

Van die redakteur

Prof. Das Steyn 2017

In 1991 skryf Manuel Castells (1991: 73-78) 'n artikel "*The world has changed: Can planning change?*" waarin hy verduidelik hoe daar wêreldwyd veranderinge gekom het in terme van politieke, ekonomiese, tegnologiese, kulturele en ruimtelike dimensies. Die ongelooflike pas waarteen die inligtingstechnologie en digitale kommunikasie uitbrei, lei tot 'n nuwe leefstylrevolusie in die samelewing. Globalisering het 'n nuwe samelewing geskep waar die verskille tussen mense nie net in die Gini-koëffisiënt uitgedruk kan word nie maar ook 'n nuwe groep mense daar stel wat Castells (2000: 168) as die Vierde Wêreld beskryf. Dit is mense wat deur sosiale uitsluiting en ekonomiese onsaaklikheid nie deel vorm van die hoofstroom dink en doen nie; dus mense wat nie toegang tot die internet en die inligtingstechnologie het nie.

Met elke tegnologiese revolusie het die samelewing ook verander. Volgens J.H. van den Berg (1971: 62) skryf Adam Smith in "*The wealth of nations*" dat 'n enkele werker voor die industriële revolusie twintig spelde per dag kon vervaardig. In 1718 verskyn in Nederland Jan Luyken se boek "*Spiegel van het menslyk bedryf*" waar die vier werkers van Luyken so ongeveer 500 spelde per persoon per dag gemaak het (Van den Berg, 1971: 62). Die industriële revolusie lei tot 'n groter vraag na spelde omdat dit nou van 'n gebruiksartikel na 'n verbruikersartikel verander het. In die tyd van Karl Marx was daar al masjiene wat een-honderd-en-veertig duisend spelde kon maak. Een werker beheer, volgens Marx, vier van die speldmasjiene wat beteken dat meer as 'n half miljoen spelde per dag deur een werker gemaak word (Van den Berg, 1971: 64).

Dit was alles voor die digitale revolusie. Nou kan 'n hele reeks masjiene opgestel word wat heelwat meer spelde per dag vervaardig en wat geoutomatiseerd werk. Geen mense is dus nodig om die masjiene te bedryf nie, maar net 'n programmeerder wat moet bepaal hoeveel spelde werklik per dag nodig is.

From the editor

Prof. Das Steyn 2017

In an article entitled *The world has changed: Can planning change?*, Manuel Castells (1991: 73-78) explains global changes in terms of political, economic, technological, cultural and spatial dimensions. The incredible pace, at which information technology and digital communication are developing, leads to a new lifestyle revolution in society. Globalisation has created a new society where the differences between people can not only be expressed with the Gini coefficient, but also establish a new group of people, described by Castells (2000: 168) as the Fourth World, in which people do not form part of the mainstream thinking and action, due to their social exclusion and economic irrelevance, thus people who do not have access to the internet and information technology.

Every technological revolution has changed society. According to J.H. van den Berg (1971: 62), Adam Smith writes in "*The wealth of nations*" that, prior to the industrial revolution, a single worker could manufacture twenty pins per day. In The Netherlands, Jan Luyken published a book entitled *Spiegel van het menslyk bedryf* (1718), in which he mentions that four workers each made approximately 500 pins a day (Van den Berg, 1971: 62). The industrial revolution led to a greater demand for pins, because they were no longer a commodity but rather a consumer item. Already in Karl Marx's time, machines could make 140,000 pins a day. According to Marx, one worker controls four of the machines that make pins. This means that a worker made over half a million pins a day (Van den Berg, 1971: 64).

This all occurred prior to the digital revolution. Nowadays, an entire range of automated machines can be set up to make considerably more pins daily. People are no longer needed to operate the machines; only one programmer decides how many pins are, in fact, needed daily.

In 1994, Manuel Castells and Peter Hall, both of whom initially supported the Marxist approach to planning, wrote a book entitled

Ho tswa ho Mohlophisi

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Atikeleng ena e bitswang *The world has changed: Can planning change?* Manuel Castells (1991: 73-78) o hlalosa diphetoho tsa lefatshe lohle ho ya ka tekanyo ya tsa polotiki, tsa moruo, tsa theknoloji, tsa botjhaba le tsa sepakapaka. Lebelo le makatsang, leo theknoloji ya tlhahisoleseding le dikgokahano tsa didijitale di holang ka lona; le etsa hore ho be le phetoho e kgolo mokgweng o motjha oo batho ba phelang ka wona setjhabeng. Ho kopana ha dinaha (Globalisation) e entse setjhaba se setjha moo teng diphaphang pakeng tsa batho di kekeng tsa kgona ho hlaloswa feela ka mokgwa wa Gini coefficient, empa hape e hlalosa sehlopha se setjha sa batho, e leng se hlalositse ke Castells (2000: 168); jwaloka Fourth World, moo teng batho ba sa etseng karolo ya sehlooho ya monahano le diketso, ka lebaka la kgetholo setjhabeng le tse sa hlokalheng moruong. Ka lebaka leo, batho ha ba kgone ho fihlella inthanete le theknoloji ya tlhahisoleseding.

Phetoho e nngwe le e nngwe e kgolo ya theknoloji e fetotse setjhaba. Ho ya ka J.H. van den Berg (1971: 62), Adam Smith o ngola ho "*The wealth of nations*" hore, pele ho phetoho e kgolo ya diindasteri, mosebeletsi a le mong o ne a ka kgona ho etsa diphini tse mashome a mabedi ka letsatsi. Netherlands, Jan Luyken o phatlaladitse buka e bitswang *Spiegel van het menslyk bedryf* (1718), moo teng a buwang ka hore basebeletsing ba bane, e mong le e mong wa bona o entse diphini tse ka bang 500 ka letsatsi (Van de Berg, 1971: 62). Phetoho e kgolo ya diindasteri e entse hore ho be le tlhokeho e eketsehileng ya diphini, hobane e ne e se e se feela dintho tsa bohlokwa; empa e se e le dintho tsa bareki. Nakong tsa Karl Max, metjhini e ne e se e kgona ho etsa diphini tse 140 000 ka letsatsi. Ho ya ka Marx, mosebeletsi a le mong o laola metjhini e mene e etsang diphini tseo. Sena se bolela hore mosebeletsi o ne a etsa diphini tse fetang halofo ya milione ka letsatsi (Van de Berg, 1971: 64)

Sena sohle se etsahetse pele ho phetoho e kgolo ya didijitale. Matsatsing ana, mefuta yohle ya

Manuel Castells en Peter Hall het albei aanvanklik die Marxistiese benadering tot beplanning ondersteun, skryf in 1994 'n boek *Technopoles of the World* met subtitel *The making of 21st-century industrial complexes*. Hierin verduidelik hulle dat alleen deur die bevordering van hoë tegnologie-nywerhede sal ekonomiese ontwikkeling wêreldwyd plaasvind. Dit word moontlik gemaak deur die ontstaan van die tegnologiese revolusie, die opkoms van 'n globale ekonomie asook die ontwikkeling van nuwe vorme van ekonomiese produksie en bestuur. Hiervolgens word die wêreldmarkte oorheers deur 'n nuwe vorm van ekonomiese mag wat gebaseer is op inligting en tegnologie (Castells & Hall, 1994: 4). Nou speel die koste van arbeid en grondstowwe 'n al kleiner rol. Kapitaliste en Marxiste het nou dieselfde ideaal vir die toekomstige wêreld ekonomie. Die tegnologiese basis van lande word nou al belangriker. Lande met hoë waarde, hoë tegnologie-produkte se betalingsbalans groei terwyl lande met lae tegnologie en lae waarde-produkte al armer word en al hoe minder kan kompeteer.¹

Wat beteken dit vir die werkersklas van die wêreld? Volgens Van den Berg (1971: 64) was daar voor die industriële revolusie in die Weste net drie klasse mense. Die adel wat die land moes verdedig; die geestelikes wat die evangelie moes verkondig, die sakramente bedien en mense in nood bystaan asook die burgery wat boere en beroepsklasse in die stede ingesluit het. Die arbeidersklas het eers ontstaan na die industrialisasie toe menslike arbeid in fabriek benodig was. Sy verwagting is dat die arbeidersklas weer gaan verdwyn omdat hulle oorbodig geword het (Van den Berg, 1971: 74).

Gaan Asimov² wat vanaf die 1950's begin om verhale oor robotte en hul ontwikkeling in die menslike samelewing as wetenskapsfiksie te skryf, se toekomsvisies bewaarheid word? In van sy stories is 'n sentrale rekenaar Multivac wat alle produksie op aarde beheer en ook beheer oor die mens se welstand

Technopoles of the world with the subtitle *The making of 21st-century industrial complexes*. The authors explain that global economic development will take place only by promoting highly technological industries. This is made possible by the event of technological revolution, the emergence of a global economy, as well as the development of new forms of economic production and management. According to this, a new form of economic power, based on information and technology, dominates world markets (Castells & Hall, 1994: 4). Nowadays, the labour and material costs will play an increasingly smaller role. Capitalists and Marxists now have the same ideal for the future world economy. The technological basis of countries is increasingly more important. The balance of payments of countries with high value and high technological products is increasing, whereas countries with poor technology and poor value products are becoming increasingly poorer and can compete increasingly less.¹

What does this mean for the world's working class? According to Van den Berg (1971:64), there were only three classes of people in the West prior to the industrial revolution. The nobility had to defend the country; the clergy had to preach the gospel, administer the sacraments, and help people in need, and the middle class included farmers and tradesmen in the towns. The working class first came into being after industrialisation when people were needed to work in factories. Van den Berg (1971: 74) expects that the working class will again disappear, because they are superfluous.

As from the 1950s, Asimov² began writing science fiction stories about robots and their development in human society. Will these stories become a reality? In some of Asimov's stories, a central computer Multivac controls all production on earth and takes over control of the human being's wellbeing. Such a dream world is still distant, but some scientists expect that, by 2050, much of the work currently done by people

metjhini e itaolang e ka kgona ho tjhewa ho etsa diphini tse fetang tse lekantsweng ka letsatsi. Batho ha ba sa hlokwa bakeng sa ho laola metjhini; motho a le mong feela ya laolang metjhini ke yena ya nkang qeto ya hore hantlentle ke diphini tse kae tse hlokwang ka letsatsi.

Ka 1994, Manuel Castells le Peter Hall, ka bobedi ba ile ba qala ka ho tshehetsa katamelo ya morero wa Marxist ba ngotse buka e bitswang *Technopoles of the world* ka subtitel ya *The making of 21st – century industrial complexes*. Bangodi ba hlalosa hore ntshetsopele ya moruo wa lefatshe e ka etsahala feela ka ho kgothalletsa diindasteri tse eketsehileng tsa theknoloji. Sena se ka kgontshahatswa ke ketsahalo ya phetoho theknolojeng, tlhahiso ya moruo wa lefatshe, le ntshetsopele ya mefuta e metjha ya tlhahiso le taolo ya moruo. Ho ya ka sena, mokgwa o metjha wa matla a moruo, o itshetlehileng hodima tlhahisoleseding le theknolojeng, o busa dimmaraka tsa lefatshe (Castells & Halls, 1994: 4). Matstsing ana, ditjeho tsa basebeletsi le tsa disebediswa di tla bapala karolo e nnyane. Dikapitale le dimarxist ba se ba na le mehopollo e tshwanang bakeng sa moruo wa lefatshe wa hosane. Motheo wa theknoloji ya dinaha o bohlokwa haholo. Tekanyo ya ditefo tsa dinaha ka boleng bo hodimo le disebediswa tsa theknoloji e hodimo e ntse e nyoloha, empa dinaha tse nang le theknoloji e fokolang le disebediswa tsa boleng bo fokolang di ntse di eketsa ho fumaneha, mme ho hlophisana ha tsona ho fokotsehile.¹

Sena se hlalosa eng bakeng sa sehlopha sa basebeletsi ba lefatshe? Ho ya ka Van den Berg (1971: 64), ho ne ho ena le dihlopha tse tharo feela tsa batho ka Bophirima pele ho phetoho ya indasteri. Bokgabane bo ne bo tlamehile ho sirelletsa naha; baruti ba tlameha ho rera evangedi, ba tsamaisa ditshebeletso, ba thuse batho ba hlokwang thuso, mme sehlopha se mahareng se ne se kenyelletsitse borapolasi, le barekisi ba ditoropong. Sehlopha sa batho ba sebetsang se qadile ho ba teng ka mora tswalo ya metjhini, ha batho ba

1 Sien redakteursbrief *Stads- en Streekbeplanning* 2016 (no 69: i-iv).

2 Die bekendste films oor van sy stories is *I Robot* en *Bicentennial Man*.

1 See Editor's Letter, *Town and Regional Planning* 2016 (no. 69:i-iv).

2 The best known films on some of his stories are *I Robot* and *Bicentennial Man*.

1 See Editor's Letter, *Town and Regional Planning* 2016 (no. 69:i-iv).

oorgeneem het. Ons is nog ver van so 'n droomwêreld, maar sommige wetenskaplikes verwag dat teen 2050 baie werk wat tans deur mense verrig word deur robotte gedoen sal word. In die VSA is die verwagting dat tot 47% van werksgeleenthede deur outomatisasie vervang sal word terwyl dit in die ontwikkelende wêreld vir lande soos China tot so hoog as 73% mag styg. Menslike arbeid is duur, onbetroubaar en onderhewig aan politieke en maatskaplike druk, terwyl as 'n robotoutomaat eenkeer geïnstalleer is, is daar nie jaarlikse verhogings nie asook geen bonusse wat betaal word nie en daar is geen verlof of stakings nie.

Bill Gates het vroeër vanjaar voorgestel dat robotte wat mense se werk oorneem, belas moet word sodat mense wat hul werk op die manier verloor deur die staat van 'n inkomste voorsien kan word. Kritiek teen Gates se voorstel is dat dit ontwikkeling sal strem en uiteindelik tot stagnasie en agteruitgang mag lei. Die argument is dat, toe die handwerkers in die Middeleeue deur meganiese weefmasjiene vervang is, almal uiteindelik daarby gebaat het (al neem dit ongeveer veertig jaar vir die samelewing om daarby aan te pas). Tog word die ongelykheid al groter. In 'n berig word vermeld dat Oxfam International in Januarie 2017 bevind het dat die rykste agt persone in die wêreld net soveel besit as die 3.6 miljard mense wat die armste helfte van die mensdom is (*Volksblad*, 2017: 10).

Hierdie ontwikkeling laat etlike vrae ontstaan:

- Gaan hierdie rykes werklik toelaat dat hul belange in gedrang kom?
- Gaan die regerings wat van hierdie rykes se gunste afhanklik is iets doen om hierdie sake aan te spreek?
- Gaan die gebruik van die massamedia die mensdom sus en deur 'sirkusse en spele' die aandag aflei?
- Gaan die eie belang van mense in magsposisies meer tel as die verantwoordelikheid teenoor die gemeenskap?
- Wat gaan en kan beplanners in hierdie omstandighede doen?

will be done by robots. In the USA, up to 47% of work opportunities are expected to be replaced by robots, while this may rise to as high as 73% in developing countries such as China. Human labour is expensive, unreliable and subject to political and social pressure, whereas once a robot has been installed, there are no annual pay rises, no bonuses to be paid, and there are no holidays and no strikes.

Earlier this year, Bill Gates suggested that robots that take over people's jobs must be taxed so that the government can provide an income to those who lost their jobs. Gates' suggestion has been criticized, as this would hold back development and ultimately lead to stagnation and regression. It is argued that, when manual weavers in the Middle Ages were replaced by mechanical weaving machines, everyone benefited from this (although it took society approximately forty years to adjust). Yet inequality is increasing. In January 2017, Oxfam International found that the wealthiest eight persons in the world own as much as the 3.6 billion people who are the poorest half of humankind (*Volksblad*, 2017: 10).

This development elicits a few questions:

- Will these wealthy people truly allow their interests to be jeopardised?
- Will the governments that depend on these wealthy people's favours do something to address these issues?
- Will the use of mass media pacify humanity and detract people's attention by means of circuses and games?
- Will the interests of people in power positions matter more than their responsibility towards society?
- What will and can planners do under these circumstances?

Planners will have to think and act creatively and normatively. They must point out the consequences of policy decisions and not simply be bureaucrats who execute these decisions without more ado.

The two branches of humanism, namely capitalism or communism, will not solve South Africa's problems

ne ba hlokwa bakeng sa ho sebetsa difemeng. Van der Berg (1971: 74), o lebelletse hore sehlopha sa batho ba sebetsang se tla nyamela hape, ka lebaka la ho se hloka hape.

Ho tloha ka 1950, Asimov² o qadile ho ngola dingolwa tsa diketsahalo tsa saense tseo e seng tsa nnete, mabapi le diroboto le ntshetsopele ya tsona setjhabeng. Na dipale tse na di tla fetoha nnete? Dipaleng tse ding tsa Asimov, komporo (khompiyutha) e bohareng ya Mulivac e laola tlhahiso yohle lefatsheng, mme e laola paballeho ya bophelo ba batho. Lefatshe lena la ditoro le ntse le le hole, empa borasaense ba bang ba lebelletse hore ka 2050, boholo ba mesebetsi e etswang ke batho, e tla be e etswa ke diroboto. USA, ho lebelletsewe hore ho fihla ho 47% ya menyetla ya mesebetsi e tla nkuwa ke diroboto. Ka yona nako eo, sena se ka nyollohela ho 73% dinaheng tseo di ntseng di hola; jwaloka China. Basebeleksi ba turu, ha ba tshaphahale, hape ba angwa ke kगतello ya dipolotiki le tsa batho; empa roboto ha e qeta ho hokanngwa, ha ho na nyollo ya meputso ka selemo, ha ho na dibonase tse tlamehang ho patalwa; hape ha ho na matsatsi a phomolo le diseteraek.

Maqalong a selemo sena, Bill Gates o hlalitse hore diroboto tse nkang mesebetsi ya batho di tlamehile ho lefa lekgetho hore mmuso o kgone ho fana ka moputso bathong ba lahlehetsweng ke mesebetsi ya bona. Tlhahiso ya Gates e nyenyefaditswe ka ha sena se tla kgutlisetsa ntshetsopele morao; mme hona qetellong ho etsa hore ho be le ho se be le tswellopele le ho kgutlela morao. Ho a ngangisanwa hore, ha dilohi tsa matsoho ka nako ya Middle Age; di ne di nkelwa sebaka ke metjhini e lohlang; batho kaofela ba unne molemo ho tswa ho sena (empa ho nkile setjhaba dilemo tse ka bang mashome a mane ho tlwaeleha). Le ha ho le jwalo, ho se lekalekane ho ntse ho eketseha. Ka Pherekgong 2017, Oxfam International e fumane hore, batho ba robedi ba ruileng ka ho fetisisa lefatsheng, bana le dintho tse ka etsang dibilione tse 3.6 tsa batho bao e leng halofo ya batho ba sotlthehileng ka ho fetisisa lefatsheng (*Volksblad*, 2017: 10)

2 The best known films on some of his stories are *I Robot* and *Bicentennial Man*.

Beplanners sal kreatief en normatief moet dink en doen. Hulle moet die konsekwensies van beleidsbesluite uitwys en nie net burokrate wees wat dit klakkeloos uitvoer nie.

Dit is nie die twee kinders van humanisme, naamlik kapitalisme of kommunisme, wat onderskeidelik deur liberalisme of radikalisme Suid-Afrika se probleme gaan oplos nie (Steyn, 2015: 174-175). Dit sal deur 'n proses van hervorming van die gemeenskap wees, soos in die 16^{de} eeu toe die oorheersing van die kerk oor die samelewing verbreek is. Die gemeenskap moet nie deur politiek van die dag oorheers word nie, maar gemeenskappe moet verantwoordelikheid aanvaar vir wat in hul eie gebiede gebeur. Die staat moet leer dat daar grense is vir sy gesag en dat dit hul taak is om hul burgers te beskerm teen die magtiges in die wêreld (Steyn, 2014: 276). Die individu sal moet besef dat geluk en volhoubaarheid by hom-/haarself begin. Dit begin alles by die vrae "Wat is rykdom?" en "Wanneer is ek ryk?" As 'n mens tevrede is met wat jy het, is jy ryk.

Volgens Flyvbjerg (2002: 365): "*The aim is not to tell planners in the usual manner how we think they can make a difference but to understand how ourselves may make a difference with the work we do*".

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by way of liberalism or radicalism, respectively (Steyn, 2015: 174-175). It will happen by way of a reformation of society, as was the case in the 16th century that changed the world that was dominated by the church. Society must not be dominated by the politics of the day, but communities must take responsibility for what is happening in their own backyard. The state must learn where the boundaries of their powers lie and how they must protect their citizens against the powerful in the world (Steyn, 2014: 276). The individual will have to realise that happiness and perseverance start with him/her. It all starts with the following questions: What is wealth? When am I wealthy? One is wealthy when one is pleased with what you own.

According to Flyvbjerg (2002: 365), "*The aim is not to tell planners in the usual manner how we think they can make a difference but to understand how ourselves may make a difference with the work we do*".

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Melaetsa ena ya ntshetsopele e na le dipotso tse mmalwa:

- Na batho bana ba ruileng batla dumela hore ditabatabelo tsa bona di bewe kotsing?
- Na mebuso e itshetlehileng hodima menyetla ya batho bana ba ruileng e tla etsa ho itseng ho rarabolla mathata ana?
- Na tshebediso ya kgaso e kgolo e tla tiisa kgotso bathong le ho fokotsa phadimeho ya batho ka diserekisi le dipapadi?
- Na ditabatabelo tsa batho ba leng maamong a hodimo di bohlokwa ho feta maikarabelo a bona setjhabeng?
- Ke eng seo bahlophisi ba tla se etsang le seo ba tla kgonang ho se etsa tlasa maemo ana?

Bahlophisi batla tlameha ho nahana le ho etsa ka mokgwa o sa tlwaelehang mme hape e le o itshetlehileng hodima melawana. Ba tlamehile ho hlalisa ditlamorao tsa kgetho ya melawana, mme ba se ke ba eba dibiriokasi (bureaucrats) feela, tse etsang diqeto tsena di be molaong ntle le ho itshwenya haholo.

Dikarolo tse pedi tsa batho, e leng ba bokapitale le bokomonisi, di ke ke tsa lokisa mathata Afrika Borwa ka tsela ya tokoloho kapa boradikhale (radicalism), ka ho kgetheha (Steyn, 2015: 174- 175). E tla etsahala ka tsela ya ntjhafatso ya setjhaba, jwaloka ntho e etsahetseng ka 16th century; e fetotseng lefatshe le neng le buswa ke kereke. Setjhaba ha se a tlameha ho buswa ke dipolotiki tsa letsatsi, empa setjhaba se tlamehile ho nka maikarabelo ho se etsahalang dijareteng tse kamorao matlong a bona. Mmuso o tlamehile ho ithuta hore moedi wa matla a wona, o fella hokae le hore o tlamehile ho sirelletsa baahi ba wona jwang matleng a lefatshe (Steyn, 2014: 276). Motho ka mong o tla tlameha ho lemoha hore thabo le mamello di qala ka yena. Tsohle di qala ka dipotso tse latelang: Leruo ke eng? Ke neng ha ke ruile? Motho o ruile ha a kgotsofetse ka seo a nang le sona.

Ho ya ka Flyvbjerg (2002: 365), "*The aim is not to tell planners in the usual manner how we think they can make a difference but to understand how ourselves may make a difference with the work we do*".

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REGSTELLING: Op p.i van Uitgawes No 68 Mei 2016 & No 69 Desember 2016 moet "Van die redakteur" lees **Prof. Das Steyn** en nie **NWU: STADS EN STREEKBEPLANNING** nie.

ERRATUM: On p.i. of issues No. 68 May 2016 & No. 69 December 2016 "From the editor" should read **Prof. Das Steyn** and not **NWU: CITY AND REGIONAL PLANNING**.

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