

Voorwoord

In hierdie spesiale transdisiplinêre uitgawe word uiteenlopende temas hanteer wat op eiesoortige wyse tot volhoubare ontwikkeling (en wat hiermee verband hou) herlei kan word. Sake waaroor daar geskryf is, sluit in: die konseptualisering van *mag*; politieke transformasie as ideologie; etiese politieke kommunikasie; witboordjiemisdad; prediking in 'n postliterêre kommunikasiekonteks; ontwikkelingsamewerking in Afrika; en die probleem van skakeling tussen akademië, studente en praktisyns ten opsigte van openbare bestuur in die Noordwes Provinsie.

Johan Zaaiman ondersoek die konsep *mag*, die relasie hiervan met politieke verandering en debatte rondom en behoefte aan 'n derde-generasiedefinisie. Riglyne en 'n suggestie ten opsigte van 'n definisie vir politieke *mag* is 'n uitkoms van die bydrae.

My artikel fokus op politieke transformasie as 'n ideologiese denkraamwerk en die wyse waarop hierdie ideologie homself aanpas ten einde relevant te bly. Die krisis van politieke transformasie as ideologiese denkraamwerk en die behoefte aan 'n nuwe toepasingskonteks vir die ideologie word verder uitgewys.

In hulle bydrae wat fokus op die dilemma van etiese politieke kommunikasie tydens Suid-Afrikaanse verkiesings, wys Lynnette Fourie en Johannes Froneman op die problematiek hiervan in 'n ernstige verdeelde samelewing. Daar is gepoog om antwoorde te gee vir die vraag wat 'n etiese grondslag vir politieke kommunikasie tydens verkiesings sou wees, soos beoordeel vanuit 'n reformaties-Christelike perspektief.

Ronnie Lotriet wys op sy beurt op die endemiese aard van witboordjiemisdad in ontwikkelende state en ook (veral!) in Suid-Afrika. Onderliggend aan die probleem is die huidige tegnologies-gedrewe netwerkeconomie. Lotriet beklemtoon die afwesigheid van gedeelde waardes en 'n besigheidsetiek as grondliggend tot die probleem.

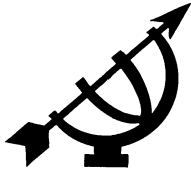
Die uitdagings waarvoor die reformatoriese benadering tot prediking in 'n postlitêre kommunikasiekonteks te staan gekom het, word beredeneer in die bydrae van Fritz de Wet. Die noodsaak van prakties-teologiese teorievorming ten opsigte van effektiewe en verantwoordelike inligting van visuele elemente in die kommunikatiewe struktuur van prediking vorm die fokus van hierdie bydrae.

Bennie van der Walt fokus op ontwikkelingsamewerking vir Afrika en beklemtoon die belangrikheid van vennootskappe in hierdie verband. Strategiese vennootskappe kan hiervolgens 'n bydrae lewer tot ontwikkeling op die vasteland.

In die laaste bydrae beklemtoon Eric Nealer die belangrikheid van skakeling (maar ook samewerking) tussen akademici, studente en praktisyns in die openbare sektor. Die Noordwes Provinsie word as voorbeeld in dié konteks gebruik.

Elk van bogenoemde bydraes lewer 'n eiesoortige waardetoevoeging tot die volhoubaarheid van ontwikkeling wat hiermee geassosieer kan word.

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Preface

In this trans-disciplinary special issue, diverse themes are dealt with that can be reduced to sustainable development (and that which is related to it) in a distinctive manner. Matters which are discussed include: the conceptualisation of power, political transformation as an ideology, ethical political communication, white-collar crime; ministry in a post-literary communication context; development cooperation in Africa; and the problem of liaison between academics, students and practitioners regarding public management in the North West Province.

Johan Zaaiman investigates the concept *power*, the relation thereof with political change and debates concerning and need for a third generation definition. Guidelines and a suggestion with regard to a definition for political power is an outcome of the contribution.

My article focuses on political transformation as an ideological reasoning framework and the manner in which this ideology adapts itself in order to remain relevant. Furthermore, the crisis of political transformation as an ideological reasoning framework and the need for a new application context for the ideology is pointed out.

In their contribution that focuses on the dilemma of ethical communication during South African elections, Lynnette Fourie and Johannes Froneman draw the reader's attention to the problem thereof in a deeply divided society. An attempt is made to render an answer to the question what an ethical foundation for political communication during elections is, as reviewed from a reformational-Christian perspective.

In his turn, Ronnie Lotriet points out the endemic nature of white-collar crime in developing states and also (especially!) in South Africa. Underlying this problem is the current technology-driven network economy. Lotriet accentuates the absence of shared values and business ethics as being fundamental to this problem.

The challenges the reformational approach to ministry in a post-literary communication context has been confronted with are de-

bated in the contribution of Fritz de Wet. The necessity for forming a practical-theological theory with regard to effective and responsible information of visual elements in the communicative structure of preaching forms the focus of this contribution.

Bennie van der Walt focuses on development cooperation for Africa and accentuates the importance of partnership in this respect. According to this, strategic partnership can make a contribution to the continent.

In the final contribution, Eric Nealer stresses the importance of liaison (but also cooperation) between academics, students and practitioners in the public sector. The North West Province is presented as an example in this context.

Each of the afore-mentioned contributions adds distinctive value to the sustainability of development and whatever is associated with it.

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