spaces from pre-colonial tribal space to the post-apartheid South African city, through notions of colonization, segregation and transition;

DFSZ: a design investigation of the relations between zone and place. These parcels of urban regional and continental-global systems (Duty, Free, Shopping and Zone parcels) are diagrammed to determine the existence of critical thresholds within the various systems and in their overlaps. The embedded syntaxes of the relational diagrams are used to articulate the different worlds of the users within a built environment that itself organizes their movements. At given moments, the diagrammatic body of knowledge was tied back into the theoretical stream, whilst during the design phase itself, theory and syntax became a single body of action, enabling intervention with accuracy and precision.

Social space was classified and broken down into its various components through a waterfall chart. This table consisted of a classification of the mechanisms and spaces involved in the African spatial syntax, and were incorporated into the design. These mechanisms included: mobility webs – scaled space-time frame armatures considered in layers; machines – the socially productive overlaps between these layers; filters and interfaces – crossing zones between the old black and white spaces of the apartheid city. Diagrammatic mappings were also made of various significant zone spaces, vicinity spaces, intermediate spaces, camp logics, curb logics and the whole was completed as an urban scene with cut and paste architectures.

The design was a spatial diagram that is the catalyst for new patterns of appropriation, invasion and social interface, termed the AUM – African Urban Machine. The existing urban center was used to enact a crossing of black and white spaces held separate by the apartheid machine; the 'black' grid was suspended, like the charge between two terminals, between two train stations and the highly-used roads serving them, to the north and south of the current center grid. The 'white' grid is a faster east-west directional insertion associated with a more conventional renewal of the center involving substantial new office development. The redefinition of the urban center around this machine,
with a lot of attention to 'trading surfaces', parking and transportation terminals, is used to ensure interaction between two societies and economies, sparking micro-social and micro-economic events and articulating new socially and economically productive patterns of activity. It is within these new small tremors, around street commerce, and curb logics that the meeting of two previously separate worlds is enacted. White and black have the opportunity to acknowledge the other, and formal and informal social and economic systems are brought into a constructive engagement with each other. The effects of this engagement are fed into adjacent urban zones of container architecture, urban agriculture gardens, and other street commerce spaces.

This body of research tries to mediate between the urban condition, social-political domains and their affected states. It proposes a method of analysis of the urban condition in relation to everyday lifeworlds, and sees the city as the field of encounter between highly contrasted social and economic sectors. The exchange takes place at the level of visibility and transaction – social difference provoking exchange, with seller, pedestrian and motorist encountering each other in a familiar but charged and significant moment. This is where urban design may play a fundamental role in creating the platform for the exposure of the marginal. African Urbanism, becomes a mechanism, not based on the instrumental rationality of the transportation model, but on the platform it provides for an engagement between differences. It gives form and directionalities to both black and white, formal and informal vectors, and generates charged points open to new creative enactments of urban life.

It creates the platform for constantly changing social configurations, the emergence of a diverse and multiple new city, a new UBUNTU, a new Post-Colonial Urban Tribe Space.