CHAPTER II: TRANSFORMATION AND CHANGE

2.1 Introduction

Since 1994 change and transformation figured prominent on the agendas of most public and private sector organisations in South Africa. Yet very few successes in bringing about real change are being witnessed. An important reason for this failure is that the difference between change and transformation is not recognised and well understood. Similar to that has been a somewhat uneasy consensus which exists on most university campuses that something called "transformation" has to occur. To this end "transformation forums" have not only become a standard part of their institutional structures but it has now been recommended by the National Commission on Higher Education and endorsed in the new Higher Education Act that forums become a permanent and a powerful part of all universities' governing structures. These forums will be accorded an advisory status.

Academics and students have tended to go along with this, although very few proponents of transformation can say exactly what is meant by the term. More confusingly, no one seems able to point out a university, either here or anywhere else in the world, which has been successfully "transformed" and thus represent the final state of this process. Sometimes this is due to the fact that attempts from outside to introduce radical institutional changes are often met with fierce resistance. This resistance to change can be seen as conservatism which is rooted in self-interest; it should however, be recognised what it really is – the protection of academic freedom and institutional autonomy.

As a result, in this chapter, a profound understanding of the term transformation will be established. Furthermore, this chapter will explore deficiencies in the

higher education system and make suggestions on the prerequisites for successful change.

2.2 Transformation and change

Transformation is a buzz-word and requires extraordinary effort and insight. This is because it is unnatural; it goes against the grain of our psychological and social constitution as creatures of habit (Human, 1998:22). Venter (1998:2) says that we need to "see" changes in society for us to be able to distinguish between change and transformation, because they are not synonymous processes. According to Raubenheimer (1996:8-9), transformation is a precondition for change to take place. According to him **change** is:

- physical
- simple
- time specific
- it happens external to the human being, and
- it is usually embodied in policy

Transformation, on the other hand:

- is complex
- it involves human beings
- it requires exceptional skills and reorientation
- it takes time – usually more than we anticipate
- it does not have a final script, and
- transformation demands a process

From the current literature it seems that there is at least one commonality among the diverse group of transformation guru's and it is that transformation and change are not the same thing. Transformation should be regarded as the *precursor* to change; where *change is the physical mode of turning things around,* and *transformation the preparation of the mindset to enable and to*

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facilitate change. It is in this context that Gharajedaghi (1999:9-10) said the following:"......*(P)revailing organizational structures, despite all the rhetoric to the contrary, are designed to prevent change. Dominant cultures by default keep reproducing the same non-solutions all over again. This is why the experience with corporate transformation is so fraught with frustration. The implicitness of the organising assumptions residing at the core of the organisation's collective memory, is over-powering. Accepted on faith, these assumptions are transformed into unquestioned practices that may obstruct the future. Unless the content and implications of these implicit cultural codes are made explicit and dismantled, the nature of the beast will outlive the temporary effects of (transformation) interventions, no matter how well intended".*

Peter Senge (1990) also made a valuable contribution to our understanding of transformation through his work on the learning organisation. To him the real meaning of transformation resides in the concept *"metanoic change"*, where *"metanoia"* means a fundamental shift or more literally the transcendence of mind. He applied his idea of a learning organisation to it and concluded that:

- learning also involves a fundamental shift or movement of mind;
- through learning we re-create ourselves;
- through learning we re-perceive the world and our relationship to it; and
- through learning we extend our capacity to create, to be part of the generative process of life.

To Tracy Goss (1996:15) the distinction between change and transformation is that **change** is a function of altering what you are doing, that is, to improve something that is already possible in your reality. **Transformation** on the other hand is a function of altering the way you are being, that is to create something that is currently not possible in your reality.

There seems at least three distinct applications of the concept transformation in its current use and application:

- The first application is on the micro or individual level with a focus on individual transformation as a necessity for further transformation as illustrated by Goss (1996) and Jaworski (1998).
- The second application is on the meso or organisation and industry level, with the notion that transformation will have a down-stream and up-stream effect, as illustrated by Hamel & Prahalad (1994) and Human (1998).
- The third use of transformation is on the macro, regime or systemic level as illustrated by Gharajedaghi (1999) in his work "Systems Thinking: Managing Chaos and Complexity: A Platform for Designing Business Architecture".
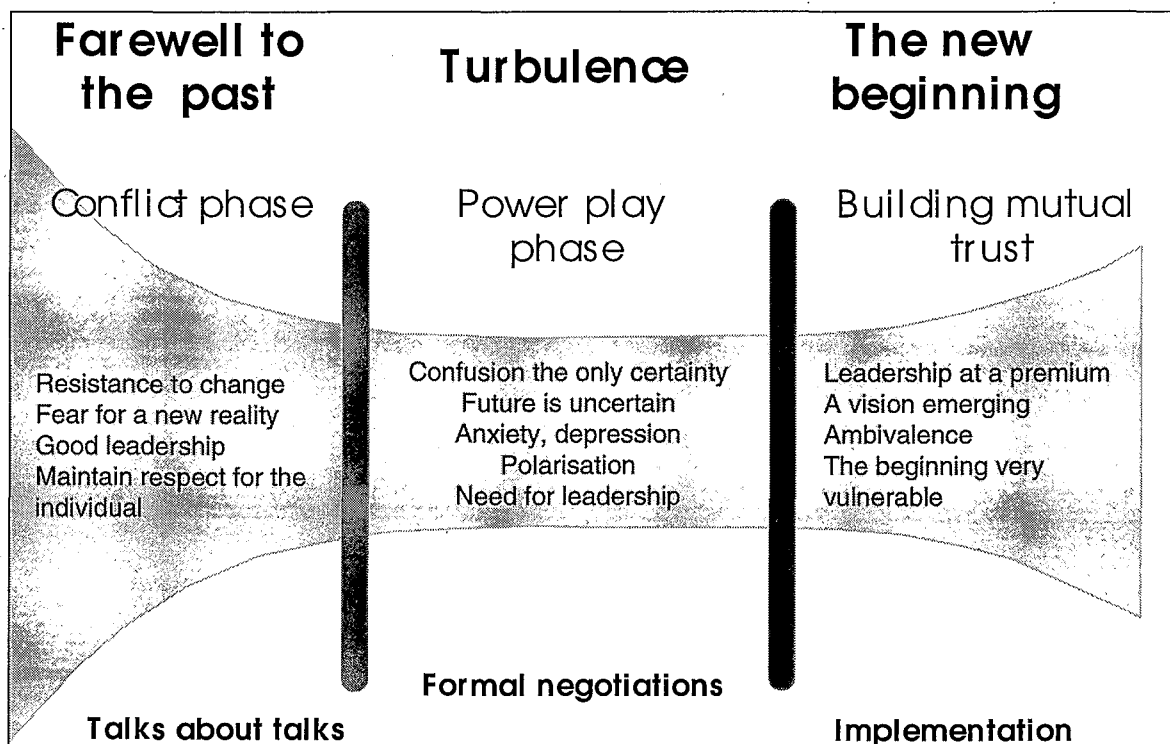
Transformation is fundamentally a process and not in the first place a results driven phenomenon. Transformation is a precondition, but in the same breath it is also a result; because transformation is evident **in the way we relate to change**. An organisation could have experienced a number of change interventions, without being transformed. By chasing results too soon, we are setting ourselves up for failure. Transformation is further characterised by:

- A number of **integrated interventions** that is multi-dimensional and continuous change – transformation does not have a final script.
- A **process of creative destruction** - often redesigning in midstream (Venter, 1999g).
- It is usually more **time consuming** than anticipated.
- Results are often **unpredictable** - high risk (Jaworski, 1998).
- **Resistance to change** very high and high emotional levels involved (Human, 1998).
- **Very high demand on leadership** - top management must be involved.
- It is the **discovering of something new** to increase effectiveness (Goss, 1996).
- It constitutes the **redefinition** of core business, affecting strategy, culture and behaviour (Hamel & Prahalad, 1994).
- There are **high levels of complexity** and uncertainty (Gharajedaghi, 1999).

2.3 Transformation phases

A transformation process involves at least three major phases. In **figure 1,** this process is graphically illustrated using the metaphor of a venturi in which a conversion takes place. The importance of this metaphor is that the substances going into the venturi (ideas, ideologies, strategies, people) do not mix under normal conditions – they have to be forced (mechanical) or convinced (people) to go into the funnel (Venter, 1998:34). The second phase is about the development of new game rules and managing the chaos, but in this phase people are getting closer to each other than ever before. Phase three starts the new beginning and this is done with the same people that started phase one, but they look at things in a completely different way.

Figure 1: The transformation funnel (Venter, 1999b: 3)

Farewell to the past	Turbulence	The new beginning
Conflict phase	Power play phase	Building mutual trust
Resistance to change Fear for a new reality Good leadership Maintain respect for the individual	Confusion the only certainty Future is uncertain Anxiety, depression Polarisation Need for leadership	Leadership at a premium A vision emerging Ambivalence The beginning very vulnerable
Talks about talks	Formal negotiations	Implementation

Venter (1999g:2) also applied the notion of transformation and the venturi concept to further define transformation and management. According to his notion transformation and management should through the three major phases integrate into a working relationship. He works with the transformation definition that stresses the changing relationships as an outcome of transformation (Venter, 1999g: 13). Unsuccessful transformation (Figure 2) would be a situation where "turf battles" dominate the process of change. In university terms it would be a situation where management would tolerate transformation initiatives, but where they would not promote transformation.

Figure 2: Unsuccessful transformation (Venter, 1999g: 13)
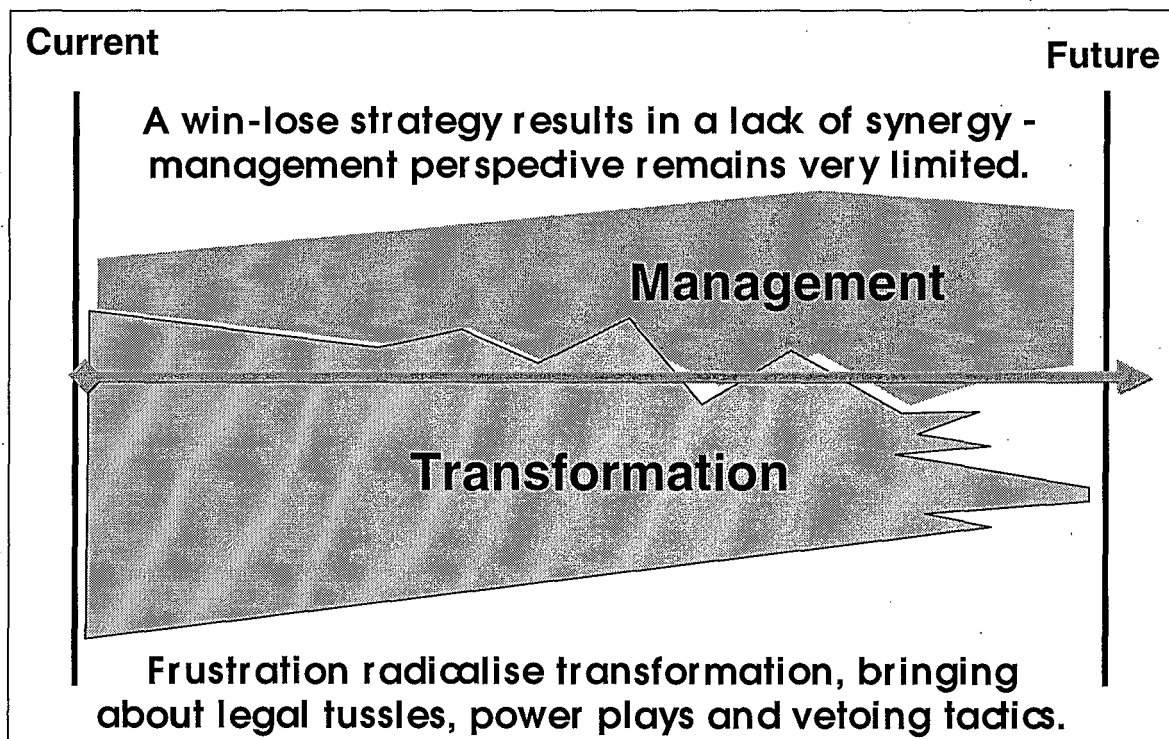
The ideal situation would be where transformation structures and initiative at higher education would, gradually and over time, become institutionalised – that is, part of management thinking (See figure 3). The difficulty with the current structure of transformation at institutions of higher learning according to Venter (1999g:17) is that the transformation model used in the Higher Education Act

(1997) is primarily a political notion of transformation, aimed at democratising the governance at higher education institutions. The idea of *political transformation* however, has been superseded by a much larger and more holistic threat to universities and technikons. The structure of transformation forums are designed to deal with issues of governance and institutional politics, but university management are confronted with issues of institutional survival – often making transformation forums a hassle and a problem. This also threatens the legitimacy of institutional forums.

Figure 3: Successful transformation (Venter, 1999g:13)
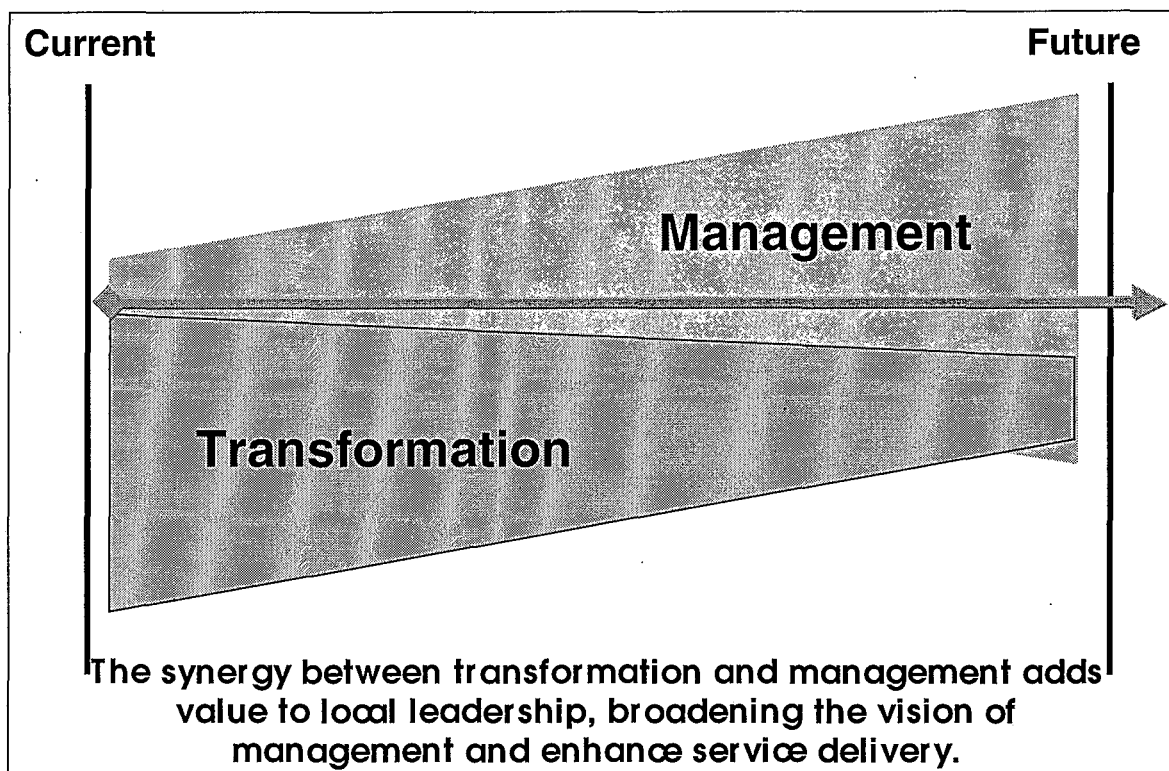
2.4 Transformation in the higher education context

In its *framework document for transformation (1997)(See annex 1)* at Potchefstroom University for Christian Higher Education, the Broad

Transformation Forum (BTF) defined transformation as "**... a process whereby, whilst maintaining the fundamental nature of a University, all aspects of the University are re-evaluated and where necessary restructured in order to maximise its functionality as an institution of higher learning and research within a changing and international environment**".

There are also some transformation proponents who think of transformation as implying profound and dramatic changes in institutions, sometimes occurring as a result of turbulence inside the institution or, more frequently, in its external environment. As Kirsten (1994:5) pointed out, it is much more than cosmetic changes, window-dressing or strategic moves; it is a moral imperative, deeply rooted in, and driven by the will-to-truth. The need for transformation stems from two sets of factors:

▪ Firstly, the profound deficiencies of the present system that inhibit its ability to meet the moral, social and economic demands of the new South Africa.

▪ Secondly, a context of unprecedented national and global challenges.

Together these factors require re-orientation and innovation. Transition in a higher education system often leads to the transformation of the higher education institution. The National Commission on Higher Education discussion document expresses the view that the transformation of higher education must be located within the broader transition of South Africa to democracy, which has interlocking socio-economic, political and education components (NCHE, 1996a:27).

Reddy (1992:19) points out some practical implications of transformation:

• a substantial and meaningful degree of popular participation in key initiatives.
• empowering the disempowered.
• the re-organisation of power relations.
• addressing the issues of gender and racial inequality.
• a focus of common interest rather than self interest.

From all this definitions a conclusion can be drawn that transformation implies a paradigm shift, a throwing off of old ways of knowing and doing and a new, broader definition of reality (Makgoba, 1996:17). It embraces a series of closely related, inter-linked and inter-dependent dimensions. These are:

- equity
- governance
- access and success
- affirmative action
- changes to curricula
- effectiveness and development
- finance
- language
- race
- gender
- multiculturalism

It is also of importance to recognise that higher education is in a state of transition, the exact nature of which is difficult to identify. Ball (1990:132) says: "It is not those changes that are with us that we should be worrying about, it is the recognition that the process of change will continue into the future". The continuous, vital movement of an institution that needs to fit into a changing social environment needs to be considered crucial for higher education.

2.5 The uniqueness of higher education

Within the broad context of higher education, higher education can clearly not be equated to with general, formative or school education in various respects. Higher education is offered for example, by a diverse range of institutions, each with its own ethos and mission and usually a large degree of institutional autonomy. Furthermore, the 'clients' of the system (students) are adults and attend voluntarily. Although higher education institutions, just like schools, are in

the 'knowledge business', the former also have close relationship with research. Whereas it is generally accepted in most countries that formative primary, and in some cases secondary education too, is the right of all children, "the main distinguishing features of a university are its emphasis on merit considerations (irrespective of the effect this may have on equity and the independence to teach and research on subjects of their own choice even when the knowledge so generated and advanced happens to be for its own sake" (Mwiria, 1994:1). However, it is equally important to note the fact that clearly, with the black students certain handicaps are to be expected, recognised and overcome.

The black freshman (entering students) is usually less well prepared for university life than his/her white counterpart. His achievement level may be low. He is unfamiliar with taking tests, and the tests could sometimes not be fair measurements of his background and environment. He may be unaware of the handicap of his inferior high school education, and the full realisation may strike him with possible traumatic effect. He may not realise the standard of excellence he will have to maintain and how this compare nationally with other universities. He is generally less well informed about the nation and the world than his white counterpart. He will thus require more counselling and special help in catching up, keeping up, directing himself, and preparing himself for, a career.

Higher education not only needs to safeguard existing knowledge, but in addition it also serve as 'societal watchdog', critically evaluating development and change in society. Schools on the other hand, have the task to transmit societal values and traditions to the younger generation to prepare them for adulthood. Lockwood (1985b: 30) explains the uniqueness of higher education in terms of the multi-formed or pluralistic nature of its basic idea or essence. The higher education institution functions simultaneously as an *organisation* (by generating the products of teaching and research through formal processes and employing labour and capital), a *community* (by providing support and service for social cohesion) and an *institution* (by virtue of the intrinsic values which feature permanently in activities).

The student being admitted to the high privilege of a university must be taught, if he does not know them (commonly he does not), his rights, duties and responsibilities as the member of the great traditional republic of learning. No one wants to deny the student the rights to express his political opinion. But the student, by becoming a student, has lost something and gained something. He has lost the opportunity of embracing anarchy, and has gained a more durable possibility of becoming a mature citizen in both the political republic and the republic of learning.

It must also be recognised that universities as institutions of society are invisible powerful forces that shape the destinies of present-day nations. Their influence is pervasive and all-embracing. So transforming these institutions' paradigms poses many threats of identity, ethos, culture and the ownership of knowledge. Institutions must, therefore, move to reflect the society and the social experiences of this society in its ethos, identity and above all its scholarship. Culture and race play a role in the legitimacy and efficiency of a university as an institution. This is as a result that culture and race remain the determining factors or variables in any process of change in any society, be it political, educational or economic.

For those who are trained in the classical tradition, this change is difficult and painful. More importantly, those who attempt to articulate ideas or differently from the old establishment are marginalised through systematic victimisation. What is often forgotten are the pains, the loneliness and frustrations of those who are seeking transformation. These divergent and often opposing views require careful management.

The South African university system is currently undergoing its second great transformation. The first occurred during roughly around 1948 when the National Party came into power as the government of the day. The current transformation will cover roughly the political changes that occurred since 1992 when the

majority of the citizens of this country started to have access to the historically white institutions. The university is being called upon to educate previously unimagined numbers of students; to respond to the expanding claims of government and industry and other segments of society as never before; to adapt and channel new intellectual currents.

By the end of total democratisation, there will be a truly South African university, an institution unique in world history, an institution not looking to other models but itself serving as a model for universities in other parts of the globe. This is not said in boast. It is simply that the imperatives that are moulding the South African university system are also at work around the world (Makgoba, 1996).

Each nation, and it has become influential, has tended to develop the leading intellectual institutions of its world. The great universities have developed in the great political entities of history. Today, more than ever, education is inextricably involved in the quality of a nation. And the university, in particular, has become in South Africa, and in other nations as well, a prime instrument of national purpose. This is the essence of the transformation now engulfing our universities.

Many institutions of higher learning in South Africa, labelled for so long as black or bush colleges will continue to play a significant role in the education of young people in spite of the miserly amounts of money that were appropriated by the government, local agencies and foundation grants. The disparities between the historically disadvantaged universities (HDU's) and historically white universities (HWU's) still exist up to day. This could be reflected by severe financial difficulties afflicting many of the HDU's. This does not dismiss the fact that this institutions are afflicted by serious problems of mismanagement, allegations of nepotism, secrecy, failure to compete for students with their HWU's counterparts, etc.
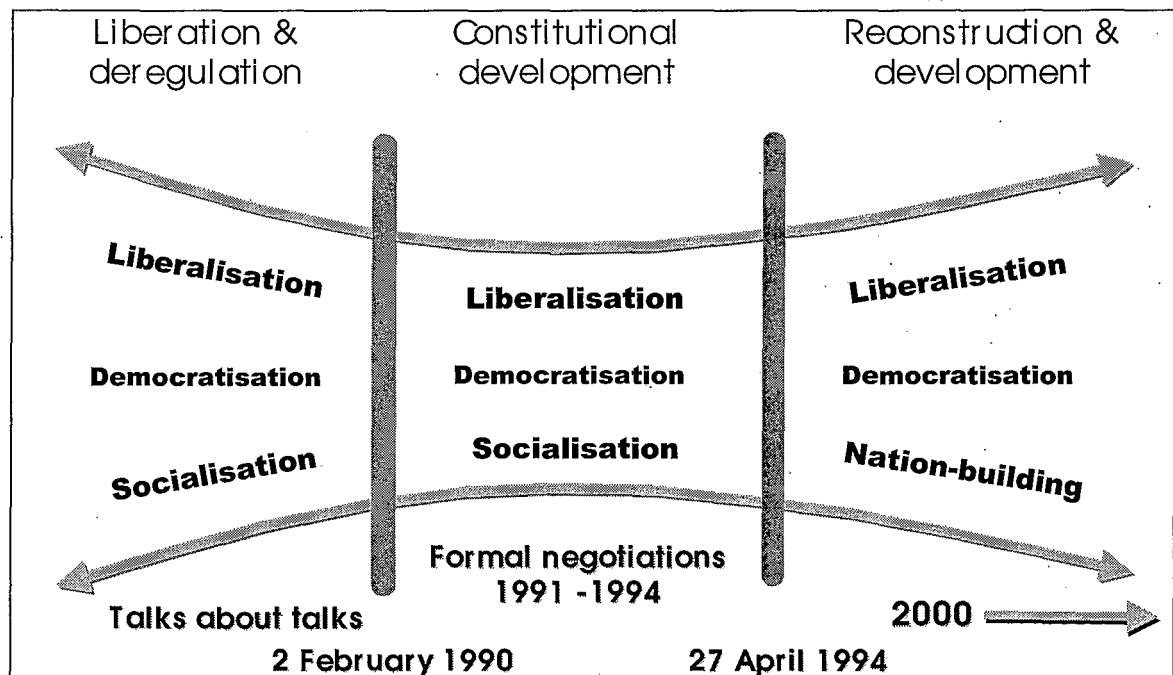
Therefore, a conclusion could be drawn that the system in South Africa is unique given its peculiar history of historically advantaged and historically disadvantaged institutions. However, disparities between institutions are very huge.

2.6　Why the urge to transform?

Transformation is a prerequisite for a meaningful change making it a powerful instrument for politicians and strategic management (Venter, 1996:13). South Africa is a country in transition, which has successfully moved from an autocracy to a developing democracy in a process of a negotiated revolution, on its way to a second democratic election in 1999.

There is a very strong commitment to change from the current government and they must be credited with some changes that have not been possible before. In analysing the process of change, Human (1998:73) says South Africa needs revocrats to manage the contradictions and paradoxes of development. These politicians and civil servants would, according to his definition, integrate the useful elements of good bureaucracy as well as the applicable revolutionary ideas. These revocrats are needed to overcome the crisis of transformation when the state weaken in terms of service delivery before it stabilises on a certain level of efficiency. The basic reasoning for this, is that the same bureaucracy that served the previous regime, are now also serving the new order, and therefore the need for transformation arises.

Figure 4: Phases in the national transformation process (Venter, 1998:34)

Liberation & deregulation	Constitutional development	Reconstruction & development
Liberalisation	Liberalisation	Liberalisation
Democratisation	Democratisation	Democratisation
Socialisation	Socialisation	Nation-building
Talks about talks	Formal negotiations 1991 -1994	2000
2 February 1990	27 April 1994	

Figure 3 (phases in the national transformation) has been designed to convey the meaning of the fundamental changes that occurred in South Africa by way of introduction, where the meanings of concepts such as liberalisation, democratisation and socialisation and the influences of these on society could be explicated. A basic assumption was that each inhabitant of the country is directly affected by the national transformation and that this is also true for each institution.

2.7 Why transformation efforts fail?

Figure 4 tries to present the idea that change process goes through a series of phases that usually require a considerable length of time. Skipping steps creates only the illusion of speed and never produces a satisfying result. A second general lesson is that critical mistakes in any of the phases can have a devastating impact, slowing momentum and negating hard-won gains.

Kotter (1995:59-67) identified the following reasons why transformation efforts fail:

- Not establishing a great enough sense of urgency
- Not creating a powerful enough guiding coalition
- Lacking a vision
- Under-communicating a vision by a factor of ten
- Not removing new obstacles to the new vision
- Not systematically planning for and creating short term gains
- Declaring victory too soon
- Not anchoring changes in the organisation's culture

There are also factors or barriers which according to Venter (1996:13) hinder the transformation process at universities:

- Lack of commitment from stakeholders to allow the normal process to unfold.
- Manipulation of the process at different levels.
- Business and industry are not involved.
- The ill-considered composition of transformation forums.
- The management/administration of higher education institutions think they can do it without the help of people with knowledge of the process or facilitators
- Universities, colleges and technikons councils seldom know how to approach the process collectively as a result that there is a hierarchical gap between them and the Ministry of Education (seemingly Minister Bhengu is playing a very low profile role in the process)
- Student organisations have local and national agendas
- Not all role players have the capacity to effectively participate in the transformation or don't have full mandate from their constituencies or national bodies
- External factors play a pivotal role in influencing the progress of the transformation process

2.8   Prerequisites for successful change

According to Fourie (1996:51) certain inferences can be made regarding certain models and approaches to change. Within any higher education institution there are various groups with legitimate, though possibly conflicting goals and priorities, and each of these groups will view a forthcoming innovation differently, depending on how the innovation is likely to affect its own responsibilities and aspirations.

Whereas some changes are system convergent i.e. they confirm or extend well established practices, others are system divergent and involve radical changes. The former can be dealt with in a relatively straightforward manner, but the latter require new and more radical approach. Because of the fact that individuals and groups in an organisation might embrace certain values, yet act in quite different ways, there is often insight into a problem and recognition of what should be done to solve it, but an inability to affect the desired change.

Radical changes must be preceded by a change in values. Operational changes without corresponding normative changes will be ineffective and superficial.

Leadership that not only initiates change, but also structures, guides and supports the planned change process is important for successfully facilitating change.   The environment in which South African universities operate has changed – but administrative policies have not. South African universities have been undergoing repeated convulsions, not because of the unruly student body or workers or African nationalists, but because of poor leadership that belongs to another era in a socio-political environment that no longer exists. As pointed out by Makgoba (1997:212-215) the present leadership does not understand nor appreciate the culture of the newly empowered constituency – that is, the black majority. Quality control is essential for any organisational leadership and that is why successful institutions review their leadership as a matter of routine, in order to improve and inject a sense of purpose.

Leadership has three elements to it: vision, integrity and courage. The role of modern management is to facilitate rather than to instruct or to obstruct, to be inclusive and driven by people. This model fits pretty well with the notions of accountability, transparency, participation and democracy that are embedded into the new constitution. The modern South African citizen wants and yearns for owning the processes that are important for defining his or her fate (Makgoba, 1997:204).

Reforms introduced from outside, particularly from 'above', are seldom successful and lasting. Universities are bottom-heavy structures, even if hierarchical, and on many issues change imposed from the top has little chance of success unless it is mediated and accepted at grass roots. However, as long as basic features of the differentiation of work and the structure of authority inherent in the conduct of higher education activities are not threatened, such reforms could be adapted. The role of national higher education policy is therefore mostly one of the facilitator of, or barrier to, development that originate within institutions.

If change is to be legitimised and institutionalised, power is an important decisive factor. Power needs to be exercised in an appropriate manner in order to gain the support of internal constituencies for change to have a lasting effect.

2.9 The paradox between tradition and change

While institutions of higher learning (particularly universities) are very conservative organisations, they are faced with tremendous challenges and changes in their internal and external environment. The result is that tension between organic growth and imposed radical changes exist in the field of higher education. Salmi (1994:411) calls this "a unique paradox reflecting the tension between the old and the new, between tradition and innovation".

Any discussion of higher education and change will probably be based on either of two seemingly opposing theoretical observations: on the one hand that higher education institutions are by nature conservative, and innovations and change are unlikely to occur in this organisations, and on the other hand that innovations are created easily within higher education institutions. Even though these two observations seem to be contradictory, they can in fact be reconciled.

According to Kerr (cited by Van Vught, 1993:57) a distinction should be made between a perspective within higher education and a perspective from without: "looked at from within, universities have changed enormously in the emphasis on their several functions and in their guiding spirits, but looked at from without and comparatively, they are among the least transformed (changed) of institutions.

Resistance to change is a well known phenomenon in higher education. Attempts from outside to introduce radical institutional changes are often met with fierce resistance. This resistance to change can be seen as conservatism which is rooted in self-interest; it should, however, be recognised for what it really is – the protection of academic freedom and institutional autonomy. One of the outstanding features of higher education institutions which they have in common with other social institutions such as churches, the law and the legislature, is that they have immense and omnipresent organisational memory which emerges more clearly at the institutional than at the systems level. The historic memory receives organisational flesh in the various models of governance, in patterns of authority and in the titles that accompany position and formal status (Fourie, 1996:47).

Reform of higher education will have to reckon with this phenomenon of institutional memory. In analysing change in higher education one should keep in mind the context in which present practices are shaped by previous realities. Furthermore, any institution whose legitimacy is historically defined, will tend to judge change according to whether it is sympathetic or antithetic to ensuring

continuity for the institution. One positive outcome of this conservatism of higher education is the stabilising effect that it provides in society; what Perkins (1973:7) refers to as its "role of agent for stability and social control".

The opposing observation is that innovations arise easily and often in higher education institutions. Higher education institutions compared to other organisations in general, could be classified as low in innovation resistance. High professional autonomy, organisational fragmentation, the diffusion of decision-making power and limited administrative authority indicate that higher education organisations are neither very formalised nor centralised and by the specific nature offer the possibility for innovations. These innovations and adaptations are exhibited among the bottom lines of the academic system i.e. innovations take place through the professional activities in the various semi-autonomous units of the organisation. This means that the diffusion of an innovation will only take place by virtue of the professional belief that the innovation is worthwhile and through the communication of this belief to colleagues. The diffusion of innovations in higher education institutions is therefore often a difficult process, which has a negative effect on the permanence of innovations (Fourie, 1996:47,48).

In a paper delivered at a workshop of the Higher Education Council of South Africa, Coetzee (1998:4-10) identified three strands of thinking regarding transformation at historically advantaged institutions:

2.9.1 The traditional point of view
Proponents of this view place heavy emphasis on the autonomy of universities, maintenance of standards and quality, independent and 'objective' analysis and the critical reflective function of universities. Minimum state intervention is advocated.
This group sub-divides into two strands of thinking:
- those who resist change and believe that no adjustments need to be made to meet the demands of the times, and

- incrementalists who believe that only incremental changes are necessary (tinkering with the system)

In times of rapid change, according to Coetzee (1998:5), this approach can lead institutions into crises.

2.9.2 The radical transformation view

According to this approach transformation can only be brought about by radical changes, literally bringing institutions and management committees to their knees as a result of struggle for power and resources. Radical affirmative action, academic and other policies are advocated to bring about transformation. The problem with this approach is that it does not see transformation as a process, neither does it take cognisance of existing capacities and efficiencies, which should not be destroyed, at universities.

2.9.3 The progressive, pro-active transformation view

The most salient feature of this approach is the acceptance of the inevitability of change and the creation of a win-win situation, rather than a win-loose situation. It entails the creation of a new intellectual framework by means of which an institution could be pro-actively positioned for the future. This includes a holistic, integration process and the creation of new capacities, while existing efficiencies are retained. This approach accepts that a paradigm shift and a new vision are required and as such creating trust. It establishes an inclusive approach, knowledge, information and expertise.

Pro-active transformation view allows creation of a structure for transformation. It is also capable of dealing with conflict while managing diversity. And as such, this is the type of transformation needed in campuses for the academic revitalisation.

The fact that South African universities find themselves in this paradoxical situation, the question is how do they manage these situations. These situations should be accepted as normal phenomena. The management of paradox, as

stated by Venter (1998:5), can be found in process, rather than in outcome; in involvement rather than in decision –making.

2.10 Conclusion

Transformation does not change a university to something different – it will still be a university after transformation, but the way in which it relates to its internal and external environment will have changed fundamentally. The classroom will not disappear, nor will the campus fade into oblivion. Rather, South African higher education in the new millennium will provide a spectrum of choices for learners, ranging from the truly traditional to the truly transformed. These choices will be exercised by individual learners, administration, researchers, and practitioners in their daily work and as they chart their pathways for their learning careers.

According to Human (1998) by trying to change too much too quickly, one risks nothing. This will depend entirely on the approaches that policy-makers employing regarding change. Others speak the language of transformation, but in actual fact have chosen the more comfortable road – the easiest option, after all is to change nothing. Universities carry the burden of the future. They have to effect transformation, with all the sacrifice this entails, not for themselves but for the future of their society.

There are a variety of reactionary forces that work against transformation. The attachment to the ways of the past, and the ingrained models of running a country, are some. People believe in given paradigms and have a deep and enduring emotional attachments to them, to the extent that those who are invested in a particular paradigm will make all manner of cosmetic adjustments to that paradigm (change its terminology, adapt its mechanisms, improve its image, modernise it) rather than actually question the fundamental assumptions on

which it is based. It is therefore, important to realise that people have an extremely strong attachment to that which is known.

In 1994 South Africa's higher education sector was clearly in need of new policy framework. The new higher education policy represents a major step forward in coming to grips with university problems. However, there is still discrepancy between higher education output and the needs of a developing economy of a lower middle-income country. There are still too many inequalities, imbalances and fragmentation in the system. In order to become more responsive and to increase participation, bold steps will be needed to avoid a deepening crisis in higher education.

Universities have underestimated the scope and complexity of the transformation process. The transition to a new millennium both internationally and nationally has brought in its wake tremendous pressures which even those universities which are relatively well resourced find hard to cope with. The situation calls for leadership both at the national and the institutional level to deal with all this trends and contexts.

When is a university or organisation transformed? The fact that transformation is a process and not an event, this question is invalid. A university, for example, remains a university even if it is engaged in a transformation process. The process just makes the institution to be more sensitive to external and internal environmental changes as will be indicated in the next chapter.

Due to the fact that transformation does not have a final script, it is advisable for institutions to ask themselves transformation questions or dimensions rather than to count the number of female and/or black placements/appointees in their structures. The transformation question is how the institution have positioned itself in South Africa and how polarised situations are being managed?