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Exploring Diverse Land Ethics

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Exploring Diverse Land Ethics

Abstract

Different cultures do not share the same relationship(s) with the land, the natural environment, and the cosmos. For some cultures in fact these three labels are all synonymous, while for others clear distinctions are understood through their use/invocation. In addition the role or relationship of humans with the land, the natural environment, and the cosmos varies among different groups and cultures. These multiple value systems and epistemologies have shaped cultures and impacted the relations between these many groups. Some might argue that these differences, or this diversity is one of the major reasons that different cultures in contact often result in different cultures in conflict. We need to acknowledge and confront multiple value systems and epistemologies related to attitudes to land and environmental ethics and understand them in a more systematic way.

Disciplines

Architecture | Indigenous Studies

Comments

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on the bottom half of the screen, while being able to view, with panning and zooming capabilities, an environment in 360 degrees which appears on the top half of the screen. Development of these systems, comparison to traditional data collection techniques, their limitations and prospects are discussed in the paper. 05-289f

- Hur, Misun (Ohio State University, OH). **THE RELEVANCE OF PDA'S IN DATA COLLECTION.** Computer-based research has merits: because the surveyors enter data on a computer directly from the field, researchers do not need to consider additional entry time and the errors that can be produced by data entry personnel. It can also provide strong controls for each response. However, even laptops can be bulky and heavy from the point of view of the onsite user and a limited battery-life requires additional battery packs. Personal digital assistants (PDA) can overcome some of these problems. They do have short battery lives and small memory, but additional (relatively low-cost) memory chips and advances in technology promises to mitigate these problems. This study inquires into the effectiveness of using PDAs in data collection. Broad ranges of environmental factors in neighborhood scale are considered. The study uses a Pocket PC as a research instrument and Microsoft Visual Basic .NET 2003 as the programming language for questionnaires. The paper will report the results of a case study, lessons learned and future development recommendations. 05-289g

Juhasz, Joseph (University of Colorado, Boulder, CO), Martinez, Rubén O. (University of Texas, San Antonio, TX) and Paxson, Lynn (Iowa State University, IA). **EXPLORING DIVERSE LAND ETHICS.**

Different cultures do not share the same relationship(s) with the land, the natural environment, and the cosmos. For some cultures in fact these three labels are all synonymous, while for others clear distinctions are understood through their use/invocation. In addition the role or relationship of humans with the land, the natural environment, and the cosmos varies among different groups and cultures. These multiple value systems and epistemologies have shaped cultures and impacted the relations between these many groups. Some might argue that these differences, or this diversity is one of the major reasons that different cultures in contact often result in different cultures in conflict. We need to acknowledge and confront multiple value systems and epistemologies related to attitudes to land and environmental ethics and understand them in a more systematic way. In this session Rubén Martinez explores the importance of studying and understanding the substantive differences in the environmental ethics frameworks of different cultures

structurally along key dimensions with an emphasis on Hispanic/Hispano' land ethics. Joseph Juhasz will discuss slavery serfdom and vassalage as they can be considered various forms of land ethics, various ways of belonging to the land. Lynn Paxson will examine some aspects that shape Native American, First Nations or indigenous peoples land ethics. Following these presentations the session leaders will engage the audience in a discussion of the raised issues. 05-162a

- Martinez, Rubén O. (University of Texas, San Antonio, TX). **CULTURAL DIVERSITY AND ENVIRONMENTAL ETHICS.**

This essay examines the relationship between cultural diversity and environmental ethics. Environmental ethics are systems of meaning that define the relationship of humans to nature and serve to shape patterns of behavior toward nature. Studies of environmental ethics tend to reflect broad frameworks of traditionalism, feminism, ecocentrism and anthropocentrism, which are understood mainly as value orientations. Because they tend to gloss over the substantive elements of environmental ethics among indigenous populations (except, perhaps in the United States and Australia), the substantive content of the environmental ethics of diverse cultures remain relatively unknown. This essay emphasizes the importance of studying and understanding the substantive orientations of the environmental ethics framework of different cultures. It proposes that environmental ethics frameworks across cultures be examined structurally, in terms of key dimensions, for the purposes of classifying the types that prevail within and across nations. The dimensions emphasized are: 1) relational emphasis within environmental frameworks, and 2) the degree to which individual and collective interests are evident in environmental ethics frameworks. Relational emphasis refers to the degree to which environmental ethics are integrated across the life areas, including religious, health, food, recreation, and so on. The individual/collective dimension refers to the degree to which environmental ethics frameworks have an individual or collective emphasis. 05-162b

- Juhasz, Joseph (University of Colorado, Boulder, CO). **SLAVERY, SERFDOM AND VASSALAGE: THREE MODELS OF "BELONGING TO THE LAND".**

The three primary models of obligation to master and land are explored as hidden subtexts to present disputes about the ethics of land ownership, use, and exploitation. Although of these three only slavery is part of the direct American history of land ethic, immigrants from Europe and Asia were quite aware of the other two—and in

tale, folklore, and legal fictions they continue to operate to the present day. 05-162c

- Paxson, Lynn (Iowa State University, IA). **DWELLING IN THE CENTER-LIVING IN FOUR WORLDS: THE SHAPING OF INDIGENOUS LAND ETHICS.**

If environmental ethics are systems of meaning that define the relationship of humans to nature and serve to shape patterns of behavior toward nature, then the indigenous peoples or Native Americans can be shown to operate within a very different system than the current western mainstream one. First Nations or Indian people are tied to the land - it is a living place (Basso 1996, Hogan 1995, McLuhan 1993, Nabakov 1989, Silko 1995, Swentzell 1997). The land is a cultural landscape that holds places that have weight and power, and places of religious observation. Like other groups their worldview or epistemology shapes their understanding of their relationship to nature, to the land and to the cosmos and therefore it shapes their ethics, or their ways of relating to 'nature' and to each other. While we should point out that there is no singular or pan- American Indian tribal or indigenous culture there are similarities and overlap among many groups that we can explore. For example their view of themselves in relationship to other parts or groups of the environment and their world, their typically communal, collaborative and relational orientation, the role oral tradition plays, their concepts of use access and use rights and so on. By better understanding the aspects that shape diverse land ethics we can work toward and within ecologically and culturally sensitive design projects that heighten human sensitivity to indigenous cultural communities, and with an understanding of the uniqueness of these cultures, work to design buildings that better connect people to their land and their cultural heritage. 05-162d

Mallory-Hill, Shauna (University of Manitoba, Canada), Vischer, Jacqueline (University of Montreal, Canada), Preiser, Wolfgang (University of Cincinnati, OH), Schramm, Ulrich (Fachhochschule Bielefeld University of Applied Sciences, Germany), Walden, Rotraut (University of Koblenz, Germany), Szigeti, Françoise (International Centre for Facilities, Canada), Watson, Chris (Post Occupancy Evaluation, New Zealand), Schill-Fendl, Monika (State of Saxony, Germany), Kampschroer, Kevin (US General Services Administration, DC), Kelly, Kevin (US General Services Administration, DC), Powell, Kevin (Charles M. Salter Associates, CA) and Heerwagen, Judith (J.H. Heerwagen & Associate, Inc., WA). **INTERNATIONAL BUILDING PERFORMANCE EVALUATION.**

The purpose of this symposium is to report on progress in the International Building Performance Evaluation (IBPE) project and to provide a forum for discussion about key

issues in design performance and occupancy research around the world. In Phase I of the project, the concept of a "Universal Toolkit" was developed for data gathering and analysis techniques. In Phase II of the project, pilot evaluation projects on office buildings have been carried out in the participating countries with the purpose of refining the methodology and toolkit, and the case studies. The "Universal Toolkit" and the case studies are being published as a book, which is now forthcoming. This symposium is designed to examine the future of Building Performance Evaluation. (building performance evaluation, office buildings, universal toolkit, cross-cultural context). 05-228a

- Preiser, Wolfgang (University of Cincinnati, OH). **TOWARD UNIVERSAL DESIGN EVALUATION.** This paper presents the new concept and framework of Universal Design Evaluation or UDE, which is based on consumer-feedback driven, pre-existing evolutionary evaluation process models developed by the author. These include Post-Occupancy Evaluation or POE (Preiser, 1998) and Building Performance Evaluation or BPE (Preiser, 2003; Preiser and Vischer, 2004). The intent of UDE is to evaluate the impact on the user of universally designed environments. Working with Mace's (1991) definition of universal design, "an approach to creating environments and products that are useable by all people to the greatest extent possible," protocols are needed to evaluate the outcomes of this approach. Possible strategies for evaluation in the global context are presented along with examples of case study evaluations that have recently been carried out. Initiatives to introduce universal design evaluation techniques in education and training programs are outlined. Exposure of students in the design disciplines to philosophical, conceptual, methodological, and practical considerations of universal design is advocated, making it the new paradigm for design in the 21st Century. Critical to the notion of evaluation is the development/distillation of explicit performance criteria. In the case of UDE, these are derived from the "Seven Principles of Universal Design" (Story, 2001), and they require interpretation and translation into practical design guidance and specifications. They need to be aligned with existing codes, standards, and client specific state-of-art expertise, an enormous challenge for universal design in the years to come. (universal design evaluation, post-occupancy evaluation, building performance evaluation, principles of universal design). 05-228b