

## Van die redakteur

### Geagte Kollega

In die filosofie is van die basis vrae altyd wat is die mens en wat is sy verantwoordelikheid. In beplanning is daar aanvanklik gedink dat daar net met feite gewerk word op 'n wetenskaplike manier. Die rasionele mens sou tog alle probleme kon oplos. Klosterman skryf in 1978 'n artikel getiteld "*The foundations of normative planning*" en verduidelik dat alle denke deur waardes bepaal word. Beplanning word nie deur feite oorheers nie maar deur politieke besluite wat bepaal wie kry wat, wanneer, waar en hoe.

Beplanning is daarop ingestel om toekomstige veranderinge te bestuur. Castells (1992) in sy bekende artikel "*The world has changed, can planning change?*" bespreek die veranderinge van daardie tyd. Die belangrikste is onder andere politieke, ekonomiese, tegnologiese asook maatskaplike veranderinge wat plaasgevind het. Die artikel verskyn net na die val van kommunisme as 'n politieke stelsel, die opkoms van globalisme op ekonomiese gebied, die ontploffing van die informasietegnologie asook die opkoms van feminisme en die omgewingsbewegings.

Dit is nou byna twintig jaar later en intussen is die vertroue wat mense in die mark gehad het om probleme op te los hopelik ook iets van die verlede na die bankkrisis in die weste. Die idee van Adam Smith se "*verborge hand*" wat sou sorg dat geen enkele speler die mark kan beïnvloed nie is verkeerd bewys. Met enkele groot firmas wat die mark oorheers, besef ons die mag van monopolieë maar ook dat 'n groter gevaar huidiglik die opkoms van globale oligarke is. Stephen Armstrong in sy boek "*The super-rich shall inherit the earth*" verwys na die rol van hierdie nuwe geslag biljoenêrs. Hierdie mense gebruik hul geld en politieke konneksies om groot dele van die nywerheid, energie, staal, skeeps- en mynboubedrywe oor te neem. Hulle werk meestal nie deur openbare maatskappye nie of is nie gekoppel aan nasionale state nie.

Voeg hierby die eie problematiek van Suid-Afrika met sy hoë misdaadsyfer, hoë werkloosheid, armoede, korrupsie en 'n groot aantal mense in magsposisies wat net vir hulself sorg. Die beplanner is dus gekonfronteer met byna onbeheerste mag aan die eenkant en 'n tekort aan middele aan die anderkant om die probleme aan te spreek. Om soos

## From the editor

### Dear Colleague

In the world of philosophy some of the basic questions are what is man and what is his purpose in life? In planning it was apparently thought that planners work with facts and the scientific method. It was thought that rational man would be able to solve all problems. In 1978 Klosterman wrote an article entitled "*The foundations of normative planning*" stating that it is not rationality but values that determine planning. Politics decides who gets what, when, where and how.

Planning is focused on guiding future changes. On change Castells (1992) wrote his famous article "*The world has changed, can planning change?*" on what was happening at the time. The most important were, among others, political, economical, technological as well as social changes. The article was written after the fall of communism as a political system, the creation of a global economy, the expansion of information technology as well as the ascent of the feminist and the environment movements.

Nearly twenty years later and people have lost their confidence in the market mechanism to solve problems after the bank crisis in the west. The idea of Adam Smith's "*hidden hand*" in a capitalist economy where no single player is big enough to influence the market was proven wrong. With a few large firms dominating the market we have learned what the power of monopolies is, but presently a greater danger is the rising of global oligarchs. In his book "*The super-rich shall inherit the earth*" Stephen Armstrong refers to this new generation of billionaires. These people use their money and political connections to take over, among others, large sections of the oil, steel, shipping and mining industries. As a rule they do not work through public companies and are not linked to any nation states.

This should be noted with the problematic nature of South Africa, with its high crime rate, high unemployment, poverty, corruption and the majority of people in public office only looking after their own pockets. The planner is thus confronted with nearly unrestrained power, on the one hand, and a shortage of means to address these problems, on the other. To accept this situation as bureaucrats or technocrats is to evade the professional responsibility of a planner.

Planners should realise that they have power and that this power is based in

## Ho tswa ho Mohlophisi

### Motho ya sebetsang le nna

Lefatsheng la filosofi dipotso tse ding tsa motheo ke hore na monna ke keng mme ebile sepheo sa hae ke sefe? Ditabeng tsa moralo ho ne ho bonahala le ho nahanwa hore baradi ba sebetsa ka dintlha le ka mokgwa wa mahlalehale. Ho ne ho nahanwa hore monna feela a ka kgona ho rarolla mathata ohle. Ka selemo sa 1978 monghadi Klosterman o ilel a ngola ditaba tsena: "Metheo ya Moralo wa Maikutlo" ("*The foundations of normative planning*") moo a bolelang hore ha se ntho ya maikutlo a itseng, empa e le maemo a phahameng a hlahisang moralo. Ke dipolotiki tse etsang qeto hore na o fumana eng, neng, kae le ka mokgwa ofe.

Moralo o tsepamisitse ho tataisa diphetoho tsa ka moso. Ka taba ya phetoho, Castells (1992) o ngola ditaba tsena tsa hae tse tummeng "Lefatshe le fetohile, mme na moralo o ka fetoha?" ho tseo di neng di etsahala nakong eo. Ntho ya bohlokwahlokwa hara tse ding e ne e le diphetoho tsa bophelo ba dipolotiki, le ba moruo, le ba thekenoloji esitana le diphetoho tsa phedisano. Ditaba tsena di ile tsa ngolwa ka morao hore bokomonisi bo phuhlame (bo we) jwalo ka mokgwa wa dipolotiki, motheo wa moruo wa lefatsheng lohle, katoloso ya tlhakisetso ya thekenoloji esitana le boitseko ba batho ba basadi le ho sutha ha tikoloho.

Kajeno e se e ka ba mashome a mabedi a dilemo tse fetileng mme nakong ena ha ho buuwa ka tshepo, batho ba lahlehetswe ke tshepo ditabeng tsa dithekiso (mebarakeng) ho rarolla mathata ka morao hore ho be le mathata a banka ka lehlakoreng la dinaha tsa bophirima. Kgopolo ya Adam Smith ya "letsoho le patehileng" (hidden hand) ho tsa moruo wa makapitale moo ho se nang motho le ha a le mong ya susumetsang ya ileng a pepeswa a fositse, ka difeme tse mmalwa tse kgolo tse laolang mmara (tsa dithekiso) re ithutile hore matla a tshusumetso ke eng, empa kotsi e kgolo hajwale ke ho phahama le ho hola ha dinaha tsa mebuso ya sehlopha sa batho ba nang le matla kaofela ha bona. Bukeng ya hae, Stephen Armstrong e leng "Baruhadi ba tla rua lefatsheng" ("*The super-rich will inherit the earth*") e lebisitse ho moloko ona wa boradibilione tse ditjhelete. Batho bana ba sebedisa tjhelete ya bona le dilekane tsa dipolotiki ho laola hara tse ding dikarolo tse kgolo tsa oli, tshepe, dikepe le indasteri ya merafo. Hangata ha ba sebetse ka

burokrate of tegnokrate net die situasie te aanvaar, is om die beplanner se professionele verantwoordelikheid te ontduik.

Beplanners moet besef dat hul mag het en dat hierdie mag geleë is in verskillende tipes kennis tot hul beskikking. Hierdie kennis moet hul gebruik om mag te konfronteer wat onder andere deur ontwikkelaars, besigheidsmense of politici misbruik word om hulself te verryk ten koste van algemene belang. Hier moet die steun, maar ook die stem van die publiek, om dinge te verander as belangrik beskou word. Beplanners moet dus binne hierdie magsopset in openbare belang optree. Beplanning en die ingrype wat dit verteenwoordig, is noodsaaklik, want geen sisteem is in 'n sondige wêreld volmaak nie en ingrype is dus nodig. Die beste is nie dit wat nagejaag moet word nie, maar dit wat bevredigend en volhoubaar is vir mens en omgewing.

the different types of knowledge at their disposal. Knowledge should be used to confront the power misused by, among others, developers, business men or politicians to enrich themselves at the cost of the public interest. Thus the support of the public as well as the voice of the people should be mustered to change the present situation. Planners should therefore operate within this power centre but with the public interest in mind. Planning and the interventions it represents are necessary as no system is perfect in a world full of sin. We should not aim for the best but for that which "satisfies" and is sustainable for both man and environment.

dikhampani (mekgatlo ya mesebetsi) tsa setjhaba mme ebile ha ba na maqhaama le dinaha tsa ditjhaba tse ding.

Ntho ena e nkuwe ka mofuta wa bothata ba Afrika Borwa ka botlokotsebe ba yona bo phahameng haholo, ka tlhoko ya mesebetsi e phahameng haholo, ka bofumanehi, ka bomenemene le boshodu ba ditjhelete le sehlopha se sehlo sa batho ba sebetsang diofing tsa setjhaba ba shebileng ho tlatsa diphokotho tsa marikgwe bona ka ditjhelete tseo ba di utswiseng. Ka hona moradi ka lehlakoreng le leng o thulana le matla a sa fokotseheng le tlhoko ya ho malebaleba ho rarolla mathata ka lehlakoreng le leng. Ho amohela boemo bona jwalo ka bahlanka ba mmuso wa bahanyapetsi kapa batlatlapi ke ho balehela boikarabelo ba boemo bo phahameng ba moradi.

Moradi o tshwanetse hore a elellwe hore ba na le matla mme matla ana a theilwe hodima mofuta e fapaneng ya tsebo ka pela bona. Tsebo e sebediswe ho thulana le matla a sebediswang hampe ke ba bang bao hara bona e leng bahlabolli, borakgwebo kapa boradipolotiki ho ithuisa ka thahasello ya setjhaba. Ka hona tshetso ya setjhaba ekasitana le lentswe la batho di ikokobeletswe ho fetola boemo bo renang hajwale. Ka mokgwa o jwalo baradi ba tlamehile ho sebetsa ka hara setsi sena sa matla, empa ba beile thahasello ya setjhaba kelellong ya bona. Ho rala esitana le ho itshunyatsunya tseo o di emetseng di a hlokeha ka ha ho se na mokgwa o nepahetseng lefatsheng lena le tlatseng sebe. Ha ho bolele hore ke seo re tlamehang ho tobana le sona, empa ho ntho eo e kgotsofatsang mme e ka bolokeha ho monna le tikoloho ya hae.