

Gloobaal is daar twee hoof-ideologieë wat mekaar opponeer en wat die ontwikkeling van streke en lande beïnvloed naamlik globalisering en fragmentering. 'n Voormalige VN Sekretaris-generaal Boutros Boutros-Ghali het in 1996 die volgende stelling gemaak in 'n artikel in *Foreign Affairs*, die tydskrif van die Council of Foreign Affairs:

*“Vandag lewe ons in die midde van 'n wêreldrevolusie. Die planeet is in die greep van twee ontsagtelike opponeerende magte: globalisering en versplintering”*  
(Martin & Schuman, 1997: 28).

Dié twee kragte word gedryf deur twee verskillende waardesisteme. Die eerste het heel waarskynlik net een doelwit voor oë naamlik optimale winsbejag, terwyl laasgenoemde moontlik aangevuur word deur die liefde vir die bekende en die eie. Die eerste krag, globalisering, is ten gunste van skaal vergroting, hetsy in ekonomiese- of streeksterme. Die laasgenoemde krag naamlik versplintering of fragmentering, probeer die plaaslike of die eie beskerm.

Die doelwit van die sogenaamde nuwe wêreld orde is om deur globalisering welvaart wêreldwyd te laat toeneem. Hul poog om dit te bereik deur die skep van groter ekonomiese eenhede soos die Europese Unie en NEPAD. Aan die anderkant lei fragmentering tot die soeke na 'n nasionale identiteit. In Brittanje het dit byvoorbeeld tot die totstandkoming van die Skotse Parlement en die Nasionale Vergadering in Wallis gelei. In Oos-Europa is die verdeling van die ou USSR in dertien nuwe state asook die ou Joego-Slawië in verskillende state, in terme van etnisiteit of volgens godsdiensverskille, sprekend van die soeke na die eie.

In 'n situasie waarin alles voor die wind gaan in 'n ekonomie en almal 'n werk het, sou die *'smeltpot-filosofie'* van Amerika in 'n verbruiker gerigte materialistiese gemeenskap moontlik kon realiseer. Ongelukkig groei die wêreldbevolking veel vinniger as die ekonomiese groei koers en is hulpbronne beperk, wat veroorsaak

Globally, there are two major conflicting ideologies that influence the development of regions and countries, namely globalisation and fragmentation. In 1996, in an article in *Foreign Affairs*,<sup>1</sup> former UN Secretary-General, Boutros Boutros-Ghali, stated:

Today we are living in the midst of a worldwide revolution. The planet is in the grip of two vast opposing forces: globalization and fragmentation (Martin & Schuman, 1997: 28).

These two forces are driven by different value systems. Globalisation is most likely driven by the objective of maximizing profits, whereas fragmentation is probably driven by the love of what is familiar and personal. Globalisation is in favour of increases in scale, whether in economic or regional terms. Fragmentation aims to protect the local.

The aim of the so-called new world order is to increase prosperity worldwide through globalisation. In order to achieve this, an attempt is made to create larger economic regions such as the European Union and NEPAD. On the other hand, fragmentation, in conjunction with the search for national identity, led in Britain, for instance, to the formation of the Scottish Parliament and the National Assembly in Wales. In Eastern Europe, fragmentation resulted in the division of the old USSR into thirteen new states, as well as the breaking up of the former Yugoslavia into various states, in terms of either ethnicity or religious dissensions.

In a situation where everything in the economy is plain sailing and all individuals are employed, the America's "melting-pot philosophy" could possibly be realised in a consumer-directed materialist community. Unfortunately, as the world's population is increasing much faster than the economic growth rate and resources are limited, with the result that the belief in progress is not tenable.

Lefatsheng ka bophara, ho na le mehopollo e mmedi ya sehlooho e hanyetsanang, e nang le kgahlamelo ntsketsopeleng ya mabatowa le dinaha; mehopollo ena ke: ho kopana ha dinaha (globalisation) le ho arohana ha dinaha (fragmentation). Ka 1996, atikeleng ya Ditaba tsa Matjhaba (*Foreign affairs*), mongodi-kakaretso wa mehlang wa UN, Boutros Boutros Ghali o itse:

Kajeno re phela hara phetoho ya lefatshe ka bophara. Lefatshe le pakeng tsa ditshusumetso tse pedi tse sa tshwaneng: ho kopana ha dinaha (globalisation) le ho arohana ha dinaha (fragmentation) (Martin & Schuman, 1997: 28).

Ditshusumetso tsena di kgannwa ke merero e mmedi ya bohlokwa, e fapaneng. Ho kopana ha dinaha (globalisation), hangata ho ka kgannwa ke maikemisetso a ho nyolla diphaello, empa ho arohana ha dinaha (fragmentation), ho ka nna ha kgannwa ke lerato la tse tlwaelehleng le tseo e leng tsa motho ya itseng, e seng tsa batho ba bang. Ho kopana ha dinaha (globalisation) ho tshetsa ho nyoloha ha tekanyo, e le ka tsela ya moruo kapa ya lebatowa. Maikemisetso a ho arohana ha dinaha (fragmentation), ke ho sirelletsa tsa selehae.

Maikemisetso a se bitswang tlhophiso ya lefatshe ke ho eketsa katleho lefatsheng ka bophara, ka ho kopana ha dinaha (globalisation). Ho fumana sena, ho entswe maiteko a ho etsa mabatowa a maholo a moruo; jwaloka kopano ya dinaha tsa Yuropa (European Union) le NEPAD. Ka lehlakoreng le leng, ho arohana ha dinaha (fragmentation), ka kopanelo le ho batla letshwao la naha, ho etelletswe pele Britain. Mohlala, ho etswa ha Scottish Parliament le National Assembly Wales. Yuropa Bochabela, ho arohana ha dinaha (fragmentation) ho entswe hore USSR ya kgale e arohane e be dinaha tse ntjha tse leshome le metso e meraro (13), le ho kgaohanya Yugoslavia ya kgale ka dinaha tse fapaneng ho ya ka dikgang tsa morabe kapa bodumedi; kaha batho ba batlana le tsa selehae.

<sup>1</sup> Journal of the Council on Foreign Relations.

dat die geloof in vooruitgang nie volhoubaar is nie.

Volgens die Verenigde Volke se Konferensie oor Handel en Ontwikkeling (UNCTAD) het die getal lande met die laagste vlak van ontwikkeling, toegeneem van 24 in 1971 tot 48 in 2015. Hulle het in 1994 slegs 10% van die wêreld se bevolking uitgemaak en is tans 12.6% met 'n verwagte aandeel van 18.9% in 2050. Uit die groep lande met die laagste vlak van ontwikkeling, het Afrika 34 van die 48 armste lande in 2015, terwyl in die onderste 20 lande 18 plekke uit Afrika is. Hierdie lande word almal gekenmerk aan hoë vlakke van misdaad, korrupsie, armoede en 'n lae lewensstandaard

Die ontwikkelde lande het voordeel getrek uit globalisasie aangesien hul lank reeds geïndustrialiseer is en goedere met hoë waarde uitvoer na die res van die wêreld. Afrika moes egter grondstowwe uitvoer waarvan pryse aanhoudend daal. Tussen 1975 en 1980 het die prys van koper per ton gedaal van \$17 800 tot \$9 500 en is tans<sup>1</sup> \$5 865; die prys van kakao daal in dieselfde tyd van \$23 400 tot \$10 200 per ton en is tans \$2 347 en so ook die prys van koffie per ton wat daal van \$22 800 tot \$13 300 en tans \$4 059 is. Afrika se aandeel in wêreld-uitvoere het hierdeur afgeneem van 8% vyftig jaar gelede tot ongeveer 3% vanjaar. Dit is nie die persoon wat 'n produk vervaardig of ontgin wat die prys van die produk bepaal nie. Die groot spelers bepaal die prys en maak die wins.

Globalisering het 'n baie negatiewe uitwerking op die ekonomie van Afrika aangesien die speelveld nie gelyk is nie. Afrikalande benodig toegang tot die markte van die ontwikkelde wêreld maar daar is beskermingsmaatreëls deur die ryk lande ingestel veral in die geval van landbou. Hierdie ongelykheid kan gesien word as Oxfam daarop wys dat 62 individue in 2015 net soveel besit as die armste 3.6 biljoen mense of te wel die onderste helfte van die mensdom. Die 62 persone se rykdom het sedert 2010 met 44% gestyg terwyl die onderste helfte se rykdom met 41% gekrimp het (Hardoon, Ayele & Fuentes-Nieva, 2016: 2).

According to the United Nations Conference on Trade and Development (UNCTAD), countries with the lowest level of development have increased from 24 in 1971 to 48 in 2015. In 1994, these countries made up only 10% of the world's population; at present, it is 12.6%, with an expected 18.9% in 2050. Of the countries with the lowest level of development, Africa had 34 of the 48 poorest countries in 2015, whereas in the lower 20 countries, 18 are from Africa. High levels of crime, corruption, poverty, and a low standard of living are typical of all these countries.

Developed countries profit by globalisation; they are industrialised and export high-value goods to the rest of the world. However, Africa has to export raw materials, whose value continued to decrease. Between 1975 and 1980, the price of copper decreased from \$17 800 to \$9 500, and stands at \$5 865 nowadays<sup>2</sup>; the price of cacao decreased during the same period from \$23 400 to \$10 200 per ton and now stands at \$2 347; the price of coffee also decreased from \$22 800 to \$13 300 per ton and presently stands at \$4 059. This resulted in Africa's share in world exports to fall from 8% fifty years ago to approximately 3% this year. The person who manufactures or mines the product does not fix its price. The people at the top fix the price and make the profit.

Globalisation has a negative effect on Africa's economy, as the playing field is not level. African countries need access to the markets of the developed world, but the rich countries have imposed protection measures, especially in agriculture. This inequality is observed when Oxfam indicates that, in 2015, 62 individuals owned as much as the poorest 3.6 billion people or, in other words, the lower half of humanity. The wealth of these 62 people has risen by 44% since 2010, whereas the lower half's wealth has shrunk by 41% (Hardoon, Ayele & Fuentes-Nieva, 2016: 2).

It is easy for politicians to make promises and to promise everyone

Maemong ao ho ona dintho kaofela mabapi le moruo di tsamaya hantle, hape batho kaofela ba sebetsa; "metling-pot philosophy" ya Amerika e ka bonwa setjhabeng se kgannwang ke ho rata dintho tse tshwarehang. Ka bomadimabe, ka ha batho ba eketseha ho feta kgolo ya moruo, hape le disebediswa di lekantswe; kahoo, ntshetsopele ha e kgone ho kgutlisetswa morao.

Ho ya ka Khonferense ya Dinaha tse kopaneng (United Nations Conference) ya Kgwebo le Ntshetsopele (Trade and Development), dinaha tse nang le boemo bo tlase ho feta tse ding di nyolohile ho tloha ho mashome a mabedi a nang le metso e mene (24) ka 1979, ho ya ho mashome a mane a nang le metso e robedi (48) ka 2015. Ka 1994, dinaha tsena di entse 10% feela ya palo ya batho lefatsheng. Hona jwale ke 12.6%, ka tebello ya 18.9% ka 2050. Hara dinaha tse nang le boemo bo tlase haholo ba tswelopele, Afrika e ne e na le mashome a mararo a nang le metso e mene (34) ya dinaha tse sotlehlileng ka ho fetisisa ka 2015; athe dinaheng tse tlase tse mashome a mabedi (20), tse leshome le metso e robedi (18) ke tsa Afrika. Maemo a hodimo a botsotsi, bobodu le bofuma, le boemo bo tlase ba bophelo di tlwaelehe dinaheng tsena kaofela.

Dinaha tse tswetseng pele di una molemo ka ho kopana ha dinaha (globalisation), di hlabollohile; mme di rekisetsa dinaha tsa lefatshe kaofela thepa ya boleng bo hodimo. Le ha ho le jwalo, Afrika e tlameha ho rekisa thepa e sokang e etswa letho/ e sejetswa; eo boleng ba yona bo ntseng bo theoha. Pakeng tsa 1975 le 1980, theko ya koporo e theohile ho tloha ho \$17 800 ho ya ho \$9 500, mme matsatsing ana e eme ho \$5 865. Theko ya cacao e theohile nakong yona eo ho tloha ho \$23 400 ho ya ho \$10 200 tone ka nngwe. Ha jwale e eme ho \$4 059. Sena se entse hore karolo ya Afrika dithekisong tsa dinaha tsa lefatshe e theohe ho tloha ho 8% dilemong tse mashome a mahlano (50) tse fetileng, ho ya ho 3% selemong sena. Motho ya etsang kapa ya rafang sesebediswa ha a behe theko ya sona. Batho ba hodimo ke bona ba behang theko, mme ba una molemo.

1 16 Nov 2016.

2 16 November 2016.

Dit is maklik vir politici om leë beloftes te maak en almal 'n utopia<sup>2</sup> op aarde te belooft, maar om die beloftes gestand te doen, is nie so maklik nie. Gaan die Nasionale Ontwikkelingsplan die doelwitte bereik om onder andere armoede uit te skakel of om elf miljoen werksgeleenthede teen 2030 te skep? Is die ekonoom prof. Sampie Terreblanche (2014) reg as hy in sy boek *Verdeelde Land* daarop wys dat sedert die ANC se bewindoorname die gaping tussen arm en ryk groter geword het en dat dit die volgende twintig jaar nog erger gaan word? Volgens Terreblanche (2014: 201) is Suid-Afrika op 'n glibbaan na 'n mislukte staat. en alleen vier redes is voldoende hiervoor naamlik:

- Die sorgwekkende toestand van Swart Onderwys en die regering se onvermoë om iets daaraan te doen.
- Die hoë vlak van geweldmisdad en die onvermoë van die staat om dit te verlaag.
- Die onvermoë van Suid-Afrikaanse kapitalisme om 'n hoë ekonomiese groei te bewerkstellig.
- Die Zumafisering van die staatsektor met 'n tradisie van "beloning-sonder-bestafring". Dit gee aanleiding tot "luiheid, laksheid, afwesigheid van werk, 'n gebrek aan vertroue in die werkplek, betogings om nog gunstiger indiensnemingsvoorwaardes te beding, ens." (Terreblanche, 2014: 210).

Gebeure in die laaste helfte van 2016 dui daarop dat in al meer lande mense nie meer glo in globalisering se vermoë om probleem te verminder nie en die keuse maak vir fragmentering. Die Brexit-referendum asook die verkiesing van Trump in die VSA is uitvloeisels hiervan. Mense begin besef dat globalisasie net 'n klompie rykes al ryker maak en die armes getroos word met die beloftes van groei en 'n beter lewe deur politici. Geen wonder dat gewone mense begin twyfel aan die beloftes nie.

utopia<sup>3</sup> on earth, but it is not so easy to keep these promises. Can the National Development Plan achieve the aims of, among others, eradicating poverty or creating eleven million job opportunities by 2030? Is the economist prof. Sampie Terreblanche (2014) correct in his book *Verdeelde Land* that the gap between rich and poor has increased since the ANC takeover and that it will get even worse in the next twenty years? According to Terreblanche (2014: 201), South Africa is on the way to becoming a failed state for simply four reasons:

- The disturbing condition of Black education and the government's inability to do anything about it.
- The high level of violent crime and the government's inability to reduce it.
- The inability of South African capitalism to sustain a high economic growth rate and simultaneously effect job-creating economic growth.
- The Zumafication of the state sector with its tradition of "reward-without-reproach". This leads to "laziness, slackness, absence from work, a lack of confidence in the place of employment, protests to negotiate yet more favourable employment benefits, etc." (Terreblanche 2014: 210).

Events in the last half of 2016 indicate that, in an increasing number of countries, people no longer believe in globalisation's ability to reduce the problem, They would rather choose fragmentation. The Brexit referendum and the election of Trump as President of the USA are the consequences. People are starting to realise that globalisation makes a few wealthy people even wealthier and that the politicians comfort the poor with promises of growth and a better life. It is no surprise that ordinary people are starting to doubt these promises.

Planners should know that their job is to secure a place in the sun for everybody. Thus planning should be aimed at creating the conditions for man and society to:

Ho kopana ha dinaha (globalisation) ho na le tshwaetso e mpe moruong wa Afrika, kaha sebaka sa kgwebisano se sa tsitsa. Dinaha tsa Afrika di hloka tumello ya ho fihlella dimmaraka tsa lefatshe tse tswetseng pele, empa dinaha tse ruileng di sebedisa mekgwa ya tshireletso; haholoholo ho tsa temo. Ho se lekalekane hona ho etswe hloko ha Oxfam a bontsha hore ka 2015 batho ba mashome a tshelentseng a metso e mmedi (62) ba ne ba ena le leruo le ka lekanang le la batho ba 3.6 billion ba futsanehileng ka ho fetisisa kapa ka mantswe a mang, halofo e tlasetlase ya batho. Leruo la batho bana ba mashome a tshelentseng a metso e mmedi le nyolohile ka 44% ho tloha ka 2010. Athe leruo la ba futsanehileng le theohile ka 41% (Aardoon, Ayele & Fuentes, 2016: 2).

Ho bobebe ho boradipolotiki ho etsa ditshepiso le ho tshelentseng batho bohle se leng siyo (Utopia) hodima lefatshe, empa ha ho bobebe ho phethisa ditshepiso tsena. Morero wa Ntshetsopele ya Naha (National Development Plan) o ka kgona ho atleha maikemisetsong a ona a ho fedisa bofuma kapa ho etsa menyetla e 11 million ka 2030 na? Na moprofesara wa tsa moruo Sampie Terreblanche (2014) o nepile bukeng ya hae ya *Verdeelde Land*, hore sekgeo pakeng tsa batho ba ruileng le ba fumanehileng se nyolohile ho tloha ha ANC e ne e nka marapo a puso, mme se tla mpefala dilemong tse mashome a mabedi tse tlang? Ho ya ka Terreblanche (2014: 201), Afrika Borwa e tseleng ya yona ya ho ba naha e hlolehileng tlasa mabaka a mane:

- Maemo a hlobaetsang a thuto ya batho ba batsho le ho hloleha ha mmuso ho etsa ho itseng ka sena.
- Boemo bo hodimo ba botlokotsebe le ho hloleha ha mmuso ho bo fokotsa.
- Ho hloleha ha bokapitale (capitalism) ba Afrika Borwa ho boloka/baballa maemo a phahameng a kgolo ya moruo, hammoho le ho phethahatsa mesebetsi e hodisang moruo.
- Zumafication ya karolo ya mmuso, ka tlwaelo ya yona ya moputso-ntle le-kgalemelo (rewards-without reproach). Sena se etsa hore ho be

2 Utopia beteken nie "goeie plek" nie maar in die oorspronklike Grieks "geen plek nie," dus iets wat nie bestaan nie.

3 Utopia does not mean "good place but in the Greek it means "no place", thus something that does not exist.

Bepanners sal moet dink wat hul rol is om vir almal 'n 'n plekkie in die son te besorg en beplanning daarop te rig om vir mens en samelewing die voorwaardes te skep om:

- tot groter verantwoordelikheid geroep te voel en gelei te word,
- tot groter vryheid om na eie aard te ontwikkel en moontlikhede te soek en
- 'n klimaat te laat ontstaan waarin die mens deur kreatiwiteit 'n ryke verskeidenheid wat in harmonie verkeer, kan ontwikkel.

Hardoon, D., Ayele, S. & Fuentes-Nieva, R. 2016. *An economy for the 1%*. Oxford, Oxfam GB: Oxfam House.

Martin, H.P. & Schumann, H. 1997. *The global trap*. London, U.K.: Zed Books Ltd.

Terreblanche, S. 2014. *Verdeelde Land*. Kaapstad: Tafelberg.

- Feel called and be led to greater responsibility.
- Have greater freedom to develop as a unique being and to seek possibilities.
- Allow a climate to develop in which man, through creativity, can develop a rich variety of spatial uses that are in harmony.

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le botswa, lenama, bolofa mosebetsing, tlhokeho ya boitshepo mosebetsing, seteraeke bakeng sa ho shebisana ka melemo e metle ya khiro (employment), jwalojwalo.

Diketsahalo halofong ya ho qetela ya 2016 di bontsha hore dinaheng tse ngata, batho ha ba sa dumela bokgoning ba kopano ya dinaha (globalisation) ho fokotsa bothata. Ba ka mpa ba kgetha karohano ya dinaha (fragmentation). Brexit referendum le kgetho ya Thrump jwaloka President ya USA ke ditlamorao. Batho ba qala ho lemoha hore kopano ya dinaha (globalisation) e etsa hore palo e nnyane ya batho e be barui, mme boradipolotiki ba kgothatsa bafumanehi ka ditshepiso tse kgolo le bophelo bo betere. Ha se mohlolo hore batho ba tlwaelehileng ba qala ho se tshepe ditshepiso tseena. Ba etsang merero ba tshwanetse ho tseba hore mosebetsi wa bona ke ho boloka sebaka letsatsing bakeng sa batho bohle. Kahoo, ditlhophiso di tlameha ho lebiswa dipehelong tsa hore motho le setjhaba ba:

- Ikutlwe ba kgethehile, hape ba etelletsewe pele bakeng sa maikarabelo a maholo
- Be le tokoloho(freedom) e kgolo ho hlahisa dibupuwa tse ikgethileng le ho batla tse kgonehang (possibilities)
- Dumelle tlelaemete (climate) ho hola moo e leng hore motho, ka boqapi (creativity); a ka hlahisa diphelelo tse kgolo tse nang le kgutso tshebedisong ya sepakapaka.

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