

## INTRODUCTION

I'd like to start with the elephant in the room: visual sustainability; and an accompanying presupposition, which is that visual sustainability is the process by which we are sustained and enriched in daily life through the visual relationship we hold dear to our surroundings.

The context of the presupposition (for this study) lies in its importance in relation to urban design strategy.

I don't want to dwell too long on why the elephant is in the room, why it is curiously absent from modern-day sustainability; which, with all its bells and whistles is perhaps more aligned with a deterministic, materialistic worldview than a pragmatic one.

Instead, let's think about the philosophy behind visual sustainability and then see how it may be possible for visual sustainability to, in some way, support best practice in modern-day sustainability, particularly of our cities.

## PHILOSOPHICAL DISCUSSION

I'd like to try and be clear about where I'm coming from, so let's take each of the three philosophical considerations—metaphysical, epistemological, and ethical—in turn.

### Firstly: Metaphysical.

The ontological pieces in play are present and past. In Bergsonian terms, these pieces might equate better with matter and memory. At a metaphysical level these ontological objects are conjoined by Bergson's notion of time, which is reasoned from a position taken in temporal metaphysics, not classic metaphysics.

So, that's metaphysics taken care of. We're in a reality dictated, not by space, but by time, in the sense described by Bergson, as *duration*.

### Secondly: Epistemology.

It's important to note too that we're working off and interacting with a range of theories: from the 19th Century (Bergson); the 1980s

(Gibson, Polanyi); and recently, 2000 to 2020 (Robbins, Varela).

What then about the epistemology behind this presupposition of visual sustainability? How do we know what we know about being visually sustained?

The knowledge we seek can be found in two main theoretical allies of Bergson; who overlap each another to some degree.

- Firstly, and most recently, we have Robbins' theory to support Bergson's theory. In particular, it is the rationale behind invariance structures that is valuable. The overlap here is with Gibson's invariance laws.
- Secondly, we have Gibson, whose theory is highly valued by Robbins. Gibson's link back to Bergson is through Gibson's concept of affordance which originates from, and aligns with, Bergson's virtual action.

This metaphysical and epistemology discussed so far goes some way in effectively answering my first research question, which is:  
*How can Bergson's concept, which he calls duration, be applied to contemporary urban experience?*

Because the answer seems to lie in the theories of direct perception, affordance, virtual action, and invariance structures, which provide a firm foundation to describe how and what we see.

Not to forget Polanyi, who, with Varela provides a valuable supporting role. Polanyi, through the theory of tacit knowledge, is useful for bridging the divide between what we see in the urban and how we feel about what we see. In other words, two concepts come to the fore: the physical use we see in objects and events; and the visual use: how we feel about the physical use we see.

# Origin Of Man Transcript Of A Symposium

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