From the guest editors:

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Oranje and Van Huyssteen (2011) argue that transformation is a 'radical agenda' for restructuring the "space economy" to improve quality of life at all scales from local to national level, through shared, inclusive growth, equitable and sustainable development. In another perspective, the conviction of transformation is to attain a societal "need for inclusivity, mobility and access, economic development that drives local and national growth prospects and transforms space in a manner that is socially and environmentally sustainable" (SACN, 2015: 4) which requires stakeholders' support and collaborative partnerships.

Thus, the notion of spatial (and rural) transformation implies changing people's mindset, practice, space, and society, fighting against inequality and injustice at all geographic scales (Sihlongonyane & Lewis, 2016). From this perspective, rural areas are frequently depicted and reduced to the opposite of the urban, stripping them of their multifaceted dynamic identity and their complex connection with the urban. Globally, representations of rural areas are conceptualised and contextualised through discourses of 'othering' and 'primitivism'. The global

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Oranje en Van Huyssteen (2011) voer aan dat transformasie 'n 'radikale agenda' is om die "ruimte-ekonomie" te herstruktureer ten einde die lewensgehalte op alle skale – van plaaslik tot nasionaal – te verbeter, deur gedeelde, inklusiewe groei, regverdige en volhoubare ontwikkeling. Vanuit 'n ander perspektief behels die oortuiging van transformasie die strewe na 'n samelewing se "behoefte aan inklusiwiteit, mobiliteit en toegang, ekonomiese ontwikkeling wat plaaslike en nasionale groeivooruitsigte dryf en ruimte transformeer op 'n wyse wat sosiaal en omgewingsvolhoubaar is" (SACN, 2015: 4), wat die ondersteuning van belanghebbendes en samewerkende vennootskappe vereis.

Die begrip ruimtelike (en landelike) transformasie impliseer dus 'n verandering in mense se ingesteldheid, praktyke, ruimte en samelewing, en die stryd teen ongelykheid en onreg op alle geografiese skale (Sihlongonyane & Lewis, 2016). Vanuit hierdie perspektief word landelike gebiede dikwels uitgebeeld en gereduseer tot die teenoorgestelde van stedelikheid, wat hulle ontneem van hul veelsydige, dinamiese

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Oranje le Van Huyssteen (2011) ba re phetoho ke "lenaneo le matla" la ho hlophisa bocha moruo oa sebaka ho ntlafatsa boleng ba bophelo maemong 'ohle ho tloha boemong ba lehae ho isa boemong ba naha, ka kholo e arolelanoang, e kenyeletsang, e lekanang le e tsitsitseng. Ka pono e 'ngoe, sepheo sa phetoho ke ho fihlela "tlokotsi ea sechaba ea ho kenyeletsoa, ho tsamaea le ho fihlella, nts'etsopele ea moruo e khannang menyetla ea kholo ea lehae le ea naha le ho fetola sebaka ka tsela e tsitsitseng sechabeng le tikolohong" (SACN, 2015: 4) e hlokang tšehetso ea bankakarolo le tšebelisano 'moho.

Ka hona, mohopolo oa phetoho ea sebaka (le ea mahaeng) o bolela ho fetola maikutlo, mekhoa, sebaka le sechaba, ho loantša ho se lekane le ho hloka toka maemong 'ohle a libaka (Sihlongonyane & Lewis, 2016). Ho tloha ponong ena, libaka tsa mahaeng hangata li hlalosoa e le tse fapaneng le tsa litoropo, ho li amoha boitsebahatso ba tsona bo rarahaneng le kamano ea tsona e rarahaneng le tsa litoropo. Lefatšeng ka bophara, litšoantšo tsa libaka tsa mahaeng li hlophisitsoe ka lipuisano tsa "ho etsa hore ba bang" le "ho ba le mekhoa ea khale." Setso sa

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culture normalises urban and rural imbalance and dichotomy, framing the rural areas reductively as objects of poverty rather than complex places of human development subject to unique vulnerabilities. The urban-centric paradigm that has emerged since the 1990s has demonstrated a relentless unwillingness to change and transform this narrative that has always been driven towards rural areas. The lack of appropriate planning and policy attention to peri-urban and rural areas has exacerbated social, environmental, economic, and health inequities. This issue sets out to establish a transformative outlook and mindset change on rural areas and rural planning.

Vanessa Watson (2014) has shown how an ascendant class of planners and politicians advocate for urban property ownership, promoting 'urban fantasies' often based on 'speculative urbanism' and images of iconic real estate. To many planners, rural areas can only thrive on the erasure of ruralness and commodification of rural spaces through instruments of planning such as zoning, township establishment, and so on. However, southern urbanism scholarship has recently emerged based on the fundamental assertion that conventional urban theories are based on limited cases from the cities in the Global North and fail to explain phenomena in other parts of the world, especially in cities in the Global South (Lawhon & Truelove, 2020; Ghertner, 2015). Acknowledging the dark side of modernity and its use of law, spatial planning and other technologies of power in the reproduction of coloniality, some scholars from the Global South generally have called for the centring and privileging of southern epistemologies hitherto marginalised by Western modernity. The prevailing modernist view underlines the need for both a critical (re)evaluation of how rural areas (and in some cases, un-urbanised areas) function within Western planning systems.

There is widespread recognition that places provide contexts within which differences are produced and

identiteit en komplekse verbintenis met die stedelike. Wêreldwyd word voorstellings van landelike gebiede gekonseptualiseer en gekontekstualiseer deur diskoerse van 'andering' en 'primitivisme'. Die globale kultuur normaliseer stedelike en landelike wanbalans en tweedeling, en raam die landelike reduktief as voorwerpe van armoede eerder as komplekse plekke van menslike ontwikkeling wat aan unieke kwesbaarhede onderhewig is. Die stedelik-gesentreerde paradigma wat sedert die 1990's ontstaan het, toon 'n hardnekkige onwilligheid om hierdie narratief te verander en te transformeer wat nog altyd teenoor landelike gebiede gedryf is. Die gebrek aan toepaslike beplanning en beleidsaandag aan peri-urbane en landelike gebiede het sosiale, omgewings-, ekonomiese en gesondheidsongelykhede vererger. Hierdie uitgawe poog om 'n transformerende ingesteldheid en denkwyse oor landelike gebiede en landelike beplanning te vestig.

Vanessa Watson (2014) het aangetoon hoe 'n opkomende klas van beplanners en politici stedelike eiendomsbesit bevorder, en 'stedelike fantasieë' aanmoedig wat dikwels gebaseer is op 'spekulatiewe stedelikheid' en beelde van ikoniese vaste eiendom. Vir baie beplanners kan landelike gebiede slegs floreer deur die uitwissing van landelikheid en die kommodifisering van landelike ruimtes deur beplanningsinstrumente soos sonering, dorpsontwikkeling, ens. Tog het die Suidelike stedelikheidswetenskap onlangs na vore gekom op grond van die fundamentele stelling dat konvensionele stedelike teorieë gebaseer is op beperkte gevalle uit stede in die globale Noorde en nie verskynsels in ander dele van die wêreld, veral in stede in die globale Suide, kan verklaar nie (Lawhon & Truelove, 2020; Ghertner, 2015). Met erkenning van die donker kant van moderniteit, en die gebruik van wetgewing, ruimtelike beplanning en ander magstegnologieë in die reproduksie van kolonialiteit, het sommige akademici uit die globale Suide 'n beroep gedoen op die sentrering en bevoordeling van

lefats'e se tloaelisa ho se lekane pakeng tsa litoropo le mahaeng, se hlalosa libaka tsa mahaeng ka mokhoa o fokotsang e le lintho tsa bofutsana ho e-na le libaka tse rarahaneng tsa nts'etsopele ea batho tse nang le mathata a ikhethang. Pono e khannang tsa litoropo e hlahileng ho tloha lilemong tsa bo-1990 e bontšitse ho hana ho fetola pale ena e 'nileng ea lebisoa libakeng tsa mahaeng. Ho hloka tlhokomelo e nepahetseng ea moralo le melaoana libakeng tsa mahaeng le tsa haufi le litoropo ho ekelitse ho se lekane ha sechaba, tikoloho, moruo le bophelo bo botle. Taba ena e ikemiselitse ho theha pono e fetolang le phetoho ea maikutlo mabapi le libaka tsa mahaeng le moralo oa tsona.

Vanessa Watson (2014) o bontšitse kamoo sehlopha se ntseng se phahama sa baraliki le bapolotiki se khothalletsang ho ba beng ba matlo a litoropo, se phahamisa "urban fantasies" tse ipapisitseng le "speculative urbanism" le litšoantšo tsa matlo a tummeng. Ho baraliki ba bangata, libaka tsa mahaeng li ka atleha feela ka ho felisa botho ba mahaeng le ho etsa hore libaka tsena e be thepa ka lisebelisoa tsa moralo tse kang zoning le ho thehoa ha metse. Leha ho le joalo, thuto ea southern urbanism e hlaha e ipapisitse le maikutlo a hore lithuto tsa litoropo tse tloaelehileng li ipapisitse le mehlala e fokolang ea Global North 'me ha li hlalose liketsahalo tsa Global South (Lawhon & Truelove, 2020; Ghertner, 2015). Sena se totobatsa tlhokahalo ea ho tsepamisa maikutlo ho epistemologies tsa borwa tse neng li hlekefetsoa ke botjhaba ba Bophirimela.

Ho amoheloa hore libaka ha se lijana tse tiileng empa ke maemo ao ho 'ona phapang e hlahisoang le ho hlahisoa hape. Ka hona, libaka tsa mahaeng li nkoa e le tsa bohlokoa ho hlahisa boitsebahatso ba batho ka maemong a tsona. Moralo ka boona ke ts'ebetso e ipapisitseng le sebaka le nako, e fapana ka tsebo ea lehae e thehang metheo ea structuration dialectics le lipolotiki tsa boitsebahatso. Ho phahama ha "the 'peri-urban turn' e leng mokhoa oa systems' thinking bakeng sa phetoho

reproduced, and that places are not fixed containers. Henceforth, rural areas are recognised by southern urbanism planners in their own right as playing a role in their context/locale in the production and reproduction of different human subjectivities. As such, planning itself is a process that is spatially and temporally contingent, varying through time and over space in a range of situated and local knowledges that form the resource foundations for structuration dialectics and identity politics. The rise of "the 'peri-urban turn' which is a systems' thinking approach for a paradigm shift in the Global South" and its ability to transform rural areas through dynamic and continuous interactions among social, economic, and environmental systems, raises even more urgency to explore the subject of transformation and rural areas.

This special issue comprises papers that directly engage with the theme of rurality and spatial transformation, while others engage with issues related to the subject matter.

Sikhosana & Mashalaba, in their article titled "Rethinking rural development research: Gaps, frameworks, and emerging directions (2010-2025)", confront the issue of the Western stereotype and its blind spots reflected in urban planning journals from 2020-2025. They highlight how rural human-settlement planning continues to encounter persistent theoretical and methodological obstacles and gaps that impair both policy design and implementation. They argue that ambiguous classifications exclude intended beneficiaries; siloed theory undermines cross-sector coordination, and narrow research methods weaken the evidence base necessary for scaling interventions. They argue that elevated understanding and infusion of context-specific realities of rural human settlements should be at the centre of attempts in contemporary times to respond to pressures linked to confronting climate change, accelerated urbanisation, and rapid technological change.

Suidelike epistemologieë wat tot dusver deur Westerse moderniteit gemarginaliseer is. Die heersende modernistiese siening beklemtoon die noodsaaklikheid van 'n kritiese (her)evaluering van hoe landelike gebiede (en in sommige gevalle, on-verstedelikte gebiede) binne Westerse beplanningsisteme funksioneer.

Daar is 'n wydverspreide erkenning dat plekke kontekste bied waarbinne verskille geproduseer en gereproduseer word, en dat plekke nie vaste houers is nie. Gevolglik word landelike gebiede deur beplanners van Suidelike stedelikheid in hul eie reg erken as entiteite wat 'n rol speel in hul konteks/ligging in die produksie en reproduksie van verskillende menslike subjektiewe ervarings. Beplanning self is dus 'n proses wat ruimtelik en temporeel afhanklik is, wat deur tyd en oor ruimte wissel in 'n reeks gesitueerde en plaaslike kennis wat die hulpbronbasis vorm vir struktureringsdialektiek en identiteits-politiek. Die opkoms van "die 'peri-urbane wending', wat 'n stelseldenkbenadering is vir 'n paradigmaskuif in die globale Suide" en die vermoë daarvan om landelike gebiede te transformeer deur dinamiese en deurlopende interaksies tussen sosiale, ekonomiese en omgewingsisteme, beklemtoon die dringendheid om die onderwerp van transformasie en landelike gebiede verder te ondersoek.

Hierdie spesiale uitgawe bevat artikels wat direk met die tema van landelikheid en ruimtelike transformasie omgaan, terwyl ander met verwante kwessies rakende die onderwerp besig is.

Sikhosana & Mashalaba, in hul artikel getiteld "Herbedinking van navorsing oor landelike ontwikkeling: Gaping, raamwerke en opkomende rigtings (2010-2025)", konfronteer die kwessie van die Westerse stereotipe en die blinde kolle wat weerspieël word in stedelike beplanningsjoernale van 2020-2025. Hulle beklemtoon hoe beplanning van landelike menslike nedersettings steeds teoretiese en metodologiese

ea paradigm ho Global South" ho totobatsa bokhoni ba ho fetola libaka tsa mahaeng ka likamano tse tsoelang pele tsa sechaba, moruo le tikoloho. Sena se phahamisa tlhokahalo ea ho hlahloba phetoho le kamoo libaka tsa mahaeng li ka bapalang karolo e matla ho nts'etsopele ea litoropo tsa borwa.

Khatiso ena e khethehileng e kenyelletsa lipampiri tse hlahlobang "rurality" le phetoho ea sebaka, hammoho le tse amanang le litaba tse tšoanang tsa moralo le tikoloho.

Sikhosana & Mashalaba, ka sengoloa sa bona se bitsoang "Rethinking rural development research: Gaps, frameworks, and emerging directions (2010-2025)", ba hlahloba bothata ba maikutlo a Bophirimela le liphoso tse bonahalang lingolweng tsa meralo ea litoropo ho tloha ka 2020-2025. Ba totobatsa hore meralo ea libaka tsa mahaeng e ntse e tobana le mathata a khopameng a thuto le mekhoa e sitisang moralo le ts'ebetso ea melao. Ba re litlhaloso tse sa hlakang li siea ba lokela ho rua molemo; likhopolo tse arohaneng li sitisa tšebelisano ea mafapha, 'me mekhoa e moqotetsane ea lipatlisiso e fokotsa bopaki bo hlokahalang bakeng sa ho atolosa mehato. Ba khothalletsa kutloisiso e tebileng le ho kenyelletsa maemo a ikhethileng a libaka tsa mahaeng ho sebetsana le phetoho ea maemo a leholimo, urbanisation e potlakileng le phetoho ea theknoloji.

Ajay Gautam o re fa kutloisiso ea kamoo bochaba, likhakanyo le ho se lekane ha sechaba libakeng tsa peri-urban tsa India li amang "speculative urbanism". O totobatsa mefuta e fapaneng ea likamano tsa mahaeng le litoropo tseo moralo oa kajeno o tlamehang ho sebetsana le tsona. Sengoloa se bontša kamoo "speculative urbanism" le "territorialisation" li fetolang libaka tsa mahaeng hore e be thepa, ho bopa bocha ho se lekane ha sechaba le lipolotiki tsa bochaba.

Sengoloa sa **Samson Faboye** le ba bang se shebile sehlooho sa phetoho e lokileng ea litoropo libakeng tsa trust lands le tlhokahalo ea ho kopanya boemo ba semolao le ba sa reroang libakeng tsa mahaeng

Ajay Gautam gives us an understanding of how caste, speculation, and social inequality in India's peri-urban areas play out in terms of speculative urbanism. Gautam highlights the differentiated new forms of urban-rural continuum and landscapes with which contemporary planning must grapple. The article shows how speculative urbanism and territorialisation impact peri-urban development in India. Speculative urbanism and territorialisation are conceived as processes for turning land into property, which reshapes social inequality and reconfigures caste politics.

The **Samson Faboye *et al.*** article focuses on the theme of just urban transitions on trust lands and the need to bridge informality and formal planning in rural and peri-urban South Africa. The article examines a "Just urban transitions on trust lands: Bridging informality and formal planning in rural and peri-urban South Africa", with particular attention to residents' lack of secure tenure. The findings of their study reveal that existing municipal interventions, ranging from limited service provision to delayed formalisation, reinforce marginalisation, reflecting top-down planning approaches that overlook the needs of residents, resulting in the growth of informal settlements.

Kassem *et al.,* in their article "Understanding peri-urban growth in Greater Cairo: A thematic literature synthesis (1990-2025)", focus on the paucity of proportionate and systematic research that examines the dynamics of peri-urbanisation, leaving planners and policymakers with insufficient evidence to address emerging challenges in the Greater Cairo region, despite accelerated peri-urbanisation since the 1990s. The authors develop a framework for understanding peri-urban change in Greater Cairo (applicable to similar areas in both the Global North and the Global South) and call for future research on resilience capacities to guide more adaptive planning and policy responses.

Akbarishahabi, in the article "Revitalising semi-rural historic commercial areas: Pedestrian-friendly

struikelblokke en gapings ervaar wat beide beleidsontwerp en implementering benadeel. Hulle voer aan dat dubbelsinnige klassifikasies bedoelde begunstigdes uitsluit; geïsoleerde teorie ondermyn intersektorale koördinering; en beperkte navorsingsmetodes verswak die bewysbasis wat nodig is om intervensies op te skaal. Hulle beklemtoon dat 'n verhoogde begrip en integrasie van konteks-spesifieke realiteite van landelike menslike nedersettings sentraal moet staan in hedendaagse pogings om te reageer op druk wat verband hou met klimaatsverandering, versnelde verstedeliking en vinnige tegnologiese verandering.

Ajay Gautam bied insig in hoe kaste, spekulasie en sosiale ongelykheid in Indië se peri-urbane gebiede manifesteer in terme van spekulatiewe stedelikheid. Gautam beklemtoon die gedifferensieerde nuwe vorme van die stedelik-landelike kontinuum en landskappe waarmee kontemporêre beplanning moet worstel. Die artikel toon hoe spekulatiewe stedelikheid en territorialisering peri-urbane ontwikkeling in Indië beïnvloed. Spekulatiewe stedelikheid en territorialisering word beskou as prosesse waardeur grond in eiendom omskep word, wat sosiale ongelykheid hervorm en kastepolitiek herkonfigureer.

Die tema van regverdige stedelike oorgange op trustgronde en die noodsaaklikheid om informele en formele beplanning in landelike en peri-urbane Suid-Afrika te oorbrug, is die fokus van die artikel deur

Samson Faboye *et al.* Die artikel ondersoek "Regverdige stedelike oorgange op trustgronde: Die oorbrug van informele en formele beplanning in landelike en peri-urbane Suid-Afrika", met spesiale aandag aan inwoners se gebrek aan veilige grondbesit. Die bevindings toon dat bestaande munisipale intervensies, wat wissel van beperkte dienslewering tot vertraagde formalisering, marginalisering versterk. Dit weerspieël 'top-down' beplanningsbenaderings wat die behoeftes van inwoners ignoreer

le peri-urban tsa Afrika Borwa. Ba hlahloba "Just urban transitions on trust lands: Bridging informality and formal planning in rural and peri-urban South Africa", ba totobatsa bothata ba ho hloka litokelo tse tiileng tsa bolulo. Liphuputso li bontša hore mehato ea bomasepala e teng, ho tloha ho litšebeletso tse fokolang ho isa ho tieho ea semolao, e matlafatsa ho hloka toka le ho eketsa matlo a sa reroang.

Kassem le basebetsi-'moho le eena, ka sengoloa sa bona se bitsoang "Understanding peri-urban growth in Greater Cairo: A thematic literature synthesis (1990-2025)", ba totobatsa khaello ea lipatlisiso tse hlophisitsoeng le tse lekanang mabapi le ho utloisisa phetoho ea libaka tsa peri-urban. Sena se siea baraliki le baetsi ba melao ba se na bopaki bo lekaneng ho sebetsana le mathata a ntseng a hlaha ho Greater Cairo, leha ho bile le keketseho e potlakileng ea peri-urbanisation ho tloha lilemong tsa bo-1990. Bangoli ba hlahisa foreimi ea ho utloisisa phetoho ea libaka tsa peri-urban (e ka sebelisoang ho Global North le Global South) 'me ba khothalletsa lipatlisiso tse mabapi le bokhoni ba ho mamella bakeng sa meralo le melao e ikamahanyang.

Akbarishahabi, ka sengoloa sa hae se bitsoang "Revitalising semi-rural historic commercial areas: Pedestrian-friendly and ecological principles in the Ürgüp Bazaar District, Turkey", o totobatsa hore libaka tse ngata, ho kenyeletsoa Ürgüp Bazaar District, li ntse li tobana le ho senyeha ha sebopeho, ho hloka ho lekana ha sebaka le ho fokotseha ha bophelo ba litoropo, leha libaka tsa khoebo tsa nalane e le karolo ea bohlokoa ea boitsebahatso ba litoropo. O fana ka foreimi e kopaneng e ipapisitseng le bopaki bakeng sa ho nchafatsa libaka tsena tsa nalane tse nyenyane, haholo-holo libakeng tsa mahaeng tsa litoropo.

Rahayu le basebetsi-'moho le eena, ka sengoloa se bitsoang "Uncovering missing environmental narratives in the planning of Nusantara, Indonesia", ba hlahloba phapang e bonahalang morerong oa litoropo ka mor'a bokolone, leha ho na le lipolelo tse khothalletsang botsitso,

and ecological principles in the Ürgüp Bazaar District, Turkey", highlights how many areas, including the Ürgüp Bazaar District, have continued to experience physical deterioration, spatial irregularity, and a loss of urban vibrancy, despite historic commercial districts being vital components of urban identity and cultural continuity. To address identified shortcomings, the author proposes an integrated, evidence-based framework for the revitalisation of small historic commercial areas, particularly in semi-rural urban contexts.

Rahayu *et al.,* in the article "Uncovering missing environmental narratives in the planning of Nusantara, Indonesia", engages the apparent paradox facing postcolonial urban planning, despite claims and inclinations of being increasingly shaped by environmental rhetoric that promises sustainability, resilience, and progress. Beneath these promises lie discursive practices that overlook ecological considerations and marginalise indigenous and rural knowledge. The article articulates how the planning of Indonesia's new capital (Nusantara) tends to sideline rural areas, rural ways of knowing land, forest, and development, and local communities. Ultimately, the paper is a call for planning practices that are not only ecologically sound but also culturally and epistemologically inclusive, where sustainability begins with listening, not erasure.

Wilfred Omollo addresses the subject matter of intra-urban dualism and development control in land-use transformation, drawing from the power of geospatial insights using Kisii town, Kenya, as a case study. In the article, the author acknowledges that urbanisation across sub-Saharan Africa is transforming the spatial structure of secondary towns, often generating uneven and fragmented growth. However, a key dimension and phenomenon of the urbanisation process is the intra-urban dualism, where well-planned, affluent neighbourhoods coexist with densely populated, poorly regulated settlements. Omollo argues that this spatial divide undermines orderly growth, deepens inequality,

en lei tot die groei van informele nedersettings.

Kassem *et al.,* in hul artikel "Begrip van peri-urbane groei in Groot-Kaïro: 'n Tematiese literatuursintese (1990-2025)", fokus op die tekort aan proporsionele en sistematiese navorsing wat die dinamika van peri-urbanisering ondersoek. Dit laat beplanners en beleidmakers met onvoldoende bewyse om opkomende uitdagings in die Groot-Kaïro-streek aan te spreek, ondanks versnelde peri-urbanisering sedert die 1990's. Die outeurs ontwikkel 'n raamwerk om peri-urbane verandering in Groot-Kaïro te verstaan (toepaslik op soortgelyke gebiede in sowel die Globale Noorde as Suide) en doen 'n beroep op toekomstige navorsing oor veerkragtigheidsvermoëns om meer aanpasbare beplanning en beleidsreaksies te rig.

Akbarishahabi, in die artikel "Herlewing van semi-landelike historiese handelsgebiede: Voetganger-vriendelike en ekologiese beginsels in die Ürgüp Bazaar-distrik, Turkye", beklemtoon hoe baie, insluitend die Ürgüp Bazaar-distrik, steeds fisiese agteruitgang, ruimtelike onreëlmatigheid en verlies aan stedelike lewenskragtigheid ervaar, ten spyte van historiese handelsdistrikte wat belangrike komponente van stedelike identiteit en kulturele kontinuïteit is. Om die geïdentifiseerde tekortkominge aan te spreek, stel die outeur 'n geïntegreerde, bewysgebaseerde raamwerk voor vir die herlewing van klein historiese handelsgebiede, veral in semi-landelike stedelike kontekste.

Rahayu *et al.,* in die artikel "Ontsluiting van ontbrekende omgewingsnarratiewe in die beplanning van Nusantara, Indonesië", bespreek die skynbare paradoks in postkoloniale stedelike beplanning. Ten spyte van aansprake en neigings om toenemend gevorm te word deur omgewingsretoriek wat volhoubaarheid, veerkragtigheid en vooruitgang belowe, lê daar onder hierdie beloftes diskursiewe praktyke wat ekologiese oorwegings ignoreer en inheemse en landelike kennis marginaliseer. Die artikel verduidelik hoe die beplanning van Indonesië se nuwe hoofstad

ho mamella le tsoelo-pele. Ka morao ho lipolelo tsena ho na le mekhoa e hlokomolohang litaba tsa tikoloho le ho nyenyefatsa tsebo ea matsoalloa le ea mahaeng. Sengoloa se bontša kamoo moralo oa motse-moholo o mocha oa Indonesia (Nusantara) o hlokomolohang libaka tsa mahaeng, mekhoa ea ho utloisisa mobu le meru, le sechaba sa lehae. Qetellong, pampiri e kopa meralo e kopanyang tikoloho le setso, moo botsitso bo qalang ka ho mamela, eseng ka ho hlakola.

Wilfred Omollo o hlahloba taba ea "intra-urban dualism" le taolo ea nts'etsopele ho phetoho ea tšebeliso ea mobu, a sebelisa lintlha tsa geospatial ho Kisii, Kenya. O bontša hore urbanisation ho sub-Saharan Africa e fetola sebopeho sa litoropo tse nyenyane, e baka kholo e sa lekanyeng le e arohaneng. Karolo ea bohlokoa ke "intra-urban dualism", moo libaka tse ruileng tse reriloeng hantle li phelang haufi le libaka tse tletseng batho tse sa laoloang. Omollo o re karohano ena e sitisa kholo e hlophisitsoeng, e tebisa ho se lekane, 'me e beha khatello ho lits'ebetso tsa motse, ka hona ho hlokahala meralo e ncha le mehato e sebetsang ho tloha ho baraliki le baetsi ba melao.

Victor Ige, ka pampiri ea hae e bitsoang "Land management and real estate dynamics for urban growth in Nigeria: Towards a conceptual framework", o totobatsa kamoo urbanisation e potlakileng Nigeria e senotseng bofokoli bo tebileng tsamaisong ea taolo ea mobu le maraka oa matlo, ho kenyeletsoa ho arohana ha mekhatlo, litokelo tse sa tiileng tsa mobu, ho se sebelisoe ha theknoloji le ho hloka ts'ebetso ea molao. Mathata ana a eketsa ho se tsitse ha maraka, ho ata ha informal settlements le urbanisation e sa tšoareheng, ka hona ho hlokahala moralo o kopaneng le o kopanetsoeng ho pholletsa le mafapha ohle, ho kenyeletsoa libaka tsa mahaeng.

Thinh Do & Thoi Do, ka sengoloa sa bona se bitsoang "A spatial network analysis of Da Lat City, Vietnam: Insights for sustainable urban growth", ba hlahloba kamoo ho kenya tšebetsong General Master Plan ea

and places pressure on urban infrastructure, requiring decisive and innovative planning action and solutions from planners and policymakers across all geographic scales and sectors of the economy.

Victor Ige, in a paper titled “Land management and real estate dynamics for urban growth in Nigeria: Towards a conceptual framework”, highlights how fast urbanisation processes in Nigeria have revealed the presence of severe vulnerabilities in the land management and real estate systems, especially through fragmentation of institutions, insecure land rights, underutilisation of technology, and poor legal enforcement. Granted that these inadequacies add to the fluctuating property markets, surging informality and unsustainable urbanisation, the need for collective and integrated planning across all planning domains, including rural territoriality, is critical.

Thinh Do & Thoi Do, in their article “A spatial network analysis of Da Lat City, Vietnam: Insights for sustainable urban growth”, focus on how the implementation of the General Master Plan for Da Lat City and its surrounding areas to 2030, with a vision to 2050, is hamstrung by challenges, due to subjective evaluations and limited use of spatial evidence in planning processes. Making use of a combination of spatial network modelling with an assessment of statutory planning frameworks, the evidence-based work illustrates how heritage-sensitive, and topographically responsive planning strategies can be elevated and advanced. The article offers practical insights for medium-sized cities undergoing rapid urbanisation within culturally and ecologically sensitive landscapes.

Govind Inakhiya *et al.’s* article “Artificial intelligence and smart cities in India: A conceptual and policy review” grapples with how Artificial Intelligence (AI) is increasingly recognised as a critical enabler in this mission, facilitating data-driven decision-making, efficient service delivery, and adaptive urban management. The study argues that the success of India’s urban future depends on the responsible adoption

(Nusantara) geneig is om landelike gebiede, landelike kennis van grond, woud en ontwikkeling, en plaaslike gemeenskappe te verdring. Uiteindelik is die artikel ’n oproep tot beplanningspraktyke wat nie net ekologies gesond is nie, maar ook kultureel en epistemologies inklusief – waar volhoubaarheid begin met luister, nie uitwissing nie.

Wilfred Omollo spreek die onderwerp van intra-urbane dualisme en ontwikkelingsbeheer in grondgebruiktransformasie aan, en put uit die krag van geospatiale insigte met Kisii-dorp, Kenia, as gevallestudie. In die artikel erken die outeur dat verstedeliking regoor sub-Sahara-Afrika die ruimtelike struktuur van sekondêre dorpe transformeer, wat dikwels ongelyke en gefragmenteerde groei genereer. ’n Sleuteldimensie van die verstedelikingsproses is die intra-urbane dualisme, waar goed-beplande, welvarende woonbuurte langs digbevolkte, swak gereguleerde nedersettings bestaan. Omollo voer aan dat hierdie ruimtelike skeiding ordelike groei ondermyn, ongelykheid verdiep en druk op stedelike infrastruktuur plaas, wat beslissende en innoverende beplanningsaksie en oplossings van beplanners en beleidmakers oor alle geografiese skale en sektore vereis.

Victor Ige, in die artikel getiteld “Grondbestuur en vaste eiendomsdinamika vir stedelike groei in Nigerië: Na ’n konseptuele raamwerk”, beklemtoon hoe vinnige verstedelikingsprosesse in Nigerië ernstige kwesbaarhede in die grondbestuur- en vaste eiendomstelsels ontbloot het, veral deur fragmentasie van instellings, onseker grondregte, onderbenutting van tegnologie en swak wetlike afdwinging. Aangesien hierdie tekortkominge bydra tot wisselende eiendomsmarkte, toenemende informaliteit en onvolhoubare verstedeliking, is die behoefte aan kollektiewe en geïntegreerde beplanning oor alle beplanningsdomeine, insluitend landelike territorialiteit, krities.

Thinh Do & Thoi Do, in hul artikel “’n Ruimtelike netwerkontleding van Da Lat-stad, Viëtnam: Insigte

Da Lat City le libaka tse e potileng ho fihlela 2030, ka pono ea 2050, ho thibeloang ke mathata a bakoang ke litekanyetso tse ikemetseng le ho se sebelisoe bopaki ba sebaka mererong. Ba sebelisa motsoako oa spatial network modelling le tlhahlobo ea melao ea moralo, ba bontša kamoo maano a hlokolosi ka lefa le a arabelang topography a ka matlafatsoang. Sengoloa se fana ka maikutlo a sebetsang bakeng sa litoropo tse mahareng tse tobaneng le urbanisation e potlakileng libakeng tse nang le setso le tikoloho e hlokolosi.

Govind Inakhiya le basebetsi-’moho le eena, ka sengoloa sa bona se bitsoang “Artificial intelligence and smart cities in India: A conceptual and policy review”, ba hlahloba kamoo Artificial Intelligence (AI) e ntseng e nkoa e le sesebelisoa sa bohlokoa ho matlafatsa litoropo tse bohlale. AI e thusa ho etsa liqeto tse ipapisitseng le data, ho fana ka litšebeletso ka katleho le ho laola litoropo ka mokhoa o ikamahanyang. Thuto e totobatsa hore bokamoso ba litoropo tsa India bo itšetlehile ka ho amohela AI ka boikarabelo, ho tšehetsoa ke melao e kenyeletsang, motheo o matla oa dijithale, boikarabello ba sechaba le moralo o shebaneng le batho. Le hoja e shebane le litoropo, lithuto tsena li na le bohlokoa ho nts’etsopele ea libaka tsa mahaeng le tsa Global South.

Lekhotla la Moralo oa Afrika Borwa (SACPLAN) le tšepa hore pokello ena ea lipampiri e tla hlahloba ka bophara le ka botebo sehlooho sa phetoho ea sebaka: bofokoli le dynamics tsa moralo oa mahaeng, e leng tlatsetso ea bohlokoa lipuisanong tsa phetoho ea sebaka, ka ho tsepamisa maikutlo ho moralo libakeng tsa mahaeng. Litsebi le baraliki ba tsoang ho Global North le Global South ba khothaletsoa ho hlahloba ka botebo likhopolo, mekhoa le maano a phetoho ea moralo oa mahaeng. Le hoja mantsoe a kang ‘phetoho’ le ‘mahaeng’ a ka bonahala a hlalositsoe hantle, a na le meeli e rarahaneng ea tlhaloso. Ho sebetsana le liphephetso tsena ho hloka boiteko bo kopanetsoeng ho khothaletsa litšoantšo tse hlakileng le tse amohelehang, ho

of AI, underpinned by inclusive policies, robust digital infrastructure, public accountability, and human-centric design. While focused on urban areas and smart cities, this paper's application remit, alarm bells, and lessons have relevance and application in the development of rural smart settlements, villages, and regions situated especially in the Global South.

The South African Council for Planners (SACPLAN) trusts that this collection of papers engages broadly and in specific terms with the theme of Spatial transformation: Vulnerabilities and dynamics of rural planning, which makes an important contribution to debates on spatial transformation, with a focus on planning in rural areas. Scholars and practitioners in both the Global North and the Global South are urged to critically engage with transformative theories, practices, and policies of rural planning or planning in rural areas. While the concepts 'transformation' and 'rural' may have some compelling specificity, they also have troubling boundaries of definition. Addressing these challenges requires concerted efforts from multiple fronts to advocate for more realistic and embraceable representations, to support people in rural and peri-urban areas as well as their voices in mainstream planning literature and challenge existing stereotypes towards demystifying entrenched generalisations and nurturing a more equitable and respectful narrative especially from a southern scholarship perspective. The special issue is intended to challenge the prevailing single-lens conceptions of credible knowledge and planning from a Western perspective, and to critically engage all forms of planning occurring in rural or peri-urban spaces. The debates should continue troubling the boundaries of definition, unravelling stereotypes, and demystifying generalisation to nurture more transformative viewpoints in rural planning.

vir volhoubare stedelike groei", fokus op hoe die implementering van die Algemene Meesterplan vir Da Lat-stad en omliggende gebiede tot 2030, met 'n visie tot 2050, geknel word deur uitdagings weens subjektiewe evaluasies en beperkte gebruik van ruimtelike bewyse in beplanningsprosesse. Deur 'n kombinasie van ruimtelike netwerkmodellering en 'n beoordeling van statutêre beplanningsraamwerke, illustreer die bewysgebaseerde werk hoe erfenis-sensitiewe en topografies responsiewe beplanningsstrategieë bevorder kan word. Die artikel bied praktiese insigte vir mediumgrootte stede wat vinnige verstedeliking ondergaan binne kultureel en ekologies sensitiewe landskappe.

Govind Inakhiya *et al.,* in hul artikel getiteld "Artificial intelligence and smart cities in India: A conceptual and policy review", bespreek hoe Kunsmatige Intelligensie (KI) toenemend erken word as 'n kernfaktor in die ontwikkeling van slim stede. KI bevorder data-gedrewe besluitneming, doeltreffende dienslewering en aanpasbare stedelike bestuur. Die studie beklemtoon dat die sukses van Indië se stedelike toekoms afhang van verantwoordelike aanvaarding van KI, ondersteun deur inklusiewe beleide, robuuste digitale infrastruktuur, openbare aanspreeklikheid en mensgesentreerde ontwerp. Alhoewel dit op stedelike gebiede fokus, is die insigte en lesse ook relevant vir die ontwikkeling van slim landelike nedersettings en streke in die Globale Suide.

Die Suid-Afrikaanse Raad vir Beplanners (SACPLAN) vertrou dat hierdie versameling artikels breedvoerig en in spesifieke terme betrokke raak by die tema van Ruimtelike Transformasie: Kwesbaarhede en Dinamika van Landelike Beplanning, wat 'n belangrike bydrae lewer tot debatte oor ruimtelike transformasie met 'n fokus op beplanning in landelike gebiede. Akademici en praktisyns in sowel die globale Noorde as die globale Suide word aangemoedig om krities betrokke te raak by transformerende teorieë, praktyke en beleide van landelike beplanning

tšehetsa batho ba mahaeng le ba peri-urban hammoho le mantsoe a bona lingolweng tsa moralo, le ho phephetsa likhopolo tse khelohileng ho felisa likhakanyo tse tebileng le ho bopa pale e lekanang le e hlomphang haholo-holo ho tloha ponong ea borwa. Khatiso ena e khethehileng e ikemiselitse ho phephetsa maikutlo a leihlo le le leng mabapi le tsebo e nepahetseng le moralo o ipapisitseng le Bophirimela, le ho hlahloba ka botebo mefuta eohle ea moralo e etsahalang libakeng tsa mahaeng kapa tsa peri-urban. Lipuisano li lokela ho tsoela pele ho phephetsa meeli ea tlhaloso, ho senola likhakanyo le ho felisa likhopolo tse akaretsang ho bopa maikutlo a phetoho ea nnete morerong oa mahaeng.

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of beplanning in landelike gebiede. Alhoewel beide die konsepte 'transformasie' en 'landelik' 'n mate van dwingende spesifisiteit het, het hulle ook problematiese grense van definisie. Om hierdie uitdagings aan te spreek, verg gesamentlike pogings vanuit verskeie fronte om meer realistiese en inklusiewe voorstellings te bevorder, om mense in landelike en peri-urbane gebiede – sowel as hul stemme – in hoofstroombeplanningsliteratuur te ondersteun, en om bestaande stereotipes uit te daag ten einde gevestigde veralgemenings te ontmagtig en 'n meer regverdige en respekvolle narratief te kweek, veral vanuit 'n suidelike akademiese perspektief.

Hierdie spesiale uitgawe is daarop gemik om die heersende enkel-lens-opvattings van geloofwaardige kennis en beplanning vanuit 'n Westerse perspektief uit te daag, en om krities betrokke te raak by alle vorme van beplanning wat in landelike of peri-urbane ruimtes plaasvind. Die debatte behoort voort te gaan om die grense van definisie te bevraagteken, stereotipes te ontbloot en veralgemenings te ontmagtig, sodat meer transformerende standpunte in landelike beplanning bevorder kan word.