

Van die redakteur

Beste kollega

Tot watter mate moet 'n professie hom deur eksterne gebeure laat lei? Kan 'n professie aan die ander kant relevant wees in 'n samelewing as dit sy eie koers inslaan en die wêreld daar buite ignoreer?

Stads- en Streekbeplanning het sy ontstaan in Suid-Afrika (maar ook wêreldwyd) gehad om die chaos wat deur die vryemark in gemeenskappe veroorsaak is, te probeer tem en beheer. Hiermee saam het bevolkingsdruk beplanning vereis, want die skaars hulpbronne moes vir daaropvolgende geslagte bewaar word. Die oliekrisis in 1973 en die ekonomiese resessie wat daarop gevolg het, het die aard van beplanning in die dekades daarna verander. Die taak van die beplanner is nie meer om ontwikkeling te beheer en te beperk nie, maar om ontwikkeling te stimuleer en te inisieer. Die plaaslike ekonomie moet gestimuleer en werksgeleenthede geskep word. In Suid-Afrika het die verdubbeling van die bevolking oor die laaste dertig jaar hierdie druk beklemtoon. In Europa en Noord-Amerika, waar die bevolkingsgroei relatief laag is, is die ekonomiese stimulasie en werkskepping teweeggebring deur die verskuiwing van sektore in die vervaardigingsbedryf na die ooste met sy goedkoper lone. Die verlies aan werksgeleenthede oefen tans druk uit op die beplanningsprofessie om ontwikkeling te help stimuleer.

Maar teen watter koste moet dit gedoen word? Moet ons as professie nie moontlik 'n opname van die huidige situasie maak en sodoende ons invloed gebruik om dit te verbeter nie? Na my mening word fisiese beplanning nie hoog genoeg gewaardeer nie. Elke Jan Rap en sy maat doen deesdae beplanning en min mense dink na oor beheer.

From the editor

Dear colleague

To what degree should a profession allow itself to be directed by external events? On the other hand, is it possible for a profession to remain relevant in a community, if that profession follows its own course, while ignoring the world outside?

In South Africa – but also on a world-wide basis – Town and Regional Planning derived its origins as part of an attempt to curb and control the chaos that had arisen in communities as a result of the free market. In conjunction therewith, population pressure necessitated planning, since scarce resources had to be conserved for succeeding generations. The oil crisis in 1973, and the economic recession that followed, changed the nature of planning during the following decades. The task of the planner is no longer that of controlling and restricting development, but rather that of stimulating and initiating development. The local economy must be stimulated, and job opportunities must be created. In South Africa, the doubling of the population over the last thirty years has underscored this pressure. In Europe and North America, where the rate of population growth is relatively low, this goal of economic stimulation and job-creation has been attained through the shifting of sectors of the manufacturing industry to the east, where lower wages are offered. The loss of employment opportunities is currently exerting pressure on the planning profession to assist in the stimulation of development.

But the question remains: at what cost must this be achieved? Should we, as professional persons, not perhaps take a survey of the current situation, and also of the potential influence that we could exert in order to improve the situation? In my opinion, the importance of physical planning is underrated. These days, every Tom, Dick and Harry carries out planning; and few people pay any attention to control and management.

Ho tswa bo molukisi

Tse ithommen pele

Ke ho fihlela hakae hore tshebetso e Humelle ho laolwa ke orliketsahalo tse hlahang kantle? Ka lehlakoreng le leng, na ho ya etsahala hore tshebetso e nne e imahane sechabeng, leha yona tshebetso e ikamanya le maemo a yona feela empa e sa natse se etsahalang lefatsheng ka kakaretso?

Naheng ya Afrika Borwa, esita le lefatsheng ka kakaretso, ditaba tsa meralo ea ditoropo le mabatowa di thomehile ele o mong wa mekhwa ya ho ka tlisa taolo ho dintho tse neng di sa tsamaee hantle sechabeng ka lebaka la mebaraka e bulehileng. Ka ho tshawna he, tshusumetso e hlahang sechabeng, e ile ya pakahatsa le ho tiisa bohlokwa ba meralo e leng ba bo tla lihlohlweng bakeng sa maloko a tlang. Khaello ya oli, dilemong tsa bo-1973, le ho thefuleha hwa moruo hoo ileng hwa latela di ile tsa tlisa phethoho mokhweng oo meralo e etswang ka ona mengwaheng e latelang. Ka ho tshawana, mosebetsi wa bo-rameralo o se o fetatsi tshobotsi ho tloha ho laoleng le ho sitisa tswelopele; `me o se o fetohetse ho ho tsosolosa esita le ho khothaletsa tswelopele kapa yona ntlafatso. Naheng ya Afrika Borwa, kgolo e potlakileng ya sechaba ka dilemo tse mashome a mararo tse fetileng e fokolitse mekhwa ea tshusumetso tabeng ena. Dinaheng tsa Europa le Amerika-Leboea, moo kgolo ya sechaba e holang butle, ntlha ena ya ho hodisa moruo le ho eketsa menyetla ya mosebetsi e fihletswe ka ho fetola mawa mekhoeng ya tlhahiso ya mosebetsi e mehola ka borwa ho dinaha tseo, moo meputso e fokolang a fanoang. Ha ha jwale, tahlehelu ya menyetla ya mosebetsi e bonahala e fana ka tshusumetso e matla ho ditsibi tsa meralo molemong wa hore ntshetsopele kapa ntlafatso e fihlelwe.

Leha ho le jwalo, potso e ntseng e sala ke hore na ke ditjeo tse kae tse hlokalalang hore sena se phethahale? Na ebe ha ho hlokalahale hore bo-rameralo ba iphehleletse, ba ke ba hlahlobe maemo a renang ha ha jwale; mohlomong hape ba be ba shebe menyetla e ka hlahang e le hore ba susumetse ka matla molemong wa hore ho ntlafatswe maemo aa? Ho ya ka maikutlo a ka, bohlokwa bohlokwa ba meralo ha bo natswe ho hang. Nnete ke hore matsatsing ana, motho e mong le e mong o etsa meralo ya dibaka; `me bomadimabe bo teng ke hore ke batho ba fokolang feela ba elang hloko ditaba tsa taolo le tsamaiso ya meralo.