

Van die redakteur

Prof. Das Steyn 2015

Vandag word moderne mens daaglik deur die media blootgestel aan gebeure rondom die wêreld. Die nuus wat aan die mens voorgehou word, is selektief en word slegs enkele gebeure tot nuus verhef, terwyl duisende ander gebeure nie daarvoor in aanmerking kom nie.

Tans word baie aandag gegee aan die stroom vlugtelinge deur Oos-Europa op pad na Duitsland, terwyl die kwessie van werkloosheid in Suid-Afrika agterweê bly. Veral die Amerikaans-Engelse televisienuusnetwerke soos *CNN*, *Sky News*, *Fox* en *BBC World* het in 2015 byna uurliks oor die beweging van hierdie mense van een land na 'n ander berig. Die klem word op die nood van die mense geplaas, terwyl die oorsaak van hierdie verhuising nie aangespreek word nie. In Nederland het *De Volkskrant* (2015) wel in 'n spotprent verwys na die rede van hul trek na die weste, naamlik "Bush beloof ons demokrasie en nou is ons hier". Min politici het die moed gehad om na die oorsaak van die tragedie te verwys, naamlik die VSA en sy bondgenote se destabilisering van lande in die Midde-Ooste en Noord-Afrika. Tereg het President Jacob Zuma daarop gewys dat die Weste vir die gebeure verantwoordelik is.

Suid-Afrika het ook sedert 1994 'n groot toestroming van mense ondervind en tans word geskat dat daar ongeveer vyf miljoen onwettige immigrante in die land is. Dit is vyf keer die getal mense wat vanjaar verwag word om in Duitsland verblyfreg te soek. Wat moet die staat met hierdie mense doen en moet hulle dieselfde behandeling kry as burgers?

Vir Aristoteles was burgerskap in 'n demokrasie beperk tot mense wat prakties en direk deelneem aan gebeure in die staat. Plato het voorgestel dat die getal burgers tot 5 000 beperk word. Die idee was dat in 'n demokrasie 'n aangesig-tot-aangesig karakter gebaseer word op openbare vergaderings en debat oor sake.

Lowndes¹ (1995: 171-172) onderskei tussen twee pole in die denke oor burgerskap naamlik "liberale" pool en

1 Lowndes, V. 1995, Citizenship and urban politics. In: Judge, D., Stoker, G. & Wolman, H. (Eds). 1995. *Theories of urban politics*. London: Sage Publications.

From the editor

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Nowadays, the media subjects one daily to global events. This news is selective in that only some events are considered news, whereas thousands of other events are not even mentioned.

At present, a great deal of attention is paid to the influx of refugees through Eastern Europe to Germany, while the issue of unemployment in South Africa remains in abeyance. In 2015, the American-English television news networks *CNN*, *Sky News*, *Fox* and *BBC World* reported nearly hourly on the movement of these refugees from one country to the next. These networks emphasise the distress of these people, while the cause of this movement is not being addressed. In The Netherlands, *De Volkskrant* (2015) reported in a cartoon the reason for these people's move to the west, namely "Bush promises us democracy and now we are here". Few politicians had the courage to refer to the cause of the tragedy, namely the destabilisation of countries in the Middle East and North Africa by the USA and its allies. Justifiably, President Jacob Zuma indicated that the West is responsible for these events.

Since 1994, South Africa has also experienced a large influx of people, and it is currently estimated that there are approximately five million illegal immigrants in the country. This is five times the number of people that are expected to seek their right to reside in Germany this year. What must the government do with these people and must they be treated in a similar fashion as the citizens?

To Aristotle, citizenship in a democracy was restricted to people who practically and directly took part in the events of the state. Plato suggested that the number of citizens be limited to 5 000. The idea was that, in a democracy, a person's character is based on public meetings and debates.

Lowndes¹ (1995: 171-172) distinguishes between two extremes concerning citizenship², namely a "liberal" extreme and a "communitarian" extreme. The liberal extreme emphasises human rights, whereas the communitarian extreme emphasises membership of a community as the basis for citizenship.

1 Lowndes, V. 1995, Citizenship and urban politics. In: Judge, D., Stoker, G. & Wolman, H. (Eds). 1995. *Theories of urban politics*. London: Sage Publications.

Ho tswa ho Mohlophisis

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Matsatsing an abo ralityaba ba fepa motho litaba tsa lefatshe letsatsi le letsatsi. litabab lia khetholloa ho bontsha taba tse ling tseo ho bonoang e le litaba, ebe tse ngata tse ling li thotsoe hoba ho sa bonoe li tlameha ho tsejao.

Ha joale mahlo a shebile bongata ba ma refugee a tsoang karolong e bochabela ea Europa ho kena ka hare ho Jeremane, ha litaba tsa ho hloka hahala ha mesebetsi Afrika Boroa li thotsoe fela. Ka khoeli, 2015, lichannel tsa litaba tsa Amerika le Englane *CNN*, *SKY News*, *Fox* le *BBC World* li ile tsa tlaleha hora le hora metsamao ea li refugee tsena ho tloha naheng ea bona ho ea ho e ngoe. Lichannel tsena li bontshitse ho sokola ha batho bana, le ha sesosa sa hore na ba tsamelaeng se sa hlahella. Netherlane, ka li 2015, *De Volkskrant* e ile ea bontsha ka setshoantsho hore na mabaka a batho ban aba tlohe naheng ea bona ho ea ho e ngoe e ne e le hore "Bush promises us democracy, and now we are here" ("Bush o re tshepitsitse boipuso, joale re se re le teng"). Bo ra lipolotiki ba mmalao ba ile ba ba le libete tsa ho toba taba tsena, haholo-holo ho hloka botsitso naheng tsa Afrika Leboea le Bochabela Bohare ka baka la USA le naha tse e tsheheletsang.

Ho tloha 1994, Afrika Boroa le eona e fumane e na le batho ba bangata ba ho tsoa naheng tse ling ba ken aba le bangata ka hare ho naha, ho bile ho akaretsoa hore batho ba etsang li millione tse hlano ba teng ka hare ho nah aka tlolo ea molao. Nomoro ena e nka esa batho ba batlang ho ken aka hare ho Jeremane le mong sena ha hlano. Potso ke hore na joale mmuso o etseng ka batho bana, le hore na ba tsoaroe joelo ka baahi ban aha ena na?

Ka Aristotle, boahi ka hara boipuso bo felella ho batho ba nkang karolo tabeng tsa naha. Plato ena o elelitse hore nomoro ea batho ba nkang boahi e be 5000 fela. Monahano ona o hlahile ka tumelo ea hore seriti sa motho se tsejao ka ho tsamaea liphutheho tsa sechaba.

Lowndes¹ (1995:171-172) o bontshitse phapang mahareng a mapfapha a mabeli a boahi², e leng, boahi ba "liberal" le boahi ba "communitarian". Boahi ba liberal bo tobana le litokelo tsa batho, moo

1 Lowndes, V. 1995, Citizenship and urban politics. In: Judge, D., Stoker, G. & Wolman, H. (Eds). 1995. *Theories of urban politics*. London: Sage Publications.

'n "gemeenskaps-2" pool (*liberal and communitarian*). Die liberale pool lê klem op menseregte, terwyl die gemeenskapspool die klem laat val op gemeenskapslidmaatskap as 'n basis vir burgerskap. Vir eersgenoemde groep gaan dit oor die sogenaamde natuurlike regte en vryheid van die individu. By laasgenoemde gaan dit oor die regte wat verkry word as lid van 'n spesifieke gemeenskap. Hier is burgerskap gekoppel aan verantwoordelikheid sowel as regte (*citizenship involves duties as well as rights*).

In Suid-Afrika met sy beperkte hulpbronne sal die onderskeid tussen inwoners en burgers meer aandag moet geniet. Burgers het nie net regte nie, hulle het ook verpligtinge, daarvoor behoort hulle op meer regte aanspraak te kan maak. Meer aandag sal ook aan gemeenskappe en aan gemeenskapsregte geskenk moet word.

For the former, it is all about the so-called natural rights and freedom of the individual. For the latter, it is all about the rights that one obtains as member of a specific community. In this instance, citizenship involves both duties and rights.

In South Africa, with its limited resources, more attention will have to be paid to residents and citizens. Citizens not only have rights; they also have obligations. For this reason, they should be able to lay claim to more rights. More attention should also be paid to communities and community rights.

boahi ba communitarian bona bo tobanang le ho ba karolo ea sechaba. Liberal e shebana le litokelo le tokoloho ea batho. Communitarian e shebana le litokelo tseo motho a tla li fumana e le korolo ea sechaba. Ka hona boahi bo amana le le ho sebeletsa sechaba le litokelo.

Ka li sebelisoa tse nyane Afrika Boroa, ho tlameha ho shebanoa le batho ba phelang teng ka molao le baahi ba teng. Baahi ha litokelo fela, empa ban a setlamo. Ka hona, ba hloka ho batla litokelo tse fetang. Ho tlameha ho shebanoa le lichaba, le litokelo tsa tsona.

2 Die begrip gemeenskap is nie so eenvoudig nie, want die Duitse sosioloog Ferdinand Tönnies het reeds in 1887 onderskei tussen gemeenskappe wat iets in gemeen het (*gemeinschaft*) en gemeenskappe wat net met mekaar praat (*gesellschaft*). Tönnies, F. 1887. *Gemeinschaft und Gesellschaft*, Leipzig: Fues's Verlag. 2nd edition. 1912, 8th edition, Leipzig: Buske, 1935 (reprint 2005, Darmstadt).

2 The concept community is not so simple, the German sociologist Ferdinand Tönnies already in 1887 had distinguished between communities that have something in common (*gemeinschaft*) and communities that only communicate with each other (*gesellschaft*). Tönnies, F. 1887. *Gemeinschaft und Gesellschaft*, Leipzig: Fues's Verlag. 2nd edition. 1912, 8th edition, Leipzig: Buske, 1935 (reprint 2005, Darmstadt).

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