

ON IMAGINATIVE SPACE

To transform a late culture into one that is fully human, it will be necessary to begin somewhere and such a beginning can be made in the imagination.

It is proposed that limited areas, domestic or public, contained or open, cultivated or waste, be reclaimed as sites of imaginative transformation: such places are not as they appear to be but as they are imagined or declared to be.

A simple announcement can open new demographic possibilities, may redirect attention and awareness, invite a pause, introduce a value, an imagery or a range of colours.

Whole spaces, precincts and localities, should be subject to the imperative “as if...”

Matter, a density without space, separate and ungiving, is a fiction we have taken as our model of facts.

What we think of as reality is neither literal nor virtual but imaginal, an array of images, invested with fear and desire, which we are constantly engaged in composing.

Available space is not restricted to an amorphous area spread out around the body but can be supplemented by an exact emotional space or by the limitless resources of the imagination.

Imaginative space is not the cul-de-sac of daydreams: it is not a temptation but a practice.

All thought requires an abstention from the immediate surroundings, which cannot be recovered by thought alone: here, if we think of it, is already there.

In a culture where derangement and disequilibrium are the constant and inescapable climate of a politics of bewilderment, the militant tactic is not intoxication and excess but to come to our senses and to learn to live in the space they open up.

When the focus of attention is space, objects are only relatively opaque, the glamour of commodities is a mere haze.

In literal space, the volume occupied by the apple cannot at the same moment be occupied by the pear, but in imagination all the volume taken up by the apple may be full of flavour.

The voluntary act of imagining may eventually illuminate a space of colours and forms that will be involuntary and astonishing.

Within the present order, new models of order can be conceived, realised, maintained and dissolved, to leave a world which will seem less intractable.

The issue is not transcendence or escape but to realise that we do not confront an objective and final reality, that the means are available, that in any situation there may be intelligence, movement, sufficient light.

Imaginative transformation should be considered as preliminary to a corresponding transformation at the level of materials and events.

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