order to align ourselves more appropriately to the name, Mandela". Prof Harris noted the social media survey which had been rolled out to the University community over the past months and went further to note each of the five provocative questions from the survey. The anticipated inputs from the panellists were centred around these questions, with Prof Crain Soudien having reviewed the survey data would share a provocation based on the data and a response to the inputs made by panellists.

Response from Mr Siyanda Qoto

Mr Qoto's response approached the questions in a broad, general way, and began with an initial reflection on the University's name change in 2017 noting it to be a poisoned chalice: *How could we as an institution of higher learning in these turbulent times possibly live up to the name?* The adoption of the name, Mandela, appeared to be a mammoth task to live up to, especially in considering the many role-players involved in the resolution of issues such as free education – where the institution would normally be the one that 'takes the hit'. In light of this, the question of how we could adopt a Mandela identity in the context of transformation was answered in a series of points.

The first point focused on the leveragability of the name: in the sense that when widespread issues that characterise and problematise the sector are confronted, how could the name be used to garner support, raise financial resources, and attract the best human resources in line with the ITP? Mr Qoto

aligned this with the University's namesake by alluding to Mr Mandela's role in government as the President post-1994, where the name and reputation had been leveraged to garner support and resources to fight causes. Consider the establishment of the Nelson Mandela Children's Fund to which Mr Mandela had committed a third of his salary.

The second point spoke to becoming an institution in service of the indigent in society. In our effort in achieving a socially just, more equitable society, we as an institution also need to have a particular focus on those that are left behind. It needs to be impressed on students that their qualifications are not only for them to be comfortable but to use their knowledge and skills to make others comfortable, knowledgeable, and skilled as well. Our teaching and learning have to therefore centre our society's problems which are rooted in poverty so that there is a clear social context to which students and staff are channelling their creative energies in the exercise of educating and becoming educated. Mr Qoto spoke of the Missionvale Campus, and the myriad of social problems faced by its community's inhabitants, juxtaposing it with the University and its wealth of resources. This paradox articulates the gap that we are needing to fill as an institution in service of society.

The third point centres around responding. The University currently aims to become a transformative, responsive institution and the manner in which it responds is important. With the Mandela identity in mind, this would respond to need and frustration with a degree of empathy. Through alluding to the Nelson Mandela Children's Fund, Mr Qoto asks the University to examine itself: "in our embodiment of our namesake, we need to ask the question as to whether we have made the shift to not only look externally to address the challenges that students face – such as fees – but also to encourage philanthropy right from the top of the leadership ladder, right down to the student body. Are we making such a proposition throughout the institution so that everyone has a sense of responsibility[?]" The discussion goes further and focuses on a practical, and relatable example: How the University, bearing the name of Nelson Mandela and all that he represents, or all that we attribute to him, responds to student protests in today's socio-economic climate while being cognizant of our protest history? Mr Qoto provides two inputs here: i) universities should desist from criminalising student protests in the name of restoring order, which is uncharacteristic of the Mandela identity in our case; ii) as an alternative, there needs to be a proactive, ongoing and productive engagement between the student body and management in such a way where one can keep a finger on the pulse of what is happening and there is always an interaction between the stakeholders in question.

Lastly, a humanising element was impressed: humanising our efforts, humanising Mandela, humanising ourselves as an institution. Mr Qoto spoke to the temptation of idealisation, whether we idealise ourselves or Mr Mandela, or devalue ourselves or him according to our own subjective or political leanings and sensitivities. The way we treat ourselves, the way that we treat the name, needs to be human. In being human, we acknowledge that we are not fault-proof and that we can make mistakes – but that we do not shy away from taking accountability or admitting with all of the efforts put in that there are shortcomings. This might also alleviate some of the pressures that the name also comes with.

Response from Prof Pam Maseko

Professor Maseko's input focuses on the following two questions: i) Does the name *Mandela* have any implications for your field of study or discipline? If so, what are they?; and ii) How should the name *Mandela* affect teaching and learning at our University? The input here is also guided by the institutional strategic vision which urges for the establishment of an African identity in our curriculum, and the need to be purposeful in our response to centuries of systematic and deliberate marginalisation and erasure of indigenous ways of knowing – and the reconstruction of that knowledge for solutions to local and global challenges. Prof Maseko was also guided by the possibilities presented by the Mandela stature to reimagine Africa and attain what South American scholars call *corrective justice* for Africa. The input is further led by the Faculty of Humanities' strategy to reimagine and revitalise our curriculum. In her response, Prof Maseko speaks to two areas in Mandela's life. The first was the role that Mandela's mother, Nosekeni Mandela, had played in the development of his character around integrity, resilience and all others attributed to him. The second being the 'Damascus moment' for Mandela when he met the world-acclaimed Xhosa poet, Samuel Mqhayi. Both these moments are seldom engaged within the scholarship in the academy when we interrogate the character of Mandela. The concept of Ubuntu is also touched on – something that is often aligned with Mandela's values – and Prof Maseko argues that there is a need to revisit the general interpretation of the concept, as it seems a little bit far from the practice of Ubuntu to that which Prof Maseko knows.

The discussion spoke to what is known about Nosekeni Mandela – she was in a polygamous marriage, she birthed Mandela, and at the death of her husband took Mandela on a 21km journey by foot which Mandela had described as a journey by foot which unknown to him then was to change his whole life

– as stated in his autobiography. From Mandela’s pen we know that this is the woman that loved and protected him, we do not hear much about her except for when Mr Mandela had married Winnie when she was brought to Johannesburg during the Rivonia Trial and Mandela’s heartache when prison authorities refused permission for Mr Mandela to pay his last respects to her. In the academy, it is of vital importance to understand the role that Nosekeni played in the construction of the character of Mandela, and the values for which Mandela is cherished – both as an ordinary man and the great statesman we know.

The discussion moved to Mandela’s encounter with Samuel Mqhayi at Fort Hare in 1948. It was noted that until this encounter, Mandela’s political consciousness centred around his own ethnic group, amaXhosa. He was conscious of his ethnic identity which connected him with other Africans, but it was consciousness driven by separateness – the fact that all Africans were not allowed to share education and so forth. Mqhayi’s recital of the now well-known poem, *Isilimela*, had enabled Mandela to resolve the conflict that he had had within himself for a number of years about his ethnic identity and reconcile that Africans were bound together by common aspirations. Prof Maseko asks: *To what extent is this encounter known in our political history?* An encounter, having been marked as having brought radical political change, a change in attitude, perspective, and belief – perhaps the change that got us the Mandela we know now. It was not only the message of the poem that brought the shift but that Mqhayi recited the poem in isiXhosa in spaces where classrooms were dominated by English and Latin. The lesson for her discipline, Prof Maseko argued, is how prepared are we in throwing non-conventional sources of knowledge, for example, traditional practices of oral cultures to learn about the past and to add to the diversification of our Academic cannon.

A final thought was made around Ubuntu. Having grown up in a rural setup, Prof Maseko is convinced that the popular definition of Ubuntu starts from a point of deficit – often in light of someone who has given to someone who has not. Prof Maseko challenges this, by recognising that there is something to gain even in someone who may not have material possessions. As an outward-looking University, we thus need to gain for us to grow as an institution as well. We need to look at the intentionality of the methodologies that we use, those which are grounded in the scholarship with which we are familiar – are they allowing us, enabling us, to interrogate the name Mandela and the scholarship around Mandela, for the purposes of our growth as an institution.

Response from Ms Patisanani Tokwana

Ms Tokwana began by highlighting the importance of one's name and gave examples of how her own name had been a point of inspiration and purpose – “this is the name that my parents, my family, my ancestors have entrusted me with”. This consideration frames the importance of an institution's name. Ms Tokwana expressed that based on her isiXhosa heritage, she prefers to articulate Mandela's name as Rolihlahla – which means ‘causing trouble’ or ‘troublemaker’. Two learnings around the name are shared: i) To have a positive outlook in life. Having been given the name ‘troublemaker’, Mandela caused ‘trouble’ in a positive way; ii) Education as a steppingstone, with innovation as the key to success. Ms Tokwana shared her experiences around having attained a degree but still not finding ‘success’ through acceptance into a postgraduate course as of yet, also reflecting on the state of the economy, and the joblessness that her generation is facing. She argues that innovation is the key to success – for example, the non-profit organisation (focusing on mental health) that she had recently taken part in establishing as the next step in her life. While in the past, education may have been considered the key to success, this may not actually be the case in the realities of many students receiving an education. Innovation thus becomes what one does with their education. The discussion also focused on Ms Tokwana's experience as a Mandela Cultural fellow in 2019. She spoke of the programme noting that it did not only focus on the academic ability that she had at the time but also focused on the innovation, the plans, that she had at the time for the future. Ms Tokwana noted that the University has sufficient resources to cater for students that are not deemed to be academically successful – what are institutions doing to equip graduates with the skills that are not only academically focused, considering that not sufficient space is made available for candidates at the postgraduate level when compared to undergraduate degrees.

Mandela University was commended for the contributions it has made in ensuring that Ubuntu is instilled in the student leadership. Ms Tokwana reflected on her experiences as a student and her leadership roles, as a peer helper, residence mentor, and flagbearer for the University psychology Society. At the University student leaders are taught that service is not about any one person – it is about the role that one takes on, it is about the students that one is here to help. Ms Tokwana reflected on what she has heard from others that speak of Mandela, especially those that have met him – he is the type of person that will focus on you and your accomplishments rather than focus a discussion on himself. In the discipline of psychology, it was noted that the name Mandela resonates because it is a helping profession – as a helper you have to adopt a teachable spirit, be humble, and

be selfless. Mandela's contribution to the world can thus be seen to play a big role in Ms Tokwana's field of study.

As a way forward, the University could see the adoption of innovation-based skillsets as part of the courses offered at the institution – this would equip students to better sustain their livelihoods after their studies beyond the limits of the current curriculum. Ms Tokwana alluded to the mass of graduates in South Africa who are searching for jobs to no avail, and asked what the institution is doing to mitigate this – are students being equipped with the right resources? Are students made aware of all the requirements of becoming a professional and assisted to reach that point, or are students guided in starting up businesses or organisations of their own? It was noted that people learn in different ways – to what end is this factored into the curriculum? Ms Tokwana ended her response with a call to the University to adopt a mindset of forward-thinking, innovation, and open-mindedness.

Response from Dr Muki Moeng

Dr Moeng's input responds to the following questions: What does the name *Mandela* mean to you?; Does the name *Mandela* have any implications for your field of study or discipline? If so, what are they?; and How should the name *Mandela* affect teaching and learning at our University? It was explained that at first glance, the questions appeared to be quite easy. However, when Dr Moeng went deeper and began connecting Mandela to her field, education, and to learning and teaching it became apparent that it was in fact a tall order. Reflecting on her schooling in the late-70s and being in the midst of education-led protests against the injustices inflicted by Apartheid in the 80s, Dr Moeng expressed that this exercise was a moment of catharsis as she had reflected on Mandela. This was noted so as to situate reflexivity within the context of the name Mandela.

Without hesitation, for Dr Moeng, the name Mandela means hope, possibility, social justice, criticality, and resistance. All of these can be seen throughout Mandela's life, in particular his trial in 1964 where he demonstrated criticality and eloquently addressed the court and made his speech that was premised on social justice. His fight against Apartheid was fuelled by resistance against inequality and oppression. The input went further by problematising the way in which Mandela has been given his English name. In the South African context, names have more than just a lexical meaning – they reflect the aspirations, dreams and hopes of the family. Our University, therefore, carries the aspirations, dreams and hopes of the nation. Names also reflect the occurrences of certain natural and historical

events commensurate with the birth of a child. On Mandela's English name, this was reflective of an education system that forced South Africans to lead a dual existence in which indigenous knowledge systems became second to the Western culture. This tradition persisted for decades in our schooling system where learners were forced to have Christian names. Dr Moeng posed a question to all teachers: *How many times do we in our classrooms make an effort to pronounce the names of our students?* It was argued that it is disrespectful to not make an effort.

Mandela was educated in a system that relied on oppressing and violating those who opposed it. He realised that there were many misconceptions preserved in the curriculum, hence his reflection that through the curriculum the white elite kept the power to themselves. Mandela understood that educational change must be accompanied by significant changes in the social and political structure in which education takes place – and knew that this kind of thinking threatened those who were well-served by the curriculum. Along these lines, scholars like Keet caution that the transformation of the curriculum and the decolonial project will struggle to become a praxis and remain a form of rhetoric because of the policy-induced social structure of the academy that would disallow it to become a productive reference point. Like Paulo Freire, Mandela had a deep appreciation for the relationship between education, politics, and liberation. Guided by the Freedom Charter he believed that the doors of learning and of culture will be opened. We had a rude awakening during Fees-Must-Fall when students demanded the doors of learning to be opened. Mandela understood the importance of education and saw it as equality of opportunity – the significance of our University placing foundation phase education and the medical school at the centre of Missionvale, at the centre of the townships in our Northern Areas speaks to the possibility of equality of opportunity that Mandela believed in.

Mandela argued that the power of education extends beyond the development of the skills we need for economic success but can contribute to nation-building and reconciliation. The idea of providing our students with a grounding module that allows them to critically reflect on who Mandela is, what he stood for, and how that conceptualisation will assist them in tackling issues of human rights, the economy and life beyond the classroom. Dr Moeng expressed that, like Mandela, the University hopes that students will be able to recognise discrimination, inequality, and imperialism even if it is dressed in model clothing and spoken in sweet language. When we look at Mandela's life, we can see the importance of education to him in how he never saw dropping out of university as an option – even when he was expelled from Fort Hare for his political activities. He went on to obtain his degree from UNISA. He firmly believed that education is the most powerful weapon that one can use to change the

world – in 2017 we held a colloquium around that. Learning and sharing knowledge have always been important to him. While in prison, he and his comrades shared knowledge informally on Robin Island – they smuggled books into prison. He has demonstrated his love for children and caring for their well-being by making sure there are good education policies in place to enable all children to receive basic education.

In conclusion, Dr Moeng asks *what does this mean for us?* She went attempted to respond to this question by asking more questions: i) looking at the status of basic and higher education, what aspects of criticality should we adopt to make sure that we challenge the perennial inequalities that persist in our country; ii) When we look at the curriculum offered that was taught to people that are in their 60s today, what is our responsibility in agitating for change?; iii) during the pedagogical encounter, what questions do we pose so that we maintain a culture of criticality while we reflect on Mandela, the name?

Reflections on panellist inputs and insights from survey data by Prof Crain Soudien

Professor Crain Soudien began his input with a reflection on the recent survey that had been conducted and briefly spoke about how the responses were made to each of the five key questions. Since the survey was rolled out at the end of last year, the questionnaire received 939 views – with Prof Soudien expressing an interest in those that saw the questionnaire and didn't respond, and why that might be the case. Over 140 responses were received with only 53 respondents having completed the survey which had generated hundreds of comments to review.

For the first question, codes were developed to thematise the data. A total of 47 responses were symbolic/conceptual (i.e., many values were emphasised in the way that people responded, and also what those values should be all about), and 17 responses looked at the politics of our country, with a number of comments on a personal dimension too. In having received the responses, the conclusion that Prof Soudien had reached was that people were using the Mandela name to reflect on where they are right now, alluding to Dr Moeng's input around the questions making one think. The responses in making people think gravitated towards an iconisation – people were iconising Mandela and looking for the 'perfect' South African in him, and thinking of themselves as how to be this 'perfect' South African. In these responses, there is an avoidance of the complexity of South Africa in this iconisation – in yearning for a better future, we struggle in thinking about how we get over some

of these difficulties. For the second question around who the name Mandela belongs, the answers ranged from no-one to everyone. In political circles, outside of the University, there have been times when the question of the name Mandela has come up and organisations have claimed that name, with others saying they have no right to that name. If interest to Prof Soudien, no responses were made around to whom the name does *not* belong. There was also a significant silence about the relationship between NMU and the University's ownership and right to the name. Prof Soudien alluded to the workshop held in 2021 where Mr Sello Hatang, CEO of the NMF, had noted his realisation that even the Foundation had to be very careful about how it authorised other people to use the name. An important feature of the responses here is the significant de-racialisation of the Mandela name.

Referring to the third question, Prof Soudien expressed that this is the heart of the provocation – the challenge to the University. It is very difficult for people to relate the significance of Mr Mandela to the inner language, the inner logics, or the grammars of the disciplines. Consider Psychology, which might be an easy example – one could consider the field of Mathematics where it is difficult to think about how the logic of mathematics intersects with the idea of the name Mandela. There is a lot here to talk about in the decolonial debate. What was apparent in the survey was how people spoke about the ethics and positionality of the person within the discipline instead of the discipline itself – this was noted as a key challenge that needs confrontation. Responses for the fourth question reflected on the ethical element – what Mr Mandela stands for. The responses are essentially about making teaching and learning a better place and teaching in very specific kinds of ways. Values had been emphasised, and how one should be taking agency and responsibility of the said agency. The fifth question yielded interesting results as well – the most considered responses were about taking personal agency. A few respondents spoke about thinking critically about Mandela but brought it back to themselves. This question of the self also needs further discussion.

Remarks were also made on the panellists' contributions, with specific reference to Mr Qoto's input. The University producing, in the name of Mandela, ethical agency is what we should take out of the University – the capacity for acting ethically. This is what students and graduates ought to be and promote. Reflections were also made on the self-reflective subject and the way in which the kind of agency which ought to come out of the University. In referring to the previous TIMS workshop, Prof Soudien touched on institutions around the world that carry the names of prominent people and how few of those institutions were able to articulate this – simply taking on a stance of being like him, or being like her. Further discussion was made around Prof Maseko's input on disciplines – with

disciplines being a challenging topic to confront. Prof Maseko's input provided light on disciplines by looking at what is being invisibilised – what does Mathematic invisibilise, for example? What is deliberately obscured for us in the way that disciplines function? Ms Tokwana's discussion around innovation was also key, in how we might come to be taking agency and what the University ought to be helping us to do, irrespective of the circumstances within which few find ourselves, is to take charge in ethical kinds of ways. Dr Moeng's question of *what criticality* do we want to take away from what we are learning? – what *kind* of criticality and what *postures* in that criticality are we wanting to cultivate?

Closing

Professor Harris thanked the panellists for their insights and contributions to the discussion and handed it back over to Dr Levendal as the facilitator of the Transformation Indaba. Please consider this panel discussion as part of both the broader Transformation Indaba and the Critical Mandela Scholarship Project within the University.

The 2022 year aims to see the import of the Mandela Scholarship project into the University at a discipline and faculty level, with several smaller activities being planned for deeper interrogation of the name *Mandela*. Workshops will target staff and students from key departments where deep discussions will be held around what the name Mandela means at a personal and systemic level.

Addendum A: Survey results

Answer	Count	Percent	20%	40%
I am a student at the Nelson Mandela University	32	43.24%	<div style="width: 43.24%;"></div>	
I am a staff member at the Nelson Mandela University	6	8.11%	<div style="width: 8.11%;"></div>	
I am a Nelson Mandela University alumnus	13	17.57%	<div style="width: 17.57%;"></div>	
I am family/friends of a student studying at the Nelson Mandela University	11	14.86%	<div style="width: 14.86%;"></div>	
I am family/friends of a staff member working at the Nelson Mandela University	5	6.76%	<div style="width: 6.76%;"></div>	
I am an aspiring student at the Nelson Mandela University	5	6.76%	<div style="width: 6.76%;"></div>	
I am affiliated with the Nelson Mandela Foundation	1	1.35%	<div style="width: 1.35%;"></div>	
Other	1	1.35%	<div style="width: 1.35%;"></div>	
Total	74	100%		

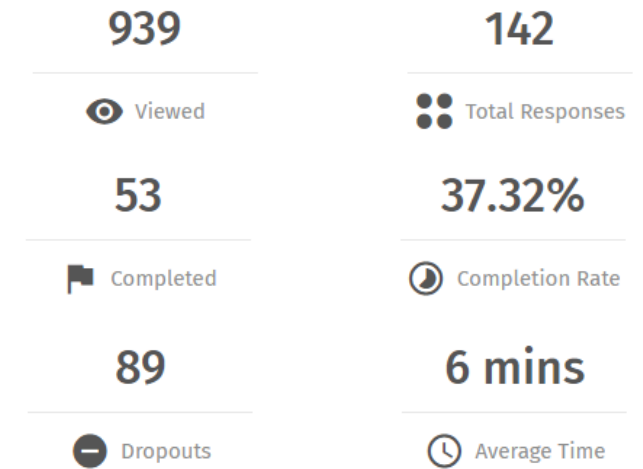


Figure c. Survey overview.

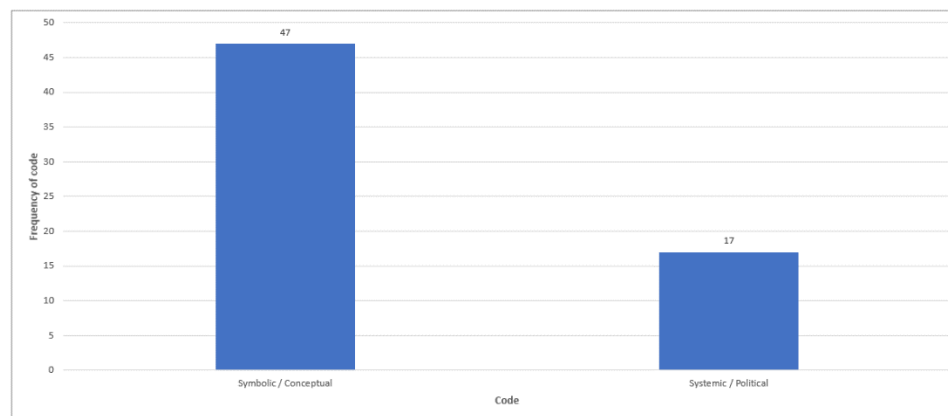


Figure d. Q1: What does the name Mandela mean to you?

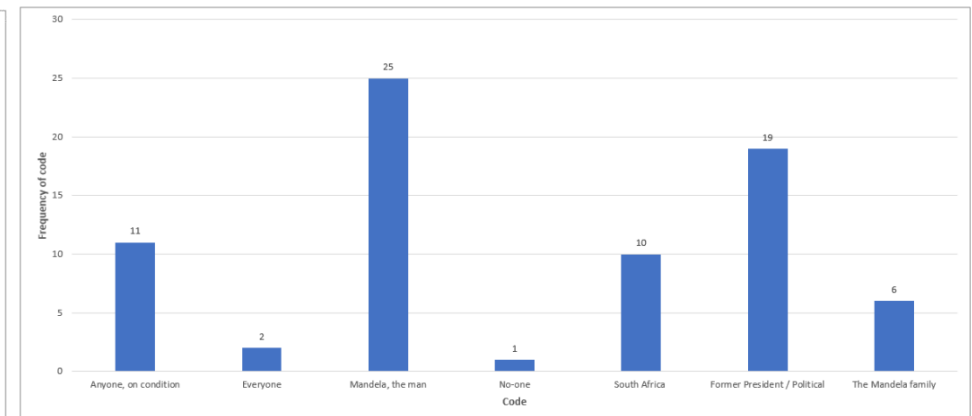


Figure e. Q2: To whom does the name Mandela belong?

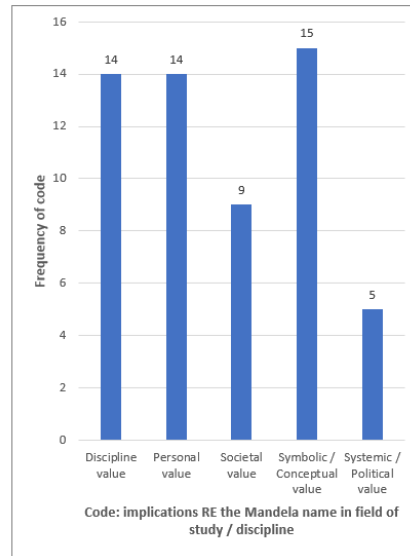
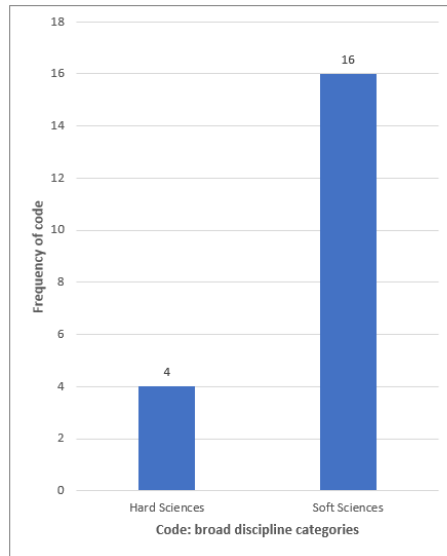
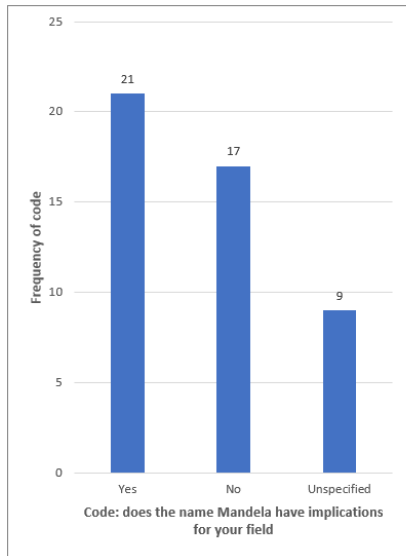


Figure f. Q3: Does the name Mandela have any implications for your field of study or discipline? If so, what are they?

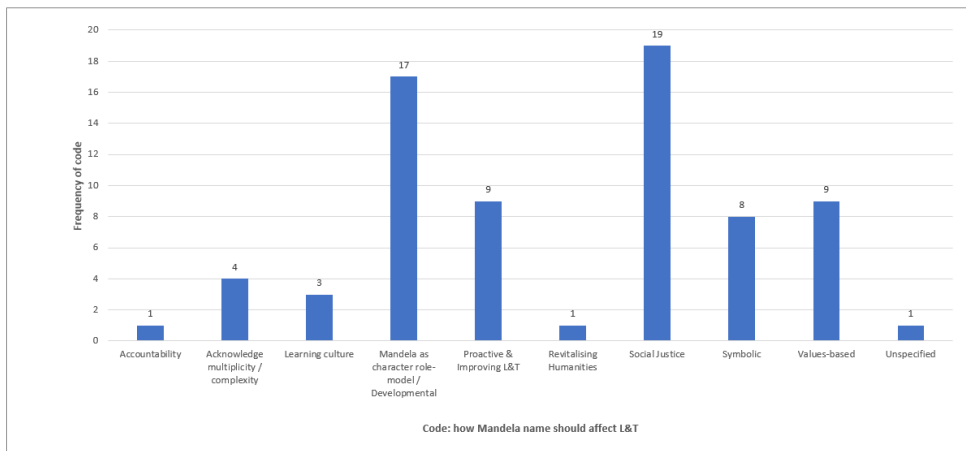


Figure g. Q4: How should the name Mandela affect teaching and learning at our University?

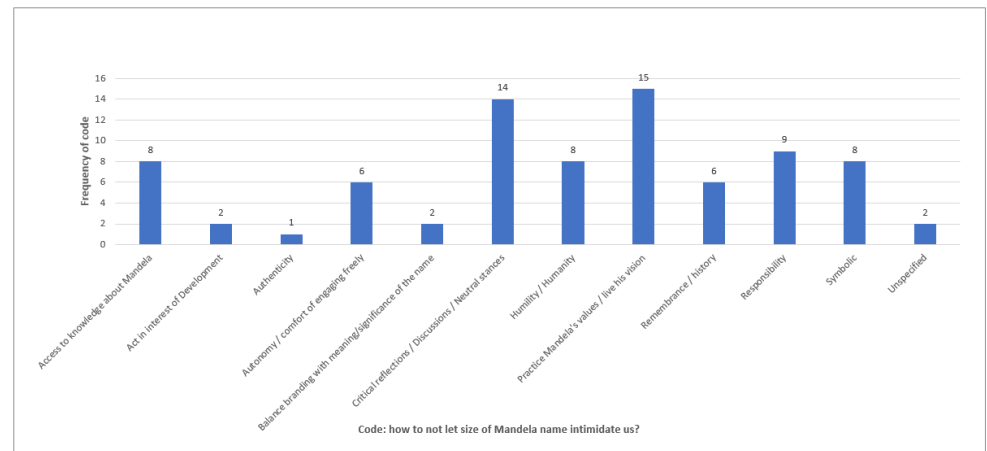


Figure h. Q5: How can we make sure that the size of the Mandela name does not intimidate us into not taking critical stances in relation to it?