Ethical and Ecological Realization Facing the Globalization:

A Contribution from Vernacular Architecture

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Abstract

By a deep realization regarding ethics and by implementing it in the daily life; and also by paying attention to and including the ecological and environmental matter in the planning conceptions, and practicing them as a common agreement of all architects in the world, the environmental ethics and deep ecology realization will provide a strong sense and ideas about dignified realization for the life it self. Respecting and appreciating local environmental condition is something that reflects a mature human dignity, and a high human civilization. Therefore this will be filtering the terrific globalization stream which going through parts of the worlds having different climate and environment.

Key-words: Vernacular Architecture, Globalization.

Introduction

Entering into the globalization age, which penetrates in every aspects of human life, regardless where they live, it is natural that we have to anticipate it by various deep thoughts that we could develop. In this case we are not aiming to build a *resistance*, but it is more appropriate to be as an adjustment to the situation. From various fields of science, which could be developed, this article is meant to discuss something considered as important to promote since it is related with various universal items. It is called *universal* since this will relate to mankind in the world in general; namely the realization on ethics which is restated to refresh our memory about it that might be already forgotten. It will also be continued by discussing the knowledge about ecology which will equip the total way of thinking of the experts as well as people in general. We hope that it will create a wiser behaviour and act towards the human life, both for those who lives in this world as well as for those who have the potentiality to arrange a build environment.

Every human being had her/his own experience about her/his conscience and probably is the clearest confrontation with the morality as

a reality. Human being has their intelligence, which distinguishes them from other creature namely animal. Human being does also possess their *conscience* namely the realization about good and bad in a concrete situation (Scott, 1956). This conscience order or prohibit us to do something. It does not tell us about something in a general sense, but about a situation that is very obvious. Not following this conscience means destroying our personal integrity and betrays our deepest standing. These what I would like bring up to enable us to enter into the globalization stream that is difficult to stem. My attempt is to raise the ethics and moral issue to stem such a globalization stream.

The acquaintanceship with the ecological problems is the main issue at the end of the twentieth century up to the present twenty first century. The realization about ecology is intended to equip the attempt to stem the too strong globalization stream that will spring upon us in all aspects of our daily life activities. Ecology is a science on the household of living things. What is meant by living things household is their environment.

Ecology according to Miller (1996) is a science about reciprocal relationship between organism and the like as well as with the environment they live in. The term reciprocal in this sense is a reflection of the expected scrutiny in conducting communal life with other organisms, besides the human being itself. This requires a prudent behaviour so that it enables us to think about the condition of other living organism in this world. If those other organisms are not considered with caution, so that it could create damage to the environment. Those situations could endanger the existence of the human being itself. That is why the familiarity with the ecological subject will influence greatly on the direction of the human being behaviour in general and specially on the architects as a professional agent with a potential power to change the build environment. As we have known, according to the ecosystem point of view, there is an integral understanding about space, and its particulars such as geology, flora, fauna, climate, society pattern, etc, and how significant they cooperate together. Things adjust themselves in an ecosystem in such a way so that the dynamics of the system is considered as an adhesive power. (Brook, in Fox 2000, pag. 146).

By the realization on the meaning of an occurring ecosystem will lead to the more obvious or concrete policy on the responsibility of human being towards their living world. Furthermore, the realization of both, the

ethical and ecological, will closely relate to the architectural field, which I hope will provide a broad influence on the potentiality of the architects to change their build environment.

The essential arrangement is usually taken from the meaning in the nature of a project. The type of buildings could reveal to us the meaning of it, and its connotation should be thoughtfully tried out from the denote place physically and specifically (Norberg-Schulz, 1984). It is specific in a sense that it might be related to different environments, determined by the related different natural phenomenon, such as the climate and the local area characteristics.

The Realization on Ethics and Ecology

This discussion will explain the realization of the two matters that become the main issue nowadays namely about the understanding about ethics related to human behaviour towards environment and the realization about ecology that should be the main basis to a wiser way of thinking for human being in general. In connection with this paper, both are expected to be the fundamental basis way of thinking of human being whose profession are architects, so that when they create architectural work they are already based on various aspects of both realizations.

Ethics

The term *ethics* is derived from the ancient Greek word ethos. In a singular sense it has various meaning such as usual dwelling place, pasture, habit, mental, tradition, feeling and way of thinking. In the plural sense ta etha means habitual tradition. This later meaning is the main sense framing the term *ethics* in which the great Greek philosopher Aristotle (386-322 b.C.) used to show the moral philosophy (Bartens, 2001, pag. 4). In the Kamus Besar Bahasa Indonesia (Indonesian formal dictionary) 1988, ethics is distinguished into three, namely: *first,* a science about what is good and what is bad and about moral rights and obligations *Second,* it a collection of moral principles and values. *Third,* it is about right or wrong practiced by a certain group or society. Ethics is always construed with moral. The meaning of the word moral is also equated with values and norms which is a guidance set for an individual or a group of people to behave or to act. Morality is moral character or the

entire principles and values concerning good and bad. Every society does have their ethical value and norms.

In relation to the modem world, there are three main characteristics concerning ethics. (Bertens, 2001, pag. 34) *first,* there is a of moral pluralism. Within different societies there are various values and norms often found. *Second,* now there are many ethical problems and challenges that never been presumed before. This is due to rapid development of science and technology. Ethical problems emerge such in the field of biomedical, for example in artificial reproduction and also about euthanasia, namely regarding very critical patient and would like to be left to death. *Third,* in the modern world there is a more evident growing universal ethical care. An ethical care seen all over the world that surpasses the states borders. Globalization is not only a tendency in the economic field, but also including other areas such as moral. Ethical care is also seen in the universal form, since there are a number of new ethical matters identified by its universality, which means it is recognized all over the world. What it is meant here especially in the ethical matters in relation with the development of science related with environment. The moral situations in the modern world draw us to intensify ethical study. The ethical study is one of the ways to solve the moral problems we are now facing.

In relation with the establishment of built environment constructed by human hands; planned by architects and build by construction specialists; the matter of value become important and receive a number of attention in the philosophy and behaviour study. Prost (in Fox, 2000, pag. 155) stated that:

Rather than speak of architecture in a very general sense from the point of view of aesthetics and technology... the focus (should) be on architectural production... Ethical inquiry in architecture can not involve individual responsibility only but must consider all social actors and lead to social realization and responsibility.

From Prost opinion above, it is implied that there is an important thing to get more attention namely the social responsibility to all architectural work creators and users. As we have known, the construction activities occur within the interdependency towards a number of environmental and cultural factors such as technology, science and value systems which constructs the basic components of the cultural factors. These main basic

ideas will be elaborated thoroughly in this article, focusing on architectural works which has the potentiality in creating a build environment.

Ethics is a branch of philosophy. Together with epistemology, metaphysic, there is axiology where in the philosophy map, ethics and esthetics located. Axiology is study about values. In this case, I hope that ethics could provide a contribution to the creation of a reasonable and wiser environmental policy. An environmental issue raises questions concerning how we should conduct our life.

From the above explanation, now we arrive at the term environmental ethics. Generally speaking the environmental ethics presents and maintains a systematic and comprehensive calculation regarding the moral relationship between human being and their natural environment. (Desiardins, 1993, pag. 12). The environmental ethics assume that the human behaviour towards the natural world could and indeed are directed by moral norms. The environmental ethics theory, among others, are: 1) to explain what norms are: 2) to explain to whom and to what human beings are responsible for; 3) to demonstrate how responsibilities has to be justified.

As a conclusion, I refer to what Whitelegg stated: *In the economic globalization era and the inflow of environmental issues into a new dimension, an ethical perspective is still highly needed*. (Whitelegg, in Fox, 2000, pag. 42). What is becoming a global ethics of the dominating, consumerism, and climate changes lifestyle? The ethical issue is a proper answer, since out of his/her behaviour human being responsibility could be expected towards the life world they live in.

Ecology

As an empirical science, ecology is not more than one hundred years in age. Ecology as a terminology was first used by a German biologist named Ernst Hackel (about 1860). Hackel combined two Greek words *oikos* which means a house and *logos* which means a study about something, to get the terminology ecology, which is defined as a science *that studied living organism at its domicile or environment.*

Based on that idea, the ecology terminology is an object of understanding to be studied by scientists from all over the world, to establish a balance in our environment. The following discussion will

explain the definition of ecology and its relationship to environmental ethics.

Ecology definition

Ecology is a science dealing with the study of interaction between living organisms one to another with their non-environment. The ecology scientists attempt to understand and explain systematically interaction and dependency. They focus more on interdependencies as compared to individual organism. Free nature areas are famous examples about natural ecosystem, and conservation towards free nature areas become highlighted in a number of environmental issues (Papaneck, 1993). The challenge towards an eco centric approach is to develop a coherent philosophical ethics, namely consistent with ecological pressure at the biotic integrity, and by ecological admission that changes instead of constancy that is a normal practice of something. So we need an explanation about the relationship between parts and the entirety and also an explanation from the changes directing to that entirety.

The ecological development could be studied in the norms or some basic models that guide the work of ecology scientists (Desiardins, 1993, pag. 177). Those models form and direct the thinking of ecological scientists as they studied about biological *household*. The first model to guide ecological science is the *organic model.* In this point of view individual species is connected with their environment as organs being connected with the body. As appropriate the organism grow through development stages towards a mature stage, so does the ecological *household* grow and become mature. Ecological environments could therefore be categorized as *healthy*, *sick* or *young* and so on in accordance with the normal development standard. So, this model explains one part -at the entire relationship within the terminology of an organism and change characteristic in the terminology of development or *maturity.*

In the *organic model,* ecology specialists are almost the same with health specialists. It is the same in the way the health specialists studied anatomy and physiology to determine the normal function of the body. The ecology specialists could later diagnose the matter and provide treatment to ensure a healthy and balanced organism.

Up to the beginning of the twentieth century, the organic model starts to give way to the second model namely the *community model.* Within this

point of view, the ecology specialists begin to see the world as a community or society and not as an organism. The sections are connected all in one whole piece as the case of the inhabitant that is connected with a community and each person is connected with their family. The community member is filling different role and *profession* and provides contribution to the entire function of the community. In the community model, ecology literally studies the world *household*. According to this community model follower, the world is designed as a household, where each member cooperates and provides contribution to the entire community. Studying the world household means the same as studying the *earth economy*. This system is considered in the economic norm. Some members are considered as a producer, others are called consumer. The commodity is food, and ecological community could be described as a *food chain* where the individual member filling various *occupation*. The nature rule later describes the food production, distribution, and consumption processes. The idea regarding a *food chain* might be the most familiar concept from this community model.

The third model is called *the energy model.* The ecological totality is understood as an energy system or circuit. It is the same as the physicist who studies energy through a physics system, the ecologist studies energy movement through an ecosystem. A more precise language in mathematics regarding chemistry and physics replaces the language for a food chain. The ecosystem appears as another physics mechanical system. In this case differing between living components (biotic) and non-living components (a biotic) could be solved. The a biotic components such as solar energy, temperature, water, chemical molecules and so on, are the same important components in the system. Although energy model makes an impression to be a dominating model among the contemporary ecological scientists, all the above three model continuously influenced our realization about the ecosystem.

Eco centric approach towards environmental ethics developed from the believe that ecology should play a primary role in the realization and judgment about the world.

The *holistic* point of view, as the next point of view, is divided in to three parts according to Desiardins (1993), first is *metaphysical holism*, which claims that the entirety are real, and probably more real compared to the parts composing them. Second, *methodological holism*, those

focus more on the best way to comprehend and to know various phenomena. Third, *ethical holism,* which stated that moral consideration, has to be broadened up to integrity. Followers of the ethical holism are of the opinion that the ethical attitude could be expanded up to the relevant non-individual sort. Specifically to a design a sustainable future. Fowles (in Fox 2000, pag. 104) proposed to adopt three principles, namely:

1. Human being cannot be separated from nature, and human activities, including the creation of build environment, ought to know and give respect to ecosystem processes: we have to practice ecological design.

2. Manual and mental activities, in the theory and practice, designers and creator of build environment etc. have to be reintegrated: we have to consider design as a social process.

3. A holistic (total) approach that recognizes an interrelationship and interdependency of all things and living objects should be practiced, so we have to adopt thinking system.

The adoption of those three principals has a very important meaning to relief the uneasy way of thinking so far that is considered as a believe that *human being is separated from the nature.* This presumption that makes people think that, as a creature tends to conquer the nature by its ability, while he himself or she herself is a part of the nature. Out of what Fowles appeal, we were recommended to embrace in a totality various aspect of environment, which would be a chain of the sustainable future of the population and the existence of mankind and other creatures.

A Norwegian philosopher, Arna Naes, (1973, in Desiardins, 1993) distinguishes between a deep and shallow environmental perspective. The shallow ecological movement, as a movement is having a commitment to *oppose against pollution and drain energy resources*. The central target is to protect *the health and prosperity of man and woman in the developed countries*. The deep ecology in contrary taking a perspective of *total field of relational*, refuse *the picture of mankind in an environment* and prefer a more *holistic* and *no anthropocentric* approach.

Looking at that point of view, deep ecology will refer to various wide approaches. What distinguishes deep ecology, as a philosophic approach is the convincement that the available environmental crisis could be detected through the deep philosophical basis. As a philosophical

movement, the deep ecology presents a critic towards what is called dominating world view, which is considered to be responsible for environmental damage. At a later period, deep ecological specialists attempt to look for an alternative philosophical world point of view. For many people getting involved with radical environmentalism as a political movement, deep ecology provides philosophy that legitimates their activity form (for example member of the *Earth First).* Deep ecological, established a strategy that help most to cover the attempt to find a general agreement within a *platform* in the form of general principals. This form acts as a core that can unify various deep ecological movements in the surrounding.

According to Desiardins (1993) there are eight platforms developed by Naess and Sessions, namely:

1. The development of human and non-human life on earth possesses their intrinsic value. The non-human life form value is apart from the benefit they might possess for narrow purposes to human beings
4. Variety and diversity of the life forms are values inherent with them and contribute to the human and non-human lives development in this earth.
5. Human being does not have the right to reduce this variety and diversity, except to satisfy vital demands.
6. Interference of mankind at this time with non-human world is already abundant, and this situation worsened rapidly.
7. Live development and human culture goes parallel with the significantly shrinking number of population. The non-mankind live development needs those shrinking.
8. A significant change towards living conditions moves toward a better life needs policy changes. So that those policies will influence the economical, technological and ideological basic structure.
9. The ideological changes mainly are changes of appreciation towards quality of life and not creating higher standard of living. This could create important realization to distinguish between big and noble.

10. The ones who would like to utilize the above mentioned points bear the obligation to participate direct or indirectly in the attempt implementing the necessary changes.

Out of those eight points, we can see how those principles could act to explain and support specific positions at the environmental controversial in practice. Furthermore, the ecology provides good information regarding how the natural ecosystem functions. The ecology assists us diagnosing environmental interferences and suggests policies that could resolve those interferences. In general the ecology provides us a realization about natural ecosystem and this realization on its turn become the basis to make evaluation and recommendation. Besides that the ecology is also stay alert towards various rapid technological solution towards environmental matters. But Naess calls up on the possible danger, if we over rely on the ecology. Although the scientific ecology could provide contribution towards the goals of deep ecology scientists, ecology should not be misdirected as an ultimate authority towards environmental dispute.

Environmental ethics

According to Naess, the ethics of deep ecology focuses at two *main norms*, namely: first*,* such norm being prominent in the foundation that they are not obtained from principles or values whichever is more basic. They are points where ethical justification ceased. Second*,* the main norm of the deep ecology is the *self-realization* and *biometric equality.* The self-realization is a process used to understand them as something existing within a total *interdependency* in the content of the universe. The biometric equality is an acknowledgement that the entire organism and living thing are all equal members of an interdependent unity and therefore possess an equal intrinsic value as well. In gathering the realization of this two *main norm* Naess (1973, in Desiardins 1993, pag. 227) indicated:

Although the self realization rise out of a tradition which has the same age as the philosophy itself, a certain version developed in the deep ecology presents the most genuine point of view.

This opinion demonstrates a high and deep appreciation towards ecosystem that embraces the entire foundation in the human worlds life that cannot be avoided. That is why the indicated two *main norms* will

always be present and be the base of the way of thinking of scientists and professionals specifically, and mankind in general.

In the matters connected with ethics, it is often involve our commitment and most fundamental value; in the meantime it is very hard to question those matters. To obtain the desired answer Desiardins (1993) proposed three environmental ethic aspects. First, *the descriptive ethics,* which involve portraying, classifying, arranging and combining ethical confidence. This descriptive ethics has the objectives to constantly enlarge our realization, moving our perspective and realization and help to liberate us from the limitation that is implicit to normal way of thinking. Second aspects, the normative ethics, involve the formation of our ethical value provide suggestions and offering ethical evaluation. Normative judgments implicitly or explicitly create some norm or ethical behaviour standard. Third aspect, *philosophical ethics,* is a higher level of generality and abstract in the normative judgments and supporting reasons analysis and evaluation. This is a level of general concepts, principles and theories where people defend and explain normative claims. The three- aspect forms the framework that provides early answers to the question *What is environmental ethics?* (Desiardins, 1993) The environmental ethics train us to enable to begin understanding environmental matters in their complexity, and challenge us to liberalize from limitation in the form of ethical perspective that is not critical.

Case study

Both case studies disclosed here represent various traditional vernacular architectures. In Indonesia there are more than 10 kinds of traditional architectural forms that belong to the wealth of the Indonesian culture.

By having that wealth and due to the geographical position that consist of archipelago rows between the continent of Australia and Asia, being a country located in South East Asian, our thoughts to maintain the permanence of our culture in accordance with the local ecology is strongly justified. This will be clearer if we already understand the forms that represent those areas in my country, Indonesia. In connection with that, I will disclose two traditional architectural examples, a vernacular architecture which is typical for this local area. These examples will elucidate what Fowles appeal to adopt those three principles to have

sustainability in the future. This happened because the traditional architecture and the local vernacular inhabitant naturally use their ability to build their houses, they follow social process principle which is not separated from the cosmological belief. They respected the ecosystem in accordance with their environment; the system thinking they follow is in accordance with the cosmological perception namely a proper arrangement system created by nature. This is a wisdom practiced by the ancestor, which is now demanded again for the future sustainable development.

The two examples are taken from two different ethnic areas architectural, namely the Toraja and the Nias traditional architecture. Both areas are located separately by a long distance, but I hope they could represent an interesting portray to think over about the sustainable existence. Both are also not free from changes, but slow changes (evolution) follow the daily life of the society.

Toraja traditional architecture

Toraja is situated in South Sulawesi, 300 km northwards of the province capital, Makassar, in East Indonesia. The Toraja culture belongs to the cosmological culture with Cosmo centric characteristics. The people of Toraja based on their cultural world view always consider themselves as within a cosmological context or universe. Human being is an integral part of the universe, that is why they do not live isolated from nature (Salombe, 1990, in Gondokusumo, 1993). Cosmos is an order, a well organized one in the living world, and it includes the total content, including its people and society. Cosmology investigates the world as a totality subject fundamentally. It reflects a kind of totality conception, namely consider his (her) presence within a universal whole totality. The cosmological pattern placed the cosmos as a centre as a single world but having a double dimension as well, namely the dimension of this life and a dimension of life beyond the world.

The traditional Toraja house is called *Tongkonan* (figure 1). This house is the cosmos centre for mankind (Gondokusumo, 1993). The structure of *Tongkonan* house consists of three layers: the upper banua layer (*ratiang banua*), second, the middle banua layer (*kale banua*), and third, lower layer (*sullu' banua*) (figure 2).
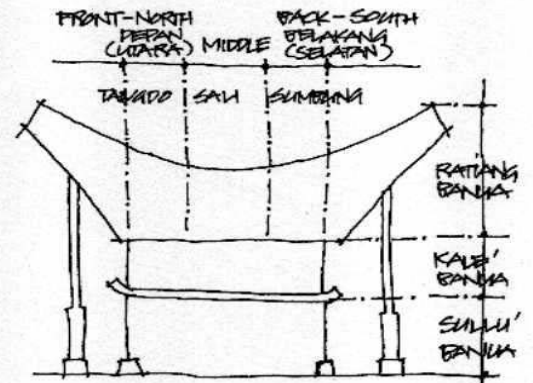
Figure 1.   Figure 2.

Tongkonan takes the form of a square as a symbol of the maxims of mankind, namely: 1) rules about the natality of human being, 2) the rules on human life, 3) the rules of worship and ceremony based on the believe in God, 4) the rules of the death of human being. The square symbol also symbolize the four directions of a compass, considering that the universe has a form of a square too. *Tongkonan* is a micro-cosmos that is directly perceived by human life.

The width of the *Tongkonan* construction is 3,80 meters and the length is 8,80 meters. The size follows a comparison carried out since their ancestor, namely: 1: 2 + 0,05. Empirically the maximum width carried out here follows the length of the wooden material used. The size of wood length becomes the guideline of the *Tongkonan* width. This automatically causes the limitation of construction width. This also causes the easy wind flow through the Tongkonan walls flowing the air in the Tongkonan sufficiently cool and not humid. Considering that the general climate in Indonesia is humid tropical, the smooth flows of cross ventilation in the interior of the house become significant to the concept of house planning.

Within a long period, there occurred changes in the form of the Tongkonan, but the people in general still conserve it due to the sacral

value and respect to their ancestor. The following figure is the layout arrangement of some Tongkonan that lies opposite to the position of the rice barn among others is the yard to conduct traditional ritual.

From the prior illustration it could be imagined that somewhere in the world there still are communities that possess unique culture that reflects the entire or totality of their life. Indeed there was an evolutional change to the architectural forms but it was very sluggish. This is what we ethically have to respect and appreciate as their right to keep existing in their life sphere in line with the culture and environment included there is in general their ecology, and specifically to the local climate.

Nias traditional architecture

Nias is situated in an island in the West of Sumatra, and is a part of the North Sumatra Province, Western Part of Indonesia. The cultural level of an ethnic and inhabitants attitude in an area could often be seen from the way they arrange their living area. The traditional house of Nias ethnic is called *Omo Hada* (Hammerle, 1990). Through a traditional house could be seen, the proficiency of each ethnic devote their idea in building their house. Houses in Nias as it is generally with traditional houses should always be viewed from the relationship with the religion, with the tradition and with human life in general. This is a unity of the cosmos, that means: the unity with Nias nature. There are some type of Nias houses, they are: 1) Rumah *Gomo*, is a form of houses in Central Nias, taking a square form, created in the Gomo area, belongs to the more primitive house. 2) Traditional house at the river Idano Gawo & Idano Mola, also taking a square form, too 3) Northern Nias house, in an oval form, located at the village Laraga; 4) Southern Nias house, with a square form, existed at the villages at the Teluk Dalam sub-district, as the top of all architecture in the island of Nias.

In this discussion we only address one kind of traditional Nias house, namely a house from the Southern Nias. A type of a Southern Nias house can be found at Bawomatulou. This building is owned by a patrician, and is the largest building in that area. Constructed on huge pillars, with an internal space of 9,10 meters wide and 29,8 meters long. The wooden masts placed along and bear a building with a size of 30 meters. Houses with huge wooden construction, symbolize the power of the patrician or the leader as the owner.

Other patrician houses are generally smaller. With a length of around 15 meter and width of about 8 meters, build on a terrace (a stage on the assembly field). The symbolic interpretation of a South Nias large house is:

- The house reflects the title of the patrician in the village environment. And a house also reflects the entirety of the cosmos.
- The part that is occupied by human in connection with the world mankind on earth. That part is decorated with carvings that represent all animals and plants in the world
- The roof construction represents the upper part of the world at Lowalani. There you have three layers of sky. The lower part of the construction represents for the lower world ruler of the lower world.

The difference between a house owned by an aristocrat and common citizen lies on the spaciousness and the available carving and the number of layer on the roof. The arrangement of the buildings in a village will demonstrate a linear arrangement (figure 3) a long a road that is day to day passed by the villagers and shows the situation in the Bawomataluo village, South Nias.

Figure 3.

From the previous study, it could be seen how a form of vernacular architecture that has been made since generations, give the indications about the ecological realization of our ancestor regarding constructing their houses where they live. The ecological realization above is: within the limitation of their technological knowledge, they utilize materials available in their surroundings, widened their house in order to be able to get smooth air flow passing through their house spaces. They realized about the surrounding climate. They also build their rice barn in such a way that it is possible to get airflow passing the space of it, reliving the space making from oppressiveness, to protect the rice stored in there from spoiled. These are just some examples that could be imitated from the construction of traditional houses, how the wisdom was conducted in constructing a house can become a thinking that could be exemplified in constructing houses nowadays. Our ancestor, our predecessor had practiced things that are very close related with their environmental matters. So, I think it is not extravagant if we intend to imitate our ancestor wisdom -which already is knowledgeable about their environment, although it might be done unconsciously- in arranging our project planning. As indicated before, the thinking of our predecessor in constructing their houses is filled by the three principles conditions indicated by Fowles, like: respecting the ecosystem, practicing the ecological design, putting social process into the design the and taking in to account the system they trust through cosmology they adhere, that mankind is a part of the arrangement of the universe.

The two traditional architectural examples in Indonesia, is one of matters that could give an illustration to the architects all over the world that have the potential to alter the environment, to think further ahead with wiser in practicing their works. Those realities also provide a specific insight to respect and comprehend the background of the vernacular architecture establishment. So the creation of the concretization of architecture that takes the form of changes to a build environment is well suited to imitate their predecessor wisdom in constructing the build environment, specifically in implementing the ecological holistic aspect in the planning process.

Conclusion

Some previous discussions demonstrate how a situation that occurred for generations influence the attitude and culture since then. This situation provides us input to behave tactfully in accordance with the environmental ethics which should have been spread without country boundaries such as in the environment issue. Should the globalization keep on going through human life in the world, there could be a possibility to prevent of globalization stream that is felt unsuitable with the local condition, as the case with the ecosystem and environment disparity that is different from one to another part of the world.

Constructing a house, in a functional sense possesses the same meaning to mankind, but it will be different if the house is built in a location having a different ecosystem. This situation occurs since during the construction of the house the climate and cultural influence was significant, which already happened in the course of generations during centuries. Out of this situation rises the question; will the globalization be keep rushing to places that possess their own special characteristics? While the special characteristics arise to adjust to the culture, daily life, ecological situation and local environment.

The fact that the matter of environment cannot be generalized in places having significantly different climate, should become our realization in general. That is why it is not exaggerating if our understanding about ethics specifically environmental ethics becomes the basic of human behaviour nowadays, an era where various field of life globalization go through all over the world. In this case we have to be aware that through the civilization, ethics is something prioritized. Are not the people from the western world announced for centuries, that ethics is a reflection of human life civilization. That is why by the powerful stream of the globalization, which tends to equalize human life, is an inappropriate view, considering that various cultures owned by different ethnics in the world are the ones that give a lot of contribution for the ecosystem sustainability that happens within the live environment. If this ethical matter is not introduced and not agreed as fundamental now, it could be imagined how the moral decadency will destroy the mankind that they are not aware of. The globalization will be appearing swiftly, and will press to all foundation of life, so that if we are not sufficiently sensible of, will result that we loose our valuable belonging.

By the presence of the eight platform in our deep ecology, at the platform 2 and 3 is stated that mankind have the right to protect their belonging and various forms of life which is a inherent value to themselves and contributes to the human and non human life development in this world, and mankind have no right to reduce this fortune and variation, except to satisfy their vital needs. The final sentence disclosing, *except to satisfy their vital needs*, should be *reviewed,* considering that this sentence provide an opportunity to invert the facts that the needs that are not vital or lesser vital can be interpreted as being vital. Hereby is the wisdom of mankind being tested for their responsibility in comprehending a deep ecology.

SUMMARY: In the case of ecological realization accompanied by a high consistency, will become a *fence* or *filter* to the terrific globalization stream that goes through parts of the world having different climate and environment. In this case I underline the architectural field, which it is very potential to change a build environment, and certainly also the project owner who is usually the one possessing / holding a large amount of funds. The large funds holder should also understand about it. That is why *fencing* and *filtering* is needed since basically constructing a build environment should be in accordance with the local climate and culture, also with its environment and ecosystem. If later, due to globalization stream, in case anyone wish to build at any place, then the best thing is he or she will always be bound to comprehend deeply and respect to follow the conditions complying ecological and environmental matters and local cultural subject as well. Out of this situation, appears another question: Will the multi dimensional globalization will flow over the whole world without equipped by the sensitivity of the dignity of mankind? Should this happen, it becomes our *home work* to build a *fence* against the strong globalization stream which could not be postponed any longer.

By a deep realization regarding ethics and implement it in the daily life; and pay attention to and include the ecological and environmental matter in the planning conceptions, we hope it will be practiced as a common agreement of all architects in the entire world. The environmental ethics and deep ecology realization will provide a strong sense and ideas about the presence of dignified realization for the life it self. Respecting and appreciating local environmental condition is

something that reflects a mature human dignity, and high human civilization.

This does not mean to reduce for those who do not comprehend the ethical and ecological matter deeply and extensively, but the realization about the environmental ethics and deep ecology should preferably be implemented immediately and simultaneously all over the world. The practice on environmental and deep ecological ethics are needed, since through the sensitivity of ethics, in accepting and respecting a differing environmental world phenomenon in this world, will show a respect towards the human dignity itself.

So, if the architects who as a very potential profession to change a build environment, possess, realize and respects the deep realization about environmental and ecological ethics (deep ecology), the strong stream of globalization can be hindered to avoid generalizing and mixing overall various cultural and environmental as well as its ecosystem differences in various parts of the world. In other word, in planning a project within the build environment, the architects should realize, respect and appreciate the meaning of local culture and ecology especially regarding the climate which appears as a significant hindrance.

SUGGESTIONS: The consciousness and the realization to the importance of the deep environmental and ecological ethics, in a consistency, certainly need to pass through a common consensus among architects all over the world in conducting and practicing their works. The consensus should be formalized into a law on regional development and a law on development of build environment in their countries, which should be followed, respected and understood by everybody who wishes to implement activity creating a build environment in the their countries. By this attempt, the stream of globalization which flows strongly towards all directions, could be *filtered* and *hindered* not to generalize and able to wisely separate the treatment toward regional area possessing different ecosystem all over the world.

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