

## Van die redakteur

### Beste kollega

Alhoewel die uilleg van dorpe en stede ver teruggevoer kan word in die verlede is die profesie van Stads- en Streekbeplanners relatief jonk in vergelyking met professies soos die mediese beroep of argitektuur. In Suid-Afrika het die profesie aanvanklik ook uit die fisiese wetenskappe ontwikkel en was nagraadse opleiding vir argitekte, ingenieurs en landmeters aangebied. Veranderinge wêreldwyd het daartoe gelei dat die profesie besef het die geestes- en ekonomiese wetenskappe ook 'n groot rol speel. So is die deur oopgemaak vir die multi-dissiplinêre benadering waar mense met opleiding in geografie, sosiologie, ekonomie of ander verwante vakrigtings tot die profesie toegetree het. Die Wet op Fisiese Beplanning en Benutting van Hulpbronne (Wet Nr. 88) is in 1967 gepromulgeer en die profesie het van krag tot krag gegroei. Met die koms van die Technikon is begin om kursusse vir stadsbeplanning-technici aan te bied om as ondersteuningsbasis vir beplanners te dien. Na 1994 tree 'n tyd van verandering in ook wat die profesie betref. Waar beplanning eers by 'n nasionale Departement Beplanning gehuisves was word dit nou deel van die Departement Landbou en Grondskake. Waar die voorkeur eers was om beplanning uit te bou is die voorkeur nou om transformasie te laat plaasvind. Hierdie sluit gedeeltelik aan by Castells en andere se oproep dat "Die wêreld het verander, kan beplanning verander?" Waar beplanners altyd geroeem het dat hul die koördineerders van die profesie van verandering is, is die profesie so verander dat stads- en streekbeplanners by 'n oorlewingskrisis staan. Ons, die bewakers van openbare belang is nou die mense wat die ratte van ontwikkeling moet olie sodat die vryemark vinniger en beter kan ontwikkel. Weg is die beheermaatreëls en die langtermynvisies. Alles word nou gebaseer op die mening van die medemens. Die heilige koeie van beplanning is geslag, die goeie dele verkansel en nou sit ons met die geraamte. Kan ons daar weer lewe inblaas as al wat 'n mens is ons werk doen. Poste by dosyne word deur "ons" staatsdiens geadverteer vir beplanners van alle soorte maar weinig vir stads- en streekbeplanners. Mens kan hoof-beplanners word in groot dorpe met slegs matriek en vyf jaar ondervinding. So word 'n profesie ondergrawe as hy geen beskerming vir sy lede bied nie. Mense mag dink dat mooi praatjies of demokratiesklinkende beleide ontwikkeling kan stimuleer. Sonder ruimtelike beplanning gebaseer op die holistiese benadering van die professionele stads- en streekbeplanner hang dit alles in die lug. Korttermynwinste en -sukesse kan gemaak word maar die langtermynvolhoubaarheid ontbreek. Ons mag lê in die kennis wat die stads- en streekbeplanner van die ontwikkelingsprosesse het. Sy vinger op die pols van gebeure rondom hom en die integrasie van feite, waardes, behoeftes en wense van die gemeenskap maar ook die omgewing. Kom ons staan op vir ons regte en eis ons pond vleis op. Ons is 'n volwaardige profesie en nie 'n handperd van politici of ontwikkelaars nie: Hier kan die verskeidenheid van standpunte soos weerspieël in hierdie tydskrif help om die profesie uit te bou.

Das Steijn (Redakteur)

## From the editor

### Dear colleague

Although the practice of developing towns and cities can be traced far back in history, the profession of Town and Regional Planning is relatively young, in comparison with other professional fields, such as medicine and agriculture. In South Africa, the profession initially also developed from the physical sciences, and postgraduate training for architects, engineers and land-surveyors was offered. As a result of world-wide changes, the profession came to the realisation that the human and economic sciences also played a significant role. Thus, the door was opened for the multi-disciplinary approach, in terms of which persons with training in geography, sociology, economics or other related fields gained entry to the profession. In 1967, the Physical Planning Act (Act No. 88) was promulgated, and the profession grew from strength to strength. With the advent of the Technikon, courses for town-planning technicians were offered, in order to provide a support base for planners. After 1994, a time of change set in with regard to the profession. Whereas planning originally resorted under a national Department of Planning, it now falls under the Department of Agriculture and Land Affairs. Where previously, the consolidation of planning was the first priority, the primary emphasis now falls on facilitating the occurrence of transformation. This links up, in part, with the appeal of Castells and others: "The world has changed – can planning change?" Whereas planners always took pride in being the co-ordinators of the profession in respect of change, the profession has now been changed to such an extent that town and regional planners stand at the brink of a crisis of survival. We, the custodians of public interest, are now the people who have to oil the wheels of development so that the free market can develop better, and more rapidly. Gone are the control measures and long-term visions. Everything is now based on the opinions of our fellow human beings. The sacred cows of planning have been slaughtered; the good parts have been bartered away; and we are now left with the skeleton. Can we infuse new life into these remains, when any person who aspires to do so is permitted to perform our work? Posts are being advertised by the dozen, by "our" public service, for planners of all kinds; but hardly any positions are open for town and regional planners. These days, one can become a head planner in a large town with only a matric qualification and five years of experience. This is how a profession can be undermined, if it does not offer any protection to its members. People may think that eloquent speeches, or policies that give the impression of being "democratic", can stimulate development. However, without spatial planning, based on the holistic approach of the professional town and regional planner, nothing tangible is really achieved. Short-term profits and successes may be gained; but long-term sustainability is absent. Our strength lies in the town and regional planner's knowledge of the development processes, and in his sensitivity to the events going on around him, as well as the integration of facts, values, and the needs and wishes of the community but also of the environment. Let us stand up for our rights and demand our pound of flesh! We are members of a fully-fledged profession – we are not merely "led horses" or "hangers-on", who are at the beck and call of politicians or developers. In this regard, the variety of standpoints, as reflected in this journal, can help to consolidate the profession.

Das Steijn (Editor)

## Ho twa bo molukisi

### Tse ithommeng pele

Mosebetsi wa tsa meralo ya metse – ditoropo le ditereke ke o molija haholo ha o bapiswa le e meng e kang ya tsa bongaka le ya tsa temo; le ha mosebetsi wa ntshetsopele ya ditoropo le ditroloswana e bonahala ho l'loha dinalaneng tsa kgale. Tshimolohong porofeshene ena e ne e hlalishwa ho tsa mahlatle kakaretso mme boikwettiso bo ntsheditsweng pele ba "di-architect", "di-engineer" le "di-land surveyors" bo ne bo rupellwa. Ka hara porofeshene ena ho ile ha eba hape le kutlwiso ya hore mahlatle a tsa batho le mahlatle a tsa ekonomi a ama porofeshene ena haholo ka diphetoho tsa lefatsho ka bophara. Hona ho ile ha bula marama le menyella ya ho ba le seabo porofesheneng ena ho batho ba nang le ditshupello ho tsa "geography", tsa "sociology", tsa ekonomi kapa ditshupello tse amanang le ditshuto tse boletsweng. Phatlalatso ya Physical Planning Act (Act No. 88) e ile ya eba ka selemo sa 1967 mme porofeshene ena e ile ya hola ka matla a maholo. Qalehong ya ditheknikon, ditshuto tsa bo-rarekigini tsa meralo ya metse-ditoropo di ne di rupellwa. Sepheo e le ho fana ka tshetso ho bo-rameralo. Ka mora 1994, mosebetsi ona o ile wa fihlelwa ke nako ya pheleho. Ha jwale o wela tlasa tefapha la tsa temo le tsa naha, ha qalehong o ne o le tlasa tefapha la tsa naha la meralo. Matlafatsa le kopanyo ya tsa meralo e ne ele ntlo ya bohlokwa nakong ya pele, mme ha jwale toboketso e itshetlehile hodima ntshetsopele ya diphetoho tse etsahalang. Hona ho hokanya karolo tse neng dibonahatswa ke Castells le ba bang: "Lefatsho le fetohile – a na tsa meralo di ka feitoha?" Le ha bo-rameralo kamehla ba ikgantsha ka ho ba bahokahanyo ba porofeshene hlakoreng la tsa pheleho, porofeshene ena e fetohile hona hoo bo-rameralo ya metse-ditoropo le ditereke ba leng nilhaneng ya ho phelela ho tshupa le ho iponahatsa. Rona re le baemedi ba dikgahleho tsa setjhaba, ke rona batho baa ha jwale bo nang le matla a ho tshetso tsa ntshetsopele, mme hona ho ita tsa ntshetsopele e kapele hape e betere ho "free-market". Dikgato tsa taolo le ditshetso pele tsa nako e telele ha e sa le ditsho tsa teng. Ntlo engwe le engwe ha jwale e eishetlehile hodima dikgopolo-taba tsa batho ka kakaretso bao re phelang hammoho le bona. Kotulo tse ntle tsa meralo di sentse feela, mme rona re setse ka masapo a senang thuso feela. Na re ka budullela bophelo bo boijha ho masalla a, ha e le mo moitho e mong le emong a nang le tabatabelo ya ho etsa jwalo a na le tokelo ya ho phelela mosebetsi wa rona? Dikgato tsa mosebetsi tsa bo-rameralo ya mefuta yohle di dula di bapatswa ka dipalo-palo ke ba ikarabellang ditshetso tsa setjhaba, empa e seng dikgato tsa bo-rameralo ya metse-ditoropo le ditereke ka ho otloleha. Morao tjena moitho e ka eba hlooho ya bo-rameralo wa toropo e kgala ka ditshuto tsa sehlopha sa leshome feela le boiphilelo ba dilemo tse ka bang hlano. Ona ke mokgwa wa ho nyenyefatsa porofeshene ha eba e sa fane ka tshetso efe kapa efe ho beng ba yona. Batho bo kanna ba nahana hore dipuo tse matla tse kgahlang momamede kapa melao e fanang ka kgopolo-taba ya ho ba ka hara tloko, ke tsona tse matlafatsang ntshetsopele. Ka ntle ho meralo e bulehileng, e itshetlehileng hodima bonngwe ba porofeshene ya tsa meralo ya tsa metse-ditoropo le ditereke ha ho letho le tshetsoeng le tlang ho fihlelwa. Ho ka nna ha bonahala dikgahleho le diphahello tsa nako e kgutshwane feela empa ha e le botsiso ba kamoso ba nako e telele bo ke ke ba e ba teng. Matla a rona a itshetlehile tseboing ya mekgwa ya ntshetsopele ya bo-rameralo ya metse-ditoropo le ditereke, le ho kamahano ya hae ho ditsho tse mopotopotileng tse etsahalang, esita le kamahanyo ya ditsho, ditumelo-kgolo, le tsona ditshoko le ditabatabelo tsa setjhaba – esita le tloko. Ha re emeleng le hona ho batla ditokelo tsa rona. Re ditsho tse tshetsoeng tsa porofeshene e batsi – ha re mehlape e kganngang kapa bona ba itshwareli feela ba uilwang le ho ikobela bo-radipolotiki kapa bo-ranishetsopele. Ka mokgwa ona, ditsho tse fapafapaneng tse bonahatswang jenaleng ena, di ka thusa ho matlafatsa le ho kopanya porofeshene ena.

Das Steijn (Molukisi)