

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.

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**Sol Tax,Wenner-Gren Foundation for
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The Origin of Man Wenner-Gren Foundation for Anthropological Research. Symposium, Sol Tax, 1965 **The Origin of Man** Sol Tax, Wenner-Gren Foundation for Anthropological Research, 1965 *Man the Hunter* Richard Barry Lee, Irven DeVore, Proceedings of a conference held at University of Chicago April 6-9 1966 Many papers on Eskimos and Indian societies Debating Humankind's Place in Nature, 1860-2000 Richard G. Delisle, 2015-07-14 This text is the only one of its kind on the market surveys the development of the field of human evolution from its inception through today It provides students with a broad contrast enabling them to fully understand the value and role of current paleoanthropological research Features An historical approach Establishes for students the nature of paleoanthropology through the historical development of the field from 1860 through 2000 and shows students that paleoanthropology is a remarkably progressive field A focus on the debates in the field of human evolution especially the phylogenetic or genealogical debates Analyzes four distinct debates presented separately from their inception to the present 1 Humankind's place among the primates 2 The place of the australopithecines relative to the human line 3 Debates on human phylogeny proper 4 Proposed scenarios of hominization Presentation and analysis of the viewpoints of over 150 scholars Gives students a valuable reference work for the future includes over 1200 references in the bibliography as well as a comprehensive text for today For junior senior courses in Human Evolution and Paleoanthropology in Anthropology departments **The Origin of Man** Paul L. DeVore, 1965 The Origin of Man Wenner-Gren Foundation for Anthropological Research, University of Chicago, 1965

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