Slow living as an Alternative Response to Modern Life

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Abstract—For most people in modern society, acceleration has become a basic need. However, it has negative effects toward an individual, social and nature. Slow living is a response to the high speed of modern life by creating slowness as a negotiation to acceleration, thus enhancing individual and community’s quality of life and the quality of the environment. This paper aims to analyze the possibility of applying the idea of slow living. This analysis will focus on the characteristic of places that are able to implement the idea of slow living through literature study and observation of tourism area, Bali Island, Indonesia. There are four principles of slow living: slowness and right tempo, social, locality, and ecology. The idea of slow living is related to the process of awareness focusing on the concept of time in the spatial dimension. Before the idea of slow living materialize into a physical space, it will emerge in a pattern of event and space of everyday life. In order to create this idea, there should be the implementation of social space for community livability, slow architecture, and sustainability architecture. As a study case, this paper discusses two villages in Bali that show locality, and the implementation of slow architecture and sustainability in their environment which create harmony between people and nature in everyday life.

Keywords—locality, modern life, slow living, sustainable architecture

I. INTRODUCTION
In this modern situation, time to running daily activities is tight. Modern people loves speed and make them rush in everything. People attachment with speed is developed through the industrial revolution. This development considers quantity over quality and causing acceleration in all activities including activity that should do in slow pace. Why do people love to speed up? People speed up to fulfilling the modern demands and seek for the infinitude of things. However, it can create hurried sickness. If this case happens, it can reduce human’s quality of life, personal and community [7].

Comes with this issue, it found that people trying to seek for alternative lifestyle for slowdown. It can be seen from the term ‘slow movement’, which is a cultural study on the benefits of its activities with a more humane way and with a slower tempo [7]. As part of this movement, there is termed called slow living. It is an alternative way of living in modern society that raised the same idea about slower time to compromise with speed [23]. An interior magazine The Kinfolk Home: Interior for Slow living given example of the interior design that implements slow living idea. So, this paper came with the idea to examine the aspects of slowness in terms of slow living and its relevance to architecture. What is slow living concept? How to practice it in everyday life and how it can be accommodated in architecture? Is it true it can be claimed as a response to fast world and enhancing society’s quality of life?

II. SLOW LIVING AS A RESPONSE
Definition of slow living according to Parkins (2004) in the journal Time & Society: Out of Time, Subject Fast and Slow living, is a set of responses that includes full awareness of the time used in setting the daily activities. Slow living concept aims to improve the quality of life of individual, community, and environment [24]. An issue that is responded by slow living includes three issues of super-modern [25] or a contemporary state of postmodernism development. Auge explained those issues are the acceleration of time, the excess of space, and the excess of individualization. The acceleration of time makes people get really attached to technology and machine. It influences to people behavior. Information is getting really easy to access by everyone. People could see it all but can choose to do nothing and get so individual. This brings us to the issue of space; people have unconsciousness about the identity of our planet. People keep expanding their territory but less caring to it. This expansion, from local to global scale, create wider ecological footprint which mean more energy used [16]. Besides, it also makes world as a singular space, thing here and there are getting homogenized. Local identity is mixed up and more difficult to create human consciousness toward world they are lived in.

In responding to those issues mentioned above, slow living proposes four principles: slower temporalities, localities, social, and ecological principles. The principles are proposed by Carl Honore (2004) that emphasizes the practice of slowness on daily activities. It’s not the same as being lazy or delaying to do something. This principle
is trying to balancing temporality of life. Honore called it as tempo giusto. It means a process to find the right tempo in the right situation. Another principle is locality. It is all about realize the local potential and the affordability of activity. It can help maintains heterogeneity, a unique character that materialized in spatial and physical elements and lead to the sustainability of society’s identity [24]. Third principle is social activity oriented. It is a response of the individual behavioral issue. It means to improve the quality of life of community and enhance the scale of happiness within society. The fourth principle is ecology. It aims to improve the environmental quality and to prevent the environmental degradation. It also attends to harmonizing people and their modern lifestyle to prevent the degradation of nature.

There are issues and also a response that could become a solution. The question is how to practicing this in real life. This matter can be concluded in several processes. All of this processes are a set, one process is related with the other one. First is a process that can emerge people's consciousness about this super-modern issue and progressively can improve human behavior. Second, the first process needs other process about understanding time itself, different temporalities and hurried sickness, and spatial condition surrounding them.

Process of slow living:

A. A. Internal Process

Parkins and Craig mention about three way of thinking in order to understand the whole information on an object or an event. The whole process includes a slow tempo manifested in human attention, mindful thought, and caring. The process of applying slow living will affect the image obtained from an object or an event, and also helps to understand the information related to time and the overall space. In short, human does not just focus only on an object or an event, but how the object and the event are bound together with other objects and events. In the end, the process will trigger the attention and the concern of what happens in the environment. The process is illustrated in the following diagram.

![Illustration of Internal Process](image)

B. Understanding of Time and Space

Understanding time is the process to find the tempo giusto, one should know when to slow down and when to speed up for each activity so that one can more realize their conditions [7]. People should be doing activity in meaningful and sustainable way but not losing on pleasurable feels. Modern people tend act as a consumer without knowing the process behind the commodity making process and it is now important to act as a maker (homo fiber) [6]. Slow living brings in the ecology of time so that the tempo of human’s everyday life aligned with nature tempo [10] so that human can treasure time in activity [26] and in line with the idea of sustainability [24]. In the process of understanding space, it is the characteristic of modern life as multi culture and high mobility of people. Different cultural backgrounds and high mobility of people are challenges to the practice of slow living.

C. Reterritorialization Process

This is a process for identity making. The idea of slow living means creating a new identity of the space we live in. It is a deal with the condition of locality and the modernity development in an area. Homogeneity of space, as an effect from globalization, makes local territory blur [5]. However, the principle of locality is trying to maintain heterogeneity [24]. Parkins and Craig describe there is still a possibility to encounter global culture, which applies the principle of slowness. The application of the principle of slowness allows an exchange of local identity that replicates the locality in space. This identity is being built by everyday pattern, space and event. Both of these patterns are related to each other and emphasize a series of different patterns in one place that is different from other places because it based on the everyday behavior [1]. Since human behavior is also a part of culture, both patterns can be observed in one area with the culture of people living in that area. But it can negotiating the differences between the old and new and materializes in whole environment, physically and habitually. When the particularity of space is created, it means a creation of the locality or the uniqueness of space. The repeating pattern forms ‘qualities without a name’ that will be reflected in the physical elements of the space [1]. The internal process happens in the practice of slow living, may assist the creation of the quality of space. This quality is important to maintain the process of production space to make the new identity sustain. The uniqueness of space helps to establish individual perception of the space and the creation of internal process of slow living.

II. SLOW LIVING GOALS

In addition to the idea of slow living goal to enhance human’s quality of life, we can examine six components that indicate good quality of life [18].

1. Material well-being : measured from the income and quality of homes and possessions
2. Productivity : the activity of work, education and leisure
3. Intimacy : relationships within close friends, family or neighbors.
4. Security : the achievement of security in the home, the quality of sleep
5. The place for the community: social activities, responsibilities and presence in social
6. Emotional well-being: the opportunity to get and do what you do, the pleasures of life.

To achieve this goal, there should be a place that can accommodate the process of slow living to occur. This build environment should fulfill three aspects: social space, application of slow architecture, and sustainable buildings principle.

Based on slow living principles, social space can accommodate gathering activity. In apartment design based on slow living concept, the programming of space is arranged in order to direct people's attention in private space to urban affair. Social space could be as public place in neighborhood or within private area such as sharing space [24]

Sustainable architecture principle: safety, comfortable, ergonomic design; aesthetic and social context; and maintain energy efficiency used (pollution, waste management, local and suitable material depend on the climate) [11]

Slow Architecture principle is to create an architecture that awakens five human senses [19]. This design sets to help the happening of spatial triads: perceived, conceived and lived [14] in the internal process of slow living. It can be accomplice by applying natural elements in material or furniture, or let the nature beauty overcome man made works. It similar to aesthetic concept in traditional Japan, wabi-sabi [12].

III. THE APPLICATION OF SLOW LIVING CONCEPT IN BALI

To collect information about the application of slow living concept, an observation towards a place that can be assumed as slow living area is needed. Based on the four principles of slow living and also the process along with it, I am searching for a place that still maintain locality, but it's also a multicultural area. I seek for the information about living strategy of the society and the build environment that accommodate it. So, I focus the study cases in Bali because it still maintains local identity and culture.

There is philosophy of Balinese that’s similar to slow living concept; Tri Hita Karana. The concept defines about three causes of well-being that rooted in people harmony with God, people harmony with nature, and within people itself [17]. So, it creates balanced cosmology between micro-cosmos; peoples and their activity, and macro-cosmos; God, spirits and nature. It’s not only habitual philosophy but also an order in builds some physical elements. The concepts are called Tri loka, Nawa sanga, and manik ring cucupu concept, that can be easily observe from Balinese traditional house or Pura. Another Balinese philosophy that considers about time and space is Desa Kala Patra concept. It is a dynamic concept to lead Balinese culture adapted to the current situation [17]. This concept is strengthening Balinese characters within its people to seek for alternative idea to create harmony between their original culture and modernity. So, the Balinese character always exists. So, it may conclude that some settlements in Bali comply the four principles of slow living proposed by Carl Honore.

A slow tempo as Bali is not an industrial area. The society always has time prioritized in social and religious activity. It proofed by several festivals that occurs so many times in Bali. Localities principle is in a living culture that is still preserved. Traditional cultures are reflected not only in traditional ceremonies or specific events but also in everyday life activities. It is in desa kala patra concept that described above. Even though there is a modern phenomenon, Balinese people can still maintain their local potential by promoted it in several strategies, example tourism attraction.

Social principle: Balinese society still implements the philosophy of Tri Hita Karana such as gotong royong (communal helping or mutual aid) in Bali is still very strong and easily seen when the society celebrates traditional ceremonies.

Ecological principle: Balinese applied the philosophy of Tri Hita Karana that encourages a good balance with Balinese cosmology and environment.

I argue that the two case studies have Honore’s principles of slow living in their environments though the two villages have different characters. Sumampan village successfully maintained its traditional culture, both in the built environment and the culture, while Penestanan village is a multicultural area with a strong cultural mix of traditional Bali and transnational culture.

A. Internal Process in Bali

The consciousness of the society, as part of the internal process, is observed in relation to community’s attention towards society and surrounding environment. Based on information gathered in the Sumampan Village, people living in this village still have good mutual cooperation system such as in harvesting the crops and organizing traditional ceremony. As an example, is Ngaben ceremony can be held together with another family within two years in order to collect the money needed for the traditional ceremony. This example indicates that the way of thinking creates sustainability of the tradition, although in some case people’s consciousness on nature is getting lower – for them giving up some of paddy fields for tourism.

In Panestanan Village, there is a good internal process in relation to sustainable tourism. People realize that in order to have sustainable tourism, it is necessary to have a harmony with nature. There are several environmental activities, such as ‘no more plastic bags’ campaign and collecting plastic within 200m, that aim to protect nature. There are also local activities as part of empowering and promoting local culture, because local people care about their own culture.
B. Space and Time Process in Bali

The fulfillment of the principle of slow living occurs in both of the case studies in the form of consciousness in time for social and family activity. The parameter is how much the time given to help each other. Balinese realize their tempo giusto in activity they were doing. In Panestanan Village people balancing the time to do their personal work with the time to do religious and social activity. They start their productive time in 6 am, earlier than office time, but in the middle of work time (6 am-4 am) they spare the time to do religious or social activity. This also supported with the fact that they have job that have flexible time such as farming and crafting. In another village, time spent by Ashley, one of the occupants in the co-living balanced between the time for personal, work and social (gathering). By the time the weekend would be different if the time spent traveling is out of co-living. But often also a weekend spent in co-living for swimming or other activities. With the balance of time spent between time for personal, work and social activities, it can prevent the action of acceleration time and the possibility of hurried sickness influence human psychologically.

These activities can be seen in the figures bellow

From the pattern of everyday life, I will analyze the process of slow living in understanding the spatial condition.

The pattern of space for both case studies can be seen in Figure 2.

Some houses in Sumampan Village create a shared space between their outer private spheres. Sumampan Village has some public places in a form of Balai Banjar, Balai Desa, and Balai Serbaguna in almost every two hundred meter and those spaces are open to guests and new community members. Those shared spaces are still private spaces but accommodate interaction between new community members and local people. The hospitality, friendliness and open minded behavior are parts of local values and Hindu teachings (figure 5)

In the Panestanan Village, there is only few public space; even the Balai Banjar Panestanan Kaja is located relatively far from living areas. But, the community needs a gathering space. Then it accomplice in the mix building in Roam co-living. Pool and kitchen become a sharing space. Some events, such dinner together and birthday
party are held here and the access not only people who stay in Roam but all people within Panestanan community can come. The third place is created in co-working space and café area.

C. Reterritorialization Process (identity making)
Both of the study cases have several events that happens in a multicultural area. Tourists in the Sumampan village lived temporarily usually about 1-2 months but in Panestanan, many tourists stay longer than 3 months. The majority of foreigners lived in Roam Space usually have their business and or work as freelancers. Reterritorialization is created from their daily lifestyle. It effects in the activity and the development of building. Panestanan actually is a traditional village and have Banjar society system such as Banjar Panestanan Kaja. This village is famous for artist community and as the time goes by, the art movement is developed well in this area and makes a lot artisan or creative maker from outside Bali moved in Panestanan. Therefore, the reterritorialization process happens in Panestanan Village.

The community members consciously know about sustainable tourism that makes new pattern of event and space related to art and tourism. They create a new community that involved both local and newcomer but do not require the community members to have any affiliation to local culture or religion such as Banjar. The community members have created a new identity for Panestanan Village and unconsciously affect the space in a way they slowly adapt local way of life to the need of community.

Sustainable architecture principle applied in both of the study cases. The traditional building is suitable for tropical climate. The material and open air-court Yard design facilitated the hot air to flow out from the building. The building does not trap the heat and make it easy to maintain thermal comfort.

<table>
<thead>
<tr>
<th>Component</th>
<th>CASE STUDY 1</th>
<th>CASE STUDY 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Material well-being</td>
<td>Low income from art works. So, the economy depends on tourism activity.</td>
<td>Low living cost compare with the origin country, can still manage works and business by the help of technology.</td>
</tr>
<tr>
<td>Productivity</td>
<td>Balanced between fast and slow activity.</td>
<td>Balanced time to work and social activity. Both places are affordable.</td>
</tr>
<tr>
<td>Intimacy (social)</td>
<td>Mutual cooperation as society system to create harmony within society</td>
<td>New community consists of local and newcomer.</td>
</tr>
<tr>
<td>Safety</td>
<td>There is pecalang (tradition police), no issue about safety from the observation result.</td>
<td>Tourist doesn’t feel scared about the terrorism incident Bali 2002, no issue about safety from the observation result.</td>
</tr>
<tr>
<td>Community space</td>
<td>Achieved by a lot of public space in neighborhood and sharing space in private sphere.</td>
<td>Achieved by sharing space and multifunction hall in Roam co living as social space in the neighborhood.</td>
</tr>
<tr>
<td>Emotional well-being</td>
<td>Fulfill through social and religious activity.</td>
<td>From the interview, people that has lived in the big.</td>
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city like Jakarta feels happier live in Bali. Because of sociability and comfortable area.

IV. CONCLUSION

The idea of slow living means having the awareness on the concept of time in spatial dimension and finding the right tempo for our activities. One of the challenges in the practice of slow living is when traditional environment meets modernization. Slow living mechanism including several aspects to be considered, consciousness of the modern society, build environment, and nature environment. From the case studies of two villages in Bali, the characteristics of the space that includes culture, locality show unique local values, and the implementation of slow architecture and sustainability in their environment, create a harmony between people and nature in everyday life. The study concludes that the mechanism of slow living is a system of interlocking time, space, and human activities. If the system can be practiced in real life, through 3 kinds of processes, it can enhance the quality of life either individual or community. In the end, slow living concept helps sustainability of the environment for the next generation.

REFERENCES