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Figure 1: aerial transport (Louw: 2008)

This thesis deals with the interior architecture of aerial transport systems as a method of transport.
The hypothesis argues that social barriers can be challenged through the physical formation of the aerial systems, its structure, assembly and adaptability to seasonal site.

The platform used to explore this premise is the Sani Pass in the Southern Drakensberg. There is a stigmatization around cable car systems within the raw, primal, vast and overwhelming South African landscape. It is a silent debate lingering within every mind at the mere mentioning of an aerial cable car system.

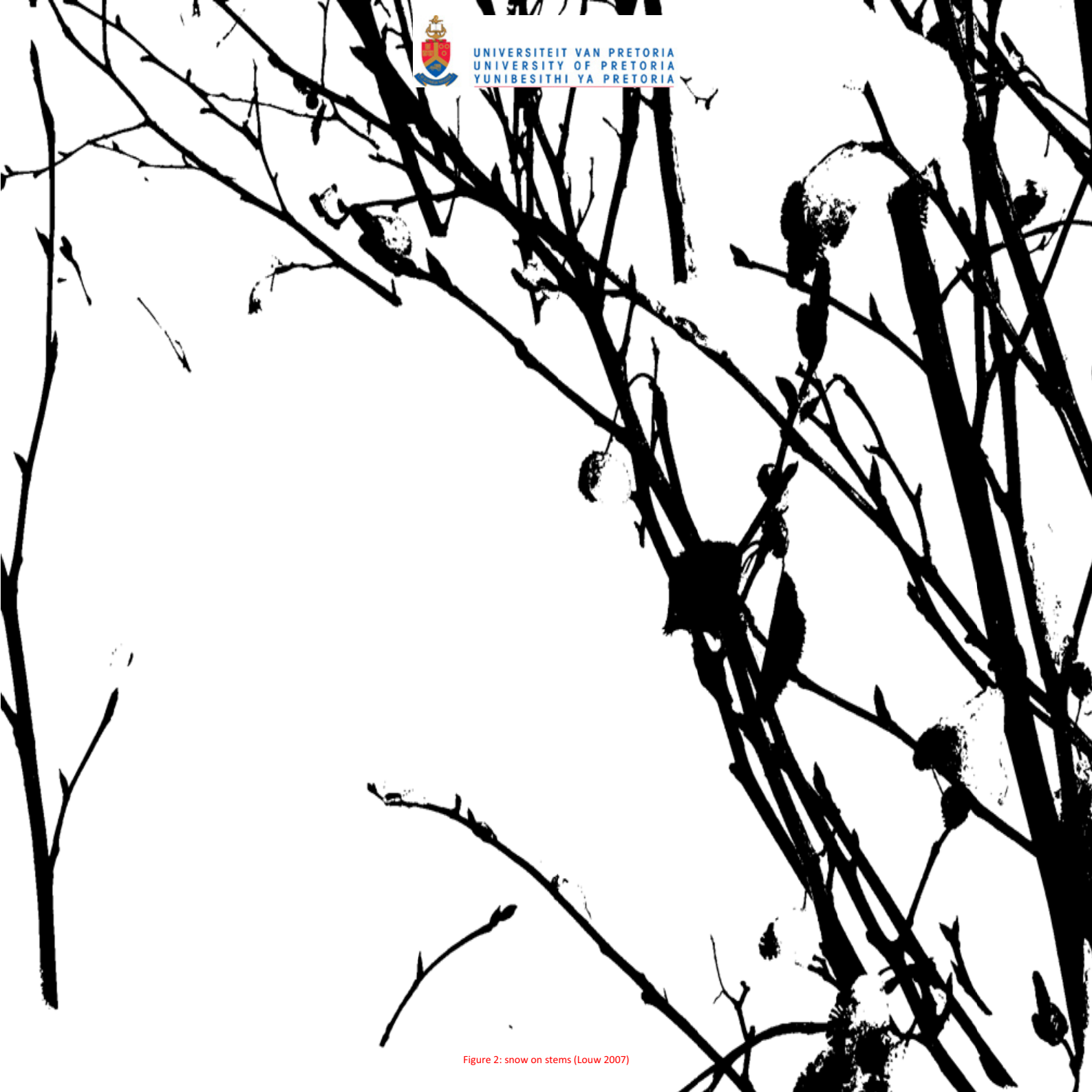

Figure 2: snow on stems (Louw 2007)

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Figure 3: "gondola" cable car (Louw 2007)

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Figure 4: winter sport (www.flickr.com)

**A THOUGHT**

Bookchin (1980:22) states that social ecology integrates "the human and natural ecosystems through understanding the interrelationships of culture and nature." He also claims that social ecology shares ideas with holism. Social ecology argues that people are interdependent, and should live in harmony with nature.
Social ecology "not only provides a critique of the split between humanity and nature; it also poses the need to heal them," says Professor Bookchin.

Social ecology is a plan for a new type of human community, with a new relationship with the non-human world.
Bookchin claims that social ecology has its origins in humanity's initial awareness of its own sociality. By this Bookchin means that social ecology has its inspiration in the relationship which ancient communities had with the natural world; a relationship in which nature was an active partner in human society rather than being "mummified and muted" as in modern society. In the ecological community of the future, relations between people and non-human nature will more closely resemble relations in what Bookchin calls "organic communities" – communities from the distant past which were characterized by a sexual division of labour and by the absence of hierarchy.

One of the fundamental principles of modern biology is that processes occurring in organisms obey the laws of chemistry and physics, just as processes in non-living systems do. The special properties of life arise because of the complex organization of organisms and the chemical processes that occur within them (biocentric based on biology). The anthropocentric system functions in the same way. The human specie still remains a biological form of life and reacts similar to other forms of life. However, design also resembles biology but is influenced and determined by social ecology. White males previously dominated the *nuclei* but with social evolution, females and other races have become part of this essential density. A sub-cultural boundary has been crossed. The structure of the eccentric cell remains the same with the centre on the one side of the community, forming a boundary of the community and bulging into the community, although the various nuclei and density rings remain.

As Bookchin's social ecology is mutating, ethnic, cultural and gender conflicts are waning. Females, blacks, children, everybody are merging within these social cells. *Promenades* are becoming part of the *interchange* and all is changing green. The entire infrastructure is more aware of the environment and this boundary between eccentric nuclei is amalgamating biocentric and the anthropocentric. People (all cultures) are merged with nature and walking green routes to work, it's evolution of a social ecology.

Relaying away from destructive ideas of people - architects - hindering the nervous tissue of ecosystems and communities within, and rather recognizing shortcomings within the structure of reconstructing (and redesigning) one could intentionally realize needs within the primal landscape and design upon these needs without hindering. We are romanticizing and redesigning poverty, and somehow we see this as a primal goal – to keep a culture untouched. We are protecting, restoring and procuring a community (instead of the surrounding structures) that longs for contemporary architectural development. We are inherently trying to keep the infant infantile, forgetting that all forms of life will grow. Allison Jagger (1983:56) defines oppression as: " hierarchy, a specific form of domination in which those on the upper side unjustly deprive those on the lower side autonomy and self-determination by unfairly restricting."

In conclusion, the thesis that follows will challenge the above by accepting nature as an entity and designing in response, but also realizing that the community within range should be seen as another creative, living and growing entity with assimilating needs and alliterating ideas.