

ETHICS OF CARE AS A CORE VALUE OF THE RESIDENTIAL INTERIOR DESIGN INDUSTRY

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Abstract: Adoption of the case study method, this study discusses the residential Interior design and the ethics of care that share common concerns: relation, conversation, and home. These commonalities help designers think and act with the ethics of care. With empathy and care for the user, the builder, and the home environment, design methods and techniques are used to make the home space a place where people can recognise and practice caring ethics and where the caring environment of the home becomes the foundation of a moral society. Therefore, besides being people-centred, residential interior design should have the ethics of care as its core value to meet the needs of individuals, families, and society.

Keywords: Home Environment, Ethical Caring, Nel Noddings, Residential Space, Interior Design Industry, Ethical Societies.

1. Introduction

The environment in which people live influences their development. Technology has enhanced the online and media environment for families, but it has also brought about shocks and negative effects, resulting in the alienation of family relationships. For example, it can addict people to online or media worlds, resulting in a steady decline in communication between family members. People gradually lose their ability to interact and communicate with their family members and may

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lose their ethics, morals, and sense of justice. Besides family education and family management, another way to address this problem is to create a family environment that promotes pleasing and healthy interaction.

The ethics of care emphasises the importance of family intimacy. A well-interacted family environment is one of the key elements of character formation, as the home is an important place for everyone to grow up and is the first place to be nurtured. The core of family upbringing is care, and we can extend care in the family to care in society. Because the family is the primary community in society, we should safeguard or recover the understanding and reality of the family as a social institution with ethical obligations in terms of care (Lutz 357).

Residential interior design is the work of improving people's living spaces. It can create spaces that facilitate family interaction, but most of the residential interior design industry is primarily focused on profit or satisfying the materialistic needs of users. Lack of ethics and morality makes people crazy about superficial mainstream values in order to gain commercial profits (Fan and Chang 407-408). A design industry that lacks professional ethics and social responsibility can even lead to the alienation of people and moral degradation.

This article discusses the relationship between the ethics of care and the residential interior design industry, how residential interior design using the ethics of care can create living spaces that meet the real needs of users, and how to create living spaces that facilitate family interaction and enhance family relationships. It also explores how to help the ethics of care to be put into practice in the home environment. The results reveal that ethics of care can be a core value of the home design industry. The home space can be the starting point for learning about ethical care, and the ethical environment of the home can become the foundation of ethical societies.

2. Importance of Caring and Ethical Environment in Family

Clare Cooper Marcus pointed out that a home fulfils many needs: a place of self-expression, a vessel of memories, a refuge

from the outside world, and a cocoon where we can feel nurtured and let down our guard (10). The home plays a key role in human development. It is clear from past research that family is an important area for talent development. These are the structural or demographic characteristics of the family, family climate or family environment, values espoused and enacted by parents (Olszewski, Kulieke and Buescher 6).

Therefore, a supportive and caring family environment can help people grow and develop well. Too much blame will discourage children from trying or worrying about making mistakes. If children feel cared for in a family environment, they will be willing to accept failure and learn and grow from their mistakes. Nel Noddings considers that the best homes everywhere maintain relations of care and trust, do something to control aggressive and unhealthy encounters, provide protection, promote growth, and shape their members in the direction of acceptability (123). Vrinda Dalmiya proposed that caring as a reliabilist intellectual virtue is a competence to arrive at truths and avoid falsehoods in a particular field, and care-knowing is justified belief arising from the exercise of the (reliabilist) ability to care (42).

At the heart of a family, upbringing is based on ethics, and ethics is the relationship between people. Nel Noddings proposed that we feel that we are, on the one hand, free to decide; we know, on the other hand, that we are irrevocably linked to intimate others. This linkage, a fundamental relatedness, is at the very heart of our being (51). The knowledge we gain also comes from relationships. María Puig de la Bellacasa pointed out that knowledge is situated; knowing and thinking are inconceivable without a multitude of relations that also make possible the worlds we think with. The relations of thinking and knowing require care (198). It is clear from these studies that a family environment with a caring ethic has a positive impact on children's learning of knowledge and ethical virtues subtly; this is the tacit knowledge acquired through action situations and practical experience.

Family interaction under the natural care of conception, nurturing, and love is the foundation of moral and ethical practices. This foundation fosters the development of a just, compassionate, and humble character, which builds a moral community that realises the ethical ideal of caring. Therefore, ethics is a real and necessary need in the family, and as ethical awareness is based on the practice of caring ethics, it is important to have a space in the home that facilitates the practice of caring ethics.

3. Residential Interior Design and Ethical Caring

Under economic growth and urbanisation, people's demand for appropriate home space has increased, and the residential interior design industry has emerged in response. Over the years, the knowledge and technology of residential interior design have become quite mature. However, the residential interior design industry is driven by profit and consumerism. Unethical residential interior design companies often prioritise making a quick profit over considering the condition of the space and the needs of the user, resulting in defects and inconvenience. The pursuit of profit by residential interior design companies often leads to consumer disputes. Home space decoration disputes cause not only significant losses for the residential interior design industry and the user but also increase social costs, such as judicial litigation, waste of material resources, and environmental pollution of demolition waste, which is an important issue that undermines social harmony.

These disputes will result in unsustainable business operations. From a utilitarian point of view of seeking maximum profit, focusing on profit may be the way to achieve sustainable business. However, profits come from the marketplace, and if consumers resist, companies cannot make a profit. The residential interior design industry is a customised industry, and word-of-mouth recommendations from users are the main source of cases. A profit-oriented approach may lead to a decrease in the number of cases and affect the survival of the company. Therefore, only a socially responsible company can

operate sustainably. Social responsibility is not incidental to profit or gain but profit or gain is to be incidental to social responsibility (Rassendren and Prasad 180). A corporate culture that only cares about profits needs to be changed to be more socially responsible. An ethical approach based solely on rules is not sufficient; an ethical framework of care (an ethical framework that values all of the sensing and communicative capabilities of the human, one that acknowledges the fundamental relationality and interconnectedness of all humans and one that urges us to move in the direction of bettering the well-being of all (human and non-human) is needed to address corporate culture (Hawk 3 and 28). Caring business culture is not just morally valuable but has implications for operational excellence and productivity as well (Hamington 96). Therefore, enterprises should not only focus on profits but also ethics. By caring for users, they will gain more service opportunities, and by caring for family, society, and the environment, they will gain more respect and praise.

The designer's concern is not only to satisfy the material needs of the users but to satisfy the real and necessary needs of the family. People rarely know what they want and often have too manifold greedy needs. "Creating happy spaces" and "Human-centered" are often slogans used by home design companies to sell their products, seeking style and comfort at the expense of the ethical needs of families. This is a vital issue because the most important in a family are the interpersonal relationships and emotional support formed through family interactions, as well as the moral awareness, ethical values, and the ability to care for others that each person develops within the family. Therefore, the residential interior design industry should create spaces that meet the values of home living. Through case studies, this paper explores the common concerns of home space design and ethical care, and the residential interior design efforts with an ethics of care, and then proposes core values for the residential interior design industry.

4. Common Concerns for Residential Interior Design and the Ethics of Care

Maurice Hamington presented the view of caring design that care ethics can be a moral corollary to design thinking, and integrating the two is not only possible but desirable and mutually beneficial (92). He also believed that design thinking could infuse a proactive initiative by integrating care ethics (99). The use of care ethics thinking in residential interior design can help to create a caring and ethical environment within the family. To understand the connection between residential interior design and the ethics of care and the basis for their resonance, we examine three elements associated with both: relation, conversation, and home.

4.1. Relation

Nel Noddings believes that since relation will be taken as ontologically basic, the caring relation is ethically basic. For our purposes, "relation" may be thought of as a set of ordered pairs generated by some rule that describes the affect-or subjective experience of the members (3-4). Maurice Hamington has noted care is a relational approach to morality. Care theory is based on the notion that humans are fundamentally relational, existing in a dynamic web of associations. In care theory, relationships are crucial not only for who we are (identity) but also for how we come to knowledge (epistemology) as well as our ethical behaviour (92).

In a home, each space has a different relationship with one another. For example, the relationship between the living room and the dining room may be close, whereas the relationship between the living room and the bedroom may be distant. The relationship between spaces is constructed by considering the different activities of users in each area. The study found that designers who design home spaces with a care ethics mindset consider how the combination of different spaces can enhance user communication, thus providing more opportunities for interaction and building caring relationships. The relationship is a connection between the carer and the cared-for. If there is no connection between the carer and the cared-for, caring cannot

achieve its goals and effectiveness. Without it, we cannot consider a family environment a "home". The diverse combinations of relationships in the home space can lead to different levels of connection in the behaviour and activities of the family.

4.2. Conversation

The ethics of care focus on the empathetic conversation. The caring person understands the true feelings and needs of the person they are caring for through conversation. Implementing the residential interior design also emphasises "conversation", including conversations between the designer and the user, the designer and the home space, and the home space and the user. These are explained as follows.

(i) Conversation between Designer and User

During the residential interior design implementation process, the designer and the user should communicate and coordinate to foster a relationship between them, which is an important task from the beginning of the design to the completion of construction. The residential interior space designer should dedicate more time to converse with the user in order to better understand the usage, habits, and personal preferences of the occupants and thereby clarify the user's actual needs.

(ii) Conversation between the Designer and the Home Space

The designer will also engage in conversations with the environment of the designed space to understand the status of the human and natural environment in the space, including its history, building structure, water supply, and drainage, electricity, size, orientation, lighting, ventilation, and nearby ecological environment. The responsible home space designer will make choices to find the best design solution so that the completed space is designed for a long-lasting conversation between people and the environment.

(iii) Conversation between the Home Space and the User

Clare Cooper Marcus used the role-playing approach to conduct the dialogue study between the person and their home (7-8).

From this, we can see that although the living space is a material existence, it can “speak” to people and help them feel the existence of self-identity and spirit. The designer of the living space will communicate with the occupants through the ventilation, light, and view of the home environment, as well as the shape, material, colour, and lighting of the design, etc. When people have more conversations with the space, the more they can understand their psychological or spiritual needs.

Relationships and conversations require empathy, and empathy brings happiness. Nel Noddings believes that happy people are rarely mean, violent, or cruel (2) because such vigorous emotional displays tend to wreck human relationships, and our relationships are fundamental to our happiness (160). By applying the ethical thinking of caring to residential interior design, it can guide users to engage in conversation with each other so that the emotions of the family can be exchanged and users can understand and help each other with empathy. Therefore, when residential interior design allows the designed space to promote an empathetic conversation between people and people and people and environment to form a space with a sense of well-being, “home” will be established.

4.3. Home

Nel Noddings has asked questions to ponder: what children inevitably encounter at home and what kinds of experiences shape the developing relational self (122). This question echoes Urie Bronfenbrenner’s statement that it is through the talks, games, festivities, and arguments in a family that much of the child’s learning takes place, and the character is formed (736). A home is an important place for children to learn culturally appropriate behaviours and develop attitudes. Scholars of ethics of care believe children practice ethical care only when they receive care from their elders in the family (Noddings 301, Held 168). The home is the place where moral learning begins, as mutual care and conversations in the home are the starting point for morality, as recognised by care ethics.

The target of residential interior design services is all the family members living in the home. The living space design that the users expect the designer to provide is often an implicit preference for lifestyle and the ideal of a pleasing life in the minds of individuals. Alain de Botton offered a helpful insight that the notion of buildings that speak helps us to place at the very centre of our architectural conundrums the question of the values we want to live by – rather than merely of how we want things to look (63). The values of a pleasing and fulfilling life include caring for the needs of the family, being concerned about the life of the home, striving for family harmony, and pursuing the growth of life. This value is the ethics of care.

5. Residential Interior Design with an Ethics of Care

The aforementioned common concerns are fundamental to creating a caring and ethical space in residential interior design. Designers who think in terms of ethics in home space design continue to care about the interaction between people and people, people and the environment, and also continue to strive to improve the design content to help people grow and promote the sustainable development of the environment. This study summarises the thinking and actions of residential interior space design based on ethics of care as follows:

5.1. Designers Care for the Users

“For each unique living individual, we explore the potential flavor of each space and heed the behaviour to explore the subtle and beautiful interaction between usage needs, actual function, and design concepts” (Designer’s Thinking).¹

In order to explore the individuality of the users and the space, the designers have designed a concept that can meet the needs of the users, their living behaviours, and the state of the space. They take a caring approach to identify the real needs of each member of the family, with special attention to the needs of the elderly, children, and those who are the main household

¹“Designer’s Thinking” refers to the case study used in this research.

workers. They accompany the user in a clear description of their growing experience and lifestyle, then apply methods to analyse emotions and expectations, and then design to realise and enhance the quality of life and interaction of the user.

As Martin Buber pointed out that there is a genuine conversation – no matter whether spoken or silent – where each of the participants really has in mind the other or other in their present and particular being and turns to them with the intention of establishing a living mutual relation (22). With reference to the four separate but interrelated steps noted by Joan Claire Tronto (105-107), this ongoing design communication process is: (i) caring about, noting that the user's needs should be met; (ii) taking care of, designers should have the responsibility to meet the needs of users and decide how to respond to them; (iii) care-giving, designers go directly to meet the needs of users, most of which require face-to-face contact between designers and users; and (iv) care-receiving. The user's response to the entire design activity, after being cared for, is regarded as the final stage of the caring design process to determine if the user's genuine needs have been satisfied.

5.2. Designers Care about the Environment

“The architecture should be designed to fit the physical environment. The longer you stay at the base, the better; it is best to stay in the morning, noon, and night to feel the wind, the light, and to carefully observe the diverse conditions of the natural environment” (Designer's Thinking).

The concern for the natural environment is one of the key tasks of the designer, and the content of long-term observation of the natural environment is beneficial to the design outcomes. JR Des Jardins noted that it is preferable to think in terms of moral standing and moral considerations when we examine our responsibilities to the natural environment (106). Designers who design home spaces with the ethics of care mindset must observe and study the history and physical environment of the design site in depth in order to clearly understand the texture of space composition, environmental patterns, air flow, light changes,

and problems, etc., mainly to show the advantages of the space, address the problems of the space, and design a pleasing living space. The designer's respect, inquiry, and response to the environment are caring for the environment.

The designer's concern for the environment is the proper use of resources for home decoration materials to avoid wasting resources under the consideration of limited resources. More importantly, we should use materials that are healthy and safe for people, and sustainable for the environment. These considerations emphasise the need for sustainable development of the environment. The designers of home space design, with a caring and ethical mindset, should hold the view that the environmental resources of the next generation should not be overspent in order to provide all the needs of the current occupants and that careful planning and design, proper use of decorative materials, and careful reduction of decoration-related pollution should be taken care of. As Joan Claire Tronto has suggested, caring should be viewed as a species activity that includes everything we do to maintain, continue, and repair our 'world' so that we can live in it as well as possible. This world includes our bodies, our selves, and our environment, all of which we seek to interweave in a complex, life-sustaining web (103).

5.3. Design Considerations for Family Care Activities

"A room does not become a social room merely because there is a sign that says 'social room'" (Designer's Thinking).

Donald A. Norman has pointed out, "These principles (human-centered design), I suggest, can be helpful, misleading, or wrong. At times, they might even be harmful. Activity-centered design might be superior" (14). The human-centred design may be tailored to consider only the specific preferences, dislikes, skills and needs of the target group, which may result in a lack of cohesion and increased complexity in the design outcome. The activity-centred design focuses on people's behaviour and communication, and because activities are composed of multiple

overlapping tasks, they can be more consistent with the needs of people and the way they are used together.

The residential interior designer takes into account the user and environment with an understanding of the user's behaviour and activities to create a suitable living space. Therefore, it is necessary to design the living space for the "layout," "spirit of the place," "life connotation," etc., in order to respond to the behaviour and activities of users. The key point is how to make family care ethics work. This study summarises three key design thinking and applications.

(i) Family-interactive Courtyard Composition

"Under the premise of the original structure and physical conditions of the house, we have completely followed the "needs" and "behaviours" of the inhabitants, and all the established "room" settings have returned to the most fundamental "privacy", hoping to bring in a flexible courtyard layout in the modern apartment building" (Designer's Thinking).

A courtyard is a layout in which private space surrounds public space; for example, personal rooms surround living rooms and dining rooms. A private room is a living space where users can meditate, contemplate, create, or rest in solitude and freedom, satisfying the need for privacy. The common-use space meets the needs of different activities, considering the multi-directional behaviour line, introducing a natural environment (satisfactory ventilation and lighting), and the public space is shaped like a funnel to gather the family's communication and activities. Such a layout emphasises the usefulness of family interaction, where families can read, eat, and talk collectively.

"The spacious and airy space is refreshing, and goodbye to the old closed and dark layout. By opening up the space, the lighting becomes brighter, and there is no obstruction to movement, so the distance between people is closer and the hearts are closed" (User Reflections).²

² "Use Reflections" refers to the case study used in this research.

The transition from a public to a private space. The interface cannot be fully blocked, as complete blockage would probably lead to decreased family interaction and a sense of unfamiliarity. When everyone simply wants to retreat to their own room and is focused on surfing the internet and watching TV, it can feel like being locked in a cell confined by the internet and media, and home is no longer home. Therefore, the transition interface should be flexible so that family members can meet the needs of mutual care, communication, or quiet solitude. The shared space should meet the diverse functions of home life, while the private space should avoid having too manifold living functions, keeping only the function of sleep and solitude. This will help each person be willing to go out of their room and communicate and talk with the family. Therefore, the "courtyard composition," a design concept of home space configuration, can promote the practice of care ethics.

(ii) The Essence of Space under Ethics of Care

The essence of space is its environmental characteristics. As Christian Norberg-Schulz describes "Genius Loci" means a totality made up of concrete things having material substance, shape, texture, and colour. Together, these things determine an "environmental character," which is the essence of place (6-8). The environmental characteristics lead to human behaviour and activities, and, together with the behaviour and activities of the users of the space, they shape the spirit of the place.

Hence, the primary focus of design thinking should be on who the subject of the space is. All family members should be the subjects of the space, not just the patriarchal user, nor the internet or television media. Therefore, the living room is no longer centred on the TV, but a space where tables and chairs gather, such as a sofa where you can sit side by side and share ideas, a dining table where you can eat together and communicate face to face, and a kitchen where you can cook meals together and have conversations. The nature of the place is contemplated. The form of the space is characterised by height, volume, and lines that relax behaviour and visual psychology; the texture of the space is green (environmental) building

materials that are close to people; the space vision is warm, harmonious, and gradual and light.

“We can do without the television because the house can accommodate many distinct changes to meet our needs” (User Reflections).

When the main body, nature, and atmosphere of the space are planned and designed to form an environment conducive to caring behaviours and activities, it will be easier for users to take care of each other, and the spirit of caring ethics of the home space, thus giving users a sense of identity and belonging to “home.”

(iii) The Living Connotation of Caring Culture

The designers of home space design, with a caring ethical mindset, propose design solutions based on the users’ family backgrounds, life experiences, and future pursuits. In order to establish a caring culture in the family, create a living space where users can accumulate memories of growing up together, practice a caring culture of living, and allow their individualities to be free.

“It makes the entire living space more stable, close to the life stage of the user, close to the real pulse of the environment, comfortable, and calm. We are not only doing a residential design but also a “cultural thing” because it is based on the standard of life” (Designer’s Thinking).

It is a process of respect, observation, understanding, and then transformation to create a living space that meets the material, spiritual, and emotional needs of all family members and where caring and ethical practices can take place. Because home is the synthesis of the user’s lifestyle, standard of living, living culture, and pace of life, it is also a space for the shared memories, emotions, and life experiences of the family members.

5.4. Perfectly Designed Care Services Make Homes Full of Happiness

“I had a lot of fun doing it, and I put all my effort into each case. It’s hard to describe the feeling of seeing the atmosphere of the space in my head come to life right before my eyes.

Every time I see a homeowner using the space in a way they enjoy, I'm full of happiness" (Designer's Thinking).

The purpose of the service is to provide satisfactory design and decoration quality. Design quality, as mentioned above, comes from the designer's care for the environment and users. The key to the quality of the renovation lies in the designer's care for the builder. This care allows the designer to communicate closely with the builder and cooperate, working together to solve site problems, as well as to encourage the builder to intentionally increase their professional skills to complete the renovation work, thus achieving all the ideas of the planning and design, and showing the results of high-quality decoration. Therefore, the designer's care for the builder, the user, and the environment is important for implementing home design services. As Milton Mayeroff noted, to care for another person, in the most significant sense, is to help him/her grow and actualise himself (47).

"Home is the best investment, and now every day is the most enjoyable when spent at home. If the children are our love crystals, then the house is like the crystal of family happiness" (User Reflections).

Because home is the place where the family lives, when a satisfactory home space is created, the user feels as if they have received a satisfactory return on their investment. In the study, we found that designers who use caring ethics to design home spaces take complete care of users and the environment, consider family care actions, and work closely with the constructor to achieve satisfactory design and renovation results. With the goal of ensuring that users get a sense of happiness in their homes, support among family members, and the happiness of mutual help and interaction in life.

6. Ethics of Care as a Core Value of the Residential Interior Design Industry

Design is often perceived as a tool or a means to add value, causing the design industry to ignore the essence of design services and pursue only popularity or profit. However, "home"

is the space where people live and flourish. If the residential interior design service provider lacks consideration for the users, builders, and the environment and only focuses on design techniques, shape creation, and the use of highly profitable special materials, it often causes great disturbance to the users and much damage to the environment. Value refers to the positive meaning and usefulness of the object to the subject. Therefore, this study found that the core value of the residential interior design industry is to connect spatial relationships through empathetic design services, shaping the main body, essence, and atmosphere of the home space and helping to establish a caring, ethical culture for families. This value will be conducive to promoting harmonious relationships between people and the environment.

The designers who practice this core value have the ability to insist on goodness and reflection. They can repeatedly examine the “real life” of the users to confirm whether the design follows the real-life context; conduct a multi-faceted exploration of the personality traits of each user’s “subjectivity of life” to ensure that each user has the rights and benefits they deserve; conduct detailed observations and tests to evaluate the sustainable development of the design base environment, ensure the proper use of space, and build a low-pollution, highly inclusive, healthy, and safe human living space. Therefore, the design industry should be ethical and caring so that design becomes a profession with social responsibility. With ‘The ethics of care’ as the core value of the residential Interior design industry, we can make the environment sustainable and beautiful, eliminate the barriers and indifference between people, and create a more moral, peaceful, and co-prosperous society.

7. Conclusion

Based on the above arguments, we make the following conclusions and suggestions:

i. Promoting Ethical Design Thinking to the Industry

Design is considered a task of problem-solving and satisfying demands; often practical issues are valued while the emotional,

ethical, and spiritual needs of human relationships are ignored and neglected. Residential interior design is a high-value industry, but most practitioners are profit-oriented, lacking core values and neglecting the impact of the home environment on people. Because as Winston Churchill said in his 1943 speech, "We shape our buildings; and afterwards our buildings shape us," the design of home space with a caring ethical mindset has significant implications for the practice of caring ethics within families. To create a living space that is close to the real needs and essence of life for the user (family), to help facilitate communication and interaction, to promote care for one another among the user (family), and to help the user (family) foster a harmonious relationship and a happy life. Therefore, we should promote the advantages of caring ethics as a core value to all residential interior design industries to enhance the industry's concern for and care for human rights, family harmony, and social justice. Every home environment designer should recognise this social responsibility and work together to create a living environment that promotes family relationships and practices caring ethics. We believe that such promotion can change the ecology of the home design industry and enable home designers to receive more respect from users, thus reducing interior design and decoration disputes.

ii. Fostering Care Ethics among Design Students

"Morality can often fill the gaps of wisdom, but wisdom can never fill the moral defects" (Dante, *Divine Comedy*). Interior design education should prioritise the creation of a caring and ethical teaching environment that allows teachers and students to communicate with each other in a caring way and to foster a cooperative learning environment rather than a competitive and hierarchical framework. Teachers should extend their care to embrace students' ideas and perspectives, incorporate ethical values of care into the curriculum, teach students to take their own hearts and lives seriously and develop students' empathy, care, and communication skills. We teach that the design concept should be based on self-interest, altruism (builders, users, and

the environment), and human and self-care: respecting the professionalism of the builders; adhering closely to the life cycle and life behaviour of the users; and taking responsibility for environmental sustainability. Through caring ethical values, students are developed into designers with the ability to connect and integrate horizontally, as well as with professional ethics, attitudes, and responsibilities.

iii. The Caring Environment of the Family Forms the Foundation for the Peaceful Development of Society

A home space dominated by an imbalance of power increases the negative impact of the internet and media on family relationships, decimating the opportunity and time for face-to-face communication and increasing the sense of misunderstanding and unfamiliarity among family members. "The root of the kingdom is in the State. The root of the State is in the family" (Li Lou, *Mencius*). The family is the interface through which an individual enters the life of a social group and is the foundation of a stable society. It provides the functions of procreation, nurturing, and education and shapes the basic perspectives of individuals in the world. The establishment of family ethics is the foundation of a moral society. A stable, harmonious, and caring family can constitute a stable and peaceful society.

The design of home spaces with ethical consideration can enter into existing family relationships, offering diverse opportunities to redefine living spaces and establish family relationships by breaking through the power-constrained spatial context with design practices. The Bible teaches us that "do to others as you would have them do to you" (Luke 6.31). Interpersonal conversation, interaction, commitment, and responsiveness require learning to care for one another with family members in the home environment. Therefore, this has led us to conclude that we will make each home space an ideal living area for caring for others and let the caring ethical environment of the family help each person become a mature self. We will then be willing to put more effort into focusing on human rights, fulfilling justice, and cultivating morality.

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