

**A SUSTAINABLE SPATIAL PLANNING AND RESOURCE USE  
MANAGEMENT SYSTEM IN RURAL EASTERN CAPE, SOUTH AFRICA:  
TOWARD AN AFRICAN SOLUTION**

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**Verna, I am because you are.**

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## **List of abbreviations**

CAP	-	Commonwealth Association of Planners
CBD	-	Central Business District
CSIR	-	Counsel for Scientific and Industrial Research
DEDEAT	-	Department of Economic Development, Environmental Affairs and Tourism
e.g.	-	for example
ECLGTA	-	Department of Local Government and Traditional Affairs
Ed.	-	Editor
GDP	-	Gross Domestic Product
IDP	-	Integrated Development Plan
IPCC	-	International Panel on Climate Change
PSDP	-	Provincial Spatial Development Plan
SDF	-	Spatial Development Framework
WW2	-	World War 2

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# **1. A SUSTAINABLE SPATIAL PLANNING LAND AND RESOURCE USE MANAGEMENT SYSTEM IN RURAL EASTERN CAPE, SOUTH AFRICA: TOWARD AN AFRICAN SOLUTION.**

## **1.1. BACKGROUND**

Spatial planning as an activity has been practiced in earnest in this country from the 1940's and 1950's. It has evolved in line with the values of the modernistic era and very specifically in the urban context. Coupled to this spatial planning in South Africa has also had to embrace policies that have their roots in both the colonial and apartheid regimes.

Up until 1996, the rural environment in those areas outside of the domain of customary law was largely confined to the dedicated pursuit of formal agriculture, forestry, nature reserves and conservation areas, to name a few broad categories of land use. Mining could also be included, although where a town did develop around such an activity then this was regarded as worthy of the attention of spatial planning, or town planning as it was known prior to 1996. Service centers in these rural areas were the object of focus.

Spatial planning as an activity was also embedded in those values that emanate from the concept of market, private enterprise, private property, private ownership, commoditization and consumption. The development consortiums that operated within these frameworks were regarded as the principle delivery agents of various forms of land delivery and building stock ranging from residential, to business, to industry etc. Private enterprise in conjunction with government, as this is where the planning function was being performed, created and supported a very distinct delivery system, within a very distinct legal framework. This framework was and still is embedded in English and Roman Dutch law.

Government too was in the business of delivery, but this was for the most part, put into the hands of the private sector which were able to build mass housing schemes, as well as the infrastructure attached to these projects. This too speaks of an urban focus. A sophisticated planning and land use management system evolved to embrace these concepts.

Apart from the dynamics mentioned above, South Africa had up until 1994, pursued a social engineering project referred to as apartheid and this had important implications which were to impact on policy going forward e.g. transformation agenda stemming from the 1996 Constitution. Apartheid divided people, culture, language, socially, economically and physically. Apartheid also created zones of intense inequality, injustice and deprivation. The former Ciskei and Transkei regions of the Eastern Cape are such zones. These geographic regions became zones of intense conflict and contestation and it is therefore not unsurprising that many leaders of the struggle for freedom came from these areas the most famous of which is Nelson Mandela. This contestation began however in the colonial period.



1.1.1. Equally notable is the fact that these geographic regions are predominantly rural, but not the type of rural alluded to earlier. This rural landscape has very strong links to its past, not only in terms of culture, but also in terms of its norms regarding the allocation and use of land. This is the domain of Xhosa customary practice and law. This too is the domain of Ubuntu, not to mention the domain of a particular history and evolution. This is not the sole domain of private property or the market, and as such has important implications for planning.

This is a geographic zone that embraces a particular social order and the concept of collective values and this has remained so for centuries. It is the outcome of a Xhosa rationality and reality.

The advent of the 1996 Constitution of South Africa makes very definitive demands concerning the achievement of a new vision for South African society and hence insists on engaging a transformation project whereby the 'ills' of the past become just that and all who enjoy this land can do so on an equal and just footing. Human dignity and its pursuit is at the heart of the Constitution, as is Ubuntu.

The Constitution not only refers to a transformation agenda, it also refers to respecting both culture and traditional leadership. This is to be found in sections 30, 31, 211 and 212. The implication of this is that, for the first time in the history of spatial planning in this country, the discipline is bound to take cognizance of an ethos that is not its own. This then becomes unfamiliar territory. The Constitution legitimizes the existence of both traditional leadership and Xhosa culture. It cannot be ignored.

Municipal boundaries are no longer confined to the outer edge of the urban areas; on the contrary, the entire country is made up of 'wall' to 'wall' municipalities which embrace not only an urban environment, but also in many instances huge areas of a rural setting. Spatial planning is required to be applied to the full length and breadth of these municipalities. In the Eastern Cape twenty six out of thirty seven local municipalities contain extensive tracts of communal land, a land that has for centuries been controlled by the dictates of customary law, stemming from Xhosa culture, its reality and rationalization processes. This rationalization has given rise to another distinct system of land allocation and use management, which is quite distinct from its urban and modernistic counterpart.

This study then examines this situation in which two distinct systems of land delivery and use management are at play and as this study has unfolded has proved to be no simple matter. Both systems embrace unique complexities of their own, which must somehow come together, if a sustainable agenda is to be realised. The Eastern Cape Provincial Spatial Development Plan (2010) has identified climate change and its impact as being one of the most critical issues that this Province faces. If this is the case, then land as a resource as well as its use must, of necessity play an important role in order to achieve ongoing sustainability. Land use management within the context of democracy must involve a process of dialogue and learning. The cornerstone of success must hinge around developing an ability to not only foster mutual respect and trust between stakeholders, but also appreciate that the

recognition of diversity and its role are a fundamental key to realising this sustainable future. It goes further.

“According to Holmberg the impulse to couple sustainability with development can be traced to Barbara Ward, a founder of the Institute for Environment and Development (IIED) who first used it in the mid 1970’s to make the point that environmental protection and development are linked.” (Du Plessis and Landman: CSIR Report: 2002:8)

Not only are the two linked, but sustainable development according to Du Plessis and Landman (2002:8) also requires the promotion of values that encourages consumption standards that are within the bounds of the ecologically possible and to which all could reasonably aspire. This requires a change in the current economic model.

The country is also currently involved in a process of creating one spatial planning land use management system, with each Province being tasked to mould such a system to its own unique circumstances.

## **1.2. THE EASTERN CAPE: A FRAME OF REFERENCE**

As previously stated this study focuses on a specific geographic zone, namely, the Province of the Eastern Cape. Being more specific again the eastern part of the Province which contains the former Ciskei and Transkei territories and the people who inhabit these pre-dominantly communal rural areas.

Harrison (2006:326) reminds us that geography does matter when one considers a source of knowledge or information – where one writes and thinks does matter in the construction of knowledge. Of equal importance is the community’s frame of reference or multiples thereof. The art of engagement is premised on a clear understanding of the frame of reference. (Grobler and Schenk: 2009:5). Such an undertaking requires a measure of humility when embracing a different reality, to one’s own.

Not only is the geography important, so too are the historic evolutionary and perhaps even revolutionary social, spiritual, environmental and economic processes that have impacted on the human psyche of the inhabitants of such a geographic point of reference. According to Switzer (1993:3), in terms of human settlement, the history of the Ciskei region before colonization resembles that of South Africa as a whole and that this area had been continuously inhabited by various population groups for at least 15 000 years.

It is a zone that has also experienced more than its fair share of conflict: for example the Cape-Xhosa wars lasted 100 years. In fact, this geographic area is regarded as the birth place of the contemporary nationalist movement, dating back to the 1870’s. It is an area that continues to bear the burden of transition and transformation. Westaway (2008:34) suggests that these processes of transition and transformation may indeed be regressive, in that poverty has increased and with this state of affairs, human dignity continues to be undermined. This geographic region is experiencing its own dynamic and this dynamic has much in common with the rest of Africa, let

alone South Africa. It is an area of contestation and remains so! It is a zone of evolution which can easily become one of revolution, especially if the aspirations and the values that support evolution are not realised.

The former Ciskei and Transkei regions are home to approximately 4,5 million people of which the vast majority (an estimated 99%) are Xhosa speaking. According to the Provincial Spatial Development Plan (PSDP: 2010), the population of this Province is approximately 6.7 million. The rural eastern region covers approximately 50-60% (85 000-102 000km<sup>2</sup>) of the Provincial land mass. To give some idea of comparison, the total area of Gauteng Province is 17 010km<sup>2</sup>, Mpumalanga 79 490km<sup>2</sup>, Kwa Zulu Natal 92 100km<sup>2</sup>. Being a rural zone steeped in Xhosa culture and traditional governance it has distinct cultural rationalities and hence human settlement patterns. The pre-dominant land delivery and management system has little in common with its generally accepted modernistic counterpart imported from the west. Occidental theory is underpinned by its own set of evolving values, which do not necessarily co-inside with cultural values found in the domain of the Xhosa.

Implicit in the discourse is the need to examine the value systems that sustained the Xhosa version of land use management and to suggest a way forward as to how this system can be merged with its modernist counterpart. This too, is prefaced by the need to create a system of relevance. Relevance means not only to the people who occupy a particular space, but also relevance with regard to forging a future in such a space. This imperative is directly linked once again to the very Constitution of this country which binds government or at least those in it, to effect changes that make positive contributions in the form of realising rights in the lives of people and in so doing, contribute to the transformation agenda, not to mention achieving a certain quality of life.

Transformation too, poses some very distinct challenges: transformation from what to what: from an “abnormal” to a “normal society”? Just what is ‘normal’? Perhaps one approach may be to begin to really accept plurality, not only in terms of cultures, but also in terms of socio economic conditions, of which poverty is the most significant. Is there some form of ideal state or even state of ‘normality’ to which the Constitution directs us as a nation, or does it? Is this ‘future’ indeed something that needs to be continually and critically worked out through a process of continuous collaboration and mutual empowerment, embracing at all times appropriate concerns for human dignity and respect?

The developmental state: is a process of governance that seeks transparency and accountability. Disturbingly one may argue that the post-apartheid society is actually nothing more than a ‘post-anti-apartheid one’ (Westaway: 2008: 37). The constructs, whether socially, economically or spatially, of the dispensations of colonialism and apartheid are still very much apparent. The rural areas that form this focus reek with evidence not only of a particular state, but also of consequences stemming from official decisions taken many years ago. Pitika Ntuli (African Renaissance: 1999: 185) reminds us that apartheid is both dead and alive. The present moment is ‘post-apartheid’, but this in no way signifies the distinct and definitive end of the impact of a specific period of time. There is a continuation of the past which is re-inscribing itself in the present. Old habits do not end because

someone says so. On the contrary old habits are often reshaped to fit a new set of circumstances: they are merely presented in another guise, another face. Is this true of planning? The actual practice of planning in this Province would tend to support the statement presented above.

The late Wangari Maathai (2009: 161-183) (2004 Recipient of the Nobel Peace Prize) shares these views, only in her context, being Kenyan, she refers to a 'post-colonial' period, a period of time stretching further back than the apartheid period. In her book entitled 'The Challenge for Africa: a New Vision' (2009) she raises an important question concerning culture. She asks, "is culture the missing link" as she views the systematic demise of Africa's nations throughout history to the present day? She argues that culture is the means by which a people expresses itself, through language, traditional wisdom, politics, religion, architecture, music, tools, greetings, symbols, festivals, ethics, values and collective identity. She calls for Africans to rediscover themselves and embrace their linguistic, cultural and ethnic diversity, not only so their nation states can move forward politically and economically, but also so they may heal a psyche wounded by denial of who they really are.

"It is my search into this heritage I have in common with millions of others in Africa and elsewhere that convinces me that the tenets of modernity – with its belief that material goods, greater technology and innovation at any cost will solve all our problems and meet all our needs – are insufficient to provide an ethical direction for our lives... when communities were told that their culture was demonic and premature, they lost their sense of collective power and responsibility succumbed, not to the god of love and compassion they knew, but to the gods of commercialism, materialism and individualism. The result was an expanding impoverishment, with people's granaries and stomachs as empty as their souls." (Maathai: 2009: 162-165).

What then is the legacy we aim to build through the provincial planning statute books in order to achieve sustainability? Do we begin to embrace not only culture but also the social imperative which seems to be decidedly lacking in current plan formulation? The assumption that, all want to live according to the prescripts of modernity appears to be seldom challenged. Yet modernity's 'fall out' is there for all to see, with the most prominent ones being poverty, disempowerment, displacement, informality and sheer desperation, which in turn are systematically providing a basis for social unrest. With the passage of time there has been an ever increasing cry and hence growth in confrontation between the 'logics' of capitalism and the democratic state.

"T H Marshall claimed in 1949 that every person in a modern civilized state was entitled to certain social rights and that the state was responsible for providing them. This responsibility was only recognized fully in the first half of the 20<sup>th</sup> Century. Just as for centuries the liberal state had assumed responsibility for protecting the property rights of the small propertied class, the democratic state has, since the early 20<sup>th</sup> Century, assumed a responsibility for providing all its citizens with social

rights. According to Marshall, every individual has an undeniable claim to certain basic social rights for no other reason than she/he is a human being.....the democratic state is responsible for bringing about a 'fair trade off' between the 'property rights' of the minority and the social rights of all" (Terblanche: 2005: 478)

The social rights attached to culture? The connection between: social rights and climate change, sustainability, vulnerability, risk and resilience? They are all interlinked.

Hoppers, Moja and Mda (1999: 244-245) make an impassioned plea when they state:

"Our peoples must be convinced that their situation can move towards a better future, which is still in their own hands. There is probably no continent where such a conviction can be considered as more important than in Africa... Our populations are desperate and demoralised by poverty, oppression, exploitation and humiliation, so they are inclined to fatalism and resignation... No future... can be envisaged with peoples who are psychologically defeated and have lost their confidence in themselves and in their ability to change their own situation according to their own needs and aspirations. We therefore have to restore the self-confidence of Africans, their pride and the historical internal dynamics of their cultures, by recalling the original contribution of Africa... That implies the necessity of adopting a more positive, creative attitude toward our own history".

It is submitted that, as far as this Province is concerned, the latest attempts to create a unified set of laws to manage land use are basically a carryover from spatial planning's own past and its dominant preoccupation with an ethos developed over many years primarily dealing with urban areas. The concepts of modernity have prevailed too as has its preoccupation with property rights. The type of modernity, that Maathai considers, to be the heart of the problem, not the solution.

### **1.3. A NEW VISION AND A NEW PATH TOWARD SUSTAINABILITY**

There is a historical legacy that has brought about certain settlement patterns. In complexity terms the arrow of time and depth has witnessed these evolutionary processes. Society in the form of evolving social frameworks has shaped those evolutionary processes. To compound matters further, the Constitution recognizes the need for further evolution embracing the idea of transformation within the framework of developmental local government (inclusive governance). Transformation then demands a new path in order to realise a new vision, a new society a truly South African society. How is it possible to solve today's problems and challenges with yesterday's solutions, when in truth, some of those very solutions have compounded the challenges we now face e.g. inequality?

If the activity of planning claims relevance by advocating a definite role in creating a future, and one assumes responsibility for this role, then, what that may be, and the processes that need to be travelled, in order to get there, demand some very serious

introspection. For those who do not engage in the coalface of transformation, this may not appear to be a pressing concern. However, for those in the profession who are tasked to embrace transformation, this is not a luxury, it is an overdue deliberation. The question then is, how do we proceed in order to meaningfully engage in a planning activity that contributes to this transformation agenda? This study then also attempts to provide some answers to this question.

Against the backdrop of sustainability, transformation is also bound up in complexity and nothing could be more complex as attempting to find commonality or congruence between two or more distinct cultural realms. Dold and Cocks (2012:169) speak of an engagement in a specific type of activity and that is 'Incubeko nendalo', meaning the 'dance of diversity'. The sustainable agenda cannot be realised unless we begin to, one, identify and appreciate the positive significance and benefits of diversity and two, begin to engage in fashioning out the steps such a metaphoric dance entails, not only for the present, but also into the future.

If spatial planning is to have any relevance to the lives of people, and in this context our rural inhabitants, then it is submitted the discipline of planning that will have to reconsider its approach and embrace the prescripts of Xhosa culture not the other way around. Failure to do so will sideline the profession, not to mention, potentially confine it to the scrap heap already designated for so much else that our colonial and apartheid past had to offer in the way of imposition, disrespect, arrogance and greed.

There is however a future and that is an African future which needs to be discovered, interrogated and developed. This too depends on planning's willingness to discover and engage a culture different from its own (modernity), as well as explore amongst other things the possibilities of interconnectedness and humanness (Ubuntu). Dube (Webster: 1990:208) makes the statement that it is "fashionable to talk one planet and one environment it is about time we began to think of one, humanity". The first step in such an endeavor is to have respect for the dignity of others, which amongst other things must mean embracing the other culture as well as recognizing the shortfalls of one's own.

The demands of transformation have created the space for the once subjugated majority to press new demands and such notions too have made it essential to examine an African perspective, people such as: Biko (2009), Adesami (2011), Mangcu (2008), Makgoba (1999), Mtuze (1999), Moeletsi Mbeki (2009; 2011), Holomisa (2011), Prince Mashele (2011), Luthuli (2007) and Maathai (2009), amongst others whom offer an alternative version of reality and vision. Authors such as, Mda (2011, 2012, 2012), Naipaul (2010), Matlwa (2007), Achebe (1958) and Serote (2010) in true story telling, style create an insight into the reality of African culture, its nuances, hopes and failures. These stories too also speak of evolutionary processes as African society embraces its new found freedom and responsibilities. These claims and insights cannot be ignored. Surely they are as valid as anyone else's.

"I defined by my culture and I know that I am from Xhosa land. I know that I am an African and we know what to do from our grandmothers. The advent of European culture has affected our people, but our men still go

to initiation schools. In my case it is a personal choice and I will give you one example. If something is not going well for my children or grandchildren, I will go home to the graves of my ancestors and ask them for their help. We believe that the ancestors work with God!" (Winnie Mandela cited in Naipaul: 2010:318).

Does not the face of modernism continue to obscure a reality that many in this region of the Eastern Cape live each day? The assumption that modernity is the face of tomorrow has been in existence for decades: but is this necessarily true? Certainly Xhosa culture is fluid, but equally so it has resisted the onslaught of colonialism and apartheid. It has even resisted the onslaught of so called 'progressive' governance regimes emanating out of the post-colonial period in countries such as Zimbabwe, Botswana, Nigeria and Mozambique. (Keulder: 1998). Xhosa culture 'sees' a future as well and a prerequisite of for this must surely be the resilience it has shown through centuries.

Perhaps most worrying of all is a disturbing statement made in April, 2008 by the then President of the Commonwealth Association of Planners, Christine Platt, at a conference held in Johannesburg, in which she states:

"Outdated legal regimes and traditional bureaucratic cultures..... are the barriers to realising the benefits from the practice of New Urban Planning."  
(Attachment 1: Extract: "Reinventing Planning: A Global Perspective": 2008 no page number given)

The above mentioned comment is indicative of a specific attitude. Sadly too this statement reflects no sensitivity. What this statement does demonstrate is the gap that exists between the likes of Winnie Mandela and many, many others and the ethos encapsulated by the CAP President and the Commonwealth Association of Planners. This divide is not sustainable. This divide has to be bridged in a manner that is both respectful and dignified. It will require local interaction and connectivity. It will need to embrace another perception of reality (order and disorder) and ultimately be the consequence of negotiation in order to realise a new brand of legitimacy. Such a statement however could well be an example of instrumental rationality that Dryzek (Innes E and Boohar E: 2010:25) regard as undemocratic. Suffice to say that these few words are potentially highly contentious, even confrontational. They are certainly not helpful.

#### **1.4. RESEARCH AIMS**

This brief research journey thus far has certainly articulated a number of concerns and in so doing has pointed to the complexity involved.

The aim of this research could be to:

1.4.1. Understand the culture and value systems that have sustained the Xhosa people for centuries concerning land delivery and management;

1.4.2. Understand the evolutionary processes, system and values that have developed concerning spatial planning delivery and land use system. This theoretical exercise embraces the British experience.

1.4.3. Understand the commonality and/or differences between the two different systems and what this may or may not mean. This is a continuous zone of tension and evolution. This zone however does present opportunity. It is a zone of eclecticism and the application of complexity theory appears to provide a framework for engagement and reconciliation. It will certainly be a work in progress.

1.4.4. Understanding the Constitutional imperatives for planning in rural areas, where, Xhosa tribal customs predominate;

1.4.5. Propose the building blocks for a new system which is inter alia:

- (a) Constitutional
- (b) Relevant to the people (cultural relevance, and Afrocentricity)
- (c) Enable a realization of a future through empowerment and transformation
- (d) Maintain human dignity and develop self confidence
- (e) Regard diversity as a key component of realising the sustainable agenda
- (f) Continues to add value to the sustainable agenda and its realization and
- (g) Enable ongoing modification as the learning processes unfold. This is tied into the collaboration effort, not to mention interrogating and understand customary practice and law that is largely oral.

Due to the fact, that there are complex issues involved it becomes important to investigate complexity theory as this appears to offer a means/methodology to enable the two land use management systems to come together. Fundamentally what needs to happen is the bringing together of two distinct sets of ethos: one which has nothing to do with values linked to the market and individual consumption and the other that most definitely subscribes to such values. Without this framework it is almost impossible to find a way to rationalize a way forward without having to violate one or more of the Constitutional imperatives. An example would be culture. The current system of planning does not easily engage in the realm of the domination of collective social values as well as a non-market orientated system of land delivery and occupation.

These building blocks will be useful in assisting in the preparation of the new provincial legislation, which is currently in process.

## **1.5. RESEARCH METHODOLOGY**

This research uses a conceptual developmental approach (Mouton 2001: 175, du Toit) or meta-study as well as an examination of a current set of activities underway



in the Province. A number of sources of information are required in order to give the final outcome a measure of credibility.

1.5.1 From the references it is obvious that the subject matter embraces a wide range of concerns, including:

- (a) Planning theory and its development
- (b) Social issues, particularly those identified by those who form the majority of the citizenry of this Province, e.g. social justice and inequality
- (c) Customary law
- (d) Customary culture and values that underpin the law or alternatively give credibility to an African rationality
- (e) Land tenure and communal areas
- (f) Livelihoods
- (g) Environmental issues e.g. climate change and nature
- (h) Complexity theory
- (i) South African Constitution
- (j) Planning legislation
- (k) Provincial policy e.g. Provincial Spatial Development Plan
- (l) National policy e.g. Green Paper on Rural Development
- (m) Sustainable development
- (n) Traditional leadership
- (o) Land and land use management
- (p) Facilitation, conflict resolution and participation
- (q) Africa and African issues e.g. developmental state, democracy
- (r) African Renaissance
- (s) Governance
- (t) Colonialism and Apartheid and
- (u) Rural development.

This list is extensive. Unfortunately due to the nature of the topic, it involves considerable inputs. These have proved daunting, even discouraging. Spatial planning however, has assumed much in its evolution and unfortunately not all is well. Planning has made mistakes and it is submitted that, if we as professional

planners, do not embrace an African rationality, we are about to embark on even more.

The study will also identify building blocks that will be useful in assisting in the preparation of the new Eastern Cape Provincial planning legislation. This process is currently underway

## **1.6. RESEARCH LIMITATIONS**

The study has limitations. The subject matter is extensive. Cultural matters are not always easily researched, given the fact that relatively little has been published concerning this topic. Customary law is for the most part an oral discourse.

The Constitution, according to Devenish (2005:436) must be regarded as a work in progress. As a founding document it is open to interpretation and amendment. This document too can be viewed from a number of different perspectives. A typical Eurocentric interpretation, for example would embrace matters concerning rights and freedoms, whilst there are others who are closer to their African roots may claim this Constitution is bound up in Africa being centered around, an African ethos. This ethos embraces concepts like 'Ubuntu'. As a majority of this Province's population would possibly subscribe to this latter interpretation, such an interpretation is used. After all the sources used are significant in our community, some being Constitutional Court judges. There will be controversy. This must be expected. This research is by no means complete. It too is a work in progress, or in the parlance of complexity, there is no final state. There is constant evolution. This work is the beginning of such a journey.

## **1.7. RESEARCH OUTLINE**

**Chapter 2** engages in the arena of complexity theory. The use of this theory is useful in providing an approach to dealing with vital issues and processes such as:

- a) The necessity to understand the evolution of culture and its reality;
- b) The necessity to understand the impact of various events on the Xhosa culture;
- c) The necessity to understand a means of going forward and develop a process to achieve momentum concerning the transformation agenda in a sustainable manner;
- d) The necessity to manage change in a holistic manner
- e) The necessity to, not only work with what we have, but also appreciate the concept that there is constant scope for improvement and
- f) Complexity theory provides an appropriate approach in dealing with all the issues involved.

All of the above involve a dialogue which is tempered with respect, human dignity and a culture of learning.

**Chapter 3** examines the evolution of the discipline of spatial planning. This is done in order to establish the theoretical preparedness to engage in the dialogue of another culture it's rationalization processes and reality.

**Chapter 4** examines issues around Xhosa culture, the conscious paradigm and the complex zone of transformation (eclectism).

**Chapter 5** examines the sustainable agenda and complex theory. The sustainable agenda is both the backdrop and the future. It must then embrace and indeed permeate everything we do.

**Chapter 6** examines more specifically the important role of indigenous knowledge concerning the sustainable agenda.

**Chapter 7** examines actual "case studies" currently underway in this Province. This section, not only, points to the realities that have been highlighted in the various chapters, but also demonstrates the real need to resolve actual issues on the ground. Development is occurring irrespective of the current framework.

**Chapter 8** finally examines the concept of developing a more Afrocentric approach to spatial planning, embracing the realities of the Eastern Cape, Xhosa culture, the sustainable agenda, planning, complexity, diversity and learning.

## **1.8. CONTEXT AND INTERPRETAITION**

The term 'land use management' can mean different things to different people. In the context of this study, this term is embraced in a holistic manner. It is not just about zoning, but it is about an array of activities that come together to not only give effect to such a system, but also includes all law and policy that direct development. This idea is a diverse and complex package. Any significant and deliberate omissions are going to impact on the quality.

At all times it must be remembered that the focus is primarily rural and yet such term must not in any way be regarded as inferior or in any way subordinate to its urban counterpart. It is argued that in the context of the sustainable agenda, rural may just turn out to be more important than urban especially when considering our dependency on the provision of natural services and food. If we lose either then the urban areas are under dire threat and even face the prospect of extinction.

## **2. THE REALM OF COMPLEXITY**

### **2.1. INTRODUCTION**

This chapter deals with the realm of complexity theory. The aim here is to gain an insight of what such theory amounts to and how this may be helpful in realising a land use and resource management system. Such a system can never be divorced from the people who are to live, work and play under such a system. The system therefore must connect to those people. It follows that they themselves need to be the authors of the creation of such a system.

### **2.2. COMPLEXITY AND COMPLEX ZONES**

The opening chapter may at first appear to be somewhat overwhelming in that within a few short pages the reader has been exposed to a wide variety of issues emanating from a number of different time spans and different sources. In short it is very necessary to engage in the arena of complexity science, because everything leading up to the situation we find ourselves in, in the present day has an origin and its trajectory is always going to be significant to someone, depending on the value systems they subscribe to. We cannot ignore that, for to do so could ultimately undermine the processes of collaboration needed to engage in the dynamic of eclecticism moving forward.

In simplified terms the figure (2.1) below could be used to describe the situation we are currently in. The listing under each complex zone is not intended to be exhaustive, but merely used to for illustrate the degree of complexity that there actual is.

The identification of African tradition as being one end of this complexity continuum is perhaps something new in this realm of spatial planning. This zone however is a growing reality in the provincial context of the Eastern Cape.

The other end of this continuum is western tradition and this is important for a number of reasons. Firstly the Eastern Cape was subjected to the imposition of colonialism brought on by the, then prevailing western ideology of commandeering resources, especially land, land that was occupied by the various Xhosa Kingdoms. Secondly it was prescripts of western tradition that gave the Province its distinct settlement patterns in the western and eastern regions. This was reinforced by the apartheid dispensation, with the eastern region having to accept (forcibly under apartheid) ever increasing numbers of people.

Modern spatial planning, like much that has emanated from western thought, had its origins in the paradigm of order. This paradigm, according to Geyer and Rihani (2010), has involved from the intellectual energies released by the Renaissance during which time Europe was established as the center of intellectual, technical and economic transformation. Decartes (1596-1650) and later Newton (1642-1727) set the scene. The former advocated rationalism whilst the latter unearthed fundamental physical laws which were predictable and in so being heightened a sense of confidence in the power of reason to be used in any situation.

“The central idea of the consilience world view is that all tangible phenomena, from the birth of the stars to the workings of spiritual institutions”. (Geyer and Rihani: 2010:13)

The paradigm of order then consists of four golden rules and these are:

1. Order: given causes lead to known effects at all times and places;
2. Reductionism: the behavior of a system could be understood, clockwork Fashion by, observing the behavior of its parts. There are no hidden prizes;
3. Predictability: once behavior is defined, the future course of events could be predicted by application of the appropriate inputs to the model and
4. Determinism: processes flow along orderly and predictable paths that have clear beginning and rational ends. (Geyer and Rihani: 2010:13)

The paradigm of order then is a consistent flow as knowledge improves from disorder to order. It is simply a question of time. It is a logical, largely uninterrupted flow.

Reality has then for considerable time been defined in the context of the above. The greater the knowledge, the greater is the order and given this ‘reality’ it is possible to predict and control more and more phenomenon, including human phenomena and systems. Such thought and ideas have permeated western thinking for centuries and spatial planning was not unaffected. The rational comprehensive approach to planning is a case in point.

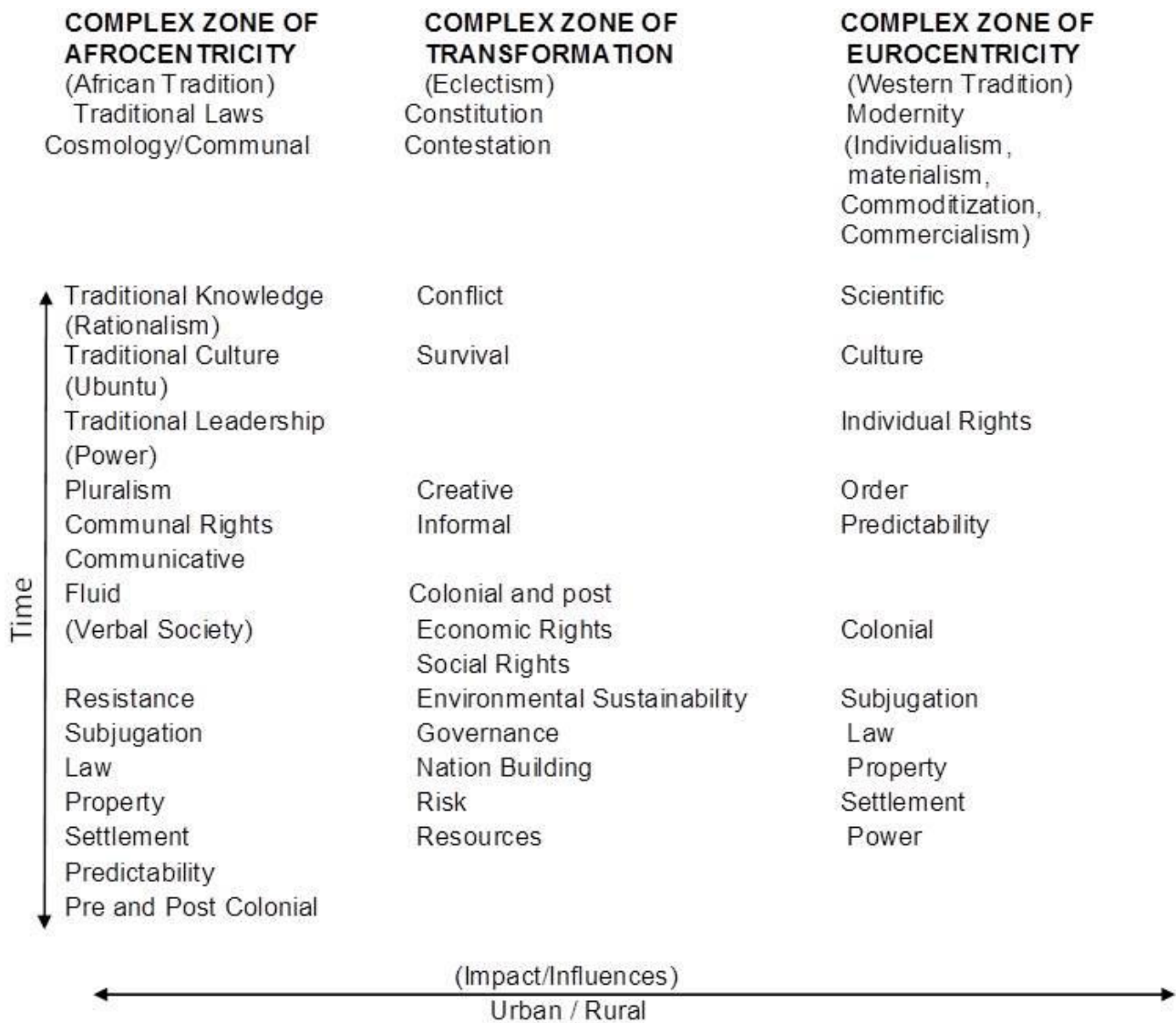
Suffice to say that over time the paradigm of order became to be questioned as scientific discovery began to point to a new set of ‘facts’ and that is, not every phenomenon was orderly, reducible, predictable or deterministic. According to Geyer and Rihani (2010:15), probability as an idea was gradually gaining credibility in the scientific community. Cause and effect were not linked and emergent properties often appear seemingly out of the blue, taking the system apart does not reveal much about its global behavior and the related processes do not steer the systems to inevitable and distinct ends. Given these non-linear phenomenon and non-adherence to the golden rules of order, new expectations were necessary for this expanding paradigm:

1. Human knowledge may increase over time, but phenomena will not necessarily shift from the disorderly to the orderly;
2. Knowledge, or rather the gaining of it may mean the increasing recognition of the limits of knowledge and order;
3. Greater knowledge does not necessarily impart greater prediction and control, rather it may indicate increasing limitations to prediction and control and

4. There is no universal structure/endpoint to phenomenon and/or knowledge.

These departures from the accepted norm gave rise and acceptance to the concept of complexity and this paradigm has the following rules:

1. Partial order: phenomenon may exhibit both orderly and disorderly (chaotic) behaviors;
2. Reductionism and holism: some phenomenon are reducible while others not;
3. Predictability and uncertainty: phenomenon can be partially modeled, predicted and controlled;
4. Probabilistic: there are general boundaries to most phenomena, but within these boundaries exact outcomes are uncertain and
5. Experience: phenomena exhibit elements of adaption and emergence. (Geyer and Rihani: 2010:17).



**Fig. 2.1 VARIOUS ZONES OF COMPLEXITY: AFRICAN, WESTERN AND ECLECTISM (AD Williams 2012)**

The figure 2.2 below illustrates the complexity paradigm.



## RANGE OF PHYSICAL COMPLEX SYSTEMS

**Fig 2.2: THE RANGE OF PHYSICAL PHENOMINA IN A COMPLEX PARADIGM**  
(Geyer & Rihani: 2010:19)

Complexity then embraces that zone between the realms of order and disorder. Each complex zone featured in figure 2.1 has within it disorder, complexity and order. To make matters even more complicated when there is constant interaction between all three of the indicated complex zones indicated the situation become even more dynamic.

The zone of transformation (eclecticism) is that critical zone where the two zones of African and western tradition, meet. This is a zone of contestation and potential conflict. It is a zone of fault lines. It is an intense zone of partial order and disorder, the perfect example of complexity.

The three zones of African tradition, western tradition and eclecticism are therefore in state of constant flux and evolution and as such has over time an impact or influence in both the rural and urban areas of a Province. Such impact or influence will vary depending on the specifics of the day. On the other hand certain impacts or influences may be important in order to realize an appropriate future. It follows then that such impact should not be arbitrarily accepted or dismissed. In the parlance of complexity these may offer important gateways for influencing a desirable outcome, even if these are worked on one small step at a time. For one thing this zone of eclecticism cannot be ignored. Put another way, this is the metaphoric 'dance zone', that will be more fully referred to in the remainder of the study.

### **2.3. FAULT LINES**

Fault lines are there. They have developed over time and it is critical that these are identified and understood. Fault lines are made up of an evolution of inputs and outcomes that are very much a part of the complexity landscape. Fault lines represent cascades of complexity. They may also be considered as frozen accidents. Depending on how things are managed, they may or may not eventually occur.



“...all countries possess innumerable and at times, dramatic social, economic and political fault lines, nowhere more so than in Africa. The continent’s colonial history has given rise to other fragmented and weak states, made up of many nations and cutting across geographic, racial and religious boundaries. Additionally, the post-independence state has been virtually bereft of legitimacy in the eyes of large segments of its own population. Efforts to shore it up more often than not have degenerated into neo-patrimonial or other regimes that have further eroded legitimacy. The shorthand of these divisions is catastrophic African failure: the Rwandan genocide and Nigerian civil war (which each cost millions of lives), the Sudanese civil war and Darfu conflict, various Congolese conflicts (anywhere between one and five million) and so on... fault line can impact upon nations’ stability and prosperity. No country is destined to suffer conflict because of its societal divisions and no nation is guaranteed to be at peace.” (Herbst et al 2012:1-4).

Fault lines need to be identified and managed. Lebanon, Somalia, Sri Lanka and Yugoslavia, according to Herbst et al, were all countries who at different times, were hailed for their success in nation building or for creating a national identity, but later became terrible examples of long term violence through the perpetuation of social division and the misuse of resources. Good governance, of which spatial planning is a part, is absolutely critical in preventing societal fault lines from becoming triggers of conflict. Access to resources, land, education, housing, health services, water, electrical power, transportation etc. are all priority concerns of the government of this day, so much so, that these and other services are embraced in the various integrated development plans (IDP’s) of the local sphere of governance. The various spatial development frameworks (SDF’s) are there to provide a spatial representation of the IDP.

“Despite the increasing dominance of economic questions, alongside crime and HIV, in South African’s national discourse, the historical legacy of apartheid, still featured prominently and potently in this country’s politics. Few put it more succinctly, or famously, than Mbeki did in 1998: ‘One of these nations is white, relatively prosperous, regardless of gender or geographical dispersal. It has ready access to a developed economic, physical, educational, communication and other infrastructure. This enables it to argue that, except for the persistence of gender discrimination against women all members of this nation have the possibility to exercise their right to equal opportunity... The second and larger nation of South Africa is black and poor with the worst affected being women in rural areas, the black rural population in general and the disabled! (Mills: 2012:173)

Certainly the country has an extreme poverty problem which alongside unequal access to resources is going to produce political and social instability. In the realm of complexity, these fault lines must be managed and key to this is making a conscious decision to embrace the issues rather than avoid them. Avoidance and denial are merely going to compound the issues that should be continuously dealt with in the

first place. Fault lines can arise from both the realms of order and disorder, especially when either extreme constitutes an imposed 'reality'.

#### **2.4. COMPLEXITY, SOCIAL SCIENCE (CONSCIOUS SYSTEMS) AND PUBLIC POLICY**

In essence, complexity theory does not contradict either of the extreme paradigms of orderly rationalization (modernism) or its antithesis, disorder and conflicting rationalities (post modernism). Post modernism briefly states that reality and rationality are relational and experienced differently depending on specific cultural and temporal dynamics. An example of this may be the realm of cosmology in African culture versus the role or even lack thereof in the rational paradigm as espoused by western culture. Certainly the idea of ancestors and their relationship to God is not something modern western civilization embraces. On the contrary it rejects such ideas as totally irrational, but then who is to say who is correct?

It follows then in the post-modern realm, knowledge is based on perspective and different perspectives are incommensurate. Knowledge too does not progress and is always contested. Today's claims to certainty and truth, may well be turn out to be false tomorrow, or as in the case of cosmology, neither cultural view would agree with anything. In short modernism and post modernism are oppositional in nature, but despite their seemingly incompatible natures, they both represent elements of reality, but not necessarily the entire picture. Complexity theory attempts to parsimoniously bridge the gap. It creates a new framework for reconciling opposing positions.

“The uniqueness of individual human experience combined with multitudinous possibilities of collective human interaction and the evolutionary nature of human society produce a very high degree of complex interpretive outcomes.” (Geyer & Rihani: 2010:29).

Interpretive ability does not necessary produce orderly interpretations and therefore conscious interpretive outcomes (e.g. norms, values, historical interpretation) must be positioned on the more disorderly side of the complexity scale. Figure 2.3 shows the range of physical, biotic and conscious phenomena with regard to the extremes of order and disorder.

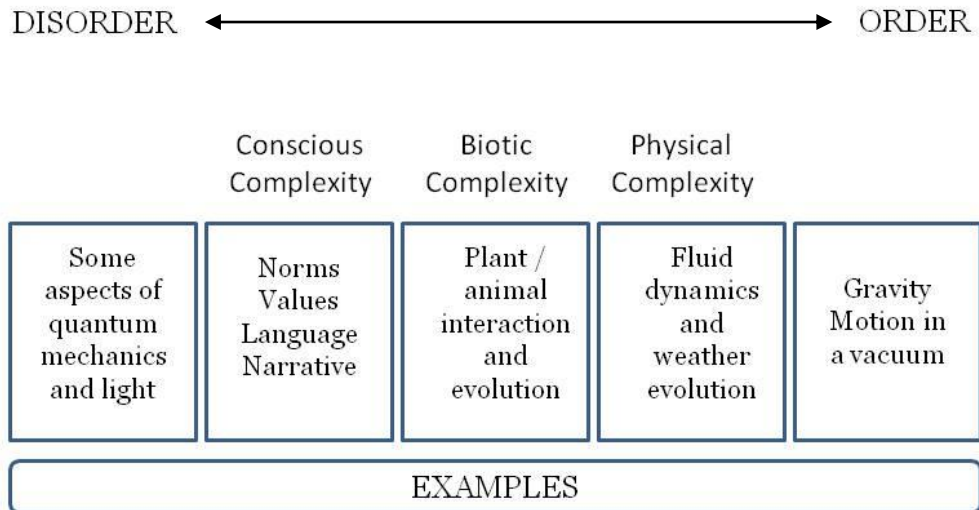


Fig 2.3: THE RANGE OF PHYSICAL, BIOTIC AND CONSCIOUS PHENOMENA. (Geyer & Rihani: 2010:29)

Conscious systems display

1. Partial order: phenomenon can exhibit both orderly and chaotic behavior;
2. Reductionism and holism: some phenomena are reducible, others are not;
3. Predictability and uncertainty: phenomena can be partially modeled, predicted and controlled;
4. Probabilistic tendencies: there are general boundaries to most phenomena, but within those boundaries exact outcomes are uncertain;
5. Emergence features: they exhibit elements of adaption and emergence and
6. Interpretive possibilities: the actors in the system can be aware of themselves, the system and their history and may strive to interpret and direct themselves and the system. The realm of constructionism and the idea of constructed reality. (Geyer and Rihani 2010:29)

Figure 2.3 articulate the idea that in terms of complexity theory the physical, biotic and social reality is composed of a whole range of interacting orderly, complex and disorderly phenomena, none of which is necessarily more important than the other. Complexity theory then demands a broad and open minded approach to epistemological positions. This becomes important when having regard for African or western norms and values. In the past, the African claims to reality have been regarded as inconsequential or of little relevance. This stems from the rather persistent habit the former colonial masters had of reducing African society to at best, nothing, and at worst, demonification and barbaric.

Spatial planning is fundamentally about preparing and administering public policy. If an Integrated Development Plan is a municipal expression of public policy, so too, is the Spatial Development Framework or other variables of this that flows out of this. The Spatial Development Framework represents a public policy statement regarding development both in the near and far future. Its preparation has embarked on a formulation process that has endured scrutiny from a number of different perspectives including an array of conscious systems. The future is uncertain as over time, whilst human knowledge may increase, the physical, biological and human phenomena remain unpredictable. These phenomena can also evolve into new patterns. Policy actors may know more, but the systems, they are observing do not stand still, are within general boundaries unpredictable and at the same time are constantly evolving and reinterpreting themselves. The final order cannot be known and as knowledge is always limited, it follows that learning must never cease. Inputs to these emerging policy statements are being made by people whose construction of reality is an African one.

Policy makers with greater knowledge must constantly recognize the limits of their knowledge and in so doing must rather act democratically rather than in an authoritarian fashion. According to Geyer and Rihani (2010:52) enabling local actors to maximize their learning within a stable framework creates the greater opportunity for healthy evolution and adaption. This is critical.

What is of particular interest in connection with the above is amongst other things the idea of embracing culture more especially different cultures and giving them space to enable such to find expression in development. It follows that perhaps one of the most unhelpful positions to assume, as a policy maker or someone who can influence policy is one whereby all other cultures are continually made subservient to one's own. This need not refer to the preferences of an individual, but rather the so called professional preferences embraced and calculated in the formative years of professional training. This places considerable responsibility on the various institutions of higher learning to approach an application of planning theory (object and process) that is relevant to the local situation.

“A complex system has, normally many, internal elements that interact to shape the overall pattern presented by the system to an outside observer. Since minor events can be so important, local interactions in a complex system take on a much more central role.” (Geyer & Rihani: 2010:39).

Take for example grains of sand falling under gravity. With gravity in play, no single grain will perform differently to any other. However, allow the grains to interact with each other, by piling them up on a flat disc and they begin to exhibit complex unpredictable behaviour. (How high will the pile grow and which grain will cause the next avalanche?) Such an approach then calls for attention to detail, especially, for example, on what is agreed to or not. This can have very tragic outcomes as is illustrated below.

Every year municipalities are required to embark on a process of IDP review, starting with the analysis phase in the period July – September. This phase is a highly interactive one or, put another way, this is a phase of connection (connectivity)

between the spheres of governance and the various stakeholders, making up the community. The initial emphasis is on ward based dialogue (localized interaction) and each engagement must abide by the basic framework of rules. Attention to this framework has only been recent (Provincial IDP Review 2012). In that in the past, whilst many assumptions were recorded, at the same time omissions were made regarding information capture. These seemingly frivolous actions resulted in the focus of governance, particularly at the local level, to be misplaced, resulting in the non-alignment of priorities. These discrepancies resulted in a different outcome which had not been initiated by local community leadership and many months later, as a consequence, ward counselors began to experience the indignation of ward community members. In some instances this turned into acts of violence, involving both property and person, hardly a desirable outcome. This was not for seen in those early stages of recording the detail of meetings. Complexity theory however, postulates that other factors also contributed to this outcome, such as, for example, a power struggle, whose origins in turn may hinge around personal matters concerning relationships. A system that appears stable might suddenly present a radically new pattern or behaviour. Conscious complex systems do not easily reveal a specific effect to a given cause. They do not display linear characteristics.

On the subject of rules it is important to note that such rules should be formulated with the participants themselves. Apart from the fact that this could create a more appropriate atmosphere for engagement, it also means that specific local rules (e.g. communal values) are through their incorporation, indeed respected.

## **2.5. CONCEPT OF COMPLEXITY**

This section will merely highlight certain concepts which assist in understanding not only how complexity functions, but also such insight insists in being able to use these in the various processes, as well as stages of plan formulation in the spatial planning endeavor.

The previous section has already identified a number of concepts and these include:

1. Local interaction
2. connectivity;
3. framework of rules and
4. non-linearity

Following on from these are additional concepts that include:

1. Punctuated equilibrium
2. gateway events
3. frozen accidents
4. the arrow of time and depth
5. adaption

6. survival
7. evolution
8. diversity
9. evolving social frameworks
10. elites
11. emergence
12. unpredictability
13. limits of knowledge
14. cascade of complexity (Geyer and Rihani 2010:36-52)

## **2.6. CONCEPT EXPLANATIONS**

### 2.6.1. Punctuated equilibrium

The adaption and evolutionary processes that make up and drive biotic complex systems always involves an uneven process. For a certain period of time there may appear to be uniformity, but inevitably such systems will undergo fast radical change.

“This pattern of large upheavals separated by long periods of global stability, but energetic local activity is referred to as punctuated equilibrium.” (Geyer and Rihani: 2010:44)

### 2.6.2. Gateway events

According to Geyer and Rihani (2010:45), these are a major factor in creating patterns of punctuated equilibrium. Gateway events are significant, hence the term. Gateway events may be planned or unplanned. One may argue that climate change will comprise a host of gateway events with examples ranging from severe drought to excesses of wet and flooding. The industrial revolution and the invention of the internal combustion engine are other examples. Each has had significant impacts which offer both, opportunities, threats and constraints. The ability to survive the shock caused by the negative impacts is critical. Another example of a gateway event would be the demise of the apartheid regime.

### 2.6.3. Frozen accidents

The history of a system matters (Cilliers 1998:4 cited in Geyer and Rihani 2010:30). These are not dissimilar to gateway events. The important difference is that these events can go undetected for huge spans of time and then under certain conditions erupt. One may argue that the continuous release of carbon dioxide into the atmosphere was at first and for many years a non-event. It was hypothetically ‘frozen’. However, at a certain point, these actions culminated into a significant event e.g. global warming and climate change.

#### 2.6.4. Arrow of time and depth

In all phenomena the flow of time is significant. The arrow of time flows from the past through the present to the future. The pattern of a system at any point in time is the product of past events leading up to that point. Gould (cited in Geyer and Rihani: 2010:45) makes the point that there is no replay. What is done is done. The arrow of time also highlights the fact that many interconnections and adaptations have come into being as a consequence of the passage of time. There is depth and the greater the time span, the greater the depth and hence complexity. (Cilliers1998:4 cited in Geyer and Rihani: 2010: 45-46).

#### 2.6.5. Adaption and survival

The one constant, it is claimed, is change. This change takes place in an uncertain environment. This means that there is continuous pressure for adaptation and hence survival. According to Dawkins (2006) cited in Geyer and Rihani (2010:42), adaptation and hence survival depends on at least three things. Firstly any system must be able to assess its environment and this is done through the channel of learning. Secondly the system needs to act on the knowledge gained from learning and thirdly the system must survive long enough to be able to continuously repeat the cycle. A breakdown in any of these means the destruction of the system.

#### 2.6.6. Evolution

“For complexity science evolution is an arduous task undertaken against considerable odds. A biological system has to be able to adapt, by having at all times some elements that are fit for the prevailing circumstances and then it has to remain stable for long enough to adapt again. The cyclical process, survival and adaptation entails a battle against the fundamental physical laws of nature as well as a continual search for new co-operative and conflictual strategies for survival...” (Geyer and Rihani: 2010:43)

#### 2.6.7. Diversity

In the context of biotic phenomena, diversity is nothing new. All species do it every day. Genetic mutation, natural selection, competition, reproduction and survival all enforce diversity on living creatures and the complex systems they inhabit. (Geyer and Rihani: 2010:47). These authors go on to say that human diversity is however different in that there are significant abilities to, store, communicate and interpret information. This capacity gives many opportunities to diversity, our interpretations and actions. Diversity then, holds many potentials which could be exploited.

#### 2.6.8. Evolving social Frameworks and elites

Humans have continually freed themselves from some of the constraints of nature e.g. the creation of agricultural surpluses and the impact of this on the realization of specialization. Complexity increased and consequently societies have had to evolve social frameworks in order for complex existence to continue. Evolving social frameworks can also be varied in that one geographic region may be different from another.

Elites on the other hand are formed through common self-interest.

“Fundamentally, as societies become more complex and social group more stratified, elite groups tend to develop strategies and narratives to maintain their dominant positions.” (Geyer and Rihani: 2010:49)

#### 2.6.9. Emergence and unpredictability

Life is continually emerging, often in unpredictable ways. There is no such thing as a ‘core model’ that can be duplicated or replicated. (Geyer and Rihani: 2010:50)

#### 2.6.10. Limits of knowledge

The above sets limits on predictability and becomes even more uncomfortable when viewed in today’s dominant orderly frame of reference. (Geyer and Rihani: 2010: 51). This is the reason why continuous learning is an important feature of complexity theory.

#### 2.6.11. Cascades of complexity

“From a complexity perspective human beings are neither a cog in a massive universal machine nor the pinnacle of universal development. Instead, an individual human being is a complex system evolving within a larger social complex system, which is evolving within a larger biotic system, within a larger physical one. Humans must live within the boundaries of these nested systems.” (Geyer and Rihani: 2010:53)

The cascades of complexity, is like a series of fountains stacked on top of each other.

### **2.7. CONCEPT PROCESSES IN ACTION: AN INTERPRETATION**

Not, withstanding the concern over effect emanating from potentially multiple causes, (cascade of complexity), there is also the issue of the multiple impacts of specific outcomes (diversity and variety) moving forward. In the first instance the flow of time is highly significant. The ‘arrow of time’ moves in one direction from past through present into the future. This progression is not simplistic and nor is it bound. For example, the literature (Terreblanche: 2005:11, 15; Makgoba 1999:10-36) reveals that the effects of the slave trade are still in the conscious mindset of many of Africa’s people. Traditional culture continues as it has done for centuries, albeit a more modified version. It has demonstrated a capability to survive and adapt. In the context of complexity, it will continue to evolve (evolution) and adapt and the path taken will depend on the impact of variables (frozen accidents, regularities and gateway events) that emerge over time. It follows then, that there are strict limits on prediction. Choice is also important.

Evolution is not a conflict free process. On the contrary, the second law of thermodynamics, states that anything, if left to its own devices, will move towards decay and disorder. Evolution then is a continuous system that perpetually evolves between co-operation and conflict. A simplified evolutionary approach has fostered distortions in belief systems. One concept has been to view things as strictly hierarchical, with human beings on the top. Of even greater concern is that this orderly evolutionary logic was applied to different races, ethnic groups and gender, resulting in some of the most vicious and brutal treatment in history of humanity



(Gould 198 cited in Geyer and Rihani: 2010:43). Colonialism and apartheid are two, unfortunately, excellent examples of such applications of the ideas of such dangerous hierarchical thinking. Under both regimes the overwhelming majority of this country's population, were subjected to indescribable acts of violence, the repercussions of which will, in the context of complexity, be with us as a nation, for generations to come. The very nature of evolution is one that, at any given point in time, there is always scope for improvement, nothing is truly optimal. Evolution is not about finding some imagined final order, but a continual search for and evolution toward the next broad range (diversity) of 'good enough' ways. (Geyer & Rihani 2010:43-44).

Human diversity and adaptability is different from biotic phenomena in that there exist significant abilities to store, communicate and interpret information. This in turn creates opportunity to radically alter the state of diversity and adaptability. This not only, refers to a capability to alter an existing state, it also refers to an ability to respond very quickly to the emergence of both opportunity and threat.

The potential for so much diverse thinking in society does however create a need for boundaries, or some form of commonality, because without this, human relationships can very easily break down resulting in serious conflict. This then brings us into the realm of the establishment of some form of societal framework, which embodies the formation of social norms, beliefs and customs. It might be said that, in this country, the Constitution represents such a framework. From this framework then are derived a numbers of other forms of documentation that make up this framework in the form of law and policy that addresses very specific issues. Matters become somewhat more complex upon noting the existence of the existence of the unwritten societal framework, commonly referred to as customary law, which has for centuries, guided the affairs of distinct cultural groups. In the context of the Eastern Cape, the culture being referred to, is the Xhosa nation. Civilization is bound up in relationships which, foster dependency. This is equally applicable to a specific society (nation) or multiples thereof (multinational). The effects of globalization is an example of the dynamics of relationship, and amongst other things, this dynamic is tempered by contestation and tension. Societal success or failure can be attributed to how tension (key factor) is managed or kept in balance (fault lines). Human society, as a consequence of self-interest has a tendency to create elitism through the establishment of domination in the affairs of society. These dominant elites can, and do add, to the 'basket' of tensions that society must contend with. It follows then that complexity is bound up in the tensions brought about by self- interest.

“Life is an emergent property, one that arises when physiochemical systems are organized and interact in certain ways. Similarly, a human being is an emergent property of huge numbers of cells, a company in more than the sum of its papers, real estate and personnel, while a city is an emergent property of thousands or millions of human beings.”  
(Coveney and Highfield 1995:330-331 cited in Geyer & Rihani 2010:50).

This continuous emergence brought on by the constant interplay of all the dynamics of all the aforementioned concepts, makes adaption outcomes unpredictable. This idea is no doubt an uncomfortable one, especially in the realm of spatial planning,

where the dominant feature is the perpetuation of orderly development in as a predictable way possible. For example, with regard to experience to rezoning appeals, zoning schemes are renowned, for being used to mask the shortcomings of the application of planning thought as well as avoid change. Certain planning rhetoric has become increasingly common not to mention deficient in imagination. Terms like 'precedent' appear to have enormous power to bring change to an unceremonious halt. Perhaps too this speaks to the limits of knowledge that planning as a discipline actually has. What is important, is the recognition of the importance of learning and nowhere is this more applicable and appropriate than in the field of the spatial planning endeavour.

Learning must be seen as a process and learning how to learn becomes much more important than memorizing 'facts' and 'laws'. (Geyer and Rihani 2010: 52)

## **2.8. COMPLEXITY AND DEVELOPMENT**

The object of delving in the realm of development and complexity is to, not so much produce a critique of this approach, but rather to examine the topic of development in order to build onto or re-inform the principles highlighted thus far. Development too, is a central theme of spatial planning and therefore the application of complexity thought in this regard, could well assist going forward. For one thing, spatial planning has basically subscribed to a view that has historically been immersed in order which is, according to the complexity theorists, the same underlying ethos of traditional development theory.

"Based on the orderly pillars of neo liberal politics, the idea of planned 'scientific' development proved to be extremely attractive and resilient. The task was envisioned as a finite project with clear beginnings and ends that would be achieved in a pre-planned process and according to the laws of universal applicability. Leading powers and international bodies, such as the World Bank, guided by the successful experience of reviving the Japanese and European economies after WW 2, arrogated for themselves the primary role of uplifting the fortunes of less fortunate nations. These beliefs enshrined an implied fundamental principle that was not explicitly articulated: economic development could in time, lead to human development. This view was based on what seemed to be a sensible argument that growth would make available the financial resources needed to improve health, education and other basic services. Economic capital was substantially divorced in that way from human capital." (Geyer & Rihani 2010:129).

It was within this overall framework that various theories were applied and failed. Economist specialists, like Maddison (2007), Ha-Joon Chang (2002-2008), Caufield (1996), Hoogvelt (2001), Rich (1994) and Easterly (2001) have argued that, today's rich nations did not adopt orderly or immutable recipes on their way to the top. On the contrary, their eclectic progress followed diverse and uncertain routes. They embraced the varying degrees of order and disorder, although this was not the rationale being pursued. On the contrary, the pursuit of order was regarded as being, key to the transformation project. Adequate supplies of political will, coupled to

unlimited financial support and scientific (orderly) expertise, were all regarded as, essential and more than enough for any nation to be transformed. The emphasis on expertise and its application were however, the vital ingredient. This scientific approach to orderly development demanded a reliance on top down management styles directed through the United Nations, the World Bank and International Monetary Fund, world leaders and specialist government agencies (Geyer and Rihani: 2010:129-145).

The pursuit of order led to or necessitated the overlooking of some rather important facts however. The rich have been rich for a long time and growth was slow, modest and laborious. Success was accomplished through gateway events, such as the industrial revolution, colonization and exploitation, not to mention the discovery of new territories. Poor countries cannot follow this same pathway, as it does not exist (Geyer and Rihani: 2010:129-145).

According to Kauffman (1993), Beinhocker (2006), Blackman (2006) and Rihani (2002), complexity plays a critical role in development (Geyer & Rihani: 2010:133). In the context of people and culture, Sen (1999:xi-xiv) in his entire book titled 'Development as Freedom', postulates that, freedom (association, information, expression, access etc.) are critical to the development agenda. In complexity terms, he is insisting that the evolution of variety (increasing complexity), is necessary, if a nation it to make progress in the realm of development. This complexity is the basis for insuring sustainability, which in turn, will enable countries to overcome numerous challenges. Investment in the social capital of a country is paramount.

Such investment is not to be regarded in simple financial terms, although this is important. On the contrary, freedom is the essential starting point. Intrinsic to this then is the idea of recognizing the need to accept others and in so doing, enable them to participate and pursue a variety of socio-economic activities, which make meaningful contributions to the general wellbeing of their communities and ultimately the nation (Geyer and Rihani: 2010:129-149).

Chang (2003, 2007), cited in Geyer and Rihani: 2010:134, argued that there is no getting away from avoiding the evolutionary and eclectic path characterized by many twists and turns over varying time spans, some of which may be very long. There can never be a distinct set of prescriptions to be followed by either the individual or group. On the contrary, the process will exhibit signs of punctuated equilibrium, possibly long periods of apparent tranquility interspersed by episodes of radical transformation and gateway events, such as the invention of the steam engine and the computer (Geyer & Rihani: 2010:134). It is argued that, poorer countries suffer from a massive freedom deficit brought on by both internal and external sources e.g. internal controls applied by ruthless elites or corruption, whilst external sources may be manipulated by more powerful countries or external organizations. In a sense, the realm of order is being applied in very selective (exclusive) ways.

Three strategic concepts provide a simple, yet effective, way of viewing the above. Evolution is a continuous cyclical activity that has three indivisible components and these are survival, adaption and learning.

“Survival requires a discernable stable structure, learning means the build-up and application of knowledge, while adaption describes change that embraces performance and promotes survival. Success therefore relies on striking a balance between: malleability, but not so much that the slightest shock would destroy the structure; and stability, but not so much as to prevent adaption”. (Kauffman 1996:73, cited in Geyer & Rihani 2010:136).

The cyclical process described, requires time. From a complexity perspective, development can be a slow, almost a tortuous and long term process that, too can be neither orderly nor predictable. Having said this however, according to Geyer and Rihani, the most effective action happens at the lowest possible level or, put another way, at that level where freedom is tangibly enjoyed the most. The arena of choices made by people is then a critical zone. This could be referred to as the zone of transformation or eclecticism, such as the one indicated in figure 2.1.

## **2.9. TRANSFORMATION**

The zone to transformation is going to be a messy one. It is a zone of contestation, potential conflict and politizing. It too, calls for the application of skills, such as negotiation, conflict management and facilitation. The age of the sole reliance on technical expertise or technical knowledge, is not nearly enough. The age of rights means that, if people are destined to engage in such privileges or entitlements, the balance of power is constantly being shifted from a place of centrality to one of diffusion and variety. People must logically assume the center stage. This too is the case in complexity theory, considering the development agenda. Rather than solely focusing on reasonable and correctness, the shift in power must be an inevitable outcome from the recognition that local interactions are the driving force behind the emergence of self-organized stable patterns that are capable of effective adaption. Ultimately, local actions determine whether a nation stagnates, or develops. A cursory look at the concept of taxation gives validity to this point. The more people who have local work, the more, they can contribute to the tax base.

If interaction is paramount, then there must be freedom to interact. Human development with a focus on basic needs and rights must be priority.

Interaction between the internal elements of complex adaptive systems must proceed in accordance with simple rules if self-organized and stable, but evolving patterns were to emerge instead of wasteful chaos or stultifying order. Finally success within complexity frameworks depends on substantial relaxation of present day local and global rigidities. Non developing countries are internally riddled with political, social and cultural inhibitors to diversity. Learning is a critical factor for success. Learning as an activity needs to embrace diversity, readiness to experiment and make mistakes (fail forward), as well as adopt a pragmatic outlook that shuns inflexibility in all matters. China, for example, experimented with three leading schools of thought in the political economy- Marxism, realism and liberalism- and repeated the benefits of that pragmatism. This approach too, refutes the logic of applying mechanistic formulations birthed in the realm of order. Complexity also demands an approach that embraces, not only the physical and biotic phenomena, but also the conscious.

Calls for local actors and stakeholders are seen as politically correct requests, but these are interpreted with a large measure of latitude. A move to a complexity framework in any field puts active engagement by one and all at the very top of the agenda. This then implies the application of a certain ethic that intrinsically recognizes the potential in all citizenry, not to mention the resilience their culture contains (Geyer and Rihani):

## **2.10. CONCLUDING REMARKS**

Complexity theory does offer enormous scope for application in the context of the Eastern Cape. Figure 2.1 attempts to bring some clarity to this matter. The Province has been shaped (constructed) around two distinct sets of values, namely African traditional and European or western.

In the language of complexity in 1994, this country experienced what one would refer to as a gateway event in the form of breaking away from the apartheid era to a new democratic dispensation. In the previous dispensation, the minority held power and pursued a development trajectory embracing separate (by race and geographic) development. The arrow of time continues to reveal frozen accidents, disconnectivity and diversity. The Constitution (1996) was brought in to existence to, amongst other things heal the wounds created by the intense turmoil of the past, brought about by, both apartheid and colonialism.

Colonialism witnessed the subjugation of the Xhosa people, as well as the occupancy of former Xhosa land, by the then settler colony. The arrow of time then, reveals considerable depth. To this day, some two hundred years later, this act of violent occupation is commonly referred to as the 'Wars of Land Dispossession' (Switzer: 1993:52) clearly, these gateway events are remembered and still looms large in the psyche of the Xhosa nation. This is born out when one considers the large number of land restitution claims that have been made, not to mention claims made by various Xhosa Kings and chiefs, regarding the extent of their Kingdoms, some of which go into neighboring provinces.

Traditional culture has survived the manipulations of both colonialism and apartheid and it is here that we witness adaption, survival, emergence and evolution of traditional societal frameworks. These societal frameworks still enjoy local interactions, connectivity and a framework of rules in the form of customary culture and law. The Constitution gives recognition to this and hence, people who so choose, have the right to pursue their cultural preferences and notwithstanding the very specific dictates of the Constitution, complexity theory also makes it very clear that there is legitimacy in the claims of all people. In the context of the Eastern Cape out of a population of 6.0 million, some 4.5 million claim a Xhosa heritage. The arrow of time addresses the past, present and future.

It follows that the present settlement patterns, in so far as they have been shaped, by culture are here to stay. The local societal frameworks provide legitimacy for the continuation of such patterns. However, just how will these evolve? There is no ultimate end state in the complexity paradigm. To deliberately ignore culture is in

terms of complexity thought entirely inappropriate and if pursued will inevitably lead to contestation and conflict.

Eastern Cape society is bound up in cascades of complexity and it is an imperative that the process of learning be embarked upon, if this rural part of the Eastern Cape Province is to adapt and survive, as well as bring benefit to the remainder of the Province. It was stated earlier that there is a need to assess, which in turn requires knowledge. The only way we are going to attain this knowledge is through the medium of learning. This too requires an enquiry and the development of a platform for the interchange of information and indigenous knowledge.

However, perhaps most important of all, and appreciation of relationships, not only between the members of a certain culture, but also such culture and their natural surrounds, needs to be developed and understood. Diversity and the recognition of its importance were mentioned as being a key issue around which to build a land use and resource management system that enhances the prospect of sustainability.

### **3. SPATIAL PLANNING**

#### **3.1. INTRODUCTION**

In the context of this Province, town planning as the discipline of spatial planning was previously known followed in the footsteps of the British experience. Being the dominant colonial influence, the relationship with this country has always been strong. Initial European influence, as far as this Province is concerned, was dominated by the German connection, which was as far as numbers go, (settlers) virtually equal to the 1820 settlers from Britain.

Indeed planning has evolved, but not before being seriously affected by the social and spatial engineering brought on by apartheid policy. This has left a particular legacy.

The complexity lens requires that this discipline, be examined in a certain way, the most important of which is understanding the evolution of the discipline as it has embraced the three basic concerns of survival, adaption and learning. Coupled to this, is the identification of some of the more important gateway events that have and are continually having an impact. It follows too that there is a need to examine just how planning in the Province has engaged, in the evolutionary discourse: a discourse that is being set in the main by external influences initially a national drive not local.

What is also important to remember is that the discipline is at all times being viewed through a very specific lens and that is a rural one embracing the dominant culture and custom that occupies both the mind and space.

#### **3.2. SPATIAL PLANNING AND EVOLUTIONARY PROCESSES**

The discipline really took hold of the imagination at a time of considerable social and economic upheaval, when certain ways of life were under threat as a consequence of perceived disorder. The Industrial Revolution in the UK was a period of history that displayed rapid change in the ability to produce, obtain and consume resources, accelerate the processes of the concentration of people into specific zones of production (urbanization), creating new health and hygiene challenges and the provision of land and services to be able to meet a myriad of demands, to name but a few of the dynamics that systematically motivated the need for planning.

Planning as an activity, was birthed in complexity, although the significance of this would only be realised much later in the 20<sup>th</sup> Century and early 21<sup>st</sup> Century. In the mid to late 1800's and early 1900's, industrial and commercially driven urbanization and hence deruralization, created challenges that needed to be solved. The dominant thinking was progressively shaped by empiricism, rationalization and determination.

This determination was shaped by the advance in science and technology and the rationalization attached to these discoveries and endeavors. The evolution toward determination had been evolving since the time of Descartes (1596-1650) and Newton (1642-1727) who, amongst others, advocated the power of reason and rationality as being intrinsic to human success. (Geyer & Rihani 2010:13). The Age

of Enlightenment had opened the doors of infinite possibilities and the paradigm of order became a central theme of virtually every aspect of life and knowledge was regarded as the essential key going forward. As knowledge increases, phenomena will shift from disorderly to orderly. Knowledge equals order and with greater knowledge/order, humans can increasingly predict and control more phenomena, including human (conscious) phenomena and systems (conscious, biotic and physical). Faludi (cited in Taylor 1998:82) wrote in 1973 that: 'planning is the application of scientific method... to policy making'. The four golden rules of order are:

1. Order: given causes lead to known effects at all times and places;
2. Reductionism: the behaviour of a system could be understood, clockwork fashion, by observing the behaviour of its parts. The whole is the sum of its parts;
3. Predictability: once global behaviour is defined, the future course of events could be predicted by application of the appropriate inputs to the model and
4. Determinism: processes flow along orderly and predictable paths.

The evolution of planning initially followed these golden rules.

In 1947, British planning interests set about the task of formalizing this activity with the creation of the Town and Country Planning Act. At least two important outcomes need to be noted. Firstly, this Act put spatial planning into the realm of legality. It now enjoyed a measure of status in that as an activity it not only gained recognition as a legitimate activity it also was bound to set about the task of creating order out of seemingly disorder. Seemingly planning as an activity was also put into the realm of government (Taylor 1998:4). In other words, planning was embedded in government and given legitimacy to function.

This latter revelation is fundamentally important in that, planning as an emerging discipline, had at its disposal, both power and resources to create and put into effect policy, not just any policy, but policy that had its vision (end state) at some point into the future. Planning was now tasked with the responsibility of directing the development of, both town and country, into a future that was through this action, no longer uncertain and unpredictable.

The quest for knowledge as rationalized in both, reducible and deterministic terms, gave rise to the development and emergence of a specialist or expert. This specialist was placed primarily in the corridors of government, who then proceeded, by virtue of both the power of the law and specialist knowledge, to dictate the future. In the language of complexity then, this event, as far as planning is concerned, represents a fine example of a major gateway experience. In the course of time, South Africa followed suit, with the emergence of various acts and provincial ordinances (e.g. Township Ordinance 33 of 1934 (Transkei) Land Use Planning Ordinance, 85 of 1985) that elevated planning into the corridors of power, provided it with resources and in turn its specialized practitioners were then charged with the duty of creating a



certainty for human habitation by reducing uncertainty and unpredictability. The 'plan' (policy) became the sum of this endeavor and enforcement was the cultural tool to realise this. The prescripts of order require conformity. This is very significant, because for the first time in modern British history, 1947 was the year that land use was nationalized. The state controlled land use, even though it did not control land itself. This placed enormous power into the hands of the expert and consequently, this action must also be construed as a gateway event.

In the formative years of planning's encounter with formalization (assuming a regulated and structured position in government), the era of the 'master plan' and 'blue prints' dawned. Such blue prints were a physical representation or expression of a utopian concept (utopia comprehensiveness) of what constitutes the 'ideal' city and improved accessibility. Early proponents of planning (e.g. Unwin, Abercrombie) postulated physical location, form and layout of land uses and buildings. Design was at the heart of the matter (Taylor 1998:8). This emphasis is amply demonstrated in the works of Keeble's (1952) work entitled, 'Principles and Practice of Town and Country Planning'. Design went from the imaginary urban region to the specifics of a town center or even residential neighborhood. Coupled to this, were ideas embracing aesthetics. Unwin spoke of town planning unreservedly as an art, which would provide 'the opportunity of a beautiful environment out of which a good human life could grow' (Taylor 1998:10). Function too, was embraced. It is important to note that these early attempts to embrace the subject of planning were underpinned by values of what society needed and the use of the physical environment, in conjunction with both aesthetic and functional design criteria, to achieve these. These criteria or norms, gave rise to the concept of normative planning. Normative theory essentially focuses on the idea that there is an ideal environment. Normative theory was a reaction to the dismal living conditions endured by the early post-industrial period, as experienced in the early 1900's (Taylor: 1998:20-36).

Normative theory then focused on two things: a theory of how planning should be approached and secondly a theory of the type of urban environment town planning should seek to create. In the pursuit of these formulations however, the conservative values of protection, conservation and containment, were also evident. Taylor (1998:27) suggests that modernity was not going to have it all its own way: there was a measure of resistance to abandoning the 'country side' and the romantic notions that, in an ideal state, this conjures up e.g. space, green, fresh air and altogether a move away from pollution and high density living. Howard, for example, wanted to combine rural and urban in his advocacy of garden cities.

"Howard was not an outright anti-urbanist he praised the civic virtues and the cultural benefits of the cities, but he rejected the extremes and intensity of the huge metropolis and believed that cities should never grow beyond a certain size... garden cities never teemed" (Wilson 1991:101 cited in Taylor 1998:29).

Large cities were regarded as actual or potential places of social disorder and were widely regarded as ugly. Hall (1973) cited in Taylor 1998:28 wrote that the objectives of post-war British planning were social.

The idea of accessibility too, had a profound impact on spatial ordering: “The manner in which the buildings and streets are put together is basically unsuitable for the motor vehicle” (Buchanan Report, 1964). Design then had to address what were sometimes competing demands between transportation (accessibility) and aesthetics. One of the outcomes in this regard was the idea of creating a hierarchy of roads in the form of arterials, distributors and local distributors: “The town ought to have a clear legible structure” (Keeble, 1969). This ordered view found expression in two other ways: the first being the creation of separate ‘zones’ for the major land uses and secondly the creation of distinct ‘neighborhoods’ conceived as village like communities. Donald Foley (1960, cited in Taylor 1998:33) makes the following statement:

“The social ideology that emerged is essentially this: the best community life is provided in small reasonably low-density communities. Building upon the traditional form and social organization of the village, an image of desirable community life is held up as an ideal”.

In a sense Taylor agrees that in this period (immediate post war) planning thought tended to be deeply anti urban and hence conservative. Perhaps too, the human tragedy of considerable loss of life in major urban areas, like London as a consequence of WW2, also played some role in the thinking. Lower densities perhaps meant lower loss of life, should the recent history of the time ever repeat itself.

The period from 1960- late 1970 witnessed a measure of criticism, particularly against the physical planning and design emphasis. Certainly better physical environments were being created, but the social environment was ignored and consequently communities were destroyed. Social cohesion support and connection were never entertained, despite the use of terms like ‘neighborhoods’ and planning for community life. These criticisms can be referred to as frozen accidents. The prevailing forms of planning prevented them from really seeing social issues. Sociologist, Maurice Broady (1968) wrote:

“Of much more importance in explaining neighborliness are the social facts, first, that the people who lived in the slums had often lived in the same street for several generations and thus had long standing contacts with their neighbors and kin; and second, that people who suffer economic hardship are prone to band together for mutual help and protection. It is true that neighborliness is induced by environmental factors: of these however the most relevant are social and economic rather than physical”.

As a result of these criticisms, attention began to focus on the issue of consultation. Tensions are starting to emerge of a consequence of the failure to appreciate and distinguish between matters of fact and matters of value. Technical professional judgments and the views of residents (local values) did not coincide. The top down discourse was beginning to exhibit fundamental shortcomings in the planning processes being pursued.

In the late 1970's the theme of participation was definitely being postulated by institutes of higher learning in this country. The extent to which such engagement took place is however a matter of debate. Suffice to say, that the profession was beginning to experience its own version of complexity dynamics: the need to evolve was ever looming.

The period 1960-1980 also witnessed criticism of the 'blue print' or 'master plan' philosophy that had through the 50's and 60's been applied. Maurice Brown (1966) in a paper on 'Urban Form' hinted of an alternative model: 'we might see planning in the light of a game of chess, divided into a series of moves, each limited and decisive in its own terms, but each striving to secure maximum freedom for successful maneuver in the subsequent stages' (Taylor 1998:45).

In the above then, is the idea that planning is an ongoing process, rather than a once off. Mcloughlin (1965) and Chadwick (1966) both published papers in the Journal of the Town Planning Institute, advocating a system approach, which echoed the progressive principle. Perhaps some of the most serious criticisms come from the American writer, Jane Jacobs (1961) in her book, 'The Death and Life of Great American Cities', where she states:

"Cities are an immense laboratory of trial and error, failure and success in city building and city design. This is the laboratory in which city planning should be learning and forming and testing its theories. Instead the practitioners and teachers of this discipline (if such it can be called) have ignored the study of success and failure in real life, have been incurious about the reasons to unexpected success and are guided instead by principles derived from the behaviour and appearance of... suburbs, tuberculosis sanatoria, fairs and imagining dream cities- from anything but cities themselves' She goes on to say: 'The pseudo- sciences of city planning and its companion, the art of civic design, have not yet broken with the specious comfort of wishes, familiar superstitions, over simplifications and symbols and have not embarked upon the adventure of probing the real world: Utopianism then had found an opponent' (Taylor 1998:46-47).

In short then planning had been shown to be deficient in leadership, its shortcomings regarding environmental determination and the complexity of relationships between the physical environment and social life. Furthermore there was concern regarding the dynamics of the city, or rather the lack thereof. Traditional town planning thought had failed to grasp the complexity and richness, as well as undoubted problems of human social life (conscious complexity) and its manifestation in cities. The unlimited experiment was not proving to be a success.

In response to the above, planning theory ventured into the realm of systems and rationality. A system is something composed of interconnected parts or, put another way, is a set of assemblage of things connected, associated or inter-dependent so as to the form of complexity.

“The whole of reality is one integrated system and any system we distinguish within this such as a living organism, is really a sub-system within this larger whole. Because of this, the functioning of any system (or sub-system) has to be understood in terms of the ways its parts are externally interconnected with parts of other systems, as well as, internally with each other” (Taylor 1998:61-62).

In the first instance, then more knowledge was needed if one was to appreciate the relationship of systems and secondly, there was also a need to understand, cause and effect, when any part of the system was being altered. In other words, the use of rationalization became a prominent feature of this approach.

The use of rationalization is evident in the recognition of the ongoing process, as well as, the linkages between the various phases of plan development. Planning then, is a process of rational action. Monitoring and feedback also started to suggest the recognition of the fluidity of the development process, not to mention recognizing deficiencies in the ability to predict. Historically speaking, this period in the history of planning, would be regarded as one which experienced a growth in substantive theory (the environment and systems) and procedural theory which postulated rationality. These developments according to Taylor are as a consequence, of a more generalized set of assumptions which have their roots in modernity. Central to this was a belief in people’s capacity to improve the quality of human life based on a scientific understanding of the world.

“Indeed, the systems and rational process views of planning can be regarded as marking the high tide of modernist thought- the crest of that wave of optimism about the use of science and reason for human progress which had formed the European Enlightenment of the 18<sup>th</sup> Century” (Taylor 1998:74).

### **3.3. PLANNING AND POLITICS**

“Plans are policies and policies in a democracy, at any rate, spell politics. The question is not whether planning will reflect politics, but whose politics is will reflect. What values and whose values will planners seek to implement?” (Long 1959:168, cited in Taylor 1998-83).

Paul Davidoff and Thomas Reiner, in a paper entitled “A choice Theory of Planning”, not only presented planning as a process, but also emphasized that throughout this process, there is another one and that is choice.

“...we maintain that, neither the planners’ technical competence nor his wisdom entitles him to ascribe or dictate values to his immediate or ultimate clients. This view is in keeping with the democratic prescriptive that public decision making and action should reflect the will of the client; a concept that rejects the notion that planners or other technicians are endowed with the ability to divine either the client’s will or the public will” (Davidoff and Reiner, 1962 cited in Taylor 1998:84).

Stinging words directed toward a set of activities pretty much immersed in the specialist and hence isolated role of policy (plan) delivery. The challenge to dominion was being birthed. Up until now, the idea of 'planning for' had held predominance, whilst the idea of 'planning with' was in its infancy. In complexity terms the recognition of the relevance public participation in the planning process presented yet again, a gateway event in the evolution of the spatial planning project. The realm of choice, options, alternatives and the decisions that needed to be taken in account, created a greater arena for complexity. A wider range of demands had to, now be satisfied, some complimentary and some conflictual (irreconcilable). This concept of participation brought with it a new layer of tension, (competing demands) which in turn impacted on the notion of predictability. The conscious complexity was beginning to embrace both the ideas of order and disorder.

Arnstein's ladder of participation drew attention to the fact that there are degrees of participation, ranging from outright non participation, through various degrees of tokenism to finally embracing degrees of citizen power. Clearly the debate at the time and perhaps is still relevant, was to answer the question as to just how much participation is required?

“There is a crucial difference between going through the empty ritual of participation and having the real power needed to affect the outcome of the process... the fundamental point is that participation without redistribution of power is an empty and frustrating process for the powerless” (Arnstein 1969 cited in Taylor 1998:89).

The aim here is not to enter into a debate about the possible rights or wrongs of this idea of 'degrees of participation' or its appropriate application to the planning endeavor, but rather to view this debate around participation as being seen as a distinctive threshold of fragmentation of the prevailing planning ethos up to this point. The top down approach was beginning to be seriously undermined as those in the field of planning practice began to discover such actions were actually a part of a larger system, generally referred to as democracy and inherent in this idea, is the demand that the rights of all citizens be realised, including the 'right' to realise some form of sustainable future

8	Citizen control	Degrees of citizen power
7	Delegated power	
6	Partnership	
5	Placation	Degree of tokenism
4	Consultation	
3	Informing	
2	Therapy	Nonparticipation
1	Manipulation	

**FIG. 3.1: ARNSTEIN'S LADDER OF CITIZEN PARTICIPATION. (SOURCE: ARNSTEIN (1969) CITED IN TAYLOR 1998:89)**

A new societal framework was emerging and had been for some time. In complexity terms, the path of evolution of the planning project was being, and it is submitted continues to be, punctuated. The response to this in the form of adaption and survival becomes critical.

Democracy is the business of everybody and for those members of the population who are not threatened by these ideals, but are rather benefiting from the application of democracy there will be little to say. For those who are not benefiting however, the matter is entirely different. There are a series of frozen accidents literally waiting to happen and these, when they occur, will amply demonstrate both order (organized protest) and disorder (stemming from anger and frustration) at not being able to realise, for example acceptable levels of prosperity. Such outcomes will impact on the entire system. Where is planning in all of this?

The face of planning has been changed irreversibly in that it is not a purely scientific or technical exercise, but one also laden with values and judgments. These values and judgments reflect the multiple realities of a diverse citizenry. Should only a select few participate and benefit, then it would not be inappropriate to assume that the majority will be able to create change through disruption, at seemingly almost a moment's notice. To minimize such risk any future must engage with diversity. The fact is, it is not a moment but rather an entire series of moments occurring over time and in the case of South Africa and more especially, this Province, the depth of that time involves centuries. One of the problems has been that modernity has rejected tradition in favour of 'pure' reason. In the realm of multiple realities, just whose

reason is 'pure' and what of the limits of knowledge? Complexity theory holds onto the idea that there are limits to knowledge.

In the domain of conscious complexity, the orderly frame of reference becomes questionable and hence, the constraints these questions pose make for an uncomfortable position. In the words of Geyer and Rihani (2010:51) 'the certainty associated with reductionist scientific methods is largely spurious when applied to complex situations. The danger lies in trading real, but admittedly limited, predictability for chimerical certainty.'

### **3.4. PLANNING AND IMPLEMENTATION**

Lindblom (Faludi 1973 cited in Taylor: 1998:72), critiqued planning's approach to comprehensiveness and in this process introduced a more pragmatic model for implementation (action) as a consequence of the practical difficulties of implementing policies. His view was one of disjointed incrementalism as a consequence of an uncoordinated or disjointed reality. External agencies did not always share the same priorities or the scarcity of resources meant having to fit into various programmes external to the core planning control. Implementation is policy (plan) turning into action. Greater rationality in the plan preparation process did not necessarily imply a certain quality of action which after all was the purpose of undertaking the planning project in the first place.

Friedman (1996), was also critical of the rational process with its emphasis on plan preparation (decision making model) and linear approach toward the realization of implementation. This part of the rational approach came towards the end of such an approach, where after there was a final step, commonly referred to as, 'monitoring and feedback'. In Friedman's view this was way too simplistic. The task of plan making and the task of implementation are intermixed and therefore complex. Implementation, according to Friedman, is a activity that needs to be considered in all phases of the rational linear process. In essence Friedman is essentially questioning the validity of such a linear approach. Implementation needs to be considered at the same time as and not after the stage at which plans and policies are formulated (Friedman cited in Taylor: 1998:113-114).

Pressman and Wildavsky (1973) cited in Taylor 1998:116), in their study of the Oakland initiative, demonstrated that this project floundered, because of the failure to recognize that the realization of this project depended on the involvement of a number of actors who needed to be contacted with a view to securing agreement regarding team membership, the allocation of key responsibilities for policy formulation and delivery and costing proposals. In addition to this, the initiative also failed because of a lack of appreciation of the role of specific personnel at critical stages of the project. What Pressman and Wildavsky also ably demonstrated, was the fact that the implementation of public policy rarely depends on the action of a single actor whether this be a Department or planning authority. The idea of 'joint action' came into being. What was also realised was that other actors have their own goals, some of which do not coincide with those of the public policy making authority. One critical feature of implementation was the realization of the need for action

orientated planners, who are amongst other things, able to manage 'Interpersonal relations': with skills including networking, communication and negotiation.

### **3.5. COMMUNICATIVE ACTION PLANNING**

The 1990's witnessed the focus shift to an emerging paradigm in planning theory concerned with communicative action and interactive practice. Communication refers to the business of communicating in general which includes the interpersonal activities of dialogue, debate and negotiation. This, according to Taylor, would require theoretical attention been given to the theory of communication and negotiation. Proponents of such a discourse include Healey (1992), Fisher and Forester (1993), Sager (1994) and Innes (1995) (Taylor 1998:123). The 1980's witnessed attempts to realising planning as an activity becoming more effective in achieving and doing things. According to Taylor, these theorists were also motivated by the ideals of a participating form of democracy, which in turn challenged planning to be far more inclusive.

Planning theory, for the most part, turned to theories stemming from the work of the German philosopher and social theorist, Jurgen Habermas. Democracy for it to be so, requires communication and hence if two or more people entered into a dialogue, certain conditions or validity claims, had to be met. These are comprehensiveness (whatever is communicated is comprehensible), the information being communicated, is true, the action of communication must be sincere (the speaker must not deceive the listener) and finally that the understanding so derived, is from appropriate information centered upon common normal and/or social conventions. In other words, there must be legitimacy. The exchange of dialogue must be (1) comprehensible; (2) true; (3) sincere and (4) legitimate. Without these four, validity claims being satisfied, there is no genuine communication or ideal speech situation! The reason for all of this is the need to take action and commitment to action can only arise from a credible engagement process (Innes J and Booher D: 2010:24-26).

It follows that the subject of 'communication ethics' becomes a critical issue, as planners can easily manipulate a planning process. Forester (1982) emphasizes that planners should be committed to embracing an ethic that promotes inclusion through the creation and facilitation of participatory democratic processes.

"...by choosing to address or ignore the exercise of political power in the planning process, planners can make that process more democratic or less, more technocratic or less, still more dominated by the established wielders of power or less so. For instance, planners shape not only documents, but also participation: who is contacted, who are participators in informal design review meetings and who persuades whom of which options for project development. Planners do so, not only by shaping which facts certain citizens may have, but also by shaping the trust and expectations of those citizens. Planners organize co-operation or acquiescence, in addition to data and sketches. They are often not authoritative problem solvers, as stereo typical engineers may be, but instead, they are organizers (or disorganizers) of public attention: selectively shaping attention to options and actions, particular cost and



benefits, or particular arguments for and against proposals” (Forester 1982:67-80).

In the face of complexity theory this form of manipulation must be contemplated with serious concern. The first major problem is that, such manipulation, flies in the face of spirit and purpose of the democratic imperative, as well as, invalidating the claim that our future is just that, our (collective) future. Such actions begin to undermine the rights of citizenry, not to mention making a mockery of the prescripts of genuine participation. Inclusionary participation is the cornerstone of a developmental democracy. This in turn means articulating a complete agenda of participation; education; determination; discussion and conclusion for both the plan formulation process, as well as, informing the processes involved in the assessment of application or deviations from the original policy formula. Upton (2002:265), in his article entitled ‘Planning Praxis- Ethics, Values and Theory’, suggests that such an agenda be referred to as ‘Statements of Community Involved’ (ethics, standards, minimum outcomes).

“Statements of Community Involvement (SCI) should replicate or approximate the Habermas’s preconditions for the ideal speech situation that both entail and guarantee understanding and agreement through the power of the better argument. The three preconditions famously are:

1. The principle of universal moral respect: that all capable of speech and action are entitled to participation in the process of argumentation;
2. The principle of equalization reciprocity: that participants have an equal right to introduce and question claims, to put forward reason etc. and
3. The principle of non-coercion: that no participant be prevented from exercising these rights to and of participation”.

In the context of the ‘transformation agenda’, it is critical that this generation of South Africans, communicate in order to articulate the unresolved pasts and fears, stemming from the oppression of both the colonial and apartheid eras. Such dialogue is also an important opportunity to share in the metamorphosis of an African vision. Such sentiments bring us back to the ‘zone of transformation’ or eclecticism mentioned in the previous chapter. In effect, once we begin to accept our limits to knowledge, the opportunity exists to engage in an environment of learning, in line with the prescripts of complexity theory.

The concept of complexity and communicative planning have further evolved into a collaborative regime. This collaborative effort attempts in this writer’s view to create a praxis based upon the continual need for interaction between theory and practice. The lack of knowledge fuels the drive for learning, which in turn, fuels the drive for application (action) within a certain context. The use of the term context implies that there is no ‘one size fits all’ universal formula. A context is both specific and unique, and therefore, the deliberate use of local knowledge is a critical prerequisite going forward. Context then, does not only refer to a specific geographic zone, it may also refer to a specific chapter in the history of the development of a country or region, a specific set of dynamics that form the basis of the social construction of reality, as

well as, the different sources of information and so on. In a sense, the collaborative endeavor recognizes that, everything is fluid and that even so called reality, is an evolving construct. Experience and pragmatism are also essential. Collaboration, in the context of complexity, must then attempt to gain an understanding that is informed by the arrow of time and depth, gateway events, frozen accidents, local interaction, connectivity, a framework of rules, evolving social frameworks etc. Collaboration is, at its heart, a learning process.

The local knowledge is the gateway to action, justice and resilience (Innes and Booher 2010:194).

“Formal professional inquiry, including natural and social science and the research of professionals, like planners and policy analysts, is but a small component of all the inquiry that goes into framing understandings, making decisions and ultimately effecting change” (Lindblom and Cohen 1979 cited in Innes and Booher 2010:171).

Professional knowledge must interact with many other forms of knowledge, in order to be useful. Social enquiry cannot be conducted in a neutral way that is idealized in the rational dictates of empiricism. Dialogue is critical, if we are to frame an appropriate problem statement, select information and develop a robust and integrated understanding of the issues from a multiple perspective and choosing appropriate strategy.

The rational dictates of the empirical exercise cannot only be misleading, but can also create an exclusionary social and economic environment, which in turn will undermine resilience or sustainability.

“To achieve collaboration rationality, as well as, social and environmental justice in public policy, the voices and experiences of the local players, closest to the situation, especially those who are normally marginalized, must be integrated into the dialogue. It is these voices that link public policy to the life world, that make sure those robust and feasible conditions can be reached. It is the inclusion of their knowledge that is critical to a generally resilient system. It is inclusion of their knowledge that is critical to a genuinely resilient system. It is inclusion of their views as, members of disadvantaged and oppressed groups that most challenges the status quo and helps groups to move away from the comfortable self-reinforcing ideas in the dominant culture.” (Innes and Booher 2010:194)

### **3.6. RESILIENT GOVERNANCE**

The current concern in the realm of provincial governance, with respect to local government and traditional affairs, in the Eastern Cape, center around:

1. Transformation of the South African society from deeply divided state to one embracing human dignity for all citizens;

2. The undoing of inequalities and injustice stemming from both the colonial and apartheid eras that diminish dignity and maintain poverty;
3. Creating more efficient and effective forms of local government to serve the needs of all citizenry;
4. Seeking co-operation between seemingly competing demands of traditionalism, culture and a typical westernized model society (modernity), not to mention the three spheres of governance (intergovernmental relations);
5. Institutionalizing and deepening developmental democracy;
6. Instituting interventions in the affairs of local governance where necessary, more especially when local government fails to deliver on the Constitutional mandate applicable to it and
7. Attempting to do all this on a very sparing and increasingly so budget, limited resources, limited skills and experience. (Eastern Cape Department of Local Government and Traditional Affairs mandate and internal policy).

The above too, as far as this Province is concerned, impacts on the discipline of spatial planning.

The undertaking or responsibilities listed above are, to put it quite frankly, enormous. There are no universal answers or one definitive text book on the subject of transformation. In point of fact, transformation of a society such as the one that we call South Africa, and hence includes this Province, must almost be the very best example of complexity itself. Just how much more complexity must it get and yet it is submitted, this is not always appreciated, let alone understood? Quite frankly, many of the experts are not expert in the art of transformation of an entire society, let alone, a small part of it, or for that matter, a particular discipline referred to here as, spatial planning. For one thing spatial planning had until the late 1980's, early 1990's, a preoccupation with order driven by a particular set of 'fact' and values. Its own resilience is under question and hopefully the resilience shown thus far, in the form of its own journey of transformation, is sufficient to enable the discipline to engage with the new challenges of the wider societal transformation agenda which includes the customary rural areas. However that remains to be seen, depending on how the various interfaces of planning and society are managed. The indications are encouraging given the communication effort.

The study thus far begins to inform the above concern in that spatial planning needs to examine carefully, not only what it as a discipline is able to contribute to society, but also how it could improve on that contribution. To do this, it is suggested that, planning as an activity, carefully consider and perhaps even, reconsider the form and manner its interaction takes place in society. For example; how does spatial planning contribute value to people's lives by recognizing, engaging and supporting existing and emerging social frameworks, diversity and learning. In the parlance of collaboration, to what extent is the discipline informed by the 'local knowledge' found

in our society? That 'local knowledge' is bound up in this Province at least, in culture, communalism, customary law, language and ethics: e.g. Ubuntu, survival, poverty, leadership, modernity, the market etc. to name a few sources.

Sorenson and Torfing (2007) cited in Innes and Booher 2010:205 argue that:

“policy, defined as an attempt to achieve a desired outcome, is a result of governing processes that are no longer fully controlled by the government, but subject to the negotiations between a wide range of public, semi public and private actors, whose interactions give rise to a relatively stable pattern of policy making that constitutes a specific form of regulation or mode of co-ordination.”

Governance as an activity, of which spatial planning is a part, must continually recreate itself in order to better address a multiplicity of needs in the face of constant change, complexity and fragmentation. In other words, is spatial planning able to recreate itself in the face of unpredictability brought on by the dynamics of change, complexity and fragmentation? Can spatial planning partner with other stakeholders and in so doing, relinquish some measure of control to other stakeholders? The prescripts of collaboration, outlined thus far, would begin to suggest this approach. Resilience is premised on a capacity to engage, absorb, inculcate and use local knowledge. That is one aspect. The second is the creation of a system that is able to absorb change, whilst thirdly, the system itself must be able to build and increase capacity for learning and adaption. (Berkes et al: 2003 cited in Innes and Booher 2010:205).

### **3.7. CONCLUDING REMARKS**

This chapter sought to trace the evolution of planning theory and practice from 1947 to the present day. Earlier references to place, embraced the British experience. The evolution of planning thought, theory and practice is, much the same in the South African context, and it follows in the Eastern Cape also. The use of SDF's and IDP's does indicate more recent variances.

The early attempts at planning saw the activity bound by determinism, reductionism, order and predictability. The march through the latter part of the 20<sup>th</sup> Century unto the 21<sup>st</sup> Century has witnessed quite considerable changes, so much so, that complexity theory has entered the planning arena. The changes however cannot be regarded as linear and nor is there unconditional acceptance by planning practitioners of the existence of various rationalities. However, the challenges of the eclectic zone of transformation mentioned in the previous chapter (Figure 2.1) cannot be ignored. The highest law in the land, namely, the Constitution, instructs otherwise. The Constitution directs those in government, to engage in the elements of transformation with a view to securing through deliberate interactions with society and its institutions, social and economic equilibrium, justice and equality. It also requires the working out of a basis of moving forward to and through the next learning curve (Devenish: 2005:434-436).

Complexity theory highlights the fact that there is no final destination. Each policy step forward is merely a foundation for the next and so the adaptive process

continues. Such a process must however, if it is to be resilient, engage in local knowledge and local community structures.

This raises an extremely important point concerning planning. Planning as an activity has developed a process for the preparation of a plan. It has also very specifically focused on a particular context, namely Eurocentricity, modernity if you will, and the urban environment. Inputs in the various stages of plan transformation have been finely tuned to embrace and incorporate the ethos such an approach must generate. This does not necessarily coincide with other sets of realities and the various forms of ethos that emanate from these other realities, of which Xhosa culture and belief systems is one. In the context of the Eastern Cape, this is hugely significant. For one thing, almost 70% of the population are, Xhosa speaking people and they reside in these rural areas. If one includes the western side of the province, the Xhosa population exceeds 90%, making this population group the largest by far in the Eastern Cape.

There is therefore a need to re-examine the rationale used to determine the inputs into the planning process as well as, the criteria and values used, to adjudicate the various outcomes. Whose rationale is being used to drive the process of plan preparation is a question that needs to be addressed. The collaborative effort is an imperative in attempting to answer such a question. It is here, that the zone of eclecticism becomes the critical focus. The eclectic zone will require management skills that go beyond the traditional technical skills and secondly an exposure (update) on information concerning for example, climate change add to the attainment of a sustainable agenda.

John Dryzek (1990) cited in Innes E and Booher E (2010:25) argues for caution in the use of rationality. He contends that instrumental rationality destroys the more congenial, spontaneous, egalitarian and meaningful aspects of human association. He says it is antidemocratic, because of its potential to support social engineering in the name of rationality, not to mention repressing playfulness and creativity that are necessary in the quest for freedom.

The rationality being referred to here is one that is applied to the urban environment, with its specific logic and values emanating primarily from the North. Our rural areas in the Eastern Cape Province require an African dawn that embraces another rationality born out of the collaborative effort embracing diversity of culture. To be effective, this collaborative effort must subscribe to the tenets of 'Ubuntu': I am because you are.

This seemingly simple statement is the basis for developing the learning experience. There are limits to planning knowledge, more especially as this is largely confined to the urban zone.

The rural zone is no less complicated than the urban.

## **4. THE CONSCIOUS PARADIGM AND THE COMPLEX ZONE OF TRANSFORMATION (ECLECTISM): A LEARNING PROCESS**

### **4.1. INTRODUCTION**

Thus far the research has touched on the issue of complexity theory and the emergence and evolution of spatial planning. Complexity theory has been extremely useful in that the approach has provided a basis for further legitimizing the participation of all of South Africa's residents in the development agenda. The Constitution requires this also, but does not detail just how. Complexity theory provides us with an option of just how to engage in a development discourse, as well as understanding a process of evolution going forward.

Whilst some reference has already been made or alluded to in the context of the Xhosa culture, it is however, pertinent to proceed with a closer examination as such will constitute a frame of reference for any inclusionary process. In the realm of collaboration, mention has already been made regarding the extension of roles (facilitation, negotiation, conflict resolution and communication) that any future planning process will have to perform. If there is a measure of truth in this, then it becomes important to begin to understand certain aspects, concepts and alternative rationalities that exist in the realm of traditional culture. There is a need to develop an understanding of an alternative consciousness that is central to the existence of the vast majority of residents in the Eastern Cape. In fact, the so called alternative has been around a lot longer than the consciousness associated with modernity in this Province.

### **4.2. BRIDGING A DIVIDE: TRADITIONALISM, CULTURE AND CUSTOMARY LAW**

As stated earlier the Eastern Cape could become a serious zone of contestation between the traditional and the modern and vice versa as the pendulum swings back and forth between possible extremes or even reinvention of culture. Bank (2011:4) speaks of the ebbs and flows of the values of the 'Reds' (abantu ababomvu: Red people) and the 'school people (abantu basesikolweni) as well as the re-definitions or even refinements depending on the individuals or groups' thereof, survival strategies.

"The roots of this cultural division can be traced back to the mid nineteenth century, during the colonialisation of the Eastern Cape Province of South Africa, where a large section of the Xhosa-speaking people were convinced by the visions of the young prophetess, Nongqawuse, who declared that, if they killed their cattle and scorched their fields, the ancestors would drive the white settlers into the sea and restore peace and harmony to their lands. Nongqawuse's prophecy divided the Xhosa nation between 'believers' and 'non believers' between communities and families that had come to accept westernization and Christianity and those that rejected these forms, politically and culturally" (Bank: 2011:4).

A century after this tragic event, (the great cattle killing) the Mayers, a husband and wife team of social anthropologists (Bank: 2011: 4), noted that this divide still

continued, even in the urban areas, such as East London. Migrants remained conservative and viewed the entry into industrial wage labour as a necessary evil. "In the city, these men were seen to encapsulate themselves in close knit networks of home mates, who socialized together, resisted urban consumerism and morally enforced a commitment to build rural homesteads". (Bank 2011:4). According to Bank this revelation confirmed the findings of other studies that urbanism did not automatically lead to social breakdown. He confirmed the existence of large 'rural lumps' in the urban 'melting pot' that did not dissolve with time and secondly illustrated that urbanism is always shaped by its regional or local cultural contexts. Such statements undermine the often held belief and hence repeated notion of the demise of traditional culture as a result of urbanization. Mtuze (2004:iv) supports the idea of the two groupings, as well, but also recognizes in the larger South African context, that whilst we as South Africans have lived together in this country for centuries, we still remain strangers. We hardly know what is happening on the other side of the cultural line. Nadine Naidoo (Meckel and Keune: 2004: 149-150) asks the question: when do we cease to be tourists in each other's lives? Such a simple question, yet this speak volumes about the current state of affairs in this land.

According to the General Manager: Traditional Affairs: Eastern Cape Province the eastern portion of the Province of the Eastern Cape consists of six kingdoms. These are: one Rharhabe; two Western Tembuland; three Eastern Tembuland; four Western Pondoland; five Eastern Pondoland and six, The Gcaleka Kingdom. Within the context of each kingdom there is the following broad spatial arrangement. The King occupies what is referred to as, the 'Great Place' e.g. in the context of the Rharhabe Kingdom, the Great Place is referred to as Mngqeshe. Under the King are a number of chiefs with each chief responsible for a tribe. The chief occupies a 'lower great place', which in the case of Chief Kama, the chief of the AmaGqunkhwebe tribe, is located at Qhibira (in the Middeldrift area, fairly close to Alice). In spatial terms the chief is responsible for overseeing numerous villages which are home to tribal members, made up of many clans (families in the broad sense). A headman, who is under the chief, is responsible for one or two villages. Traditional governance then occupies six broad spheres of interrelationship and these are: king, chief, headman (within the tribe) community, multiple clans family (clan) and head of household. To believe that this relationship is wholly top down is incorrect. The relationship between King and people was and is both top down and bottom up.

Embedded in this arrangement of governance are relationships to the ancestors. The aim here is not to enter into a debate about the merits or demerits of this arrangement, but rather to point out that it exists and that this hierarchy is deeply entrenched in the Province although there may well be variations in the degree of influence. The ancestors connect the Xhosa nation to its past by maintaining good relation with them, they also connect to the present and the future.

Customary law is derived from social practices that the community concerned accepts as valid and obligatory. The most striking feature of customary law is that in almost all instances in the original form, it is unwritten. It does however have a distinct character. According to Bennett (1999:10) it is both porous and malleable. Customary law can at the same time be both young and old. Legitimacy depends on

age as no law is older than the memory of the oldest living person. Forgotten rules can sink into oblivion. Oral cultures remain relevant through various social and stylistic controls on the transmission of information. Rules can be conveyed through anecdotes and proverbs. Objects, places and topographical features provide a constant mnemonic for oral cultures. Rights to land are referenced in the context of streams, rivers, hills, mountains and ancestor's graves to name a few. What is critically important and this is actually stating the obvious: language is the cornerstone which in turn implies the absolute necessity for engagement, collaboration if you will! Every language has certain critical words and structures, underlying concepts, through which culture is communicated. Not only is the language unique, so are the ideas that it encodes.

Traditional society constructs itself through language (storytelling, music and poetry). Put another way, in the context of the Eastern Cape our rural society, which is predominantly traditional, constructs itself around a particular and unique language which is steeped in its own unique and regrettably sometimes, tragic history. This history commands respect for it has demonstrated an unbelievable degree of tenacity, strength, resilience, fortitude, patience and endurance. It is a history soaked in blood: such were the consequences of resistance. Hard fought gains are not easily forgotten. An oral culture is well practiced in the art of retention, despite not having a written account or format to back up any claims that may be made. Such memory may last decades, or even centuries e.g. the devastating impact of the slave trade. Amongst other considerations such acts of barbarism are the antithesis of Ubuntu.

Traditional society still has its own construct of reality and such reality is embedded in distinct spatial outcomes: the role and expectations of a member of a community and society at large feature strongly in this regard. Individual achievement is a modernistic concept. Each person in a traditional culture is expected to perform such that all benefit. We (individuals) and the community become fused into one. Lesiba Teffo (1999:157), informs us thus:

“the concept of ujima (read Ubuntu) recognizing the commonality of a people's aspiration and objectives, and the strengths and quality of our national (collective) desire to rectify the wrongs of the past in the process of our development, overrides boundaries and limits of sectorial ideologies, political affiliations, creed, gender, race and ethnicity. It demands the sinking of our differences (as individuals or group) in pursuit of collective fulfillment and realization of our human inclination, namely work together for a common cause of which we are all beneficiaries”.

Collective values become the dominant feature of African society.

“Western civilization has not entirely rubbed off my African background and I have not forgotten the days of my childhood when we used to gather round our community leaders to listen to their wealth of wisdom and experience. That was the custom of our forefathers and the traditional school in which we were brought up. I still respect our elders and like to



chat with them about older times when we had our own government and lived freely.” (Nelson Mandela 2010:22)

### **4.3. TRADITIONAL SETTLEMENT AND CUSTOMARY LAW CONCERNING PROPERTY**

In the Eastern Cape the village is the predominant settlement form, at least in a generic sense. It has been estimated that there are over 10,000 of these. The village together with its productive surrounds (crop and livestock) is made up of homesteads and places of spiritual significance (e.g. spiritual places for performing ‘ukuthwasa’ (cleansing from illness) and ‘abakhwetha’ (entry into manhood rituals) that are not brought about by both need and market. The market has nothing to do with delivery. On the contrary it is both the macro and micro social and spiritual demands that form the basis of the need and subsequent delivery outcome. Delivery is also not dictated by a process embracing Western values (e.g. individualism and consumerism, not to mention resource exploitation) but rather by serving the interests of the collective, in line with Ubuntu. Every member of the community must be empowered to perform his or her communal responsibility and a fundamental part of this is to be allocated land. Land is not a commodity from which an individual (member of the community) is to solely profit and nor is this encouraged. It is there as a fundamental resource to benefit individual, family and clan: ultimately the kingdom! How different can this be to the individualistic, profit centred motives (values) of the West, to which spatial planning in South Africa, through an instrument such as zoning has directly and indirectly subscribed to?

“Research into customary law has always been bedeviled by a lack of agreement on how to translate its rules into terms that will be comprehensible to western lawyers. In the case of land tenure this problem is complicated by the fact that customary law has no distinct category of property law.

Rules that common law might regard as contract or property, customary law subsumes under status, a categorization that reflects its overriding interest with long term personal relationships. Unlike western legal systems, African law stresses not so much rights of person over things but as obligation owed between persons in respect of things.” (Bennett: 1999 :129-130).

Gluckman cited in Bennett: 1999:130, makes the following observation:

“Part of the reason for the absence of a specific category of property law lay in the non-materialistic nature of African culture.... rather the value of property lay in its social or ritual functions. Hence the way property was used indicated whether individuals felt the correct sentiments in close relationship with kin, political superiors or neighbours.”

Three issues need to be borne in mind. Firstly only those who are affiliated to a political unit- family, clan and tribe have claim to the land and the right to benefit from it. Outsiders have no automatic entitlement. Rights and interests over land are directly connected to the natural characteristics and potentials of the land e.g. land

near water is used for crops whilst drier land is used for grazing. The control over land and its use is held by the traditional leader. The same applies to allocation.

In practice, decisions are taken on the advice of elders or traditional councilors at an 'imbizo'. Once a decision has been taken the National Department of Rural Development and Agrarian Reform measures out these allotments in the allocated area (previously identified by the community) and generally these allotments is more recent times measure 50m x 25m. In days past it was the men (usually of marriageable age) that benefited from this allocation process. Today females belonging to the clan are also recipients, especially if there are children born out of wedlock and/or the female is the head of household. (Bekker et al: 2007: 57)

These allotments are strictly speaking gratuitous, with a small consideration being paid to the chief.

Apart from the allotment for the exclusive use of the family, every member of the clan has access (multiple rights) to common natural resources such as water, pasture, wood, grass, reeds, clay, edible fruits and plants.

Customary law also gives traditional authorities all the power they need to protect the environment (Bennett: 1999: 134). Claims concerning inefficiencies, in environmental management, are often associated with overcrowding and poverty.

According to Bennett (1999: 141) in pre-colonial Africa land was considered to be a God-given resource that could not be permanently appropriated by one person. The consequent ban of alienation has remained deeply ingrained in the African consciousness, in spite of shortages and the real estate market generated by colonial settlement.

Beneficiaries have always allowed neighbours or kinsfolk in need to use their plots and fellow villagers have often co-operated in agricultural pursuits. Customary law facilitates the construction of multiple interests over land.

Customary law is not above prejudice as many hold the view that land units should be commoditized in order to bring 'benefits' to the beneficiaries as individuals. Whilst such and (often heated) debate rages on, the International Commission of Jurists back in 1993 launched an investigation into the matter of competing interest stemming from customary and individualized tenure. This research (cited in Bennett 1999:152) has demonstrated that the switch from customary to individual (freehold) tenure does not necessarily equate to a more positive outcome. Positive values are now being discovered in customary law.

"The principle underlying land allocation – that all members of a community must have enough land to support themselves – helps to preserve the integrity of family units. And the customary bar on alienation prevents impoverished families from cashing in on their most valuable asset for what may prove to be only short term financial benefits".

Above all, it is now appreciated that:

“The land represents the link between the past and the future; ancestors lie buried there, children will be born there. Farming is more than just a productive activity it is an act of culture, the center of social existence and the place where personal identity is forged.

An indigenous mode of land tenure is of course, essential to the protection of cultural identity and on this ground an argument to protect customary law may be based. Apart from this, African modes of tenure have close ties with the constitutional position of traditional rulers. To individualize tenure would be to strip these leaders of one of their most important functions – allotment and control of land – which would be contrary to the constitutional guarantee of their customary-law powers.” (Bennett: 1999 : 152).

Such a state of affairs then has important implications for land use management. However before focusing on land use management there is a need to re-examine one particular concept as this forms the basis of not only customary law, but indeed the Constitution itself.

#### **4.4. UBUNTU AND THE CONSTITUTION**

According to Devenish (2005:32) South Africa has

“forged for itself a new political morality that finds expression in a constitution reflecting values that are a synthesis of libertarian and egalitarian characteristics. These values have a universal character and also find expression in indigenous African tradition and custom. Several Constitutional Court judges have invoked the idea of Ubuntu adverted to in the postamble or epilogue to the interim Constitution, as a source of autochthonous constitutional values. Mokgoro J explained Ubuntu (“humanness”) as follows:

While it envelops the key values of group solidarity, compassion, respect, human dignity, conformity to basic norms and collective unity, in its fundamental sense it denotes humanity and morality. Its spirit emphasizes respect for human dignity, marking a shift from confrontation to conciliation”.

Ubuntu lies at the heart of our Constitution.

“The manner in which the Xhosa people organized themselves and operated as a community was premised on the concept and practice of Ubuntu which ‘underlined the entire basis of their intricate code of social laws’. Ubuntu means humaneness and it was reflected in the preservation and stability of the whole community...” (Devenish: 2005: 32)

It is there to preserve equilibrium and prevent disintegration.

Rautenbach and Malherbe (2009) also make reference to Ubuntu:

“In the Constitutional Court, references were made to Ubuntu as a concept which underlies the Constitution. The Court characterized the concept as synonymous with humaneness, social justice and fairness, the rehabilitation of offenders and the maintenance of law and order and the opposite of victimization... and inhuman treatment. It was stated: ‘It recognizes a person’s status as a human being, entitled to unconditional respect, dignity, value and acceptance from the member of the community such person happen to be a part of. It also entails the converse however. The person has a corresponding duty to give the same respect, dignity, value and acceptance to each member of the community. More importantly, it regulates the exercise of rights by the emphasis it lays on sharing and co-responsibility and the mutual enjoyment of rights by all’.

(2009:12)

At the very heart of African culture is the concept of Ubuntu: ‘I am because you are.’ Ubuntu recognizes this intrinsic value of social connectedness and its multiple advantages. Our very existence hinges on relationships, not to exploit, but to nurture. ‘Motho ke motho ka batho’ meaning ‘a person is a person through other persons’ is the basis of African communalism and inter-dependency. Antjie Krog (2011:110) views Ubuntu as an ability to see every person as interconnected with you. We act accordingly. Humanity is a collective whole rather than a set of free individuals. In order for you to become fully human, you need me, but I also need you to realise my full humaneness. Our potentials vest in each other. Relationships are therefore mutually beneficial. Relationships are the essence of existence and survival. Social relationship is the precursor to the economic. Social order built on the premise of Ubuntu is the cornerstone of African civilization. This too is the underpinning of an African rationality and as such is demanding. It is not a static concept. Mutual beneficence means amongst other things a call to action. Mutual respect cannot be confined to words: Ubuntu aims to resolve issues and it has an objective, embracing growth, development, protection, peace and harmony. Implicit too is the idea of trust, support, reliability and dependability. Ubuntu is a code that encapsulates specific values. On a daily basis, through interaction with others social and other benefits are progressively realised. This idea is encapsulated in Section 39 of the Constitution, wherein it is stated that all legislation must promote human dignity.

“In Africa, the family is the focus of social concern and loyalty to this unit is a cardinal value. As a result, individual interests tend to be submerged in the common meal and duties are stressed rather than rights. Thus unlike other bills of rights, the African Charter on Human and People’s Rights (1982) devotes a section to the duties owed by the individual to the family, the community and the nation at large. It rejects the conception of a person who is utterly irresponsible and opposed to society. (Bennett: 2004:82)

Secondly when ‘interpreting and legislation and when developing the common law or customary law, every court, tribunal or forum must promote the spirit, purport and objects of the Bill of Rights’ (Section 39 (2)). Rautenbach and Malherbe (2009: 49-50) write: ‘Section 39 (2) applies at all times to the interpretation of all legislation and the

determination of the contents of all the rules of common law and customary law and not only when their constitutionality is being considered. Section 173 of the Constitution 'confirms the inherent jurisdiction of the Constitutional Court, the Supreme Court of Appeal and the High Courts to develop the common law.

Ubuntu is intimately intertwined in culture, traditional custodianship and land. Under Section 30 of the Constitution, all persons have the right to "participate in the cultural life of their choice" and section 31, (1) provides that,

"Persons belonging to a cultural, religious or linguistic community may not be denied the right, with other members of that community... to enjoy their culture..." (Bekker et al: 2007:18).

It is clear from these provisions that the recognition of culturally defined systems of law has become a constitutional right with the implication that the State has a duty to enable people to participate in the culture of their choice, including a duty to respect the various institutions supporting that culture.

#### **4.5. EVOLVING SOCIETAL FRAMEWORKS**

The theory of complexity has emphasized the idea of a continuous process of evolution. It has also been stated that it is in this complex zone of transformation, involving the conscious paradigm that various cultures meet and engage while not seeking domination but rather enter into such a zone to ultimately learn. The lack of understanding of other's culture is a direct reflection of incomplete knowledge. There should in a democratic venture, be the space to learn about each other and ultimately decide what is useful going forward and what is useful left untouched and contained in the realm of any specific culture. Land and the use thereof is common to all cultures, it's just in the way it is regarded and hence, used that differs. For example, then in the case of traditional Xhosa culture, land, occupied by a family for housing, is not a marketable commodity. It cannot be alienated whereas in western culture, the opposite is true.

This chapter has not been about creating an encyclopedic knowledge on customary law or traditional Xhosa culture. It does however, alert one, to the fact that there are differences and that these differences demand respect.

"Multi way dialogues, in which all are heard and respected, are important. These cannot only do joint visioning and tasks, but they can build social capital among previously competing parties. They can create linkages among these players, along with shared understanding of the issues. Such dialogues can allow shared purpose to emerge and can channel conflict into constructive strategy making. They can be the opportunity, not only for problem solving but also for the development of innovative strategies to address seemingly inter actable issues" (Innes and Booher 2010:210).

Respect then, is the precursor to the collaborative effort. Without it the entire venture will fail. An increase in knowledge is dependent on collaboration. Different participants view things differently by using different lenses created by different

values and rationalities. This is vital if one is aiming to not only generate innovative ideas, but also ensure resilience or sustainability going forward.

Collaboration is a fundamental component of the evolutionary process. It can therefore be regarded as a fundamental exercise if we are to establish the appropriate building blocks of governance and build a nation.

Dialogue however, is not a static activity. It will inspire change, even if at times this may appear slow, although this is possibly difficult to imagine. In the context of this thesis, planning and collaboration are intertwined if we are serious about realising a sustainable future.

#### **4.6. THE CONSCIOUS COMPLEXITY: AN INTERPLAY OF PLANNING, CONSTITUTION, CUSTOMARY LAW AND TRANSFORMATION IN THE PROVINCE**

The above mentioned issues concerning culture, the Constitution, settlement, property and evolving societal frameworks must then have implications for spatial planning: it cannot be business as usual. On the contrary, this calls for, introspection. Most spatial planning activities have historically focused on urban areas and such planning activity has for the most part been underpinned by the ethos of modernity. This ethos encapsulates at its core individualism, consumption, materialism and commercialism, not to mention functionalism. This is not to say that spatial planning in the urban context is not faced with serious challenges e.g. the dynamics of the progressive formulation of a multi-cultural society, extensive poverty, limited budgets, limited expertise, informality, climate change etc.; in the case of our communal rural areas there are another set of realities and rationalities that prevail, which are distinctly different from the rationalities of the global north and its urban bias.

To begin with the Constitution prescribes the terms and conditions under which spatial planning as a discipline must function. This means that spatial planning itself needs to be transformed from its own sense of legitimacy and the underlying values associated with this should such be at variance with the Constitution. The Constitution has as one of its overriding objective: the realization of a transformed society that has at its very core respect for the integrity of our common and indeed shared humanness. The realization of human dignity is critical. Coupled to this is the implicit hope that through such endeavors our land cannot only heal itself of the injustices of the past, but also carve out a future that embraces diversity as a means to sustain that future. This assumes of course that spatial planning would take on a measure of responsibility for the creation of such a future. In short the profession needs to demonstrate real value in the lives of ordinary people, only in this instance these ordinary people subscribe to values significantly different from those adopted in the west. Transformation of society, as a Constitutional imperative, requires some understanding of where the people of this Province have been, where they are now and where they desire to go. Transformation speaks of the idea that there is a dire and hence intensely desirable need to move from one position and/or condition (or for that matter any multiples of these) to another which is deemed more desirable. Amongst other things this means not only daring to create the dream (vision), but

also generating policy and associated procedures, accessing resources and creating appropriate laws to encourage and/or enforce the change when necessary. Transformation is not only reliant on law, but on an appropriate cultural ethos which respects human dignity and embraces conciliation as opposed to confrontation. This has important implications for both spatial development frameworks and any scheme in respect of their preparation and administration. Successful conciliation requires successful collaboration. Transformation must then permeate every aspect of urban and rural life.

“Our Constitution is committed to transformation, which ‘imposes heavy obligations upon all three arms of government’. So, for instance, the preamble to the Constitution commits government to a programme which will ‘improve the quality of life of all citizens and free the potential of each person’. Obviously this cannot take place instantaneously, and as Professor Weinrib explains ‘the constitutional state is best considered as a work in progress, with evolving corrective, remedial and transformative obligations. (Devenish, 2005:436)

“Our brand of constitutionalism in South Africa has an autochthonous element which has in its roots in indigenous ideas, principles and experiences. It is morality that has been shaped by ideas, inter alia, of Mahatma Gandhi, Martin Luther King, Oliver Tambo, Desmond Tutu, Nelson Mandela and Beyers Naude, in effect this kind of morality reflects the triumph of goodness over evil that should be occurring in the process of transformation in South Africa. It has a strong element of universalism but also reflects the particular characteristics of the South African experience and the “long walk to freedom”.

South Africa is a meeting point of the East and the West on the African continent. It therefore stands to reason that our brand of constitutionalism should reflect this great cultural diversity with Eastern, Western and African strands in a way that is autochthonous, which means sprung from the native soil. There is no doubt that such brand of constitutionalism must reflect African concepts like Ubuntu... “(Devenish: 2005: 437).

Implicit in the act of transformation is the need to embrace, respect and accommodate all cultures that make up this land. This is a deep thing which will challenge the very core of our consciousness.

The United Nations Development Programme defines human development as

“a development paradigm that is about much more than the rise and fall of national incomes. It is about creating an environment in which people can develop their full potential and lead productive and creative lives in accord with their needs and interests. Development is thus about expanding the choices people have to lead lives they value. And it is thus about much more than economic growth, which is only a means-if a very important one-of enlarging people’s choices.” (Ellis: 2011: 155).

From planning perspective this initially means giving people the freedom to decide how to achieve this goal. Given the fact that multiple cultures assume multiple

realities there is not necessarily one path to development. There will be regional differences.

“Comprehending contemporary Africa requires us to take Africans seriously, including their traditions of knowledge... The need to find a workable fusion between indigenous traditions of governance that have a real popular basis and the technocracy essential for success in today’s world is arguably the single greatest challenge to Africa’s progress. Africans, before the late nineteenth century managed to govern themselves without literacy and therefore without written legal codes, without religious scriptures, without bureaucracies and in fact, without entities that could accurately be described as states in the modern sense of the word... This history remains relevant to Africa today, as the states that are of current concern on account of their perceived fragility show strong continuities with older forms of governance. Shifting and highly personalized political practices, the articulation of power through social networks, struggles between centers and peripheries and access to an invisible world perceived as inhabited by individual spirits, are old ways of organizing public affairs that exist today in a globalised world in which Africans constitute some 14% of humanity’. There is therefore a need to engage in our ‘own cultural contexts and historical heritage. This is what the South African poet Breyten Breytenbach calls ‘an African modernity nourished from African roots and realities.” (Ellis: 2011: 158)

In acknowledging the above an ideal opportunity exists for spatial planning to develop a system that embraces all these challenges. Harrison (2006: 325) evokes the idea of ‘hybridity’ as defined in post-colonial theory.

“The focus on hybridity comes from the post-colonial experience of... the cultural ambiguities inherent in colonial encounters and... the complexity of cultural and political boundaries between colonized and colonizer...”

“Mignolo (2000) urges a form of post-colonial ‘border thinking’ as a neo epistemological modality. ‘Global designs meet local history’ and in the process are subverted, or integrated, or hybridized.” (Migolo cited in Harrison 2000: 325)

Oranje (2003 cited in Harrison 2006:326) concedes that post-apartheid planning systems have conceded little to ‘African identities’ and remain grounded almost exclusively within western frameworks of rationality. However according to Oranje, there is some hope in that within specific locales (not identified), local meaning and identity are being grafted onto language of law, policy and programme.

“A form of, ‘double consciousnesses may be emerging that is bringing social histories into an engagement with global design and is allowing a subaltern rationality to find a place alongside the formal rationalities of planning” (Harrison: 2006: 326).

Such notions must be declared laudable. The realization that hybridity (eclectic processes) is required must be regarded as a positive step in the right direction. The



idea sits well with the notion of plurality. What is disturbing is that whilst these sentiments were expressed in 2006, Harrison et al. in 2008 make a statement that strongly suggests that spatial planning as it was being practiced in 2008, still had to undergo substantial transformation.

Concepts such as a 'future', 'conciliation', 'transformation', 'human integrity', 'human development' and expanding 'people's choices' embrace both the past and the future. It entails recognizing the omissions of the past as well as tangibly capacitating the present in order to realise the future that is ultimately about nation building. Each sphere of government is tasked with this ideal. Planning being a part of these processes then is not exempt. After all there is a responsibility to the unborn, let alone the living!

Xolela Mangcu (2008: 119) argues that whatever we may believe, nation building, which must always be an overall objective, is not easy. The Eastern Cape Province being a part of this new nation must assume a responsibility toward achieving this desirable end. German economist and sociologist Max Weber (cited in Mangcu 2008:118) writes we need to be 'worthy ancestors' to the innocent unborn. O'Meara (cited in Mangcu: 2008: 119) asserts that: "the collective minds of different groups of South Africans are living the nightmares of different histories. They are also haunted by very different fears over what these unresolved pasts mean for their individual and collective futures". Our endeavors going forward must embrace the concept of plurality and even perhaps begin with an acknowledgement of the irreducible plurality – the differences that cannot be overcome in the Eastern Cape society.

In reference to the former Ciskei, Switzer (1993: 364) makes the following statement upon contemplating the collapse of the homeland:

"In a land where the burden of the past is always the burden of the present, for the first time in living memory apartheid's children have reason to hope for a future."

Naipaul (2010: 325) concludes his experience with South Africa in the following manner:

"I think you will know what I mean if I tell you love is worth nothing until it has been tested by its own defeat! It may even be that in this parable the writer is finding a way of saying something quite difficult: that after apartheid a resolution is not really possible until the people who wish to impose themselves on Africa violate some essential part of their being."

How does this deep question speak to the core rationalization and hence value systems of spatial planning? What then must be forsaken in order to contribute to the hope expressed not only in Switzer's comment but also contained in the very heart of the Constitution?

In the context of nation building, what is spatial planning's contribution in a new dispensation?

“The South African experience shows very clearly how the transformation of planning requires both the reform of the ‘hard infrastructure’ of planning – the laws, the tools and procedures – and the ‘soft infrastructure’ which includes practices, actor networks, discourses and power arrangements... and continued work is needed in areas such as building strong and progressive discourse coalitions and re-orientating the work and values of a profession that has deep roots in an area of racial ordering. Finally, at a very practical level, post-apartheid planning must show that it is making real and positive difference to the lives that people lead.” (Harrison, Todes and Watson: 2008: 253)

The challenge then is, how does the profession, in as much as it is to be practiced in this Province, respond to this very incisive challenge? It can never be business as usual.

What then is transformation? Is transformation and change the same thing? Transformation as a word consists of two parts: the prefix ‘trans’ which is the Latin for ‘across’, the ‘other side’ and ‘from’ which means to give structure to, to create, to bring forth. In its deepest sense the word means to ‘form the other side’, ‘to start creating where you are going’. Transformation and change is not the same thing.

‘Trans’ however also appears in words like transfigure, transfer, transcend, transaction, transgress, transience and it is imbedded in the Dutch ‘hemeltrans’ which means ‘firmament’. One could only say that in order to create the other side, one has to remake the firmament – no mere change of structure or exterior, but of the guiding essence.” (Krog: 2009:126).

You may change people (white to black) but the system remains the same. This is not transformation. For this to be transformation, the system and the values and attitudes that underpin the system must also change. A new firmament must be created. Krog (2009:126) highlights three broad phases associated with transformation and these are:

1. Resources have to be unlocked. This ‘liberalization of resources’ often has unforeseen results, which could include conflict and power struggles;
2. Full participation in processes and power structures by everybody and there is a demand for accountability and
3. The consolidation of democracy at all levels: political, economic and social.

In the context of the above spatial planning, if we are to accept Harrison et al’s view point, would appear to have some way to go.

In the context of this paper planning has yet to embrace Afrocentricity and its culture and traditional values, not to mention the rationalities stemming from this. Indigenous knowledge too is an integral part of the equation for the future.

“New forms of planning will have to find ways of responding to rapid and unpredictable growth, in contexts where land and service delivery rely to a far greater extent on community and informal providers, rather than the state... The purpose of this article is to consider what strands of thinking can be brought to bear to understand what is perceived as an inability of current planning practices to deal with issues confronting particularly cities in the global south... I suggest this exploration requires an understanding of a conflict of rationalities arising at the interface between, on the one hand, current techno-managerial and marketised systems of government administration and service provision and on the other, marginalized and impoverished urban populations surviving largely under conditions of informality.” (Watson: 2009: 2263-2273)

In the context of this Province spatial planning has to come to terms with multiple realities (pluralism) embracing not only the urban arena but also the rural. A state of tension exists not only between the ‘logic of governing’ and the ‘logic survival’ but also between the logic of modernity (culture of the North) and the logic of traditional culture! Porter has argued, in the context of Australia, that a process which assumes that all stakeholders, including indigenous traditional landowners, have equal voice ‘fails to appreciate their unique status as original owners of a country that was wrested from them by the modern, colonial state,’ (Porter cited by Watson: 2009: 2268) Such acknowledgement begins to demonstrate an appreciation of the tension and hopefully the potential conflict that can result if we fail to grasp the prevailing cultural nuances and sensitivities over land and ownership, not to mention the complexity of multiple cultural rights! Spatial planning must face and engage the challenges, these tension may present. What all of the above points to is the dire need to view things differently, more especially embracing an African logic and that logic is bound in the recognition of others. To some this may appear foolish but how foolish is it to embark on a journey embracing unbridled modernity when all around lie the glaring evidence of blindly following the prescripts of individualism, consumption and materialism? One of the outcomes of such an approach has been the growth of the marginalized sector of the population. This growth has not been contained. One potential outcome could be mass social unrest, which is hardly conducive to maintaining stability, the type of stability needed to foster sustainable outcomes. What makes this situation even more untenable is our infatuation with using the earth’s natural resources as both, a never ending source and commodity. All and all the combination of social upheaval and scarce resources makes our collective future very dismal. Implicit in the current planning consciousness it would appear, is the idea that the divide between the rich and the poor will somehow close and that no action is required. What happened to the planning and action relationship that gave rise to the concept of collaboration mentioned in the chapter on spatial planning?

What is evident is that society, our society especially is engaging in the realm of confrontation and conflict at an alarming rate. The contestation of social rights and private property rights is increasing. The availability of resources continues to heavily skew in favour of the wealthy and such imbalances, not to mention injustices are simply not sustainable. Perhaps too there is an idea that we will be able to use

the law to create definitive boundaries over which no one may tread. Retributive justice as another layer in the current planning package of instruments is perhaps regarded as an intrinsic part of the 'formula' that will ultimately ensure a future of safe haven, yet the 'gated city' would strongly suggest otherwise. One problem with the reliance on law and legal resources is that this opens up the rationalities of planning to another set of rationalities which may not share the same planning ethos. This can complicate matters further. Not all judgments coming from the Courts are sympathetic to the perceived causes of good spatial planning. A very recent example is the matter, Van Rensburg vs MEC (Local Government and Traditional Affairs), Equus Trading and others, Case No: 3399, 2010 and 3498/2010 in which the High Court has made it very clear that restrictive conditions in title have nothing to do with spatial planning. They are simply a matter of rights which may be enjoyed despite the consequence on the rights of others, including the unborn. Tragically such judgments will create a new set of frozen accidents which will erupt in the course of time. The long term effect of this for the sustainable agenda, are problematic, even disturbing. What this also points to is the need to reconsider the relationship that spatial planning has with the law. Current alliances are well overdue for revision.

In the context of traditional governance too, there are distinct geographic zones of authority and these relate to the kingdom, the chieftainship, the headman and the family. Unlike cadastral information which is already captured, the socio-geographic space concerning traditional governance is not. This needs to be done in order to understand who claims responsibility for which geographic zones. In order to successfully capture this information there is a need to embrace a collaborative and learning effort.

## **5. EMBARKING AN ETHOS OF LEARNING: CONSCIOUS, BIOTIC AND PHYSICAL COMPLEXES, SUSTAINABLE DEVELOPMENT AND THE ROLE OF OUR RURAL AREAS.**

### **5.1. INTRODUCTION**

The focus, has up to now, been almost entirely on the conscious complex, but it is also appropriate to consider, from a sustainable point of view the biotic and physical complex that, make up the Province, more especially the eastern section, and the relationship between culture and these complexes.

Traditional culture, as it exists in the east, maintain a responsibility to conserve and manage the biotic and physical realms that fall within the six kingdoms. In terms of the wider society (consciousness), there is also a growing concern to embrace a new development path, which places the natural environment, eco systems and biodiversity, at the center of debate and deliberation, in order to reduce the negative impacts of degradation. Climate change has been identified in the PSDP (2010) as being a critical issue, demanding immediate attention. The Department of Economic Development, Environmental Affairs and Tourism (DEDEAT), has for many years, by virtue of their Constitutional mandate, been involved in these concerns and a number of laws have been promulgated to give effect to the creation of and enforcement of environmental policy. This is common knowledge, but what is not common knowledge is the fact that in those areas that fall under the realm of communal law there has been increasing difficulty in implementing the prescripts of environmental law, not to mention the creation of environmental policy. The approach has been 'fence and fire' (policing) rather than participation. The persistent view has been for many years from government perspective one of a top down approach. Government has the experts, the resources and the law for this to happen, or so it would seem. The reality is however, proving to be something very different. The natural environmental condition of the Wild Coast, for example, is deteriorating. Occupation of land through traditional forms of settlement (villages), are encroaching in areas which were in terms of environmental policy, considered 'no go' by the national and provincial authority, that is. The reasons for this degradation are however complex.

A conflict of values (traditional versus modern) is beginning to emerge and solutions to this cannot be realised using the environmental wisdom embracing only the scientific endeavour. This highly complex situation can only be resolved through a collaborative effort, embracing mutual respect and an ethos designed to promote learning.

This chapter attempts to bring the various concepts of complexity and sustainability together, in as much as these impact on land use and resource management. It also exposes another view of our understanding of what 'rural' may mean in the context of sustainability. Rural is not purely physical, or even biotic. It includes the conscious complex as well. All three sets of dynamics (complexities) are at play and as such are deeply intertwined. What is significant is just how we envisage these dynamics moving forward. This will require collaboration, learning, agreement, creativity, experimentation and courage, to name a few concerns.

The chapter concludes with the idea that our rural areas are more important than we can possibly realise. In the same way as it is an imperative to have diversity in the natural realm, so too is it important to have diversity in the conscious realm. Diversity of people and culture provide a wider range of options through which to achieve sustainability.

Any future land use and resource management system must respect the above.

It is of great interest to note that, DEDEAT Eastern Cape is seeking the assistance of Spatial Planning: Local Government and Traditional Affairs Eastern Cape (ECLGTA) to resolve this conflict and is not resorting to the statute books to attempt to force the rural residents to comply to a policy not of their making or developed with their support.

## **5.2. TRADITIONAL CULTURE LEADERSHIP (CONSCIOUS COMPLEX) AND SUSTAINABLE DEVELOPMENT (BIOTIC AND PHYSICAL COMPLEX)**

The aim is not to expand all the potential problems the Province is going to face in the context of climate change. These are significant and hence the manner in which this Province responds concerning adaption and mitigation is critical. Implicit in these deliberations is to remind oneself of the fact that, over half of the Province ± 100 000km<sup>2</sup> is under the jurisdiction of traditional leadership. This huge land mass must play a significant role in addressing issues concerning food security, carbon dioxide capture, eco system services and livelihoods. In addition to these are the emerging issues of vulnerability, risk, disaster management and resilience. Complexity abounds. Culture too, lies at the very heart of this mix.

Three major concerns arise and these are one, appreciating the value of the interlinkage of Xhosa culture with nature, and secondly the idea of land alienation as a consequence of privatization or voluntary dispossession arising from external agreements and thirdly the loss of land through mismanagement.

### **5.2.1. Traditional Culture and indigenous knowledge**

Traditional culture is deeply embedded in nature.

“The cultural and spiritual meaning of nature in South Africa is poorly recorded and often misunderstood. Natural resources have come to be viewed as a ‘safety net’ for poor people who rely on wild plants for food, fuel, medicines and building materials. Very often, however, their daily utilitarian use belies a deeper significance that is seldom probed and recorded... research... shows that both contemporary rural and urban South Africans still find great cultural and spiritual value in nature.” (Dold and Cocks 2012:4).

Xhosa culture has, despite many years of imposed segregation, continued to persist and hence evolve. The informal trade of plants used in various rituals and spiritual practices has flourished.

“Rural people earn ‘cash from town’ in exchange for ‘culture from country’, whilst city dwellers continue to practice cultural activities and reinforce their cultural identity”. (Dold and Cocks 2012:5).

The territory of the former Ciskei and Transkei are referred to as the ‘emaXhoseni’ meaning ‘place where Xhosa people live’ and one of the most important botanical zones that have significant meaning to Xhosa culture are the forests referred to as Albany Thicket. These are relatively impenetrable, woody, semi succulent and thorny vegetarian zones hosting a high diversity of plants. Experts, according to Dold and Cocks, estimate that this thicket contains approximately 6500 plant species, as well as, impressive array of animal life, including 48 large mammals, 25 ungulates (hoofed mammals), 5 species of tortoise and 421 bird varieties. The Xhosa term for these forests is ‘ihlathi lesiXhosa’ meaning literally ‘Xhosa forest’. It follows that these thicket forests are deeply interwoven in Xhosa life.

“We know this forest because we grew up here. These trees are imihlontlo trees. They protect the other trees and plants from the wind and the sun, like a blanket. The forest never dries out, nor does the soil dry out, even in the dry season. There is always food and water for our animals here. We like the forest because it gives us everything we need. We get medicines, fuel wood and food from the forest. We visit the forest because this is where the ancestors are and we must talk with them from time to time.” (Bhuti Mzwabantu, Peddie cited in Dold and Cocks 2012:12).

In the matter of wood collecting, it is with great pride and respect that a mother is referred to as ‘ihlathi lokuzimela’ (forest of hiding), referring to her role as protector and provider of her family.

“Both men and women talk about the forest as a sacred place where the ancestors communicate with their living descendants by means of messengers (izithunywa) in the form of birds, mammals, snakes, insects or even the wind. Both village and town folk distinguish between ‘cool air’ in the forest and ‘hot air’ in the town or village. In this instance, hot and cool are euphemisms for negative and positive and air can be translated as ‘spirit’. The forest environment is considered to be positively charged while the village environment is negatively charged. The forest is therefore understood to be a place that bestows spiritual health and wellbeing (impilo).” (Dold and Cocks 2012:17).

It follows then that without access to these forests one becomes spiritually and culturally impoverished. Xhosa diviners (amagqirha) are said to belong to one of the categories, namely ‘igqirha lomlambo’ (river diviner) or igqirha lehlathi’ (forest diviner) and therefore access to the forest and river pools is a critical feature of Xhosa existence. It also follows that those Xhosa who inhabit the urban areas, are regarded as impious because they have limited contact with the forest ancestors.

Rites of passage, is another extremely important concern. The passage of a Xhosa boy from boyhood (ubukhwenkwe) to manhood (ubudoda) is characterized by the rite of circumcision (ulwaluko). An uncircumcised male is regarded as a boy (inkwenkwe) and is therefore ritually unclean until he is circumcised. A special area is designated for this activity and it is here that the initiate resides in a temporary lodge called 'ibhoma' during the period of the ritual seclusion. The central upright pole of the 'ibhoma' is preferably cut from an 'umnquma' tree (wild olive) or an 'unthathi' tree (sneezewood) as these are symbolically linked to the ancestors who, by this gesture, are called upon to take care of the initiates. The 'ibhoma' should strictly speaking, be strategically placed out of general public view, as well as, being placed close to natural vegetation together with a stream. In the existing urban areas this does not occur, simply because this special place has not been catered for in the Eurocentric planning mindset. The charm necklace (intambo yabakhwetha) that is used on the day of the circumcision is made from the roots of the veld fig tree. This is usually presented to the initiate by his father or guardian. The seclusion period is a few weeks and usually occurs in June and December of each year. White clay (ifutha) is used as a body paint to indicate the transitional period from boyhood to manhood. The white colour is also deemed necessary to attract the attention of the ancestors.

On the day the initiates are to leave their temporary abode, they are led to a stream to wash off the white clay ('ikhankatha') and thereafter engage in a ritual called 'ukuthambisa' and are presented with a blanket (to cover themselves) and a black stick called 'umnqayi' – the 'staff of peace'. This is made from the 'umnqayi' tree or 'kooboo-berry' which is handed down from one generation to the next. The temporary lodges are then burnt marking the definitive end of boyhood and confirming the entry into manhood. An initiate may not gaze upon the smoke as this is regarded as presenting an unwillingness to face the future and the responsibilities of an adult.

The interplay and integration of Xhosa culture and the natural environment is substantive. This has been taking place over centuries.

Foodstuffs such as leafy pot-herbs called 'imifino' or 'umfune' in isiXhosa has always been an excellent food supplement in Xhosaland. However 'imifino' is not just a nutritional safety net for the poor. The way in which food is collected, shared and eaten is guided by custom and hence cultural norms.

“It has been suggested that when one looks at traditional foods, one needs to ‘invite the curious eyes of historians, geographers, sociologists and folklorists’ into the analysis.” (Dold and Cocks 2012:107).

Not only do these various foodstuffs provide nutrition, they also provide a basis for generating an income. Other activities, including the making of honey beer (iqhilika), vygie ferment (imula), honey mead (iqhilika yobusi) and prickly pear mead (iqhilika yetolotiya) present similar opportunities abound in the form of ceremonial crafts (ubungcibi kwaXhosa) which have been made since the late 16<sup>th</sup> Century. These



include, according to Dold and Cocks (2012:125), 'isigcobo' (doormats), 'intungele' (coarse mats), 'isicangca' and 'isicamba' (small sleeping mats for children) and 'ukhuko' (sleeping mats for adults), sedge mats given to a bride (umendiso) by her mother, sedge mats for funerals, as well as, initiation rites (ulwaluko), to name some.

Amongst the more traditional Xhosa communities, pipes (inqawa) are used by both male and female. The best wood used in the manufacturing process is from the rootstock of 'umnyamanzi', also called 'umthole', or common hook thorn. Pipes used by females and diviners are the long stemmed versions (inqawa ende' (long pipe) 'umlolombela' (long speech) or 'umngcongo' (beautiful object) Dold and Cocks 2012:142).

Other important appendages include whisks, wands, walking sticks, staffs and sticks used for defense. Stick fighting is also regarded as a sport. Most of these are made from the wild olive, whilst the black staff is made from the 'umnqayi' tree (Kooboo-berry). This tree is also referred to as, 'intonga yamathamsanqa', meaning the staff of good fortune, luck and blessings. The 'umnaqayi' symbolizes the 'rule of law' and the social value of discussing and resolving differences, rather than fighting over them. The black colour of 'iminquayi' represents strength and power. The Diviner's wand is usually made from plumbago ('umatshidishini').

The ceremonial septre ('umsimbithi') is most often seen these days as something carried by traditional leaders (iinkosi) and their praise poets (iimbongi) whilst attending formal meetings and important social gatherings.

"The umsimbithi walking stick serves as a walking prayer; the fortunate carrier of such stick is bound to be blessed." (Dold and Cocks 2012:150).

The tree from which such a stick is made is the umsimbeet tree. The appearance of the 'imsimbithi' also symbolizes seriousness.

According to Reverend Tiyo Soga, in his book on Xhosa customs written in 1937 (cited in Dold & Cocks 2012:148), the first chief (by name of Xhosa), gave the following instructions to his people:

"The following plants you must preserve: inzininiba (fever tree), umzane (white ironwood), umhloneyane (African wormwood) and umnqayi (Kooboo-berry). What these trees are showing, you must understand that it is a land in which vegetables and crops will flourish and for grazing of cattle.

Soga notes that these points were observed in the selection and settlement of sites of Xhosaland." (Dold and Cocks 2012:148).

This is interesting in that the selection of village sites is bound up in community considerations and not those rationalized by an expert positioned outside of the community.

Xhosa cosmetics are also derived from certain traditional vegetables and minerals ('limbhola zesiXhosa') and these are not only used to embrace beauty, but also health, wellbeing and as indicators of social status. Tambookie grasses such as

lymbopogan, Hyparrhenia and Miscanthidium are used for bleaching, whilst the roots are used for creating a lighter complexion. The bark of the 'ummemezi' tree (Cape Onion wood) is also used for the same latter purpose.

The tuber, 'inongue' or 'ilabatheka' (African potatoes) has traditionally been used to treat high blood pressure and kidney problems.

'Isibindi', which is bracket fungi of the genus 'Ganoderma' is used to colour the faces of recent initiates called 'amakrwala' to indicate their new social status as men. The natural red paste derived from the 'isibindi' is applied to the face for a period of three months after the completion of the initiation. This same substance is used by women to treat acne and 'dark spots'. It is also sometimes used as a sunscreen.

The tamboti tree is called 'umthombothi' in isiXhosa and the powdered form produced by rubbing a piece of this tree against a coarse stone is used by Xhosa mothers to protect babies from the negative effects of baby rash. The list of cosmetics and medicine goes on.

"The loss of languages, cultural practices and indigenous ecological knowledge all reflect the breakdown in the relationship between humans and their environment. Perhaps solutions for the sustainability of both cultural heritage and the environment lie in understanding and recognizing this inextricable link between cultural diversity and biological diversity. If we destroy them, life of sorts may continue, but our 'aliveness' will be threatened." (Dold and Cocks 2012:169).

This begins to awaken and reinforce the idea of the complex interplay, even dependency, between the conscious, biotic and physical complexes that frame complexity theory, even life itself. No culture can claim all knowledge and yet the combination of cultures provides a unique insight for the creation of a more holistic frame of reference. Such a holistic frame would also expose opportunities for us to realise our mutual dependencies. The interplay between rural and urban is one such area e.g. the services provided by the biotic and physical to the conscious realm or the services provided by those residing in urban areas. Complex relationships exist, even though we may not realize or even appreciate the extent and importance of these. It is about time we did!

### 5.2.2. Language, proverbs and idioms

Xhosa idioms (izaci) and proverbs (amaqhalo) to a considerable extent reflect nature, animals and plants. The wording and interpretation of these differ widely but they do however illustrate the complex relationship between culture and society and environment and nature. The Xhosa culture has evolved through its intimacy with nature.

"Proverbs are like snapshots of society's philosophies. They offer glimpses of the way people view themselves, each other and the world. As in most traditional cultures, nature themes often provide the vehicle for African proverbs and idioms." (Dold and Cocks 2012:171).

Here are a number of examples, from Dold and Cocks (2012:171), demonstrating the linkages between culture and nature.

'Isanama ndokunamathela' – the isanama will stick fast to you. The isanama herb (klitsbossie) has seeds that stick to one's clothing when it is touched which can only be removed with difficulty. The meaning of the proverb...? It is a warning to avoid a bad habit or foster a relationship with an unworthy companion who cannot easily be rid of;

'Akukho nKanga idudula ingethi' – there is no nKanga that comes into flower and does not wither. Pride goes before a fall is the English translation. The nKanga plant is the African daisy;

'Ngumthi nexolo": the tree and the bark. This refers to two close friends;

'Umi ngomlenze omaye ehlathini' – he stands with one leg in the forest. This means that a person is not being open: he is not revealing everything he knows;

'Ubuhle bekhala': the beauty of the aloe. This refers to a beauty that is admired from a distance but on closer examination proves to be harmful or unpleasant. The Cape aloe (ikhala) is beautiful from a distance, but the leaves contain sharp spines and

'Ithanga liphum ezaleni' – the pumpkin grows out of the rubbish heap. Even a child of a lonely parent may achieve great things.

Time is also associated with the natural event. "Ukuya kwimini emaqanda"– means toward the time of the egg. Just before midday with the sun in the middle of the heavens is the same way that the yolk forms the centre of an egg. This is immediately followed by 'emini emaqanda' (time of the egg). Midday (Dold and Cocks 2012:191).

Riddles (amaqashiso) are often used by children and adults as a type of guessing game commonly known as 'rayirayi'. Many of the better known riddles ascribe human features to plants and animals. These also present subtle culturally significant symbolic meanings or associations. An example could be: (Dold and Cocks 2012:176) 'Rayirayi, rayirayi. Ndinamtana wam, usoloko enxibe ibhulukhwe yekaki nebhatyi eluklaza, ukuze ngamaxesha athile athwale isithsaba esibomvu – likhala xa lidulayo!

This translates: 'Guess, guess. I have a young man of mine, he is always dressed in a pair of khaki trousers, a green jacket and sometimes he wears a red crown? It is the Cape aloe when it blossoms!

"This riddle is solved by identifying the young man as an anthropomorphized description of the Cape aloe. On the metaphorical level the aloe specifically suggests and 'ikwala' ('new man') who for a period after initiation wears khaki trousers, a jacket and red cosmetic paste on his face. The symbolic association between the 'ikwala' and the aloe, as highlighted by the riddle resides in the fact that both are going through renewal, the one through natural processes and the other through cultural practice."

The above then provide a minute example of just how Xhosa culture is finely interwoven in the natural environment. This too gives new meaning if not understanding of the ethos, not to mention the depth of the cry behind the words so eloquently penned by Maathai in 2009, concerning culture and a new vision for Africa.

In terms of the PSDP (2010) it is the eastern portion of the Province that provides the greatest opportunities for ensuring sustainability going forward. The west will systematically tend to desert and have significantly less water reserves to sustain life. This means there are going to be more pressure extended on this eastern part of the Province and such pressure will come from many different sources e.g. commercial agriculture.

### 5.2.3. Vulnerability: Dispossession through private ownership.

Just as there is considerable opportunity, there is also considerable vulnerability. This starts with the possibility of having large numbers of local inhabitants systematically becoming dispossessed of land, as a consequence of induced manipulation. There are two potential activities that could add to the woes of the inhabitants of these rural areas. One is the dispossession of land as a consequence of privatization (freehold tenure) and secondly dispossession as a consequence of, for example, carbon trading and agreements thereto.

Access by the inhabitants of these communal areas to natural resources (land, forests, water, fisheries, pastures etc.) is essential for sustainable poverty reduction. The livelihoods of rural people without access or with very limited access to natural resources including land are vulnerable because they have difficulty in obtaining food, accumulating other assets and recuperating after natural or market shocks or misfortunes. There are many who argue that private tenure is a prerequisite to investment. However according to Kingwill (2005: 4) research has shown that investment is not necessarily contingent on private ownership.

“There appears to be no neat causal connection between investment and private property. The link between private property and investment is far from conclusive.” (Lund 2001 cited in Kingwill: 2005: 4).

Cousins et al (2005: 1-6) are highly critical of this idea that tenure, more especially private tenure is some kind of panacea for overcoming poverty and under development. One of the frontrunners of this idea is the Peruvian economist, Hernando de Soto and his book ‘The mystery of capital’ (2000). The single message is: ‘capitalism can be made to work for the poor through formalizing their property rights in houses, land and small businesses.’ (Cousins et al: 2005: 1). The reality however according to Cousins in the South African context as well as globally is something quite different, so much so, that strong opposition from NGO’s and social movements such as the International Land Coalition are becoming the order of the day.

“Studies in rural areas show that rights to land and natural resources are socially and culturally embedded and nested within social and political units operating at different scales. Share and relative rights are

characteristic of most communal areas” (Alcock and Hornby 2004: Cousins: 2005).

Claassens (2003) makes the statement that the strongest demand on the ground is for security of rights of families and individuals, within a system that secures access to shared resources.

This idea of ‘shared resources’ needs to be elaborated upon as this resonates with the concept of ‘the commons’ in that there are resources, no matter which way we look at it, that are essential to survival and realising a certain standard of living. It is also not just a matter of resources it also refers to a moral code or sense of ethics as to how we approach the use of these resources. Simply put, we need to share! Put another way we need to return to a sense of belonging, of interconnectedness, of Ubuntu. This can only be achieved in, a collaborative discourse which embraces a respect of culture.

The potential for dispossession must be continually evaluated. Short term gains do not necessarily translate into sustainable long term gains. They may do the exact opposite.

#### 5.2.4. Dispossession: as a result of carbon trading.

Carbon trading has become a highly controversial and sensitive issue, especially by those who are critical of the idea of the commoditization of the commons. Modernity has shown a face which is considered to be great cause of concern. The Friends of the Earth Report (2009) (Ed. Bond: 2011: 149) states

“the financialization of carbon trading is placing the future of the planet in the realm of the unstable, unregulated, speculative, casino economy which has no end other than to make increasing profits for increasingly small numbers of people. The issue of Africa supplying ecological services to the developed world through forest resources (carbon capture) has highlighted numerous weaknesses in the primary sense that the efforts of those involved in the REDD (Reducing Emissions from Deforestation and Forest Degradation) initiative, stemming from COP 11 in 2005, are in fact colonizing Africa’s atmospheric commons as well as, communal land (Sharife, 2011: 175)

“The basic principle is colonization of the atmospheric commons by privatizing access. This is accomplished by granting major polluters – such as multinationals exploiting fossil fuels – durable and enforceable property rights to the atmosphere under the guise of incentivizing the reduction of carbon, which accounts for 75% of greenhouse gas-omissions.” (Sharife, 2011: 170).

What is even more disturbing is a statement reputedly emanating from a certain Jack Cogen, president of Nat Source, the world’s largest buyer of carbon credits with more than one billion in monetized ‘natural’ assets, which states,

“The carbon market doesn’t care about sustainable development. All it cares about is the carbon price.” (Sharife, 2011: 170 referring to Wysham: 2005).

Such a mercenary attitude finds resonance elsewhere in Africa. For example, a Norwegian based company, Green Resources Ltd., has activities which include plantations, carbon offsets, forest products and renewable energy is situated in east Africa. The amount of land involved in these activities is enormous: in Tanzania 14 000ha is under new plantations, with a further 610 000ha under process for future development. (Green Resources: 2009). This includes Uganda 12 000ha, Mozambique 172 000ha, Sudan 179 000ha and the balance in Tanzania itself. These are substantial land parcels and the benefit to the local population? What too are the benefits to eco systems, when such ventures are primarily mono culture?

“What Green Resources is doing is exporting the problem of pollution generated abroad to Africa. Tanzania is receiving little in this process. This will become more evident in ten of fifteen years when groundwater is depleted by wood plantations. The exploitive nature of the deal is especially evident in the fact that it was negotiated not in hard currency, but Tanzanian shillings (which are) subject to currency depreciation. Tanzanian (rural) communities can expect to receive in 15 years – whatever that is worth (Sharife 2011: 169).

This constitutes a fine example of how the use may at first appear appropriate, but when viewed against the long term, the rural areas may yet again become the victim of market exploitation, even if such exploitation is done in the name of sustainability.

### **5.3. CONCLUDING REMARKS**

What then is to be said in respect of the communal land of this Province? Firstly the challenge is for these vast areas of land to provide a multiplicity of services in the form of ecological bio-system restoration, natural forestation, food security, quality water supplies, good clean air, reducing vulnerability and risk and creating livelihoods in order for the people of our communal rural space to not only fend for themselves, but offer eco-services that are valuable to the Province as a whole. It has been demonstrated albeit briefly that private ownership does not necessarily provide such an outcome, in fact potentially far from it. Culture and custom are perhaps able to provide much more in the way of solutions, if only we would see it. For one thing, there is no conflict between social rights and property rights: property ‘rights’ are subservient to social and this is a significant feature.

“African land tenure systems derive from embeddedness in social relations. In pre-colonial societies embeddedness meant that (a) land rights were derived primarily from membership of social groups and could be acquired via birth, affiliation and a variety of transactions including alienation; (b) they were shared and relative rights and were nested within a variety of social units; (c) land rights were both ‘individual’ and ‘communal’ in character...; (d) the role of socio-political authorities (such as traditional leaders) was essential to guarantee the rights deriving from

group membership and to help resolve disputes, as well as regulate common pool resource use... the underlying function of the land tenure regime was to guarantee the right of access to all to the fundamental resources to provide a livelihood and they were inclusive rather than exclusive in character.”(Kingwill: June 2005: 8).

Secondly the political sustenance needed to engage the long term, is not found in the current leadership system of constant change (repeated elections) as required in the so called progressive systems of governance. Traditional leadership is unfettered by such changes. There is therefore an opportunity to exploit the concept of continuity that traditional institutions provide in the quest for sustainable development.

Thirdly the traditional system offers more scope in overcoming issues such as corruption and self centred exploitation. It does not mean that corruption is not possible, it certainly is. However a system that has a system of use rights that are layered and overlapping, with several users having simultaneous access to land means that the user is managed through social relationships rather than as the exclusive owner of a “thing” (Kingwill: 2005: 10) This strength needs to be recognized and developed. The idea of a self-regulating system has its advantages, not the least of which is the possibility of restricting costs when disputes arise.

Fourthly this approach is more sympathetic to the cause of social justice in that all members of the community have access to participatory procedures as practiced by those living under customary regimes.

Fifthly there is then substantial opportunity for gaining and enhancing credibility of potential programmes that are pursued in the name of the sustainable agenda.

Lastly there is the opportunity to engage and empower people in the very pursuit of ‘rights’ that they deem themselves entitled to. This must be regarded as highly significant as such recognition (legitimization) accords with their own frame of reference: the base prerequisite for co-operation and hence problem solving, not to mention creating the ideal opportunity for the ‘hybridization processes’ (eclectic zone) deemed necessary by Harrison et al (2006:325).

Perhaps too the concept of ‘think global, act local’ has meaning in respect of the sustainable agenda. Livelihoods must not be viewed only in the context of the smallest possible unit e.g. and individual and piece of land, but also in a broader context. The sum of a number of small steps can be significant. Livelihood is not only about food, clothing, shelter etc. it is also about making a contribution to supporting and ensuring the existence of the prevailing eco system. Wangari Maathai; (2009: 288) makes the following challenging statement:

“Without human beings the creatures and plants and trees would flourish; but without those species, human beings have no hope of survival. This is why in thinking about human rights we need to reach another level of consciousness to appreciate that these other species too have a right to their existence and their piece of the Earth”.

Without such consciousness we are unable to add value. Modernity has brought with it the idea that everything is disposable as well as the promise that the substitute for that which has been disposed of is better; for a short time at least. The cycle repeats itself over and over again. Maathai suggests that there must be a new focus and that is one of 'reclamation' – bringing back what is essential so we can move forward.

“Planting trees, speaking our languages, telling our stories and not dismissing the lives of our ancestors are all part of the same act of conservation – all constitute elements of the broader eco-system on which human life depends. Let us practice our spirituality and dance our dances, revivify our symbols and re-discover our communal characters. Without these cultural acts of re-creation, we are merely fashion victims, food faddists, going through empty rituals and employing pointless marches to get ahead in a world devoid of meaning. We are vulnerable to anyone who wishes to exploit us.” (Maathai: 2009: 289):

The vulnerability of Africa and its people and the reclamation projects: how insightful and deep are these observations! Are these ideas not perhaps a basis for embracing Afrocentricity and its incorporation into the ethos of land use and resource management going forward? It is submitted, they are extremely relevant. Culture is not simply about the way a certain people believe and do things it is way more complex than that. It is how people relate to each other and the environment that surrounds them. These relationships have been forged on the 'embers of fire' and 'icycles of ice' throughout history. They are deep and they are sensitive. They have proven their resilience. They are different and yet these differences are a critical part of our survival. The arrogance of modernity blinds us to the hope that is embedded in our seemingly inability to 'dance with diversity'. Not only is the acceptance of diversity important, but so too is our readiness to engage and enrich ourselves in this experience. We may not limit our learning experience.

Regretfully such learning limitations, limit our understanding of existing evolutionary processes. Effective planning practices require not only information, but also a commitment to collaboration and the recognition of the value and human dignity of others. It is submitted that diversity offers considerable hope and it is in the light of this that surely it is time to cast aside any prejudice that may exist

It has been stated that not only is diversity important, so too are the services that the rural areas provide to the urban. This must of necessity raise the management stakes or more importantly highlights the need to minimize the consequences of lowering the standard of the natural service being provided. Any such depletion is not in the interest of the urban zone. Uses and resources are all a part of this dependency equation and failure to apply an appropriate management and ultimately action response embracing the local culture is really not an option. It is unthinkable. It becomes important to briefly engage in the sustainable agenda discourse to give credence to these concluding remarks as well as add value to the other concerns such as engaging in a learning paradigm. To learn amongst other things means to unlearn or let go of 'truths' that are no longer relevant.



## **6. SUSTAINABLE DEVELOPMENT: A COMPLEX PROBLEM**

“We are witnessing an unprecedented and massive collision between our civilization and the earth.” (Gore A, 2006:214).

“Barry Lopez writes that if we hope to succeed in the endeavour of protecting natures other than our own, it will require that we re-imagine our lives... it will require of many of us a humanity we’ve not yet mustered and a grace we were not aware we desired until we had tasted it” (Barbara Kingsolver, in *Small Wonder Zipplies* 2008:80).

“Humanity must act collective and urgently to change course through leadership at all levels of society. There is no more time for delay” (United Nations Foundation on confronting climate change: cited in *Zipplies*, 2008:12).

### **6.1. INTRODUCTION**

Reference to, the sustainable agenda or even sustainability have been made throughout this study. It was acknowledged that this agenda is regarded by the Eastern Cape Department of Local Government and Traditional Affairs as one of extreme importance given the potential implications that climate change has for the Province and its people. This is reflected in the Eastern Cape PSDP (2010).

It has also been stated that any land use management system that is to be developed, must do so within amongst other things, the ambit of the sustainable agenda. This as far as this Province is concern, is critical.

### **6.2. CLIMATE CHANGE: OUR MOST PRESSING ECONOMIC AND SOCIAL ISSUE?**

At the onset it is important to understand our atmosphere. It is the earth’s atmosphere that makes this world so extraordinary. Shielding our earth, which is hurtling through space at 100 000kms per hour, is a thin layer of gases only 100kms deep, which we refer to as the atmosphere. It is this atmosphere that allows life to exist. It protects us from the lifeless vacuum of space and regulates the amount of heat and light energy coming from the sun. Energy is continually distributed throughout the system by the continuous circulation of the atmosphere and the oceans. Held in place by the earth’s gravity the atmosphere consists mostly of nitrogen (78%) and oxygen (21%) and a number of gases in smaller quantities which include water vapour, carbon dioxide, methane, argon, helium, neon etc. Carbon dioxide, methane and nitrous oxide (referred to as the greenhouse gases) trap heat and without them the earth would be about 30% cooler. (*Zipplies*: 2008:43)

The climate then is kept in balance by the amount of heat that comes into the system and the amount released by the system. This is referred to as the heat in, heat out ratio. The imbalance created by the excessive release of the greenhouse gases disrupts the system whereby, instead of heat being released, it is being retained and this gives rise to an increase in temperatures which in turn impacts on other natural

cycles. The increase in carbon dioxide is not the only problem however. Activities such as deforestation also have a major impact. Trees absorb carbon dioxide.

‘There is an unequivocal link between increasing the concentration of greenhouse gases in the atmosphere and a result rise in temperature which is causing an amplification of climate systems around the globe... since 1850 the land surface temperature has climbed about 0.76°C and the warming trend appears to be speeding up. 11 of the 12 years are among the 12 warmest on record since 1850. The lower atmosphere and oceans are warming to. Since 1961 the average temperature of the global ocean has increased to depths of at least 3000m and the ocean has been absorbing more than 80% of the heat added to the climate system” (Ziplies 2008:51-52).

Adequate quantities of fresh water, food, energy and other material resources are preconditions for life. Climate change is now forcibly demonstrating the human ability as a collective to alter and damage our life supporting biosphere.

“While the environmental threat of climate change has long been understood, the potentially severe economic impacts were not commonly acknowledged until the publication of the Stern Review on the Economics of Climate Change in late 2006. The Stern Review states that: ‘the scientific evidence points to increasing risks of serious, irreversible impacts from climate change associated with business as usual (BAU) paths for emissions’. It concludes that: ‘our actions over the coming decades could create risks of major disruption to economic and social activity, later in this century and in the next, on a scale similar to those associated with the great wars and the economic depression of the first half of the 20<sup>th</sup> century.” (Ziplies 2008:62)

In the context of agricultural climate induced food and water shortages are expected to be especially acute in Africa. The intergovernmental Panel on Climate Change (IPCC) estimates that by 2020, ‘between 75 and 250 million people are projected to be exposed to an increase of water stress due to climate change’ and ‘in some countries, yields from rain fed agriculture could be reduced by up to 50%.’ (Ziplies: 2008:62-63) In terms of the Eastern Province’s Provincial Spatial Development Plan (PSDP) the western part is expected to experience extremes of droughts and flooding. These expectations, in an area that is fraught with poverty are alarming, particularly in the context of vulnerability. The unemployed and poor, the majority of our adult population, are the most vulnerable to the impacts of climate change as these groups lack the resources and skills required to adapt. Intensifying water scarcity and food insecurity paint a black picture for the future.

Water is a critical resource. The CSIR reported in 2002 that the country will have no further water supplies, apart from the sea that is, by 2030. The Umzimvubu catchment area is the one large resource that we as a Province still have. This resource however, is being viewed as a national asset and could be destined for the more prosperous provinces such as Gauteng.

Health will be affected by climate change. Several serious diseases are likely to spread and these include vector borne diseases, like malaria and water borne diseases such as cholera. Climate change also interacts negatively with HIV/Aids via hunger, malnutrition, inadequate water and opportunistic infections. Christian Aid estimates that up to 182 million people will die from climate related diseases in sub Saharan Africa by the end of the century. The spread of disease will place additional financial burdens on the state, provincial and national coffers.

According to Ziplies (2008: 57-59), 2°C rise in temperature will give rise to crop failures, particularly in the equatorial regions. There will be a reduction of cold days in the year and this will impact on the deciduous fruit industry which requires a certain number of cold days and nights in order to form fruit. A 3°C rise will definitely affect this Province as this will severely impact on water supply as well as crops, not to mention livestock. A 4°C will start to give rise dramatic impacts. For example, summer temperatures in London would soar to 45°C. The melt of permafrost in Siberia will release huge amounts of carbon, previously locked in the frozen ground, thereby exacerbating problems in the atmosphere. A 5°C increase will see the emergence of a totally different planet. Massive migration to more habitable regions of the globe will take place, as well as the drastic reduction in human population. Major dams and irrigation systems will be required to hold and manage water for food production. Methane sequestered in ocean sediment could be released in sudden and huge amounts. Such explosive releases could destabilize submarine slopes, which in turn could give rise to tsunamis.

South Africa has already been getting hotter over the past 4 decades. In 2004 scientists after examining the records of 26 weather stations across the country concluded that there has been a half a degree increase since 1960. The predictions for Africa are however dire in that it is expected that by the turn of the century, temperatures across the continent will increase by between 3°C and 4°C in the context of South Africa the climate modelers expect a rise of 3°C by 2050. The coastal areas will be slightly less dramatic because of the moderating influence of the sea.

Fish stocks are also under threat as a consequence of over harvesting and pollution. Global warming adds to the problem in the form of, not only water temperatures, but also ocean acidification which could threaten the existence of zooplankton, the basis of the marine food chain (Ziplies 2008:63).

Rising sea levels are another major concern. The PSDP points to the real possibility of a rise of 1.5m and together with increased swells, the coastline could be impacted up to the 20m contour level. This is a conservative view as various sources predict a rise of up to 6m and an impact zone of up to 85m, depending on the extent of the melting of the various ice caps, as well as the expansion of the ocean caused by an increase in water temperature. The most conservative IPCC projections show that low lying coastal areas with large populations will be affected and the cost of adaption could be anything from 5% to 10% of GDP. In the context of the Eastern Cape areas, such as Port Elizabeth, could face severe threats with the loss of infrastructure and livelihoods amounting to billions of rands. The social impact will also be devastating, not to mention health risks. It is also important to bear in mind

that the Nelson Mandela Bay Municipality is generating over 50% of this Province's GDP and a severe impact here will have repercussions for the Province as a whole, even national. It follows that there are many smaller centers that will also be affected such as, Port Alfred. In this instance the entire Central Business District (CBD) along with Marina will be submerged in water. The same may be said of other similar coastal developments in the Province. It also follows that certain low lying sections of the R72 coastal route will eventually be destroyed. This in turn raises the issue of tourism which is currently one of the main economic drivers of the Province. Huge amounts of infrastructure in this regard are also under threat as are associated job losses etc.

South Africa is in the ignominious position of being 19<sup>th</sup> biggest overall emitter of greenhouse gases (GHG) in the world. Carbon dioxide is the major contributor to global warming, as much as 77%. Methane and nitrous oxide contribute 14% and 8% respectively, whilst the remaining 1% is shared between sulphur hexafluoride, hydrofluorocarbons and perfluorocarbons, the so called fluorinated gases. Measured on a per capita basis, South Africa emits 9.5 tons of CO<sub>2</sub> per person per year. China by comparison emits 3.9 tons per capita, whilst the remainder of Africa emits 0.89 tons per capita, per annum. Medium sized motor vehicles emit 1 ton of carbon dioxide per 5000kms.

Climate change will touch every aspect of life on earth, some for the better, but overwhelming for the worse. This has the potential to deepen poverty, increase health risks and costs associated with this, contribute to migration which will stress the country's resources, potentially lead to resource related conflicts, which all in turn will present major challenges for maintaining social and political stability. Government will increasingly become the focal issue, as if it is not already so.

### **6.3. THE EMERGENCE OF A NEW MODEL OF DEVELOPMENT**

The sustainable development model is a challenge to the conventional form of development which is seen as simply modernization of the globe along western lines. Modernization theory holds that the more structurally specialized and differentiated a society is, the more modern and progressive it is. "To be modernized, a society has to become more technically sophisticated and urbanized and to make increased use of markets for the distribution of economic goods and services. Modernization also brings social changes, including the development of representative democracy, increased mobility and the weakening of traditional elites, kinship groups and communities. The transformation of nature, such as taming wilderness into natural parks, harnessing wild rivers to make energy and clearing forests for agricultural production, is one of the hallmarks of modernization.' (Baker 2006:2). Environmentalism on the other hand has challenged many of the basic assumptions contained in this approach, particularly in respect of the way nature and natural resources have been exploited, the meaning of progress and the way society has been governed, including both the traditional patterns of authority within society and how public policy is made and implemented.

Seven key arguments form the basis of the environmental challenge to modernization. Firstly issue is taken with the concept of progress. Progress is

understood in a limited way, primarily in terms of ever increasing domination over nature and the resources and services nature provides. The domination of nature is a key indicator of human progress. Underlying this domination is a reduction of nature merely to a natural resource base, a reduction that values nature only in terms of the use that these resources have for human beings: this gives nature an instrumental value whilst ignoring the intrinsic value which in turn means the neglecting of the needs of other non-human species and life forms.

Secondly modernization prioritises economic growth, even though such priorities increase consumption patterns that threaten the very resource base upon which future development depends.

Thirdly this model assumes that consumption is the most important contributor to human welfare. It is common practice to measure welfare by means of a 'standard of living': that is the amount of disposable income that an individual has to purchase goods and services.

"A development model based on individual consumption, rather than fostering social cohesion, leads to increased inequality, especially in an economic system subject to cyclical recession (Ekins 2000). It prioritizes individual self-attainment at the expense of consideration of the common good". (Baker 2006:3).

Environmentalism focuses on the 'quality of life' and this refers to the collective, not the individual and to enhancing the quality of the public domain, such as the provision of public education, health care and environmental protection (Baker 2006:3).

Fourthly modernization ignores the fact that social stability requires the preservation of natural resources. The deterioration of the natural environment causes social disruption and impairs human health. For example, the loss of wild biodiversity in agricultural systems increases the vulnerability of local communities, especially with respect to food supply, which in turn leads to social unrest that can undermine social political institutions (Gowdy 1999 cited in Baker: 2006:3).

Fifth, the traditional understanding of development ignores the fact that western orientated development not only exploits its own resources, but also those of undeveloped countries. This has led to the growth of poverty and created a culture of dependency.

Sixth, the model is blind to the fact that it is not possible to achieve a global replication of the resource intensive, affluent lifestyle to the high consumption economies of the North. The planet's ecosystem cannot absorb the resulting pollution as witnessed by climate change. Furthermore there are not enough resources, including water to support such development. In other words, this consumption cannot be carried into the future.

Finally and closely associated to the above, the environmental critique points to the failure of this modernization model to acknowledge that there are limits to economic growth. Limits to growth are imposed by the carrying capacity of the planet,

especially the ability of the biosphere to absorb the effects of human activities and the fact that the amount of resources the planet contains, is finite. Technological advances may enable society to produce goods with greater efficiency, it cannot overcome this limitation. There are thus ultimate limits to growth.

What is significant about this critique of the traditional model is that it has shown that the post war experience of economic growth and prosperity was both exceptional and contingent (Redclift and Woodgate 1997 cited in Baker 2006:4). It was exceptional in that it cannot be replicated across space (from the West to the global level) or across time (into the future). It was contingent upon a short term perspective, the prioritization of one region of the globe over another and upon giving preference to one species (humans) over the system as a whole. Environmentalism has also undermined the assumption of a progressive view of society's evolution.

The 'sustainable development' model represents an important example of the environmental approach as it seeks to reconcile the ecological, social and economic dimensions of development, now and into the future within a global perspective. It aims at promoting a form of development that is contained within the ecological carrying capacity of the planet, which is socially just and economically inclusive. It focuses not on individual advancement, but upon protecting the common future of mankind. It therefore embraces the collective value agenda.

The term 'sustainable development' found prominence in the Brundtland Report.

"Our Common Future" (World Commission on Environment and Development (WCED), 1987) and was carried further in the Rio Conference (Earth Summit) of 1992. The Brundtland Report defined sustainable development as follows: 'Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs'. Brundtland went on further: 'In essence, sustainable development is a process of change in which exploitation of resources, the direction of investments, the orientation of technological developments and institutional change are all in harmony and enhance current and future potential to meet human needs and aspirations.' (Baker 2006:12).

'The Rio Earth Summit focused on two key issues: first the link between environment and development; second the practical issues surrounding the promotion of sustainable development, especially the introduction of policies that balance environmental protection with social and economic concerns particularly in the Third World' (Baker 2006:55). The Rio Declaration on Environment and Development contains a number of principles and these include the normative principles of common but differentiated and equity (inter-generational and intra generational equity). This declaration also contains several general principles of good governance which are: One the rule of law; Two transparency and accountability; Three effectiveness and efficiency; Four subsidiarity: actions should be taken at the appropriate level of government; Five participation and responsiveness to the needs of stakeholders and Six gender equity. More specific principles include: One the precautionary principle; Two the principle of common but differentiated

responsibilities; Three an ecosystems approach; Four the 'polluter pays' principle and Five the principle of environmental policy integration. These principles are contained in the Green Paper on Climate Change, developed by the national department of DEDEAT in late 2009. Comments were submitted in early 2010. The UN Summits have also led to a set of expectations about the conduct of global governance regimes and the World Human Action Trust (2001, cited in Baker, 2006:72) has identified the following:

1. Enable science and technology to inform policy making and policy implementation at local, national and international levels;
2. Increase funding and programmes for capacity building in policy making and implementation;
3. Promote vision, values and above all, joined thinking (horizontal, vertical and temporal) to secure sustainability. This speaks to the formation of a collaborative approach;
4. Ensure the creation of inclusive organizations, that are willing to delegate, i.e. accept the principle of subsidiarity, that are resourced at realistic levels and which command the respect of individuals, civil society, technical/managerial expertise and politicians;
5. Encourage clustering across the social/cultural spectrum, across environmental, economic and political divisions and avoid the environmental ghetto;
6. Take an ecosystem approach and a problem oriented one;
7. Reduce territoriality in favour of collective thinking and action and
8. Demand greater public accountability on a global scale.

#### **6.4. ADAPTION, MITIGATION AND LEARNING**

The principle means by which we must address this issue of climate change is through mitigation and adaption. Mitigation implies the need to reduce those factors that are contributing to climate change, whilst adaption means adapting outcomes to deal with eventualities over which we have no control. In other words, contending with the negative impacts that are inevitable, such as the existing high levels of carbon dioxide in the atmosphere. Inevitably the process of addressing climate change will raise the thorny issue of needs and wants. Needs must be addressed, but when does a need become a want? This will no doubt, at all levels, lead to robust debate, something that we may not shy away from, rather we as a collective must be prepared to embrace it. This will take courage and a will to succeed. "Be the change you want to see in the world." (Mahatma Ghandi: Zipplies 2008:82).

Climate change and sustainability are complex issues. Albert Einstein once said, 'Our problem is that we are trying to find solutions from within the same thinking, the same tools and the same world view that caused the problems in the first place.' He went on to say 'imagination is more important than information.' 'If there is a problem

which is crying for our imagination then it is sustainability and it is the role of all of us to encourage such imaginings'. (Brandon and Lombardi: 2011:215).

Peter Senge, in his book 'The Fifth Discipline' (1990, cited in Brandon and Lombardi, 2011:215) makes the following statement:

"From an early age, we are taught to break apart problems, to fragment the world. This apparently makes complex tasks more manageable, but we pay a hidden, enormous price. We can no longer see the consequences of our actions; we lose our intrinsic sense of connection to a larger whole. When we try to see the bigger picture, we try to reassemble the fragments in our minds, to list and organize the pieces. But, as physicist David Bohm says, the task is futile – similar to trying to re-assemble the fragments of a broken mirror to see a true reflection. Thus after a while we give up trying to see the whole altogether". He goes on to say. "When we give up the this illusion – we can build 'learning organizations', organizations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free and where people are continually learning how to learn together" (Brandon and Lombardi: 2011:215-216).

Sustainable development demands this corporate enlightenment and commitment. It also requires an acknowledgement that there is not one solution, but many and that our understanding will emerge in an evolutionary way in a continual process of improvement over time. The important thing is it cannot be ignored. The social, economic and environmental costs are just too high and any denial would constitute gross negligence, not only to the present generations, but also to those yet to come. This latter point is a Constitutional imperative!

"Education is the most powerful weapon that you can use to change the world" (Nelson Mandela: Zipplies, 2008:286).

"Tell me and I'll forget, show me and I may not remember, involve me and I'll understand". (Native American proverb; Zipplies, 2008:294)

"Working with sustainable solutions is an opportunity to embrace local craftsmanship and new technology with a human and emotional approach. Sustainable design is not about trend, but it is here to stay – it's inevitable" (Thomas Lykke, designer: Zipplies, 2008:190).

#### **6.5. THE EASTERN CAPE, DEPARTMENT OF LOCAL GOVERNMENT AND TRADITIONAL AFFAIRS: APPROACH TO SUSTAINABLE DEVELOPMENT.**

In the context of the above, the Department has inter alia, developed the following responsibilities and opportunities. These were adopted and developed as a basis for further action by the Department in its engagement with local municipalities and traditional leadership.



1. The opportunity to set an appropriate agenda, in collaboration with other partners;
2. Define the vision and the role of the Department in the climate change context;
3. Provide guidelines and provincial policy (adaption and mitigation) in collaboration with other stakeholders;
4. Elevate climate change and sustainability as the central issue of governance;
5. Mobilize appropriate funding and access to appropriate resources;
6. Develop capacity both within the Department and in the local sphere of governance;
7. The opportunity to popularize issues and raise consciousness;
8. Generate new information and present new challenges as these become known;
9. Provide general alerts and warnings of new threats: this will entail the establishment of appropriate information systems and a research capability;
10. Galvanize administrative reform to deal with the cross cutting issues arising from the sustainable agenda i.e. vertical and horizontal alignments, both within the Department and external to it;
11. Adopt new norms and doctrinal consensus;
12. Promote mass involvement through normative processes;
13. Promote alternative technologies;
14. Adopt the precautionary principle in line with best practice;
15. Create a learning environment;
16. Identify and remove out dated legislation e.g. restrictive conditions in title, that impedes the sustainable agenda and
17. Create appropriate land use management response to this agenda.

All, of the above are interconnected and certainly the sustainable agenda is as complex as it gets. It would not be helpful to stand on the sideline and wait for more and more information before action is taken. In typical complexity fashion then, it is important to commence the journey and learn as the journey progresses.

Land use management can assist in this regard, especially if firstly, there is a conscious effort to keep climate change and sustainability high on the development agenda and secondly, use every opportunity to search for potential solutions.

Traditional culture has an important role to play given its interconnectedness (consciousness) with the biotic and physical realms of complexity. Learning too, is a core value in all of the above mentioned activities.

## **6.6. CONCLUDING REMARKS**

Learning, as in all matters of complexity, which includes the sustainable agenda, is the critical denominator. It keeps on emerging throughout the study discourse. This is however not just about knowledge it is also about collaboration and dialogue. It is a continuous network of exploratory engagements to find appropriate solutions. Einstein refers to the use of imagination, whilst Sen implores us as professional planners to generate new patterns of thinking. As indicated earlier, certainly some movement in planning thought and theory has been made in this regard. Collaboration is critical.

It is only through interaction that such a position can be achieved, stimulated and maintained. In other words interaction and learning are the fundamental prerequisite for adaption and survival. The moment this ceases then the entire realization of the sustainable agenda becomes threatened. It follows then that a refusal to engage diversity would seriously undermine the agenda also. So too would the impact be on any land use and resource management system that has ignored the value of diversity.

The management of resources is critical and as these are intertwined in use, it is important to link the two. Use can beneficiate the resource or destroy it. Climate change is about primarily the latter.

## **7. A CASE STUDY: THE EASTERN CAPE, REFLECTING REALITIES CONCERNING SPATIAL PLANNING.**

### **7.1. INTRODUCTION**

The previous chapter closed on the idea that embracing diversity is a critical component of both the sustainable agenda and land use and resource management.

This chapter highlights a number of real instances that have occurred in the recent years in the Province which point to the impacts that result as a consequence of a lack of collaboration.

### **7.2. THE WILD COAST REGION OF THE EASTERN CAPE**

The Wild Coast, as previously mentioned, has become an important focus for DEDEAT. This has been partially covered under the introduction of chapter five. It is a zone of contestation. There have been a number of legal actions instituted against individuals who have flouted the law, but in matters concerning communities, this is proving to be considerably more difficult.

These difficulties arise as a consequence of the following:

1. The lack of appreciation of communal rights on the part of officials;
2. The potential contestation that will surface, not to mention the exorbitant cost associated with such actions;
3. The lack of political will on the part of the local sphere to engage;
4. The lack of skills at the local sphere to limit violations in the early stages, if indeed this was actually possible;
5. The loss of goodwill and co-operation going forward, should there have been any contestation;
6. The communities' absolute lack of interest in the application of any formal system that has no bearing on the customary approach and
7. The lack of consultation when the law was drafted.

It could be said that just about everything that complexity theory identifies as critical, was simply put, not done. The primary reason was the assumption that the top down approach to management was adequate. The reliance on the application of law has in fact failed at the very local level.

In order to cope with the emerging pressures coming from various sectors, concerning the region it is imperative that an appropriate land use and resource management system is put in place. However it is important to note the concerns listed below.

### **7.3. IDP's, SDF's AND TOWN PLANNING SCHEMES: SOME MACRO AND MICRO ISSUES**

Clearly the above concerns impact on the spatial planning activities of the Province as well. For example, concerns about where development should take place and where they should not, are uppermost in the mind. Concerns around the alienation of land are also important, not only from the point of view of possible benefits to community and individuals alike, but also in respect of the rates base of local municipalities. There are then multiple pressures mounting which must be addressed. To some extent these are attended to in the integrated development plans (IDP's) of the various municipalities which, in turn are reflected in the municipal wide and local spatial development frameworks (SDF's) pertaining to these municipalities. In 'drilling down' a little further, town planning schemes are applicable to certain towns and commonages. In the case of the Transkei, the rural areas are excluded from any such scheme.

The lack of a scheme being applicable to an area within a municipality has not really presented a problem thus far as very little development, other than village expansion has taken place. Real problems begin to occur in the following instances:

1. Where development has taken place in the urban environment without any formal approval taking place;
2. Where development has taken place within the commonage, without some form of formal approval and
3. Where development has taken place adjacent to the commonage, again without any formal approval or extension of the scheme area.

This has resulted in a form of development that makes the provision of services extremely difficult. Notwithstanding issues concerning service delivery, there are of course the environmental problems that emerge as well. What is important to note is the fact that in almost all instances town planning schemes that were applicable have failed.

The above then represent issues at, say, a micro level and their significance must not be underestimated. They are serious and in practice have yet to be tackled. However, at a macro level there are a host of other issues that begin to surface, as well and these include:

When is a traditional village, no longer a village? At what point does the status 'customary village' cease and the 'urban' entity become just that: urban in a more conventional sense?

It has been stated that this Province has some 10 000 plus villages; the exact number is unknown. Since the repeal of the laws, restricting the movement of people, a number of villages have in fact assumed a new status in that these have become service centers in their own right. An example may be the village of Libode. This village may in fact witness the exchange of more money on a weekend, than say, a traditional service centre like Grahamstown, which was brought into existence as a colonial administrative centre. The same may be said for Cofimvaba, located

between Queenstown and Mthatha, in the 'midlands' of this Province. If indeed these centers are beginning to emerge, then additional pressures for development, will take place. Engcobo is yet another possible example. What criteria must be used to assist in informing us in this regard? There is a need for substantive research.

Where then, in any of the above, does the application of customary law cease in terms of land allocation and a more conventional form take over and

At what point then, does a new piece of planning legislation override the powers and functions of traditional leadership as contained in the Constitution?

These latter questions are as yet unanswered and as such are the basis for further research. The current national drive to draught new planning legislation, wherein there are to be 'wall to wall' town planning schemes, has not helped matters either. Firstly, schemes are a foreign construct to the traditional way of life: they are an imposition from one culture over another. The scheme, when applied in a blanket sense and framed in the ethos of modernity, undermines local value systems. The scheme serves the interest of the market and its application has for the most part being in the hands of technical expertise. These do not serve the customary dictates of the Xhosa society.

"Land tenure in pre-colonial Africa was conditioned by an abundance of land and what was predominantly a subsistence economy. The introduction of capitalism and the common law (which has become the principle system for all property-related transactions) was partly responsible, but more important was the abrupt decrease in the amount of available land for agriculture... Whether and to what extent customary tenure has reacted to these forces of change has been neither fully documented nor judicially considered... Research into customary law has always been bedeviled by lack of agreement on how to translate its rules into terms that will be comprehensible to western lawyers. In the case of land tenure, this problem is complicated by the fact that customary law has no distinct category of property law... Rules that common law might regard as contract or property, customary law subsumes under status, a categorization that reflects its overriding interest with long term personal relationships... 'African law stresses' not so much rights of persons over things, as obligation owed between persons in respect of things." (Bennett: 1995 :129-132).

This is significantly different from the ethos of contemporary zoning schemes which is embedded in the ideals of individualism, consumption, commoditization and materialism not to mention the accumulation of assets.

According to Devenish (2005:32), South Africa has

"forged for itself a new political morality that finds expression in a constitution reflecting values that are a synthesis of libertarian and egalitarian characteristics. These values have a universal character and also find some expression in indigenous African tradition and custom. Several Constitutional Court judges have evoked the idea of Ubuntu

adverted to in the postamble or epilogue to the interim Constitution, as a source of autochthonous constitutional values. Mokgoro J explained Ubuntu (“humaneness”) as follows:

“While it envelops the key values of group solidarity, compassion, respect, human dignity, conformity to basic norms and collective unity, in its fundamental sense it denotes humanity and morality. Its spirit emphasizes respect for human dignity, marking a shift from confrontation to conciliation”. (Devenish 2005:32)

Ubuntu lies at the heart of our Constitution. This concept needs to be included in any new land use management system. This could potentially assist in the process of creating a united Province.

“The manner in which the Xhosa people organized themselves and operated as a community was premised on the concept and practice of Ubuntu which ‘underlined the entire basis of their intricate code of social laws’. Ubuntu means humaneness and it was reflected in the preservation and stability of the whole community...” (Devenish 2005:32).

It is there to preserve equilibrium and prevent disintegration, through confrontation.

The responsibility to prevent the negative effects of confrontation, are not bound up in the subservient submission of one cultural group to the whims of another. That was the past. Such notions, whether directly or indirectly applied, smack of racism and disrespect and are entirely inappropriate to the sustainable agenda going forward.

Collaboration must attempt to embrace local knowledge and learn from it. (Innes JE and Booher DE, 2010:214).

The previous chapter highlighted the fact that such an agenda requires not only the undoing of past rationalities, but also the need to embrace an agenda that is intent on learning. Such learning is not about increasing only the capacity of technical knowledge, but it is also about increasing our social knowledge (conscious complexity) and how this relates to and interacts with the biotic and physical complexes. This, in the first instance means, engaging other cultures on their own terms. Their frame of reference must be the starting point. We know in this Province, those different cultures in this case the Xhosa culture have rejected the policies, laws and instruments of modern day spatial planning in favour of their own. The same is applicable to the environmental concerns. That is the hard core reality. The idea that this state of affairs can be summarily turned around in favour of current planning regime through the statute books is unrealistic and actually unattainable. If schemes, where they exist, are currently failing to achieve any meaningful objective, how is it not possible to imagine the status quo continuing? How is the new national statute any different from the past? After all when all is said and done, a scheme is a scheme.

As recently as 9 October 2012, at the inaugural meeting of the Provincial Co-ordinating Committee for the preparation of the East Cape planning and land use

management legislation project, DEDEAT, who is a member, made its concerns well known. The message: traditional culture and customary law, in spite of the law on the statute books, reigns. To make matters worse, if indeed this is so, the message conveyed across the table made reference to an important revelation. Not only does the law have no real effect, neither do IDP's and with these very specifically, SDF's. People that were interviewed by officials of DEDEAT openly acknowledged that the local inhabitants had no idea what a SDF is. Simply put, there is no Xhosa language for it.

This is hardly surprising when one appreciates that the principle form of communication is verbal embracing stories, song, poetry etc. It is also not surprising when life for most of the rural Xhosa people evolve around a village, not even a 'blip' on the 'radar screen' of a SDF, covering large municipal spaces. The problem is, however, there are approximately 10 000 of these villages that are not appearing on the 'radar screen'. Each small unit, when added up, makes for a substantive number, not to mention potential impact. On their own there is seemingly little to be concerned about. If only this were true. These villages are growing and because the system is a traditional one, such growth has been difficult to monitor. Weak municipalities, both in terms of capacity and disposable income, add to the woes when it comes to monitoring and information gathering. There is, in complexity terms a cascade of complexity evolving which for those in government, really little, is known about. This is deeply disturbing, but the processes of adaption, survival and evolution continue to carry on unabated. Worse still, as little, if anything is really known about these dynamics, it makes prediction into our future even more problematic. This needs to be addressed.

#### **7.4. TECHNICAL RESISTANCE TO CHANGE: INSTRUMENTAL RATIONALITY**

Much has been stated concerning other cultures, interaction or lack thereof, complexity, sustainability etc. There is however a need to openly consider what resistance the actual planning fraternity may be directly or indirectly imposing in respect of moving forward. The unwillingness of certain sectors of the profession to engage would be undeniably regretted.

An entire chapter has been devoted to the evolution of the profession, but mainly seen through the broader global lens. On an extremely positive note, the evolution of planning has embraced the concept of collaboration and in this regard has come to realize the important role of facilitation, conflict management and negotiation. These are positive steps in the right direction. Theoretical statements are, however one thing and practice is another. The comments supplied in the CAP paper are indicative of this. (See closing statement in introductory chapter).

The engagement in the Wild Coast and legislation projects has however, unfortunately revealed some areas of resistance on the part of the technical expert. It has been continuously stated that the Province is undergoing a transformation process. That is a Constitutional imperative. What this means is that all of South African society is faced with this challenge, even more so, those experts that have a significant role to play in realizing a more inclusionary and equitable society. The

assumption being made here is that spatial planning has a role in this regard. Technical experts, whether these be in the national, provincial or local sphere of governance, have a role to play. The very term, governance, is a departure from government, in that governance is regarded a more appropriate term signifying the embracement of the inclusionary agenda. This inclusionary agenda takes its cue from the concept of a developmental state. In other words, the traditional role of the technical expert is being challenged. This reality has witnessed resistance, especially from current practitioners, whose training was completed in the 1970's up to and including the late 1990's or even early 2000's. In the Eastern Cape for example, the preparation of SDF's has witnessed varied levels of participation as there is no one policy framework in existence to guide this. In practice then, throughout the Province, participation has seen limited application. In the rural areas, participation involving resident stakeholders has often times been almost non-existent. The ideas concerning, collaboration, were only really coming into their own in this latter period. Secondly, most planners emerging from the training of this period were not exposed to multi-cultural situations and thirdly, the realm of rural development, in as much as spatial planning has embraced this topic, must at best be regarded as weak. This is compounded by the impact of both the colonial and apartheid regimes, where the dominant values of modernity placed African culture and its biotic and physical outcomes as subservient. Instrumental rationality certainly exists. This needs to be overcome.

#### **7.5. LEVELS OF TRAINING**

The dynamics are complex and this is perhaps where the greatest fault line in the planning menu of skills begins to show. What is equally disturbing is that the new planners, who have joined the Department, show minimal aptitude or skills when it comes to dealing with our rural complexities. This is not very encouraging. Planning theorists are promoting the collaboration agenda between the discipline and external stakeholders. What is perhaps also needed is meaningful collaboration between its own members. To be fair however the focus on a communal rural environment is a relatively new venture. There is however a need for appropriate training and even re-training.

#### **7.6. CONSEQUENCES OF CLIMATE CHANGE**

The focus of the PSDP on climate change means that in whatever we do going forward requires embracing sustainability. Chapter 6 very briefly addressed this issue. The brevity of the chapter must not in any way however limit the seriousness of this matter. It is extremely serious. The very recent events on the east coastline of the United States points, yet again, to the severity of destruction to property, infrastructure, assets and livelihood. The toll on the quality of human existence can never be measured, yet it is devastating. Reports from that part of the world mention damages amounting to tens of billions of US dollars and that recovery will take years, if not decades. Of course this assumes the event will not repeat itself in the same geographic space. The impact on the poor is unfathomable. In this same period the Eastern Cape has yet again experienced severe flooding which amongst other things, has severely impacted on the regional transport routes. A trip between East



London and Port Elizabeth is now 500kms instead of the usual 300kms. It would seem this will remain this way for some time.

It is expected that these events are on the increase. Management must amend and prioritise its actions going forward.

A very high proportion of the population of this Province, are also poor, something in the order of 80% plus (PSDP 2010) and it follows that the issue of sustainability considerably important. Planning has a very definite role to play and yet in the context of our more wealthy municipalities, those with planning expertise, the application of planning principles, embracing climate change appears to be seldom addressed. Certainly no policy has in recent years come from any municipality concerning this subject. Land use management continues to embrace an ethos of yesterday where resources remain seemingly plentiful. What has been incredibly surprising is the fact that highly experienced planners, have openly denied the existence of the phenomenon referred to as climate change. Naturally this is alarming, hence the plead for re-training.

Poverty is rife in this Province. It is submitted for, far too many practicing planners, poverty is not really understood and more importantly its impact both actual and latent, are even less understood. This too needs to be addressed.

#### **7.7. THE DEPTH OF THE ARROW OF TIME**

The Eastern Cape still suffers from the degrading effects of subjugation and it is no wonder that laws imposed by previous authorities have met resistance, even violent resistance. This is after all the birthplace of social revolution that finally culminated in the downfall of the apartheid fortress. In an earlier reference, Pitika Ntuli (1999:185) reminds us in his discourse on culture that apartheid is both dead and alive. The present moment is post-apartheid, but this in no way signifies the distinct and definite end of the impact of a specific period in time. Laws or tools, especially those that have roots in the past, must be challenged to ensure they do not perpetuate conditions that are assumed to now be something of the past. Such assumptions can lead or contribute to undesirable disruptions. So called service delivery protests are an example of what may happen when affected parties are not consulted or are being hamstrung by laws not of their own making or alternatively such laws violate cultural norms and standards!

“The poverty traps set by apartheid, remain an important explanation for persistence (and the worsening) of poverty in South Africa.” (Terreblanche 2002:30).

Four poverty traps have been identified by May cited in Terreblanche (2002:31) and these briefly are: 1: high levels of unemployment, 2: deeply institutionalized inequalities in the distribution of power, property and opportunities between black and white elite and the poor population, 3: disrupted and fragmented social structures and 4: the mutually reinforcing dynamics of violence (including gender and child violence), criminality and ill health on the one hand and the process of pauperization on the other. How does planning or the lack of planning contribute to these? How do the processes of plan formulation contribute to these traps? How do the

implementation of policy (SDF) and/or scheme add or subtract from the burden these traps impose? This is the critical kind of introspection that we need to engage in.

Verwey (2011:108) offers some further insight:

“...to be poor means all too often also to be voiceless and excluded, to be taken up only with the narrow struggle for survival of one’s self and family. A society where many are poor, then, is also a society where all too often democracy means something for far too small a part of the population, and where the kinds of policies that are introduced and the criteria according to which success is determined are far too narrow. Secondly, some (though certainly not all) of the support citizens give to democracy is instrumental – that is, it derives from their expectation that democracy has been the best chance of delivering a better life. Instrumental support is, of course, support that can be withdrawn and any democratic country that fails for long enough to meet the aspirations of its people for a better life is one that becomes vulnerable to the appeals of non-democratic leaders and movements that promise to do better in reducing poverty. This kind of vulnerability is considerably heightened if, as in South Africa, the challenge of poverty is interlinked with that of high unemployment and inequality.”

Let us remind ourselves of the following:

“New forms of planning will have to find ways of responding to rapid and unpredictable growth, in contexts where land and service delivery rely to a far greater extent on community and informal providers, rather than the state... The purpose of this article is to consider what strands of thinking can be brought to bear to understand what is perceived as an inability of current planning practices to deal with issues confronting particularly cities in the global south... I suggest this exploration requires an understanding of a conflict of rationalities arising at the interface between, on the one hand, current techno-managerial and marketised systems of government administration and service provision and on the other, marginalized and impoverished urban populations surviving largely under conditions of informality.” (Watson 2009:2263-2273).

In the context of this Province, spatial planning has to come to terms with multiple realities (pluralism) embracing not only the urban arena, but also the rural.

What is also interesting about the above is the reference to developing a ‘reliance on communal service delivery’ as opposed to the state or local sphere of governance. It must be said, this is precisely what is occurring in our rural areas. How can we improve on such a concept? A part of the dilemma must be the idea of ‘denationalizing’ land use. The problem is that the current national bill is actually attempting to enforce the nationalization of use in our communal areas.

McAuslan (Ocheje 2007:183-185) noted that planning laws emanating from British colonial authorities “had almost everywhere seemed to elevate development control to a superior position to develop plans... Emphasis was placed on ‘orderly’

development to the detriment of social needs... the control of development was more important than development itself". Experience in this Province suggests that this technocratic ethos does exist. This has implications for both SDF's and schemes.

According to McAuslan the technocratic/bureaucratic system of planning which the British bequeathed to their colonies has endured (in Africa) in many critical respects. First, land use planning in Commonwealth Africa is undemocratic and anti-urban. The unitary approach to planning, which relied on appointed rather than elected bodies, made no room for constant adjustment to the pressures and desires of different groups through a sensitive political machine. The values that underpinned the planning system reproduced in planning legislation of the post-independence era in Africa were those of upper and upper middle class Britain. Anchored on an organismic view of the public interest, these values were never socially inclusive. Public interest coincided with the interest of the state and it was presented as the absolute virtue of a set of policy measures. British planning was based on a narrow physical concept and on the implicit belief in environmental determinism. There was often little explicit attempt to relate the physically defined policy objectives... to fundamental objectives related to the value systems of people. Regrettably this ethos prevails and any new planning legislation must by pass attempts to reinstate such an approach. There is definitely resistance in this regard. Schemes have often in practice been implemented despite policy application to the contrary. Many of the appeals that find their way to the Department for further processing contain inconsistencies, no doubt some brought about by political interference.

All municipalities have Spatial Development Frameworks (SDF's) and these are in the Eastern Cape referred to as policy documents that refer to future growth and development. These then provide a guide for future development and may be amended from time to time. SDF's also provide a framework for investment.

Town planning schemes are applicable to a few of the urban environments in the eastern part of the Eastern Cape. These control land use to the intensity of development (coverage, density, height etc.), parking, public open space provision, loading zones and parking. Schemes allocate rights. Schemes also provide a basis for determining land value and hence rates. In the current dispensation schemes are important for municipal income generation.

These schemes can be amended and such actions are a source of income generation for many planners in private practice and hence attempts to modify schemes or even by pass schemes may meet with resistance as well as these actions are income generating streams for consultants.

## **7.8. CONCLUDING REMARKS**

The issues of conflicting realities are ongoing. These in fact prompted this study. There is now agreement between DEDEAT and East Cape Department of Local Government and Traditional Affairs, that a collaborative process is absolutely vital, if the management of our resources, including land and its use, are going to enable the Provincial and municipal spheres of governance, together with the Eastern Cape House of Traditional Leaders realize a sustainable future.

The future of the land use management system in its current format is not entirely certain. Certainly in the last meeting with Traditional Affairs, serious reservations about the national bill were expressed and this national bill, contain many of the existing components. Opposition was also tabled. Such sentiment, merely endorse the concerns expressed throughout this study concerning free and open collaboration. This is now a mute-point. The national draft has been lodged with the Portfolio Committee on Rural Development. This same Committee has referred the matter for a legal opinion. According to Jamie SC (Legal opinion, 2012), there are many issues contained in this draft that are considered unconstitutional. An important one is, the lack of reference to this Houses of Traditional Leaders.

Despite all of the above, the process going forward has never been very clear. Certainly there is a need to engage, but how is this to be done? What would inform the process once the need for such a process had been identified? Planners are comfortable with plan formulation, but how does one engage in a process that is embracing and engaging its customary counterpart? To compound matters further, this is a rural environment and its inhabitants' are intimately attached to this environment. Chapter 5 illustrated something of the extent and diversity of that interconnectedness which goes beyond the biotic and physical. It reaches into time itself with its embrace being spiritual. The term 'home' has a different nuance to that associated with modern western culture. It is a deep term of great significance. It spans eternity through the attachment of ancestor, the living and the unborn. Everywhere are the voices of interconnectedness. Metaphorically, tradition and living custom and culture are 'voices in the forest'. To engage means, we are dealing with the voices of 'ihlathi lesiXhosa' (Xhosa forest), a rich national heritage, where

“culture and nature have co evolved over time to become intertwined and mutually dependent. We lose one, we lose the other”. (Dold and Cocks 2012:8).

Remaining with the metaphorical theme, the sustainable agenda is calling us back to our roots. Our detachment from nature and its forests have all but brought us to a place of extinction. Perhaps, for some, this may sound dramatic, for others this may not be enough. It depends upon which end of the anthropocentric, ecocentric continuum one elects to position oneself. Is it not time that we who have left our respective forests behind, begin to open our eyes and, more so, our ears to hear the voices calling us from the forests, that were in existence. We need to begin to take great care as to how we respect and treat what little is left. Is it possible for the rural areas of the Eastern Cape, that have supported custom and culture for so long, become the place of birth for a new locality where the 'dance of diversity' is cherished and celebrated.

Our rural areas are precious. Our rural areas are worthy of the application of an appropriate management system that has been borne out of collaboration, integrity and mutual respect. Anything else would be inappropriate and undignified.

A former American President, Franklin Roosevelt, has reportedly said:

“A nation that destroys its soils, destroy itself.” (Zipplies 2008:63)

## **8. TOWARDS AN AFROCENTRIC APPROACH TO SPATIAL PLANNING: COMMUNITY CODE**

### **8.1. INTRODUCTION**

The entire study has examined a range of literature regarded by the writer as pertinent to the issue of land use and resource management in our rural areas. There has been an attempt to think outside of the 'box' of what may be regarded as the traditional focus of spatial planning, with its pre-occupation with use in the urban zone.

One inherent weakness of the planning project has been its embeddedness in the urban context and the modernistic concepts associated with such emphasis. The rural part of the equation has not been given much attention and yet it has been stated that it is no longer acceptable to entertain such oversight. The stakes concerning sustainability are too high.

The study provides ample justification for a need to change the planning mindset. Certainly the idea of collaboration is extremely useful going forward. Collaboration, however, can mean different things to different people. So too is the idea that our future is bound up in whether or not we can achieve a measure of success in embracing diversity.

Our Constitution implores us to engage diversity, culture, traditional leadership and traditional custom with a view to achieving unity so that all who live in this Province, both now and in the future, have reasonable opportunities to prosper.

Spatial planning cannot regard itself as something external to the approach and process implicit in any of the above. Planning has a distinct role to play, especially for those in the various spheres of governance. Planning then needs to engage in a wider social discourse as well as the discourse implicit in the sustainable agenda. Key concepts highlighted in this study, include:

1. Sustainability
2. Transformation
3. Diversity
4. Culture
5. Learning
6. Adaption
7. Survival
8. Collaboration (including facilitation, negotiation and conflict resolution) and
9. Complexity

The social discourse is highly significant as this, as far as the rural areas of the Eastern Cape are concerned, is a discourse with Xhosa culture, its beliefs and its systems. The study has revealed that this is significantly different from modernity. There must be some caution however as the tentacles of modernity are reaching into specific zones within this rural landscape. Such instances will require further research.

This study has also identifies a basis for the need to engage in a zone of eclectism. Both modernity and the traditional zones have not only potential competing concerns, there are also some that are potential complimentary or even provide a basis for as yet unknown solutions. It is critical that those in the profession begin to engage in this zone to not only learn, but also explore.

## **8.2. THE CONSTITUTION, DIVERSITY AND PLANNING**

The real issue concerning land use management is whether or not there is the willingness on the part of the profession to embrace other dimensions of diversity. Complexity theory, planning theory and the sustainable agenda speak of the importance of learning, which is vital to survival. It cannot be ignored.

By definition diversity means 'widely varied' (Oxford South African Concise Dictionary: Second Edition 2010). Our Eastern Cape society is then, just that, 'widely varied' and each component of the local culture that makes up this kaleidoscope has the right to existence. This is guaranteed by the Constitution, the preamble of which states:

"We, the people of South Africa,

Recognize the injustices of the past;

Honour those who suffered for justice and freedom in our land;

Respect those who have worked to build and develop our country; and

Believe that South Africa belongs to all who live in it, united in our diversity."

(The Constitution of the Republic of South Africa 1996).

A number of important issues flow from this and these are:

The phrase 'we the people' makes no exclusions. All of South Africa's society is bound up in this pledge and even more so, if one is employed by the state. This latter point has been stressed a number of times, in this text;

The phrase 'recognize the injustices of the past' also allows for no exclusions. This is a responsibility all South Africans are bound to accept;

South Africa belongs to all without exception and we as South Africans should positively take steps to unite in the face of diversity. This must surely imply or demand that, whilst diversity is regarded as a positive attribute, we may not use this

diversity to limit our attempts to unite. Given our extremely sensitive history, such ideas and actions will take time. Transformation of society is however, a core feature of activity going forward. Injustices cannot continue.

People have the right to exist in line with the prescripts of their own culture. This is a Constitutional imperative.

If we are to embrace diversity in a constructive manner, then different cultures have a right to respect and dignity and

Without this, no collaboration is really possible which in turn will undermine efforts to achieve sustainability.

The planning profession, by virtue of what it attempts to do, i.e. plan for a future, and in doing so, enable a measure of predictability, certainty, not to mention stability, is compelled to engage in the transformation process sooner than later. If, as an activity, it seeks to assist in providing a vision of what that future looks like, and in so doing, assist in mapping out a course of action that will hopefully generate a measure of predictability, certainty and stability, then it assumes enormous responsibilities. Such an approach must take the profession out of its 'comfort zone'.

As far as South Africa is concerned, very little planning, if any, in the past had to deal with diversity or for that matter, a multi-cultural landscape.

Secondly, there was no attention given to the specific rural environment that this entire study has been devoted to. In fact, this study has been generated with a view in assisting those practicing this profession in the Eastern Cape to be able to move away from the comfort zones of procedures and practice built up over many years. In short the planning project must engage in the zone of eclecticism mentioned earlier.

As the practice of planning took its cue, mainly from the British experience, not everything about South African planning agenda is necessarily defunct. There are however a new set of daunting challenges, not the least of which is the profession's contribution to nation building, in line with the prescripts of the Constitution. A key phrase found in the Constitutional extract, is the term, 'unite'. Planning must contribute to this ideal?

The allocation of space and the policy rationalization attached to or used to inform this allocation, has the power to include or exclude various sectors of society. These too have the ability to retard or promote the transformation agenda as embodied in the Constitution. In the introductory, remarks reference was made to the necessity for the profession and its activities to assume legitimacy and this was linked to the concept of promoting human dignity. Any prejudice, stemming from either the colonial or apartheid era, must be done away with altogether. The journey of research, concerning this document, regrettably has witnessed otherwise. Such negative alignments must hamper efforts to unite. On the flip side however, a lack of prejudice will enable the planning project to make significant contributions. In the Eastern Cape, we are at a definite threshold, or crossroad.

Prejudice, however, comes in many forms. There is of course, blatant racism, religious intolerance, political intolerance and even cultural intolerance. Modernity too has promoted its own views based on the scientific method, empiricism and rationalization. Anything that does not fit into this narrow band of 'substantiation' is viewed with skepticism and hence prejudice. The rationalizations of planning are not without their weaknesses in this regard either. The pursuit of order has been a well known objective. For many in the planning field the presence of disorder, even if it is only aesthetic, is to be somehow frowned upon. The presence of disorder represents a lack of control, a slight on wellbeing and welfare. Discussion with various planners in both the public and private arena, have brought to the fore a measure of unease, when discussing say, 'informal settlements'. Zoning itself is an 'ordering' concept. It has also been used as an exclusionary tool to maintain a prejudice which favours specific use and/or access.

Implicit in the idea of uniting diversity, are the sentiments of Hoppers, Moja and Mda (Makgoba 1999:223) when they stake a claim for a need to approach future development with an open and more creative attitude toward our history and its people. The Constitution too dictates such an approach.

### **8.3. SUSTAINABILITY AND LEARNING**

There is resonance with the metaphorical idea of 'voices in the forest'. This resonates with the sustainability ethos of returning to the biotic and physical complexities and recreating a new consciousness toward these foundational underpinnings concerning our existence on this planet.

The chapter on sustainability not only raised the need for a paradigm shift of how we view development, it also reminded us of our tenacious appetite for the consumption of resources. It implores us to venture into a new arena of exploration by beginning to interrogate our use of a particular rationale which has up to now been bound up in consumption. The warning signs are there. In short, the challenge is to embark on a path in 'diversity's dance'. Are we standing on the sidelines, watching the parade or are we on the metaphorical dance floor? As far as this Province is concerned, the 'dance floor' is beckoning and has been for some considerable time i.e. from the date the Constitution came into existence which was 1996, some sixteen years ago. Resources can no longer be consumed as if there is no tomorrow. On the contrary, these must be managed.

The idea of learning is not a singular or isolated experience. It must go hand in hand with a conscious complexity that begins to embrace all the cultures that make up this Province. This exercise too is not about teaching others about spatial planning it must first and foremost be about spatial planners learning about culture, its history and its people. It is about uncovering the layers of hope and disappointment. It is about reconsidering the content and emphasis of the planning tools currently in use and perhaps, most important of all it is about using a language that is understood and accepted by the citizens who occupy the Eastern Cape rural landscape. At the very heart of it all, we as a profession must be able to touch, feel and appreciate the interconnectedness of Xhosa culture and the land and all that thrives on it.



“Each time one of us touches the soil of this land, we feel a sense of personal renewal.” (President Nelson Mandela 1994 (inaugural speech) cited in Dold and Cocks 2012:4).

This speaks to the depths of the relationship between Xhosa culture and ‘ihlathi lesiXhosa’ – the Xhosa forest. Let us embrace that relationship as our own.

The above may seem far removed from those inhabiting and conducting planning activities in the urban region and thus not worth much attention. Nothing could be further from the truth. What goes on or does not go on in the perceived extremes of the urban and rural continuum is of major concern, for example the pollution of the city impacts on the biotic complexities of our rural areas. In the same vein, the lower the quality of the biotic complex in our rural areas has an impact on the natural services offered to the urban area. One example is, water and water quality, something that the experts tell us is going to be in short supply. On a more profound note, the future of the urban zone is in the hands of the rural zone. Our pre-occupation with the urban mindset needs to change.

Those living and working so closely with nature could well be an important part of a future mitigation strategy to maintain environmental standards that benefit the urban dweller. There is something haunting about the Xhosa reference when “village and town folk distinguish between ‘cool air’ in the forest and ‘hot air’ in the town or village. In this instance, hot and cool are euphemisms for negative and positive and air can be translated as, ‘spirit’. The forest environment is considered to be positively charged whilst the town environment is negatively charged. The forest is therefore understood to be a place that bestows spiritual health and well-being (impilo) (Dold and Cocks 2012:17) The forest (rural) maintains the town (urban). Should the urban fail, the rural can survive. If the rural fails, the urban will in all probability collapse.

This again refers to the late Wangari Maathai’s concerns. Being the founder of the ‘Green Belt Movement’ in Kenya, she actively engaged in the process of reforestation.

“Initiatives like the ‘Billion Tree Campaign’, while essential, should not provide an excuse for industrialized greenhouse gases. Both developed and developing countries must take action to deal with negative impacts of emissions. To me, this is a matter of environmental justice and the price for peace. It should be addressed more responsibly by all... The world’s forests are its lungs.” (Maathai 2009:258).

The scale may be somewhat larger (global) but its message remains the same for the local. We cannot underestimate the significance of our interconnectedness, or conversely the extent of negative impacts if we fail to constructively embrace this concept.

#### **8.4. COMPLEXITY AND TRANSFORMATION**

Complexity theory provides a legitimate platform from which to engage the transformation and future planning project. In chapter 2, reference was made to transformation as being a 'messy project' as this is the zone of contestation or eclecticism requiring more than the traditional technical planning skills to accomplish. It is a potentially sensitive zone requiring a particular empathy and will to succeed.

It begins with accepting the reality of limits to knowledge and that the evolution of the past, as well as the future, will not be linear, or predictable. It will follow a course of punctuated equilibrium as the language of culture becomes better understood. Understanding means learning and this too, must commence with due regard to the arrow of time and depth linking the past, present and the future. Complexity theory is very definite about such research as various cascades of complexity from the past contain threads that have found their way into the present and if unchecked will find its way into the future. Customary law embraces this journey. This will mean identifying and agreeing on the relevant issues that make up the quality of life of our rural inhabitants. This includes the identification of significant events of the past in order to understand their significance if any going forward. Such interrogation will provide insight, as well as, serve the valuable function of charting the connections and identifying consequences. These activities will not only assist in understanding the dynamic of the rural processes, but also assist community members to begin to understand the concepts of say cause and effect. A recent IDP analysis engagement exercise in Molteno embarked on such a journey of exploration and within a couple of hours, some very significant insights emerged. It all started by simply asking questions concerning what were perceived to be significant events. What was even more significant was the appreciation extended by community members at being given, for the first time in an IDP analysis process, the opportunity to be able to delve into those matters that were important to them. This local interaction then created opportunity to improve the connectivity between the various stakeholders, attending this event. There is no doubt that the realization of improved connections will become a fundamental foundation for the future, as the evolving discourse of policy manifests. The extent, to which the scientific endeavours will find expression in this journey of discovery, is really open to debate. Complexity theorists would agree that modernist thought (order, empiricism, rationalization and determinism) could not be able to offer a complete explanation concerning the actual development of culture and its role in the future.

#### **8.5. THE TRANSFORMATION OF PLANNING: OUR RURAL AREAS AND A NEW RATIONALITY**

If the spatial planning project is to have relevance in the future, then it too must face its own transformation. It must do in order to be instrumental in assisting the people of this Province to realise a future: a future that is consistent with the aspirations of its people within the geographic zone they occupy. Put simply, the theory and practice of planning, needs to embrace the realities and dynamics of an African population in an African country. Our Constitution was birthed in African oppression, African blood and African values and thought. African values and the African way of processing ideas is the basis of an African rationality. Human value, human dignity,

interconnectedness, inclusion, participation, dialogue and creativity, are all a fundamental part of the concept of Ubuntu, the cornerstone of 'Africanness'.

"The rationalities of planning have overruled many other logics of place making, leaving multiple spatial practices either hidden or categorized as informal or even illegal. They have also suppressed or denigrated forms of knowledge that were more easily assimilated within technical-rational modes of thinking... emerging work, is important in providing a counter argument in a context where the dominant perspective involves a belief in the ineluctable logic of global capitalism." (Harrison 2006:325)

We desperately need the counter argument and it is submitted that such must be immersed in a reality and morality that promotes the agenda of 'Africanness', or African logic which is not only bound in the recognition of others, but also in the natural environment. If we do not pursue this counter argument, we may well be courting disaster.

Using the terminology of Krog (2009:126), what is the 'firmament' of planning? There are a number of possible answers.

Firstly, planning needs to re-connect to the social realities of life and more especially, the social realities of our rural inhabitants. It needs to carefully articulate and understand people's needs. It must address these in every available forum. Transformation cannot be regarded as a once off event it is going to be a long term event and the profession must develop an appetite for such a journey. Africanness is about engagement. It is also about dialogue and honesty. It searches for 'a way forward' and it has demonstrated significant endurance and resilience in the face of overwhelming obstacles. At all times, unless unduly provoked, 'Africanness' has respected the other, a far cry from modernity with its preoccupation in individualism, materialism and consumption. Africanism is embedded in relationships, not a few selected participants, but across a wider community. Complex theory also recognizes the long haul event.

Secondly planning must avoid imposition and domination. To engage in the lives of people must be done through the lens of Ubuntu. 'I am because you are'. Consensus, agreement, a win-win solution, mutual support and reciprocation are some of the ingredients. Dialogue in a manner that brings about beneficiation and empowerment, are regarded as a norm, in African society. It must be borne in mind that traditional society is an oral community.

Thirdly planning needs to, respect customary law. Apart from the fact that the Constitution insists on such a position, customary law as an institution has existed for centuries and it has survived virtually every onslaught that was brought to bear against it.

Fourthly in the realm of human relationships, it would not be inappropriate for those in this discipline to be exposed to concepts of relationship, community and social constructionism. This could assist in determining the construction of reality, especially as we have referred to the idea of multiple realities and rationalizations. We construct reality through social interaction: the ways in which we explain,

describe, symbolize or construct reality are meaningful because of their use in relationships. "...beliefs, laws, social custom, habits of dress and diet – all things that make up the psychological fabric of 'reality' – a run through social interaction over time. In other words, people together, construct their realities." (Freedman and Combs: Ed. Visser: 2007:44).

Relationship lies at the heart of 'Africanness' and in this context, according to the social constructionist view point, this differs substantially from the modernist notions of individualism. Individualism can lead to, amongst other things, the disqualification and objectification of people which in turn reduces people to non-thinking, non-feeling human beings. This is the antithesis of Ubuntu with its focus on interconnectedness and humaneness. Planning moves too easily in the realm of objectification and quantification e.g. the use of statistics.

Fifthly and closely aligned to the idea above, there is a need to develop facilitation skills that will enable a verbal process to attain certain objectives as well as enable a planner to deal more confidently in those areas where confrontation and even conflict may arise. The text has highlighted concerns regarding increasing levels of contestation and in such instances the planner would be in the position to not only facilitate a process of dialogue going forward, but would also beneficiate various participation processes to a successful conclusion.

The potential for contestation means recognizing that the art of negotiation is something that is becoming more and more relevant. It was stated that the African culture is inclusive which means that for this to work the art of negotiation is a part of everyday life in the rural context. The arena of social rights looms large as we grapple with not only the conflicts stemming from the clash of concepts of modernity and Ubuntu, but also between modernity and the sustainable agenda. This assumes of course that the planning profession is desirous of having a role in the future we are rapidly moving towards!

Sixthly, whilst mention has been made of the need to respect customary law, there is another idea that needs to be briefly examined and that is law in the context of participation and inclusivity. It was previously stated that customary law was malleable and porous. It is fluid and it continually evolves through a process of negotiation. This implies that customary law is not an inflexible barrier. One often hears the argument in matters concerning participation, particularly those that adhere to the modernist principle that responses are poor. It is often claimed that there is simply no interest. Is this actually so? Could it be possible that the law is intended to be the last word on the matter and this is one of the main reasons why, attendance is so poor? The law is the final say, nothing more, nothing less. The law becomes a barrier.

Modernity's infatuation with retributive justice adds a certain authenticity to this idea. To cross the boundaries of the dictates of the law carries a severe penalty. How much risk does a "potential violator" wish to take? Planning also is no stranger to this concept. It has used the law to create barriers, not only through the language of retribution, but also by engaging processes in law, that are extremely prohibitive and

exclusionary. Testimony points to the high degree of 'criminalization' and so called 'informality', already pointed out in the text.

'Africanness' points to inclusivity: through centuries of collaboration and restorative justice in line with the precepts of Ubuntu, or humaneness. One of the major challenges then will be to embrace inclusivity and restoration as central themes of 'good' planning. It starts with recognizing and embracing a reality outside of its own. After all, the language of planning immersed in modernity has created its own construct of reality. Indeed as Harrison (2006:320-326) points out, there have been shifts towards embracing the collaborative approach as expounded mainly by Healey, multiculturalism, multi-rationalities and the ideas of a just city. Recent attempts to create a new planning law however have, on more than one occasion, demonstrated that the profession has shifted very little from its modernist roots. It would appear that, to truly embrace the existence of multiple realities, a new ethos is needed that is capable of accepting the existence of a leadership that also has the task of planning and this refers to traditional leadership itself. This needs to be respected and supported.

In the context of inequality and justice the provision of natural services must become a major concern. The appropriate focus on our rural areas will ensure that these services are available to all at a fair price and in a sustainable manner. If we do not provide such focus then scarcity is going to give rise to confrontation stemming from the inequality that such a situation is going to produce. A just city requires access to resources and therefore the management of these are important.

#### **8.6. TOWARDS AN AFROCENTRIC APPROACH TO SPATIAL PLANNING: A SUSTAINABLE COMMUNITY LAND USE AND RESOURCE MANAGEMENT PRACTICE: RECOMENTDATIONS**

This study has highlighted that customary law is a cultural code that is nurtured and nourished through a cultural value system. Spatial planning must negotiate its rationale for any form of inclusion in this value system. In the same way that, over decades, planning gained acceptance in the world of modernity, so too must the discipline gain acceptance in the realm of another cultural order, a substantive cultural order, in which land, its use and intergenerational social imperatives, not to mention spiritual, are finely interwoven. It is a reality dominated by these social imperatives.

"The strategy of the Department of Rural Development and Land Reform is, fittingly 'agrarian transformation' – interpreted to denote 'a rapid and fundamental change in relations (systems and patterns of ownership and control) of land, livestock, cropping and community.' The goal of the strategy is social cohesion and development. All anti-colonial struggles are at the core, about two things: repossession of land lost through forms of deceit, and restoring the centrality of indigenous culture." (Green Paper in Land Reform, Rural Development and Land Reform Brochure: 2011).

Restoring the 'centrality of indigenous culture' is cited as the main objective. The 'reclamation project' that Maathai, in another land (Kenya), cited as a noble objective. How easily, the two ideas coincide.

The Green Paper Brochure (DRDLR: 2011) goes further:

"In rural communities social relationships are much deeper as they tend to be historical and intergenerational. Mutuality (both horizontal and hierarchical) a strong feature of Ubuntu, is a way of life which would have evolved organically, nourished and cemented by shared hard and good times. Colonialism and apartheid sought at all times and by all means to destroy this mutuality amongst peoples..... of all such means used, the Natives Land Act, Act 27 of 1913 and the migrant labour system are the ones which wrecked havoc in African rural communities, by seriously undermining the virtues of Ubuntu, as people lost their basic expression of it – the ability to give/ 'izinwe' – which disappeared with the loss of their land."

The negotiation referred to above, must be a part of the collaborative exercise. This could be construed to be an important objective of such an endeavour. The following sections propose a number of recommendations that are consistent with the study content. These propose a shift in the planning ethos needed to address the peculiar circumstances of the Eastern Cape. The recommendations engage Xhosa culture, the transformation agenda and our Constitution. These too acknowledge the necessity to engage complexity, respect, dignity and diversity.

#### 8.6.1. Collaboration objectives for realising a sustainable community management practice.

Communicative action planning or collaboration does need a set of objectives in order to go forward and it is suggested that these would include:

1. Promoting the Constitutional imperative of transformation;
2. Promoting the concept of unification through diversity;
3. Promoting respect for our historical cultural heritage;
4. Promoting an engagement in the realm of traditional knowledge, its customs and its laws, with a view to creating systems of relevance
5. Promoting hope for the future by applying the principle of universal moral respect, equalization reciprocity and non-coercion;
6. Promoting broader enquiry in order to promote resilience (sustainability);
7. Promoting social justice;
8. Promoting equality;
9. Promoting dignity and respect;
10. Promoting culture, which in this instance is the Xhosa culture and

## 11. Promote an ethos of learning.

### Recommendation:

It is recommended that the planning activities in this Province embrace and accept these as fundamental objectives going forward.

The above then would provide a basis of not only, embracing a multi-cultural reality that has been sidelined for centuries, but also assist in what O'Meara (Mangcu 2008:119) is concerned about when he makes reference to the different groups of South Africans, 'living the nightmares of different histories and having to live with unresolved pasts'. (Breyten Breytenbach cited in Ellis 2011:158). This is a critical point. There is a need to appreciate the fact that customary law is equal to any other and being such, no longer needs to assume a subservient role in society. The domination and prejudice attached to modernity and the culture that flows from this, has no place in these deliberations: this must at all times be a learning venture. This is the eclectic zone of transformation. We need to cease being tourists in one another's lives. (Nadine Naidoo: Meckel and Keune 2004:149). We need to start to contribute to each other's lives instead. This is in line with Ubuntu.

### Recommendation:

It is recommended that, spatial planning accept the need to embrace customary law, culture and in so doing engage in a learning venture that will provide any reasonable hope of success.

### 8.6.2. Afrocentricity

Afrocentricity, as has been so often previously stated, is bound up in layers of interconnectedness, which is 'regulated' through the prescripts of Ubuntu. It is first and foremost a social order, more specifically an evolving social order. It has proven to be extremely resilient in that, not only has it survived and evolved over centuries, despite the efforts of both the colonial and apartheid regimes, to reduce it, it has also assisted in bringing about a regime change. Ubuntu not only, refers to how and why we interconnect, it also demands the sinking of differences that hinder the pursuit of collective fulfillment from which we are all beneficiaries (Teffo: Makgoba 1999:157).

### Recommendation:

It is recommended that, spatial planning theory and practice embrace the ethos of Ubuntu and with this the concept of reconciliation contained in this ethos. Two, Spatial planning theory and practice avoid the imposition of unsolicited values.

### 8.6.3. Xhosa Social Frameworks: features

The research journey has also highlighted some very important features or characteristics of the Xhosa customary societal framework and these include:

1. Land represents the link between the past and the future: ancestors lie buried there, children will be born there;

2. Land custodianship and distribution is assumed and controlled by the traditional authority;
3. Land is used to preserve the integrity of the family unit. This does not refer only in a 'nuclear' sense, but also in the extended sense. The nuclear is a part of the whole;
4. Land is not a commodity to be freely traded by an individual in a community. African law stresses not so much the rights of persons over things, but rather land is used to fulfill social, moral and spiritual obligations between persons that make up the community;
5. Land must be protected as land contains natural assets, beneficial to all;
6. Access to these natural benefits, are not exclusive. Each member of a community has a right to access the forest, grazing, land for crops, water etc. There are therefore multiple rights over land;
7. Land use is determined by the natural characteristics and potential;
8. Xhosa culture (conscious complex) is deeply interconnected with nature and the natural environment. It has strong and complex biotic and physical roots and this is a huge advantage;
9. The interconnectedness of the present and future is rooted in storytelling, poetry, song (lyrics) and riddles, stemming from the past. Xhosa culture has a rich and even proud tradition in this regard;
10. Land and home is the heartbeat of Xhosa existence;
11. There is no distinct category of property law applicable to communal areas: at least not in the western sense of the concept;
12. Because of this interdependency and interconnectedness attempts to engage in anything other than a holistic manner, are fraught with dangers. The Xhosa societal framework is deeply sensitive in matters concerning land and
13. Land is deeply spiritual, as are forests.

Recommendation:

It is recommended that, all of the above be encapsulated in the planning ethos going forward.

In the context of western culture, just about anything outside of ourselves, may come and go. The concept of individualism is also a complex one, but its rationalities are remote from those contained in the setting of collective values. Collective values are the cornerstone of the Xhosa societal framework and even the contact with the city, as demonstrated in the work of social anthropologist, Bank (2012) in his studies of the residential areas of the West Bank of East London (Duncan Village and surrounds), has not dampened the connection to this framework. On the contrary



one may reasonably argue that this is being strengthened. It is not uncommon for the children of the city to be raised up in the rural areas, by members of the 'extended' family. Even the term 'extended' is not a Xhosa construct: family is family is family. Metaphorically, it goes even deeper. Slogans such as, 'an injury to one, is an injury to all', convey this idea. These slogans are born out of African social consciousness, not from efforts to gain popularity.

Recommendation:

It is recommended that, spatial planning accept its limitations of knowledge concerning the rural environment and be prepared to embark on a learning discourse.

The characteristics or features listed above then create a platform for real engagement in the collaborative effort. They serve to sensitize those participants who are unaccustomed to the nuances of the societal framework that gives the Xhosa their identity and reasons for existence. Home, at one particular physical location, has been home for centuries. It would be appropriate to remember this, at all times. Home embraces the spiritual realm.

Fortunately collaboration is not an unfamiliar activity in the hearts and minds of Xhosa culture. Dialogue is, as has been stated so many times, a fundamental part of the 'glue' that holds this people together. What is not acceptable is when engagement is sought on unequal terms. Disrespect, and the arrogance that this displays, is totally unacceptable.

Complex theory contains many important fundamentals, not the least of which is that, resilience (sustainability) is premised on the willingness of all stakeholders to embrace a certain future, as well as, the means of getting there. This can only be realised through dialogue. Facilitation, negotiation and the ability to communicate become paramount. It follows that, Habermas's concerns are extremely relevant in this regard.

## **8.7. RURAL STATUS AND THE SUSTAINABLE AGENDA**

It has been mentioned that our rural areas are extremely important, in that these geographic zones must be regarded as an intricate part of the solution when dealing with climate change and sustainability. Any oversight in this regard could have disastrous consequences.

Recommendation:

It is recommended that, spatial planning must recognize the critical role that our rural areas play in ensuring the sustainability of the urban areas.

## **8.8. FUTURE RESEARCH**

This study has highlighted the importance of learning, more especially a specific focus.

“I would define African education as a system of knowledge, theory and practice, informed and shaped by a content and form that are definitive of African space as well as the indigenous experiences of Africa’s people in all their diversity... To reiterate, Africa has to design a development process that is so holistic and people centred that inequalities in production, wealth, ownership and social opportunities are uncompromisingly addressed as a means of establishing social justice... Further education for sustainable development will have to inculcate an ethos that shuns personal aggrandizement epitomized by senseless individualistic accumulation of wealth at the expense of the majority...

In this regard, African orature has a great deal to teach the world... I am because we are; and since we are, I am. Any serious African renaissance project does well to learn from this wisdom and to seriously put it into practice.” (Mugo MG, 1999:225-227)

This is critical. The rural areas of the Eastern Cape are, in true complexity theoretical fashion, experiencing the dynamics of change. There appears to be an extremely limited understanding of the dynamics of communal settlement and its growth. The PSDP (2010) research pointed out that growth is occurring and in some cases this is extreme e.g. Lusikisiki has experienced about 300% growth in the period 2000-2009. This is considerable. Obviously there are impacts, both negative and positive, which in the planning project will need to be understood and acted upon.

Since the demise of apartheid, a number of villages have become service centers and in this context, are beginning to create new demands in the form of infrastructure, social services etc. that go beyond the concept of a traditional rural village.

Implicit in the above then are some interesting questions that will need investigation. These were highlighted in chapter 7. These evolve around the need to understand the limitations, if any, of the customary emphasis, especially when dealing with more conventional forms of urban development.

Research is also required to gain a better understanding of the customary social context.

#### Recommendation

It is recommended that further research be conducted to generate a more appropriate understanding of the dynamics of the interface of the customary ethos with a more conventional ethos concerning the urban zone.

### **8.9. TOWARD A SUSTAINABLE COMMUNITY DEVELOPMENT CODE**

The entire study has explored an approach to develop a development code that is acceptable to all stakeholders that occupy the rural geographic zone.

This code must be sustainable. This can only be achieved by recognizing the validity of their relatives and the diversity that comes with this. Diversity then is an important concept with which to work.

Collaboration then is needed to negotiate the form and format of such a code. This cannot be simply any form of collaboration. It must be a process that is designed to extract the maximum benefit. It is about negotiating a future and at the same time developing the policy and planning tools to realise such a future.

The eclectic zone is a zone of complexity and therefore the key concept implicit in this theory must be used to assist in achieving resilience. Local actors are critical to this process. These are the Xhosa people.

Resilience too requires a continual engagement in the realm of learning.

Recommendation

It is recommended that the discipline of spatial embark on a process of negotiation in order to develop a sustainable community development code embracing all the other recommendations contained in this research paper.

#### **8.10. CONCLUDING REMARKS**

Any new land use management system must be expansive enough, to embrace the legitimate role of customary leadership. It must not attempt to usurp or degrade such a system: on the contrary, the new land use management system must support the customary effort. This entire research project has pointed to this. This is significant.

Why is the question concerning the response of spatial planning, as a discipline, concerning the Province's so important? At this very point in time, in the history of this Province, the laws concerning spatial planning are being amended. Such amendments may exclude the dictates of customary Xhosa culture, not to mention its legitimate demand to be fully and unequivocally recognized as an integral and substantial part of the Eastern Cape landscape. Complex theory again, points to the value of an integrated approach, whilst the latest development in planning theory and thought also points to the need to engage in the realm of inclusivity. The local practice of spatial planning needs to rise to the occasion. To do this, it needs to begin to embrace its own transformation. This transformation must of necessity engage in the realm of complexity and eclecticism. Planning legislation in this Province cannot exclude reference to Xhosa culture. We must embrace the Constitutional imperative and in so doing, begin to take the first tentative steps in our 'dance with diversity'. There is no other option if we are serious about our engagement with sustainability and hence ensuring a future for generations to come.

"When I breathe the forest air and I take in the smell of the flowers and medicines I feel good. My troubles seem insignificant. The spirit of the forest bestows one with health. When I return from the forest I feel happy, I know I have received a blessing." (Dold and Cocks 2012:18).

In the words of Max Weber, let us indeed become "worthy ancestors to the innocent unborn" (Mangcu 2008:119). Let us not only revisit our metaphorical forest, but also

remain long enough to appreciate just what this means to the present and the future generations. Such exercise should make us happy.

Adherence to the sentiments expressed by the, then CAP president, would have meant that none of the benefits explored and expounded upon throughout this study, would have been realised. There are indeed limits to knowledge and such limits do have consequences.

“It is our time to rise again to secure our future” (Gore A, 2006:300)

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## **SUMMARY OF THE DISERTATION**

### **KEY WORDS/PHRASES**

CUSTOM  
CULTURE  
COMPLEXITY  
CONSTITUTION  
UBUNTU  
MODERNITY  
TRADITIONAL  
TRANSFORMATION  
AFRICAN  
AFROCENTRIC  
XHOSA CULTURE  
CUSTOMARY LAW  
SPATIAL PLANNING  
LAND USE MANAGEMENT  
SUSTAINABLE AGENDA

The Eastern Cape of South Africa has throughout the colonial and apartheid period been a geographic zone of contestation and resistance. The struggle for freedom in this country emanated from this region with perhaps the most famous of its sons being Nelson Mandela.

The Xhosa people have a rich tradition and culture, whose existence has for centuries been nurtured in the rural regions of the Eastern Cape. With the advent of modernisation and more specifically urbanisation, two distinct systems of land use management and land delivery have evolved. One based on the prescripts of modernism and the other on the prescripts of traditional Xhosa culture. The two are very distinct and opposite.

The South African Constitution, (1996) mandates especially those officials in government to pursue policy and courses of action that will promote unity, respect and embrace diversity and transform South African society into one that fosters equality and social justice. This too is a Constitution that is not only built on rights and freedoms, but is also one built on human integrity and dignity. It embraces the concept of 'Ubuntu': 'I am because you are'. This ethos has an important role to play in the transformation agenda of which spatial planning as an activity of governance is a fundamental part.

The modern counterpart, largely inherited from the Eurocentric north has enjoyed a measure of dominance and at this current point in time looks set to overshadow the rural Afrocentric domain which is the home of Xhosa culture and its people. This intersection of the two different systems and the inherent values that support each is creating a new space for contestation, or is it?

This zone of contestation could also be regarded as a zone of eclecticism in which it is possible to construct a new approach to land use management by embracing not only culture, but also complexity theory and the current status of the evolution of planning theory, which focusses on the concept of collaboration. Such collaboration embraces the concepts of facilitation, negotiation, conflict management and learning.

The complexity however deepens in that the Eastern Cape Provincial Spatial Development Plan (2010) has identified climate change and the sustainable agenda

as being critical issues demanding attention going forward. Since the communal rural areas cover almost half of this Province it becomes absolutely critical that any new system must add value to the aims and objects of the sustainable agenda. It is also under this banner that the provision

(quality and quantity) of certain natural services e.g. water and air become focal issues. Without these, existence ceases. The rural zone is the source of much of these. Here to success will depend on nurturing an ability to learn.

In the light of the above the rural areas take on significant importance and hence new meaning. Not only are these rural zones inhabited by a specific culture, they are also zones upon which the urban zone depends. This interdependency must grow and as this happens there is an ever increasing need to integrate.

Within the context of the above it becomes critical to engage in the collaborative and learning agendas in order to realise a land use and resource management system that respects diversity and its role in the sustainable paradigm.

Spatial planning needs to embrace the dominant ethos of the rural zone and hence refrain from using a position of imposition i.e. creating conflict. It needs to embrace its own transformation and develop a more sensitive regulatory system that is born out of Africa, using African realities and a vision that has been developed by Africans for Africans. The rural zone must on an equal footing inform the urban. 'I am because you are'.



## OPSOMMING VAN DIE VERHANDELING

### SLEUTEL WOORDE/FRASES

CUSTOM  
KULTUUR  
KOMPLEKSITEIT  
GRONDWET  
UBUNTU  
MODERNE  
TRADISIONELE  
TRANSFORMASIE  
AFRIKAANSE  
XHOSA KULTUUR  
GEWOONTEREG  
STREEKS, STADS EN DORPS BEPLANNING  
VOLHOUBARE AGENDA

Die Oos-Kaap Provinsie van Suid Afrika is sedert die koloniale en apartheids eras, 'n geografiese gebied van twis en weerstand. Die stryd vir Vryheid in hierdie land spruit uit hierdie streek, met miskien een van sy mees bekende seuns, Nelson Mandela.

Die Xhosa volk het 'n ryk tradisie en kultuur, wie se bestaan vir eeue gekoester is in die landelike gebiede van die Oos Kaap. Met die koms van modernisering en meer spesifiek, verstedeliking, het daar twee afsonderlike stelsels vir die bestuur van grondgebruik en grond aflewering, ontwikkel. Die een is gebaseer op die voorskrifte van modernisme en die ander op die voorskrifte van die tradisionele Xhosa kultuur. Die twee is baie duidelik die teenoorgestelde van mekaar.

Die Suid Afrikaanse Grondwet (1996) het, veral die amptenare, aangemoedig om kursusse aan te bied, wat eenheid en respek bevorder en die diversiteit en transformasie van die Suid Afrikaanse samelewing, te omskep in een wat gelykheid en sosiale geregtigheid bevorder en na streef. Dit is ook 'n grondwet wat, nie net gebou is op regte en vryhede nie, maar ook een wat gebou is op menslike integriteit en waardigheid. Dit behels die konsep van "Ubuntu": "Ek is omdat jy is". Hierdie etos speel 'n belangrike rol in die transformasie-agenda, waarvan Streek, Stad en Dorps beplanning as 'n aktiwiteit van bestuur, 'n fundamentele deel is.

Die modern eweknie, wat grootliks van die Eurosentriese noorde geerf is, geniet 'n mate van dominansie en op die huidige stadium, oorskadu dit die landelike Afrosentriese domein, wat die tuiste van die Xhosa kultuur en sy mense is. Deur die samesmelting van hierdie verskillende stelsels, met inherente waardes wat mekaar ondersteun, skep dit nuwe spasies vir konflik.

Hierdie sone van betwisting kan ook beskou word as 'n sone van eklektisisme, en dit is moontlik om 'n nuwe benadering te konstrueer ten op sigte van grondgebruik bestuur met in ag neming van, nie net kultuur nie, maar ook kompleksiteit teorie en die huidige status van die evolusie van beplannings teorie, wat fokus op die konsep van samewerking. Sodanige samewerking sluit in die konsepsie van fasilitering, onderhandeling, konflik hantering en die geleentheid om te leer.

Die kompleksiteit verdiep egter deurdat, die Oos Kaap Provinsiale Streek Ontwikkelings Plan (2010), klimaats verandering en die volhoubare agenda geïdentifiseer het as kritieke kwessies, wat veeleisende aandag verg. Omdat die

gemeenskaplike landelike gebiede oor byna die helfte van die Provinsie strek, is dit ook noodsaaklik dat 'n nuwe stelsel, waarde moet voeg by die doelwitte en oogmerke van die volhoubare agenda. Dit is ook onder hierdie vaandel dat, die voorsiening van(kwaliteit en kwantiteit) van sekere natuurlike dienste, bv. water en lug, brandpunt kwessies word. Hier sonder kan ons nie lewe nie. Die landelike dele is die bron hiervan. Die sukses hiervan, sal afhang van die vermoë om te wil leer.

In die lig van bogenoemde is die landelike gebiede belangrik en kry dus nuwe betekenis. Nie net word hierdie gebiede bewoon deur 'n spesifieke kultuur nie, die stedelike gebiede is ook afhanklik daarvan. Hierdie inter-afhanklikheid groei, en daarom is daar die toenemende behoefte om te integreer.

Binne die konteks van die bogenoemde is dit van uiterste belang om betrokke te raak in gesamentlike leer agendas, ten einde 'n grondgebruik en natuurlike hulpbron bestuur stelsel, wat diversiteit respekteer, en sy rol in die volhoubare paradigme besef. Streek, Stad en Dorps beplanning moet die dominante etos van die landelike sone insluit en weerhou van 'n posisie van oplegging, d.w.s. die skep van konflik. Dit moet sy eie transformasie insluit en 'n meer regulerende stelsel wat uit Afrika gebore is, in Afrika ontwikkel is en gebruik maak van Afrika realiteite met 'n visie wat ontwikkel is deur Afrikane vir Afrikane. Die landelike sone moet op