

URBAN RITUAL

AN EXAMINATION OF PLACE MAKING IN THE URBAN ENVIRONMENT

A DISSERTATION PRESENTED TO THE

FACULTY OF ARCHITECTURE
UNIVERSITY OF MORATUWA
SRI LANKA



For the final examination
M. Sc. (Architecture)



University of Moratuwa



78189

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2002

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77 : 21.4 (548.7)

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Abstract

Urban setting is the parcel of the ritual and it reflects the psychological needs of human. The needs mould architectural space. An architect has to achieve the fulfillment of those needs.

The study examine the urban rituals and it's interrelation ship between the urban

Places. It will investigate in to the adverse factors which results of placeless ness in contemporary urban place. It focuses on the social and physical context, which form an urban culture. And the experience of it.

It will concentrate on the morphological structures of the built fabric of the urban form and it's relationship with people.

The study extends an further on selected cities about the selected city places. To examine how the successful places architecturally catered particular rituals of man; and what is the importance to continuation of use of the concept of ritual.

Many cities are dying today. If cities are survive in future, the city and city spaces have to create a sense of belonging to its inhabitants. The sense of belonging develops when a place can be used by every one; by being able to allow variation within a system and to ability at offering affordance for various kind of ritual behaviors of people

The study briefly discussed areas, situation are neglect urban ritual and notion of place and the situation urban ritual and notion of place successfully interconnected, and how it could be materialized by enhanced spirit of urban design.

Acknowledgement

I am very thankful with respects and gratitude to the many who guided, advised, encouraged and inspired me in the course of working this dissertation.

- Senior lecturer architect Vidura Sri Nammuni for the valuable consultations and for the guidance and advice give from inception to completion of the study
- Year Master Dr. Samitha Manawadu, Department of Architecture, for his continuous guidance, giving necessary nourishment with valuable advice and comments
- Architect Neelanga Weearsekara and mrs. Wecrasekara for advising me and guiding me on correct line
- Architect Raveen Goonaratne
- Architect Jeewaka de Zoysa
- Mr. K.D. Fernando – Town and Country Planning Department
- My friends – Vajira, Keshala, Rumantha, Kapila, Sriyani , Nayana akka , Samuduni , Manju, Pushpika, Chamila, Roshan, Sisters at boarding house for helping me in many ways
- Finally my heartfelt gratitude to my parents, Sister and Brother for their courage and effort, devoted on my behalf.

D.A.T. Shamalee Silva

March 2002

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INTRODUCTION

Observation

Happiness is disappearingthrough the city.....

City have become inescapable, "Increasing intensity of loosing identity and uniqueness in their appearance.

The modern intellectual of architecture wish to transform society by changing the mind-set of contemporaries through bold architectural designs that reinterpreted the past though these appeared shockingly new to contemporaries.

The style of skyscrapers stand as concretes trays stuck on top of each other, spread all over the city, as a dangerous cancer.

Inherent quality and powerful meaning of city change with time full filling the conditions of urban chaos.

Public realm of the city stolen by non-spiritual wry humor, nations producing less identical spiritual and built form characters giving the feeling of "never hospitable or humane".

The dawn of the city lost his sense of belongingness and liveliness by the restriction and heavy traffic modes.

The feeling change at the night miserable ghostly silent filled with dead empty volume. "Well dressed bodies both side of streets sleep without giving precise vocabulary to people and their wishes.

Eagerness of tasting new technology has sacked the holy spirit of the city neglecting great notions of people and their behaviour patterns and mean of expressions of community.

The story modern city and with telling bloody violence due stress and strains of human brains which are born to man made hazardous environmental qualities.

Intention of Study

A good piece of work in architectural provides mans desires physical comfort as well as the physical well being.

As powerful agent of art, architecture have morally viable, responsibility to evoke a continuous dialog with its beholder.

The aim of study discussed to establish the concept ritual; when urban place making to satisfy the movement of human being not with a static architecture but architecture with offers color to the place.

Methodology

The aim of the study is to examine the urban rituals and their contribution of urban place making.

Urban ritual and the notion of place are two important parameters as a creation of territory, which would promote strong sense of belongingness in the creation of Architecture.

The architect should have conscious about the notion of place its relation of urban place, how that relationship combines to success of the urban rituals.

We see the necessity for the mould "places" in urban environment with qualities what is required of urban sensibility.

To realize the dream that people want to ever seen within he urban life, full of loved streets, beautiful squares, and wonderful vistas.

The primary objective of study focus towards highlighting importance of urban rituals and their involvement of formation of urban place.

Further this study review the urban place making trends with focus on the quality of life stress identify, legibility and opens, and there confection to human value to search viable ideology for livable place for public in urban environment.

Contemporary situation of urban place is big crisis. It have become mesh not sympathies to human and nature any more the study briefly discussed areas situations neglect urban ritual and notion of place within contemporary city spaces.

Limitation of Study

Urban environment is vast and varied. There are many aspects quantitative and qualitative, a contributes to making these environments. These environments should be such that they are suitable for human habitation. Consideration about the human behavior and how to control them better way is to study is and vital and complex

They study will concentrate on urban rituals of selected areas of local context and how notion of "place" generate within them. And what are the causes reduce the social vibrance there





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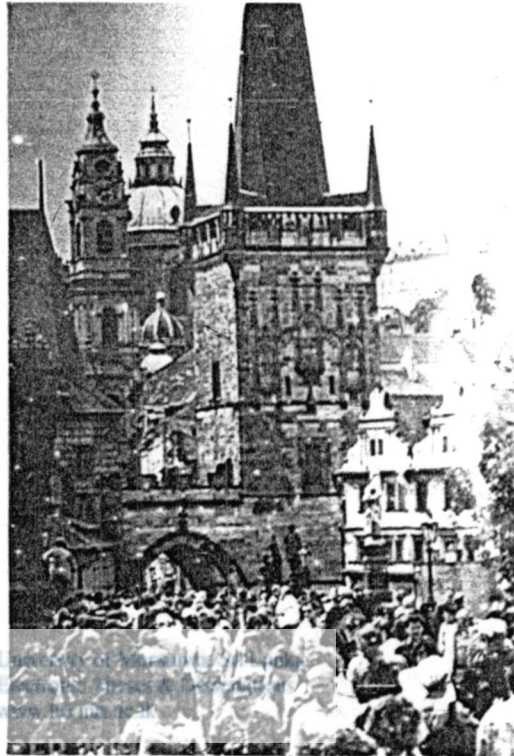
CHAPTER ONE

THE URBAN ENVIRONMENT

Chapter 1

1.1. Urbanity

The physical attributes and non-physical attributes collectively give a particular feeling character to urbanity. (Fig. 1.1) (JEI)



"Urban existence depends upon an intrinsic web of factors and forces; physical realities" (Ex Space building population) are intimately tied to social realities

(Eg: consensus communication institution and values). (Reissman 1964 P 03)

The physical attributes and nonphysical qualitative attributes collectively give a particular feeling character to Urbanity. The state of being 'urban' refined cosmopolitan, polite suave and so on could be said to be the exact meaning of the word Urbanity. Urban quality is collective formation of its physical and conceptual elements. Yet Urbanity an Urban environment is a complex phenomenon. It is not a mere feature of the physical environment, but also away of life.

"Urbanity is above all the fact of living together in a city. It is a moral association, which is based not only on our common origin but also on identical laws, similar customs and way of thinking –Hypoderms urbanity use in the regular layout, in the surrounding walls that protect them from what is outside form the infinite. Urbanity of the Italian cities is also due to the autonomy of their form. Their open spaces develop spontaneously; they are formed and change with use".-Macro Polo.

"Familiarity within the arts is at the root of Urbanity. Not familiarity through faith, as in the preceding age, but reasoned familiarity. Humanism is born in the city. Thus Urbanity is the principle expression of a culture that only is developed in a city". - Alberty.

"Thus Urbanity is civility, which literally means what concerns the citizen. That is the possibility of those living in a given area to be in contact with one another and thus be able to plan their future or at least be aware of decisions affecting them". User of les Halles in 1980.(Luciana and Muret 1980 P:08)



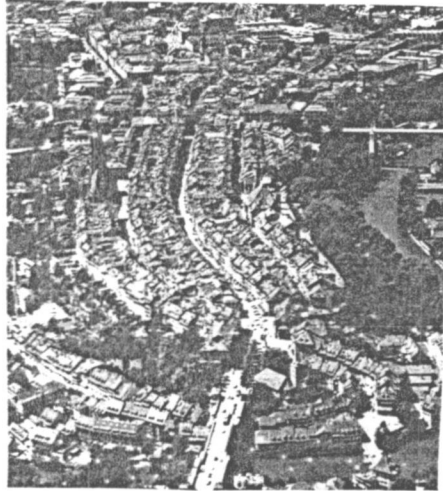
According to the views and explanations different philosophers Urbanity is when people of diverse living environments and life styles in spite of their conflicts live and work happily and safely and contribute to the development of man kind.

Urbanity is the principle expression of a culture that only is developed in a city. (Fig. 1.2)



1.1.1. Urbanity – Historical Development

*Traditional city is artifact
in nature. (Fig. 1.3)*



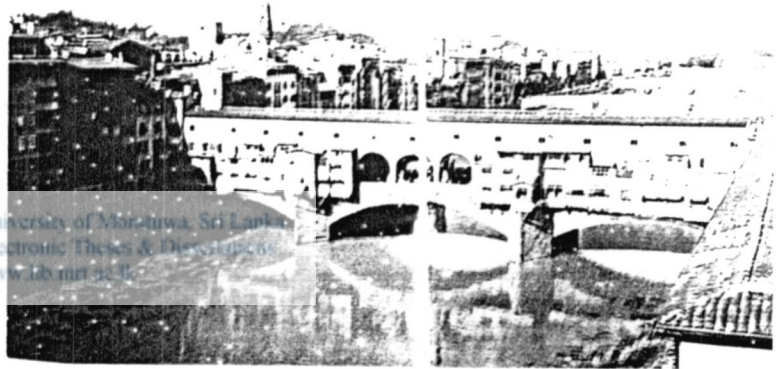
For many people had lived in self – sufficient environment largely based on agriculture and farming. Gradually densely populated clusters formed pockets within the vast areas of open country. These "Pocket" were deliberately built up boundaries, demarcated by walls, and adhered to finite set of rules and regulations. This is the moment the very beginning of being "Urban" and thus formed the concept of "Urbanity" which in flourished these built up cities. "Some time after the development of villages we see the development of the first urban settlements". (Doxiadis 1974:03)

The traditional city was an artifact in nature, and in deliberate contrast to it. It's walls buildings in and nature out. They did so in a distinctly hostile environment. They are friendly and comfortable.

Some time they are smaller and therefore, easier to take in and become familiar with; clear definition of the center for example, by walls; and of entrances thereto by gateways or arches; distinctive skyline; a very permeable structure of alleyways and passages unity of materials; feel with "sense of belongingness".

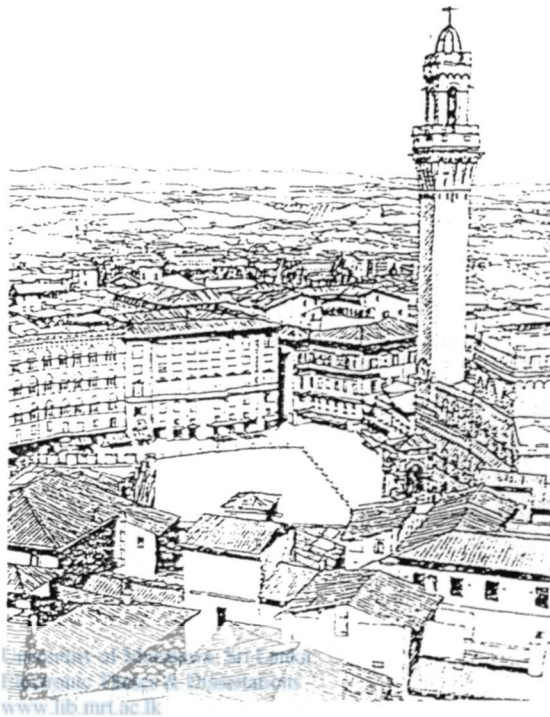
Most of the early cities were fortified areas in which the physical distance was reduced by concentrating the population, but the psychological distance between the ruling and the peasantry, was increased by isolation.

They're friendly and comfortable. (Fig. 1.4)

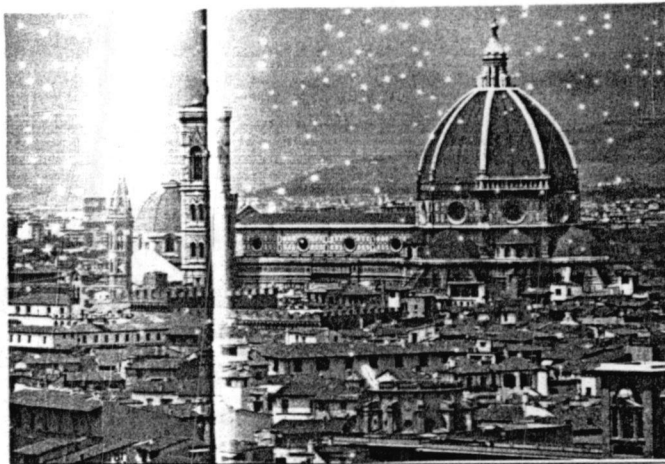


The urban habitat has traditionally been conceived for the privileged. To live in the early city was to be in the visible presence of the gods, was to be a member of a super community. The walls of the city gave spiritual protection and at the same time sheltered the lives and possessions of its inhabitants; walls signified protection to extremes; controlled continuity and predictability of daily life; and often maximum comfort for ruling elites; burghers and merchants. This walls cause to peasant and farmers physically and mentally removed the maturing urban centers.

Traditional Cities always influence by the nature (Fig. 1.5)

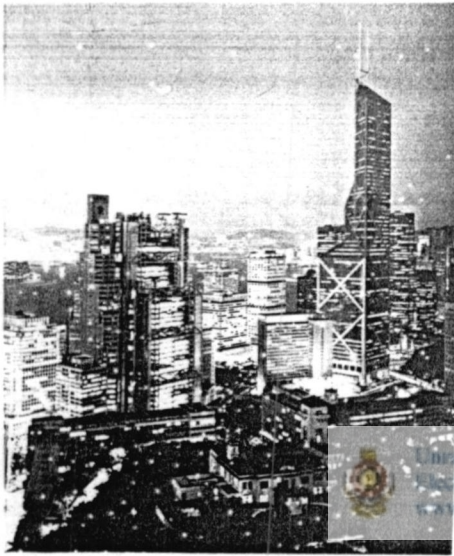


Traditional City Unity of material (Fig. 1.6)



1.1.2. Contemporary city

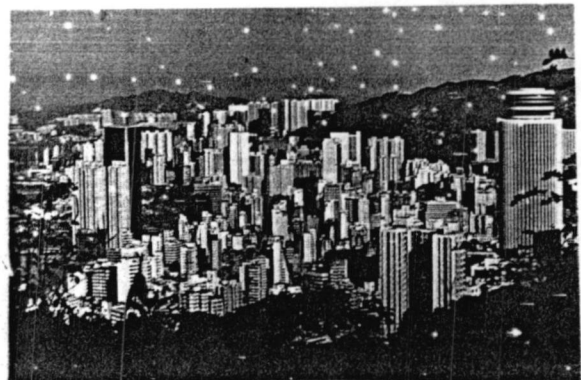
After the industrial revolution, the pleasurable relationship of man and environment broke down. Every thing rook on an inhuman scale; Mega structures, Mega open spaces, Mega ideas, which functioned individually.



The mighty physical wall of traditional city has disappeared. But the notion behind it still prevails. The old urbanscape was only segregation between the rulings and ruled. But today, more segregation. Harmony within built environment, nature and society was no more, "Life" and sense of belongingness?

"We have built larger and taller buildings but at same time we have isolated man inside them. We have limited our life within their sterilized atmosphere, and we have eliminated such natural expressions of it as works of art in the open. The age-old love affair between man and building is being destroyed in our cities. (Doxiadis 1972:151)

Contemporary city, with his mega structures (Fig. 1.7)



A collection of building makes no fabric (Fig. 1.8)

1.2. Concept Of Place

A place is "center of action and intention" (Fig. 1.9)



Place is an illusive concept. One could refer to a place as a concrete spatial locality such as a square a city or a valley, but also as an imaginary, mythic, or literary location. It is neither limited by geographical dimensions nor by association with a sense of familiarity and security. (The house, the refuge). Indeed one can also speak of arcane or mysterious place. (The cave of woods, the ruins etc) Nevertheless, what all places have in common is their intrinsic capacity to register and transmit strong meanings associated with every day life. (R Dayaratne 200 P3/69)

"A knowledge of place" Hugh Prince (1961-p22) has written "is an indispensable link in the chain of knowledge." And in terms of practical Every knowledge that we need to organize our experiences of the world there can be little disputing. This, for we have to know differentiate, and respond to the various places where we work Relax and sleep.

But in it self this practical knowing of places although essential to our existence is quite superficial and is based, mainly on the explicit functions that places have for us.

That the significance of place in human experience goes far deeper than this is apparent in the action of individuals and groups protecting their places against forces of destruction, or is known to anyone who has experienced homesickness and nostalgia for particular places. To be human is to live in a world that is have and to know your place. The philosopher Martin Hedger (1958.19) declared, "place man in reveals the external bounds of his existence and at the same time the depth of his freedom and reality", it is a profound a complex aspect of man's experience of the world.

A place provides meaning for environment to the human being. It reflects the fact that physical space is often imbued with symbolic qualities, which go beyond the physical element (E Relph 1977 P.20)



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Philosopher Aristotal describe his view of place as where dimension to the physical environment, conjuring up a feeling of "Belongingness". (Ven 1978 Ch3.)

The dream of architect or planner create the environment celebrate the emotions of people and satisfy the needs of people. To achieve that they would spaces goes beyond physical attribute. It is deep rooted thing that if ingrained in human behaviour. Such space is "place" which contains values aspirations and attitudes of the people who inhabit it.

Concept of place is identify and practice as vital phenomenon of which strengthen the mans physical and psychological well-being through its spatial experience. It creates the feelings and emotions in the user's mind elevate the beholder on a higher realm of contemplation.

*The " place" physical & psychological well being
(Fig. 1.10)*



1.3. Character Of Place

1.3.1 Character

"The term character is one, which is loosely used. This is probably because; character is the basic mode in which the world is given". (Schulz 1984 P: 14)

"Ask people to describe features or places in free way or in pre selected polar adjectives. Pleasant/unpleasant, active/passive, strong/weak, interesting/boring, poor/rich, old/new, dirty/clean, ordered/confused, dense/empty and so on' (Lynch 1978 P: 113)



The character of an object is an object is a complex totality, which is made up of a infinite number of secondary characteristics and could not be described in a single word. It is generally possible to identity an object by its most distinct stronger characteristics.

Character is generally described by bi-polar adjectives such as friendly/unfriendly, hot/cold, ugly/beautiful etc. This refers to only the prominent aspect of the character to be identified.

1.3.2. Character of place



Place as humanized
(Fig. 1.11)

"Place are fusion of human and natural order and are the significant centers of our immediate experience of the world. They are defining less by unique locations, landscape and communities than by the focusing of experiences and intentions on to particular settings. Places are not abstractions or concepts, but are directly experienced phenomena of the lived world and hence are full with meanings, on going activities. They are important sources of individual and communal identity, and are often profound centers of human existence to which people have deep emotional and psychological ties. Indeed our relationships with places are just as necessary, varied and sometimes perhaps just as unpleasant as our relationship with other people" (E Relph 1977 page 141)

Place is a spatial entity as well as a social psychological entity.

"Character can be identified as an important attribute of the identify of a place, which is a strong spatial quality inherent to that place, which differ from other places. The character is a conception of

from other places. The character is a conception of spaces according to how they are being arranged with what specific values, which people may identically perceive. The concrete element of a place determine the "environmental character" which is the essence of place it is a qualitative phenomenon" (Shultz- 1980 P: 14)

Character place it is a qualitative phenomenon (Fig. 1.12)



The character of place differs according to cultural traditional historical and natural conditions. (Fig. 1.13)



The character of place differs according to different cultural traditional historical and natural conditions. To explain the character of place is appropriate example is our home. It is the reflector of our personal attitudes and aspirations and values we express our selves within cultural ideas through our home.

Principle character of house is protective the office "practical" a theater ceremonial or festival a church "solemn" temple "sacred". Character does not exist physically, but it is an essentially a result of physical arrangement of spaces. Therefore creation preservation and

maintenance of distinctive character in the human environment is an important quality when experienced by people.

Since remote times man has recognized that different place have different characters. This character is often so strong that it in fact determines the basic properties of the environmental images of most of people present making them feel that they experience and belong to the same place. When these characters are created, destroyed or otherwise removed from peoples daily lives the essential bond between person and place can be broken, with a subsequent tangible loss in the basic quality of life. (Granham 1985 P: 7)



Character of a place depends on the way physical elements of built fabric are articulated. This implies particular attention has to be given to its lateral boundaries we must consider how the building rest on the ground, how it rises towards the sky, its form and expressions. These expressions are a result of manifestation of various elements of building such as windows, door, roof material, color etc. To some extent character of places is function of time it changes with the seasons, the course of the day and weather, factors that above all determine different conditions of light.

The view about the "Character of Place" from the new generation is very interesting.

Architect "Ando", speaking about place and character says,

"In past days every place possessed a character of

its own, which we consider every time one built houses or villages. But in the modern world persons have become numbers, and spaces have been adopted so as it fit in with these conceptions. Buildings, no longer take into account the topography, and the "climate" of the place. These ways architectures losses many relationships with its own historical, cultural and natural roots. Each place implies creation "way of thinking", each place provide its own patrimony of memories; people follow a certain way of living and certain habits which often tc back to a far away future.

Ando further explains, creating a project the architect should take into account different characteristics and through the project he should place them in focus. He should not isolate architecture from the cultural historical and natural contract of place, but he should build in continuity with it".



1.4. Spirit of place

"Admspeak" is a sacred "place" It uplifts inner mind and soul of people. (Fig. 1.14)



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The experience of spirit of place by any society exists over a very long time. There is an interconnection between place and culture. These interactions tend to make overall quality of a place to feel the place.

A place is a center of action and intention. It is "a focus where we experience the meaningful events of our existence."(N Schulz 1971 p19)

The basic meaning of place its essence does not therefore location nor from the trivial functions that places serve nor from the community that occupies it nor from superficial and mundane experience.

Though these are all common and perhaps

necessary aspects of places. The essence of places as profound centers of human existence. There is for virtually everyone a deep association with and consciousness of the places where we were born and grew up, where we live now or where we have had particularly moving experiences. This association seems to constitute a vital source of both individual and cultural identity and security a point of departure from which we orient ourselves in the world. A French philosopher, Gabriel Marcel (cited in Motore 1966, P6) has summarized this simply.

"An individual is not distinct from his place; he is that place." (E Relph 1977 P 43)

The concepts of spirit of place never change from place to place. Its spirit is common since the attributes of its as a spatial quality, stay in the experiencing of one or many places. However, spirit of place uplifts ones inner mind and soul and if

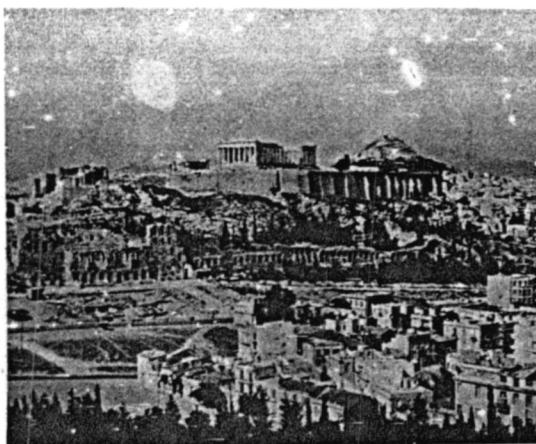


does not change from place to place.

Every place has its own spirit this particular spirit brings the significance to that place. So the spirit of place should maintain and conserve of the benefit of user.

Genius locis is a Roman Concept about spirit of place. It says every independent bring has its guardian spirit, this spirit gives life to people and places, accompanies them from birth to death and determine their character or essence. Lawrance (1974 P6) states,.

*The Parthnon Athens
Greek architecture
embraces human
characteristics with the
masculinity of Doric and
famine associations with
ionic. (Fig. 1.15)*



"Different places on the face of earth have different vital influence different vibrations, different chemical exhalation, different polarity with different stays;

Spirit of places in an outcome of experience of place and their inherent characteristic. The essence of spirit depending on these space and their patterns of arrangements.

Spirit of place can be apprehended community by society and the human factor. Mans involvement in the experiencing the context can be subject. Yet genuine nature of inherent in all human nature gives rise to common level of understanding spirit of place.

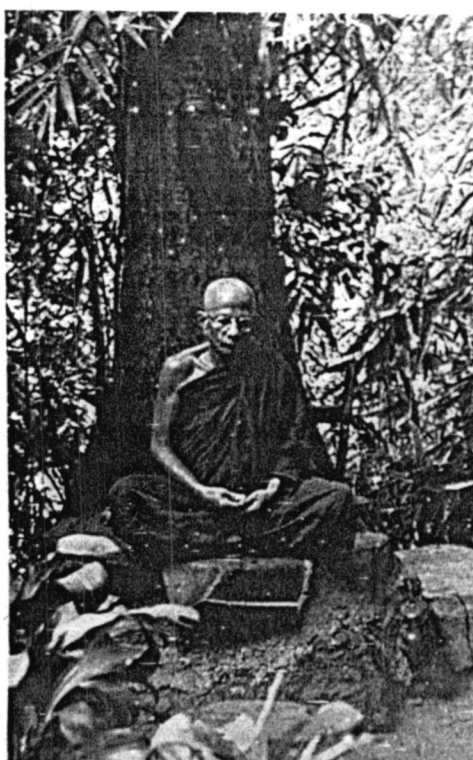
The experience of spirit of place by any society exists over a very long time. There is in an interconnection between place and culture. This interconnection tends to make overall quality of a place to feel the place.



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Spirit of place generates from organization of spaces natural and man made and human involvement. Place is a spatial entity as well as a social psychological entity.

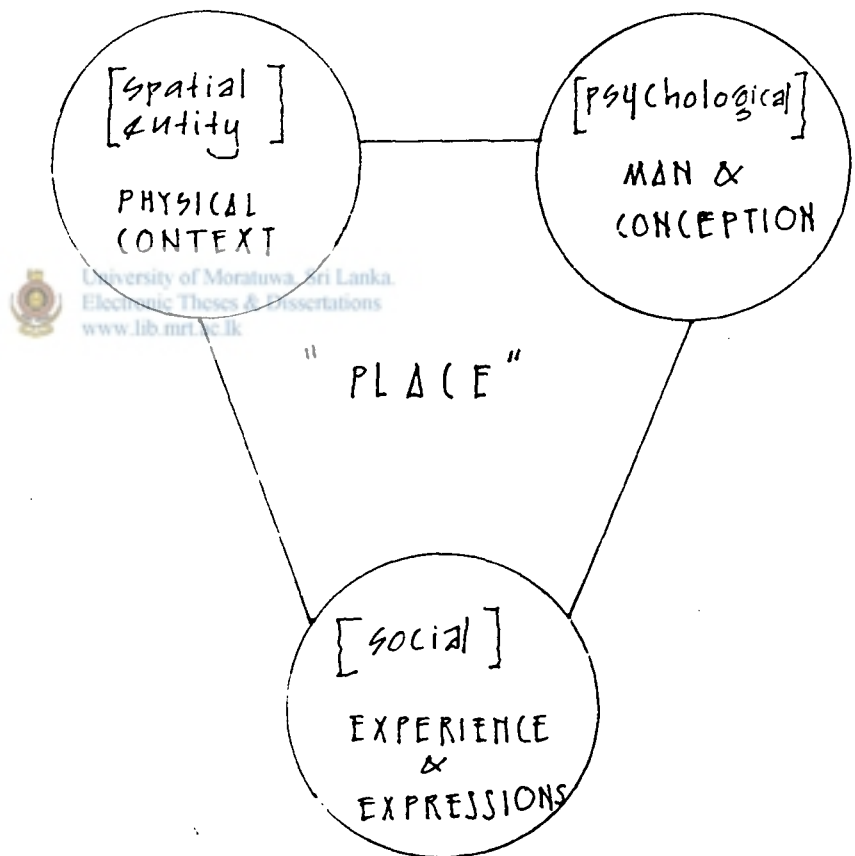
Place can be
psychological entity
"Serendib" (Fig. 1.16)



When this Triangular relationship is at utmost balance, where no component overpowers the other; the total experience becomes authentic, pure and enriching. "Place" becomes a higher level of human experience, which contributes to an extensive quality of that place an emotional outbreak for people. The place can be said to possess a "spirit".

(Fig 1.17)

The triangular relationship of the attribute of PLACE.



1.5. Principles effect to place and Ritual behaviour of People

To consider the sense of **inside** and **outside** of intimacy of enclosure and exposure, of private and public spaces. People everywhere recognize these distinctions, but awareness many be quite vague. Architecture has the power to heighten the awareness and accentuates as to be, the difference in emotional temperature between "inside" (here) and "outside" (there).

1.5.1. Principle of Center

Place of activity has roots which are just old as the concentration of physical elements. As Lynch, (1931:73) describes, "The city forms is a way to get on with it, so as to set the stage for other, more important activities, and so as to be able to change parts and their relationships without much fear for remote sequence". In city lay out of many European and American cites, the application of the principle of center can be identified. The central place became where social interaction, important buildings to give due prominence.

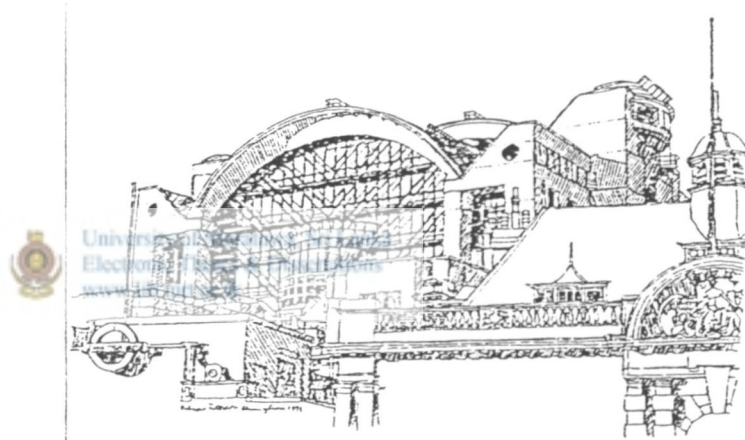
1.5.2. Principle of Enclosure

Basic property of a man made place in enclosure. It refers to "inside ness" in full sense, which means that they gather what is known. Thus in a wider context any enclosure become a foci and emphasize gathering function, which is a primary aspect of existential space largely depend on varying degree of enclosure.

The distinctive quality of any man made place is enclosure, and the demarcation edge of the land created an enclosure from the wider ness outside. Inside the boundary was man's protected life and freedom of movement.

1.5.3. Principle of Continuity ,

The changing character of a place is related to continuity, and the experience of change serves to reinforce a sense of association and attachment to those places. The result of such growing attachment, imbued as is with a sense of continuity, is the feeling that any place has endured and will persist as a distinctive entity even though the world around may change. These changes over time give certain identity to the dweller.



1.6. Urban Place

"In simple terms the city is a place where people live, work, shop and play. However, the realm of the city center should be one of dense human settlements with high levels of culture and linked with the most civilized expressions of behavior". (Lozno E-1990 Pg. 35)



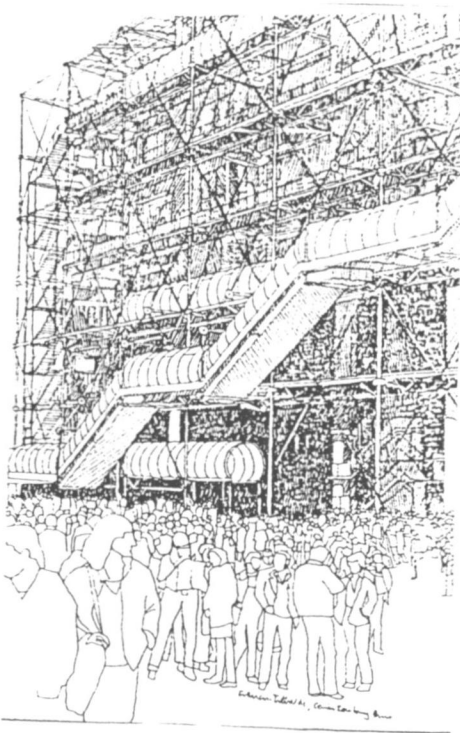
Often the attraction to both visitors and the community is due to a higher significance rating than other urban areas. City center facilities, which are expressed in buildings, can embody cultural attributes.

As well as being landmarks in time and space. It is the totality intensity and integration of all the socio economical, political, architectural, ecological, historical, and emotional factors that can make city center buildings the essence of urban culture and focus of intellectual life.

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Urban place have contain some deeper meaning than its physical appearance. Urban place is something more than the abstract location. Holistic product of the glorious expression is a dream ... and it is the place where people die. It is the place where collection of wealth and poverty; beauty and decay success and failure the past and present old and new.

"The city is a "great place" a release a new world ... its layout is therefore carefully planned to reinforce sense of awe ... It is an essential piece of equipment of psychological domination. It is a glorious expression of human pride, relief and awe" (Lynch 1981 pg



1.7. Placeless ness

*JaickHilton Colombo
Disregarding the human
scale (Fig. 1.18)*



There is a widespread and familiar sentiment that the localism and variety of the places and landscapes that characterized pre-industrial societies and un-self conscious, handicraft cultures are being diminished and perhaps eradicated. In their stead we are creating, in (Norberly – Schulz's 1969) terse phrase "a flats cape", lacking intentional depth and providing possibilities only for commonplace and mediocre experiences. C.W. Morris (in London 1962 P33-34) has written that "the richly varied place of the world.... are rapidly being obliterated under a meaningless pattern of buildings, monotonous and chaotic", and Gardon Cullen (1971 P 59), Suggests of Britain

"We appear to be forsaking nodal points for a thinly spread coast-to-coast continuity of people, food power and entertainment, a universal wasteland... a chromium-plated chaos" (Schulz's)

Comments indicate the possibility of a placeless geography, lacking both diverse landscapes and significant places, and also imply that we are at present subjecting ourselves to the forces of placeless ness and are losing our sense of place. (Edward Relph cha 6)

Present day placelessness is a major evil force, which has an effect on the environment, making it meaningless and making struggles for the human society.

The principal cause of the loss of place is due to the concentration on the properties of physical space. In modern movements in the 1920s the ideal was a continuous flowing space almost completely free from defined centers and from the conventional building to express positively the new "open" world (Scully 1971).

Modern movement has always preferred the concept "Habitat" to the concept of Dwelling as Lefebvre (1970) explains, the modern movement has clearly buried or pushed "dwelling" in to the unconscious reducing the human being to some elementary acts like eating, sleeping and reproduction. It has tried to apply a homogenous and qualitative spatiality, enclosing "life" in a machined for living.



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"Variety is disappearing from the human race; the same ways of acting, thinking, and feeling are to be met with all over the world. This is necessary only because nations work more upon each other, copy each other more faithfully, but as the men of each country relinquish more and more the peculiar opinions and feelings of a caste, a profession or a family, they simultaneously arrive at something nearer to the constitution of man. Which is everywhere the same? Thus they become more alike, even without having imitated each other".

The current environmental situation is in a state of deep endemic crises. The process of urban peacemaking treats buildings as isolated objects and disregarding the human factor. Rituals that exist in particular culture.

"Today's cities designers are faced with the challenge of creativity outdoor environments or collective, unifying framework for new development. Too often the designers contribution

as after the fact cosmetic treatment of spaces that are ill shaped and ill planned for the public use in the first place. The usual process of urban development treats buildings as isolated objects sited in the landscape not as part of the large fabric of streets, square and viable open spaces decision about growth patterns are made from two dimensional land-use plans, without considering the three dimensional relationship between buildings and spaces without a real understanding of human behaviors. (Francis 1977-1)

1.7.1. Causes of Placelessness

1.7.1.1. Deterioration of Social Interaction.

Urban Places today noisy crowded and congested. Developers consider about the monetary values more than the spiritual value of place. They want to earn money from each inch of the land. Therefore the most humble Architectural elements began to disappeared through the urban context e.g. Arcade.



Leftover unstructured landscape and base of high rise towers, or separated levels of activities which keeps apart the pedestrian flow or the surface lots that ring the urban core, industrial complexes, train yards, and warehouse yards, water ways are the causes of deterioration of social interaction.

1.7.1.1.1. Decline of Public Realm

At present day developers need is that the simple pursuit of profit and economic growth is not pleasurable urban place for living. Alien form structure ugly poorly maintain, unsafe at night homeless quality building are causes to the decline of public realm.

Each site seen as a place for image buildings as a potential flagship. The very idea of modesty fitting into the collective city is antithetical to corporate

aspirations and the chest beating individualism (Tranck 1986 P 17)

Because of ego ness to tasting new technology and materials architects design building as isolated buildings without consider of urban place.

1.7.1.1.2. Disregard for Human Scale.

Tall buildings clearly have the ability to provide a sense of identify to cities.

E.g. The Patronas tower in Kuala Lumpur were designed to create a new and aggressive image of the Malaysian economy.

The scale height width of proposed development should be appropriate to the specific context. Scale height of the surrounding buidings should aim to produce attractive, comfortable places related to the human scale of people.



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Contemporary situation of the building image evolving vertically more than spreading horizontally, disregard for the scale of the human keeping up with the attitudes of modern movement, having more open scale in cities.

1.7.1.1.3. Restricting the Pedestrian Movement



Restricting the pedestrian movement (Fig.1.19)

The access arrangement need to be clear safe efficient & the design should be minimize.

Traditionally cities were composed of block of buildings with street around them. Reduction of public interest to the street, have tend to destroy this familiar and successful form and the result have been largely unsatisfactory. The function of street a "living place' is gradually missing form streets.

Today the automobiles pathways invade streets for pedestrian are blocked or obstructed by hawkers and small businessman.

City is the "place" the highest expression of culture. Urban place is man, his values aspirations and power and ability to achieve them. The object of urban place making is understand and express in built in built form, the needs and the aspiration of particular group or community.

1.7.1.1.4. Denying the Access for all



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*Denying Access
York Street Ignorance of
Local Environment and
culture (Fig. 1.20)*



"Cities are about human contact. One of the principle reason why city centers are important to us is that they provide opportunities to bump in to people". (Tibbalds 1992 P.57)



It is important to have access to a place all through out the day, because people engage themselves in their routine activities at different times of the day. Human interactions take place at different scale and in different places.

Mobility and access to different activities restricted by the motorist, and breadth of the roads are blocked or narrowed due to adhoc vehicle parking.

1.7.2. Disrespect for the Locale

1.7.2.1. Ignorance Of Local environment/culture

"Man lives in his culture as a fish lives in water"
(Roest crolius A 1987)

Just as a fish obtains not only its nourishment from water but also the pleasure of living, in the same way, man derives his own happiness, his own vision of life, from his environment.



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"His culture is in to man what water is to the fish".

"Here we aren't referring to culture in a restricted sense, such as a learned or scholarly culture, nor in an overall sense whereby it has lost every real meaning. The meaning of "Culture" in this context is of that concept of knowledge that guides behaviour in a particular time and place" (Clifford Geertz (1987)).

1.7.2.2. Placeless Geography

*1st cross Street
Street scape disregard the
Human needs. (Fig.1.21)*



*Built Fabric reflect the
contemporary competitive
society (Fig. 1.22)*



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Modern bonds to "places" are declining in the contemporary urban society. Contemporary technological societies have exploited matters to such an extent that it virtually creates homogeneous, landscapes and places.

1.7.3. Inauthentic Attitudes Towards Place

1.7.3.1. Disregard for place

Traditional urban places contrast seemed to favor the satisfaction of individual needs at the corporate level.

Today haphazard development disregarding the essence of place.

1.7.3.2. Attitudes of Modern Movement in Design

Some alien new structures and Inter national styles are an insult to the vernacular and a travesty of Modernism.

They destroyed the sense of belongingness.

1.7.3.3. Mass Culture and Mass Media

Complexity of contemporary competitive society demand self-identification to the building. They want to express their wealth power success through the built Mass.

Overdoing and unnecessary move mentality cause to destroy the spirit of the place.





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CHAPTER TWO

RITUALS IN URBAN ENVIRONMENT

Chapter 2

Ritual in Urban Environment

2.1. Urban Quality



Urban quality to new millennium (Fig.2.1)
HabitatIII

The quality of an urban context is generated through the expression of physical components and the settlement pattern. Greater diversity will help to create a more livable city and enhance the qualitative attribute of place.

The quality of urban place offer a mixture uses and a variety of activities and experiences. Zoned separation of uses literally destroyed the urban quality. The most attractive urban quality offer through a variety of activities and experiences

"City itself is a place with "life" on its own and for urban living, it needs places that are magnets of the city".

The humanized and rich urban quality which is highly imaginable legible and experience would eventually invite the eye and the ear to generate attention and participation thus creating a dialogue.

The quality of urban context is more to do with context harmony unity coherence legibility etc. The observer place a vital role in its understanding. The image of urbanity transforms a quality, which is understood in different ways by different people.

Celebration of freedom is essential characteristic of social integration (Fig. 2.2)
Habitat II



2.2.1. Streets and People



Street as a "place" for
"Living" (Fig. 2.4)

"The street is only a means of access but also an arena for social expression". (Smithson 'A' and Smithson 'P 1697 P 15').



Street and their side walk the main public places of an urban character and most vital organs of social component.

"Think of a city and what comes to mind? Its streets if a city's street look interesting, the city looks interesting; if they look dull, the city looks dull". (Jacobs Jane 1965 P39)

Street is essential element a city design its function and role within the urban fabric is contributed to establish sense of belongingness. It is common area, which serves a group not just one family.

Street provides link between buildings both within the street and in the city at large. As a link it facilitates the movement of people as pedestrians or within vehicles and also the movement of goods to sustain the wider market and some particular uses within the street.

Streets reinforces people's social aspirations, its expressive function also includes its use as a site for casual interaction including recreation conversation and entertainment as well as its use as site for ritual observances.

*"Sense of Belongingness"
people friendly street.
(Fig. 2.5)*



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Due to many changes have taken place recently in social pattern of life in contemporary generation. Street plays less function facilitating communication and interaction between people and groups.

Over the hundred years many housewives would walk to the shop, they would also walks the children to school;

Now the housewives role has changed more trips are now made by car to the supermarket the school and leisure out lings. The greater number of social interactions occurs at he destination rather than during the trip and telephone call to some extent replaces the chat on the doorstep. In the design of cities it would be unwise to ignore these changes, which have occurred. It would also be a brave person who would predict the direction of future social change.

2.2.2. The Urban Square and Peoples

"In all probability the square was the first way man discovered of using urban space. The grouping of houses around an open space produces it.

This arrangement afforded a high degree of control of the inner space, as well as facilitating a ready defense against external aggression by minimizing the external surface area liable to attack. This kind of courtyard frequently came to bear a symbolic value and was therefore chosen as the model for the construction of numerous holy places, (Agora, Forum, Cloister, mosque courtyard) with the invention of houses built around a central courtyard or atrium this spatial pattern became a model for the future. Here rooms were arranged around a central courtyard like single housing units around a square. (Cliff Houghton P130).



*Piazza S. Marco
The sense of "enclosure"
(Fig. 2.6)*

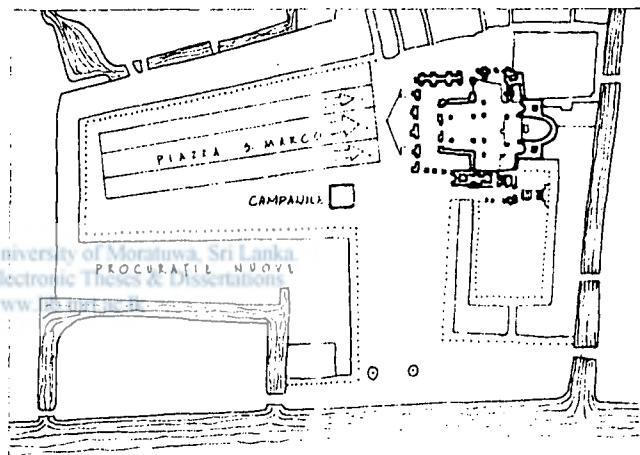
Square needed in a city setting for a civic building, the principle meeting places; place for great ceremonial occasions; to provide space for entertainment etc.

It gives meaning to its existence as a place distinct from other places. It is easy to overlook just how great a part the center played in the life was conducted in the open air, it was here public squares are helpful to Developed outdoor community activities, demand the concentration of design efforts in development of public domain. It



design effects in development of public domain. It is important to life of the city, sustain an activity through the diversity of users in the surrounding buildings.

Human activity in a square is important for its vitality and therefore, also for its visual attraction. Vitruvius when writing about the design of forum said it should be proportionate to the number of inhabitants, so that it may not be too small a space to be useful nor look like desert water for lack of population.



Plan Piazza S. Macro
(Fig.2.7)

St. Peter's square Rome

The square or plaza is for the city what the atrium represents for the family home. It is the well equipped and richly appointed main hall or reception room. St. Peter's square is however, something more than an important node in Rome's urban fabric it is the center of the catholic universe. Symbolically it represents the fountainhead of Christ Kingdom here on earth. Gianlogezo Bernini's great elliptical colonnade sweeps outwards in two vast protective arms, encircling, enfolding, and welcoming the Christian pilgrim.

2.3 Ritual in the Environment

Music to eye (Fig. 2.9)



2.3.1. Ritual concept and urban place making

"Architect is like to the choreographer in dance and architecture becomes a stage set for series of predetermined action or rituals. The idea presented is the use of cues or clue which trigger rituals responses which automatically stimulate and bring in drama to space."

The word ritual can be defined as hierarchical sequence of activities or events in given spatial setting.

The space is part and parcel of rituals and the rituals activity it self became a means of ceremonial demarcation and highlighting of a space.

*Space is parcel of rituals
(Fig. 2.10)*



The ultimate goal of the architecture is use as art for social benefit of each equally. Architectural conceptions are act as powerful media to convey the messages to society about the harmony.

To establish this architecture was used to control the behaviour of individual.



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To arrive the pleasurable and human architecture the conception of architecture should lead with movement of human beings.

The static architecture, which is, neglected the dramatic sequence of human behaviour; always cause to create of dead place within the built fabric.

*Architect create stage set
for ritual drama of human
(Fig. 2.11)*



When consider about the urban life. It is heavily committed to ritual. City have special quality and different areas have different characteristics the "tens" "dynamic" character of urban living pattern is the main force behind the formation of city form over the hundred years cities were designed encouraging peoples daily and seasonal rituals. Because out of human and their rituals should not continue sense of "life" "belongings" within the urban fabric further more.

The dialectic expression, which is ultimate result of all these rituals in the city life, certainly continues the connection between building and the city.

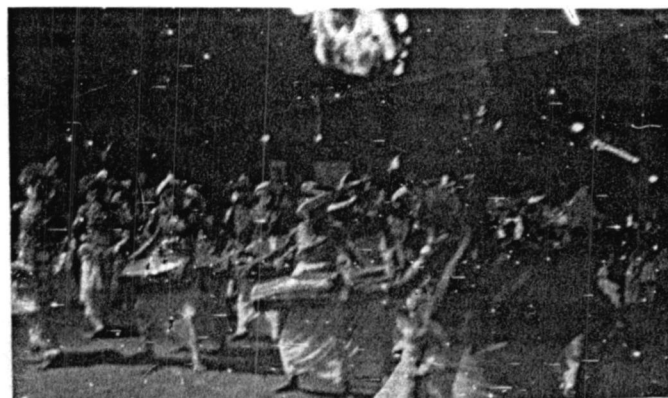
People celebrate urban life with contributing various rituals they can be daily or seasonal.

Most meaning generated within the urban place, are related predominantly to functional meaning of various rituals. In fact, the symbolic meanings are connected to the manner in which people are performed there fore "urban place" is said to be "people in action " or socially vibrant place.

2.3.2. Rituals and urban context

The cities are amalgams of buildings and people. They are inhabited settings from which daily rituals the mundane and the extraordinary the random and the stage, derive there validity in the urban artifact and its mutation are condensed continuities of time and place. The city is ultimate memorial of our struggles and glories it is the where the pride of the past is set on display. (Kost of piro 1991-16).

*Kandy Esala Perahera
Rituals can be seasonal
(Fig. 2.12)*



Urban ritual can be sacred (Fig. 2.13)



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Cities exist for human being (Fig. 2.14)

2.3.2.1. Man & City

"Cities are places where there is a specialized differentiation of work-where people are priests or craftsmen or soldiers and where wealth is not equally distributed among the citizens. These distinctions create social hierarchies the rich are more powerful than the poor; the priest is more important the artisan social heterogeneity is also axiomatic. The urban population contains different ethnic groups, races religions" (Kost of Spiro 1991 P 38)

"Cities are places favored by source of income trade intensive agricultural and the possibility of surplus food a physical resources like metal or spring (bath) geomorphic resource like natural harbor or a human resources like king". (Kost of Spiro P38)

"Place are centers of felt value where biological need such as those for food water rest and protection are satisfied. Places are the significant characters of any given context. Human places become vividly real through dramatization. Identify of place is achieved by dramatizing the aspirations, needs and functional rhythms of personal and group life" (Tuan 1977-P178).

Analyzing Tuan's view of place urban place could be defined "enclosed and humanized urban space's as urban places. The city consist with such places format the humanized city.

Each urban place of world witness the most vital component of urban place, for it to exist and function, is the necessary inclusion of the human Factors, and their Ritual belongs to different social cultural groups and adds life to hose places presenting them with unique identities of their own.

2.3.2.2. City Life

City life is a battle of living (Fig. 2.15)

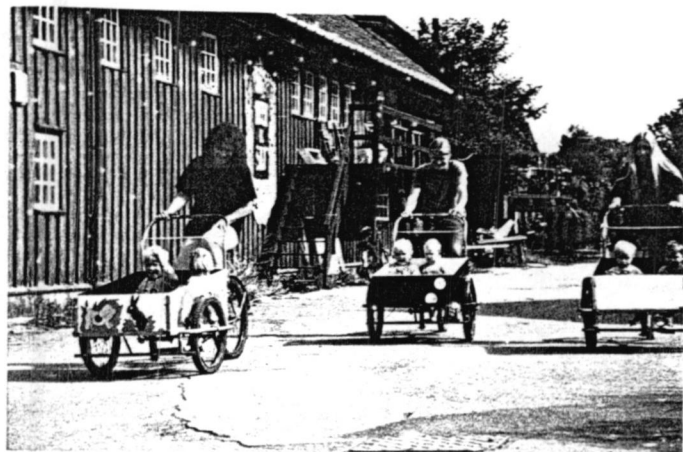


"City life is serious of dramatic occasions happening through out the day. Through out the years through out lifetime. Sometimes it is a battle, a battle of living until death. But "taking away the dramatic occasions of the city life, those of arena the law court, the trial, the parliament the ports field, the council meeting the debate and half the essential activities of the city would vanished and more than half of its meanings and values would be diminished if not nullified ". (Lewis Mumford 1961 P 139)

The urban place is mixture of uses and variety of activities and experiences. It offers a variety of activities and experiences living working trading shopping and playing all gain from being linked. It is the place where rich and poor people get together. It is place, which provides refuge to those who seek such refuge fulfilling the sense of a human being.

People and their Ritual behaviour are most important than any thing to the life of a town or a city. Their activities living pattern certainly forms the character of the urban place and urban place will never grow naturally, without the influence of people and their activities thoughts need and values.

Freedom of movement within the city is an essential characteristics (Fig. 2.16)



Trading is significant ritual behaviour to the life of the city (Fig. 2.17)



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Hence the city is an element of peoples spiritual and physical culture and indeed, it is one of the highest expressions of that culture. Liveliness of city depends upon the people and their various ritual behaviors.

"Ultimate city is with man's behavior we are dealing and that it is society that makes the pattern we are trying to discover" (Emrgs Jones 1966 P142)

In order words it can be identified man and Rituals generate the life of city.

2.3.2.2.1. Variety of rituals of exist in city

Urban place making is a process of constant transaction between city dwellers and it's spaces. City dwellers are many both in numbers and in variety essentially. There are those who live in the city those who visit it. Those, who like, may either.

Urban place making is thus a process of constant transaction between city dwellers and its spaces; city dwellers are many both in numbers and in variety. Essentially there are those who live in the city and those who visit it. Those who live may either live and work or only live in but work elsewhere. Those who visit may visit either occasionally or almost everyday. Then there are visitors who are tourist or special visitors. Those who live and work may be administrators professionals, office workers, shop keepers, laborers or even students in other words they play different roles and interact with the urban places in varied ways .If there are so many variations of city dwellers, whose sites of interactions vary in place, in times and times of the duration and the nature of the interactions one can expect their can expect that their conceptualizations can also equally vary. Those varieties of people and their actions, needs conceptions cause to the origin of variety of rituals.

Rituals are significant of formations of city force. Variety of rituals behaviors of people make city dramatic and dynamic in nature.

Urban place making is a process of constant transaction between city dweller and its spaces. (Fig. 2.18)



2.4. Concept ritual on physical existence

Urban contain variety of rituals in certain places. That is we see it as being on with the environment and the rituals and the place form a coherent bond. For example the activity of a Pola or market place; generally having on permanent structures. It is the ritual of the Pola that gives the place its sense of identity and they're by the connection with the surrounding area.

*"Pola" Nugegoda
(Fig. 2.19)*



Lynch calls it "fit". He defines it as how well special and temporal patterns match the customary behaviour of its inhabitants. It is a match between action and form. (Lynch 1985: P 151)

Thus just as urban ritual is gained by physical and experimental mean other factors as social economic communication transpirations etc. also,

Contribute to variations of ritual in the total environment. A complex yet coherently configured structure makes an experientially rich yet comprehensible urban environment.



In order that this complex phenomenon of urbanity is comprehensible there should be a certain order or relatedness within the urban structure and one way of achieving this is through urban coherence to success of ritual and establishment of concept of place.

2.5. Factors effect to the urban rituals

"That passages from ritual to drama, from the stable and the relative to the dynamic the adventures the rationally critical the self conscious and reflective and in some degree non-conformists was one of the marked achievements of the city" (Lewis Mumford 1961 P: 28)

"For the most part time has dissolve the material structure of the village in to the landscape: Only it's shards and shells claimed performance: but the social structure has remind tough and durable."

(Lewis Mumford 1961 P:)



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Rituals of city life always dealt the built form and their intimate expression, responses and enliven the life and bring the citizens up to the highest pitch of skilled intensely conscious participation.

Man need a meaningful environment make him understand and gather experiences, which enable him to complement, such an environment. When it is experienced as meaningful it is vital to examine the factors that contribute to this phenomenon.

Aspects like coherence, familiarity, semantics contribute in enhance the quality of various rituals.

2.5.1. Familiarity

*Old Parliament
Familiarity can be
achieved long years of
association activity to a
particular place (Fig. 2.20)*



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Familiarity means being well acquainted with an object it is one of the most important aspects that influence experience of the environment.

Familiarity can be achieved long years of association of a activity to particular place.

There are certain aspects that urban dweller associates his environment with for instance a multi story building might intimate a person from a rural area but a person who has been living in an urban environment would look at it as a natural phenomena.

Because of disregard for local and inhuman scale are important that familiar aspects of urban ritual be experienced in them.

2.5.2. Semantics

ANZ Archarde is symbolize people friendly environment to people in York Street. (Fig. 2.21)



Semantics is the meaning of a particular sign for a particular person. Schulz defines it as the relation between a sign and what it designates. (Schulz 1966



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Rapoport defines semantics as "The reaction of signs to things signified that is, how signs carry meanings, the property of the elements (Rapoport 1982 P: 58)

There are numerous sign and sign systems that play an important role in facilitating Ritual of urban places. The experienced rituals, through the relationship of the sign what is symbolizes could be from the physical or non physical strata of the environment Bacon says, the interconnection between one system and another is an important point of perceptual emphasis and should be marked by significant structures, frequently symbolic. (Becon 1985 p179)

A large building like and office block, multi story housing apartment, would fit in an urban environment and contribute of the Ritual of the environment. But a Stupa in spite of its large scale would seem out of place in such an environment. This is symbolize certain physical environments and

This is symbolize certain physical environments and thus experienced as being rituals.

Schulz also says, "that he meaning may also result from having learned the conventional symbolic important of things" (Schulz 1966 P: 168)

Thus the association of sign daily life has the character of habit or tradition. That is building; their scale type and character roads open spaces etc. Contribute in the form of signs in experiencing a meaningful urban environment.

2.5.3. Coherence

"The term coherence implies that we perceive patterns, meaningful relationships among seemingly disparate actions and elements in the physical environment, especially the urban one. (Taylor 1990 P: 01)



Coherence refers to a sense of integration and structuring, a certain unity and completeness of things that are interconnected with one another through a special structure, which is legible because it obeys a certain logic.

*Queen Street – Colombo
Sense of integration and
structuring of
environment. (Fig.2.22)*





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CHAPTER THREE

URBAN RITUAL AND PLACE MAKING

Chapter 3

Case study

Application of the basis for contemporary urban places and Rituals

Aim of this case study to analysis and illustrate the fundamental principles of place making and its relation -ship to ritual behavior of human in urban situation that exist and explain how these are manifested in open places of Sri Lankan urban context.

Rationale for selection of case studies

Rituals are not to do with emotion but are a more deep-rooted thing that is ingrained in human behavior; Ritual can be said to have cultural and historical continuity.



Urban places encourage the Human Ritual & make city a memorable experience. Places, which offer meaningful experience to Ritual, are lacking in present in urban environment. A more careful study with the view of creating places for better experience is crucial.

In the traditional city the designers taken into consideration the culture activity as use as result historical cities are more successful than contemporary cities.

Over past few years radically changing economic, industrial and employment patterns have further acerbated the problem of lost of place in the urban core.

As selected Places from Colombo, Kandy day to experience of urban Community and where a strong sense of belongingness exists and high degree of people involvement is also considered.

3.1 Case Study 1

Nugegoda commercial stretch

Nugegoda commercial stretch establish as the counter magnet to the Petta. Formation of street facilitate to function for the transport link and as a service area to city

Physical Attributes of place

The linear stretches create ideal setting for every type of shopping activity.

It is a very sensitive Commercial stretch, which act as narrow linear channel opening on to two expanded larger nodes either side.

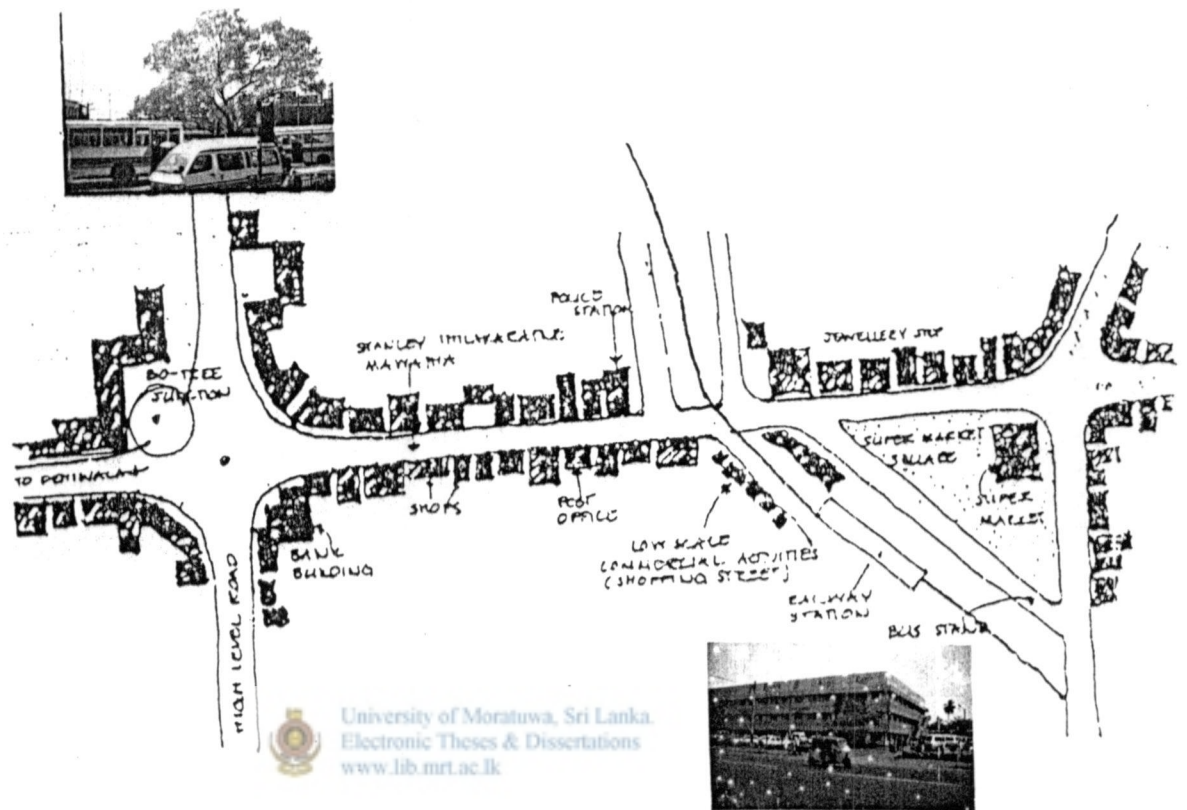
Both ends of channel created the breathing spaces with different characters. The west end of the stretch with 'Bo' tree expresses the character of landmark to west end entrance.



Nugegoda commercial stretch function as major transport and commercial stretch. (Fig. 3.1)



The "Bo' tree is the live landmark (Fig. 3.2)



Map of the Arba.
 From the "BO" tree junction to
 Super market.

Super market junction with the opening upon to a larger square /breathing space on the east end. Those have the essential characters to create legibility and identity needed to success the public gathering.

Dense physical mass formation contain cluster of building erected tightly with narrow frontages defining the edge projecting a very strong urban character.

The height of the building single to three stories. Due to the language used and formation of the above the variation experienced as one walk along the street is uninteresting to the human. And the scale and height of them destroyed the character of continuity and sense of enclosure, of place.



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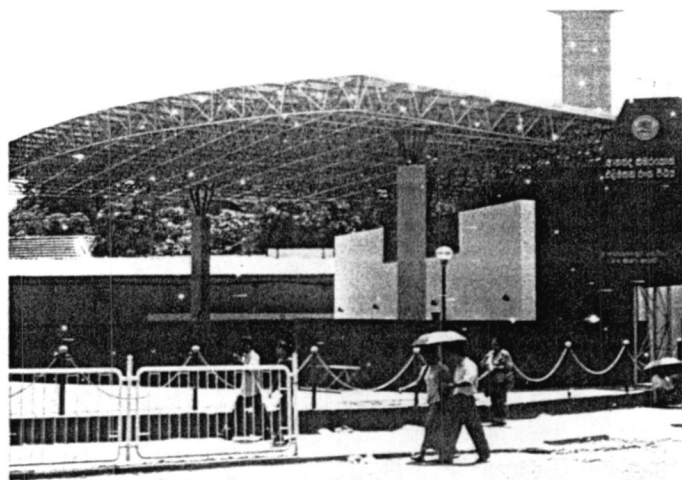
The building formation is "single to three stories in height" (Fig. 3.3)

The supermarket end has provided the base to social interaction and social focus, establishing hierarchy of spatial formation. The newly constructed pavilion provide place to people to entertain musical shows political activities.

According to the sequence the supermarket end is the climax of the stretch. But it is isolated as place.
(Fig. 3.4)



Newly constructed Pavilion, drab and monotonous mass. (Fig. 3.5)



Isolated supermarket of active stretch. (Fig. 3.6)



Location and formation of supermarket reduces the importance of the square. The formation and its isolated character reduce the sense of place to the discouraging the rituals of shopping. It is drab and



Umonotonous mass in the middle of vibrant rituals.
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Rituals and its spatial articulation

Every day morning to till the mid night the stretch is alive because it create humanized as well as socialize place for numerous people.

*"Nugegoda pola"
"A place socialize" (Fig. 3.7)*



As a linear connector of two transportation nodes people and vehicles dominate the activities of the place equally. This urban place articulates with in the town and community. This place is vital to study street as a place of social interaction and cohesion.

The activities of the place dominated by people and vehicles equal. (Fig. 3.8)



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The stretch contains a strong continuity and rhythmic variety in activity mix within the space. Which are supportive to each other's presence and continuity. The stretch could be assimilated predominantly as a social experience on the move.

Stretch contains strong continuity and rhythmic variety. (Fig.3.9)



*"Social Experience" on the
move
(Fig.3.10)*



The ritual experience of narrow shop fronts bordering the sidewalk is a quick temporal the close proximity of shops to each other, "accentuates this experience". This is left in the form of change in colour and textures of numerous materials and items



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*Dense packing of shops
with narrow frontages.
(Fig. 3.11)*



It's linearity of physical formation physical setting does not provide the facility to experience convenience through the shopping, as the spirit of place is most important character of formation of socially vibrant places.

The community gains many positive attitudes

through the commercial activity on the street. Its vital place the street has gained commercial activity on it, the street has become a place for every one and it has become the place where poor do rub shoulders with wealthy. It loose barriers that exist in a commercial street guarantees that every one is treated the same in the commercial activity happen.

*The place for every one
(Fig. 3.12)*



It could be assimilated predominantly as a social experience on the move. As functional urban street it obtain sense of place and sense of being supporting and sustaining the variety of commercial activities. In fact people do expect to bargain on the way, the employee going homes does not have a separate time to buy his commodities. He uses general along the street. Housewife fined her requirement without too far away; she relies on the street vendors or shops flanking the street for her day-to-day requirement.

Shopping is an important ritual behaviour formation of socially vibrant places (Fig. 3.13)



The perceptual meaning generated within the place is related to sensual cues along the stretch.

Meaning of place generated rhythmic variety in the activity (functional meaning), That spirit of place enhance by the physical element of Bo tree the linear channel supermarket at the east end.

Nugegoda commercial stretch is socially vibrant place midst of unsupportive physical fabric. The sequence of activities must be mapped out and their sequence facilitate within limited extent. The symbolic meaning is connected to the manner, which they are performed.

It is realized walkway were physically insufficient for the crowds, because the walkways are very essential to widen for display the colorful fabrics, the assimilation of jewelry stalls fruit sellers to the people moving along the street for increase intensity of **social vibrancies**.

The inward looking individualistic character of Supermarket Square not encourage ritual movement of the stretch sufficiently. Railway station with it's back against the open space reduced the intensity and sociability and functional meaning of place.



Nugegoda Railway Station.

3.2 Case Study 2

Galle Face Esplanade

It is popular public open place where different types of rituals of urban people and out sliders carry on.

Located close to city center sandwiched between the sea and the Colombo Galle Face central road.



*Galle face green has a relatively long history as a gathering place: used by british for horse racing and later as a promenade.
(Fig. 3.14)*



Physical attributes of place

The relatively large volume of the space and the far away skyline has a less impact on the space. They do not offer continuity nor scale to be experienced as an enclosure. (Fig. 3.15)



This spacious esplanade is the single most real public open space in Colombo

With Gale Face green a space sense of vastness, boundlessness and desired environmental quality, which facilitate the activity of relaxation through the natural setting.

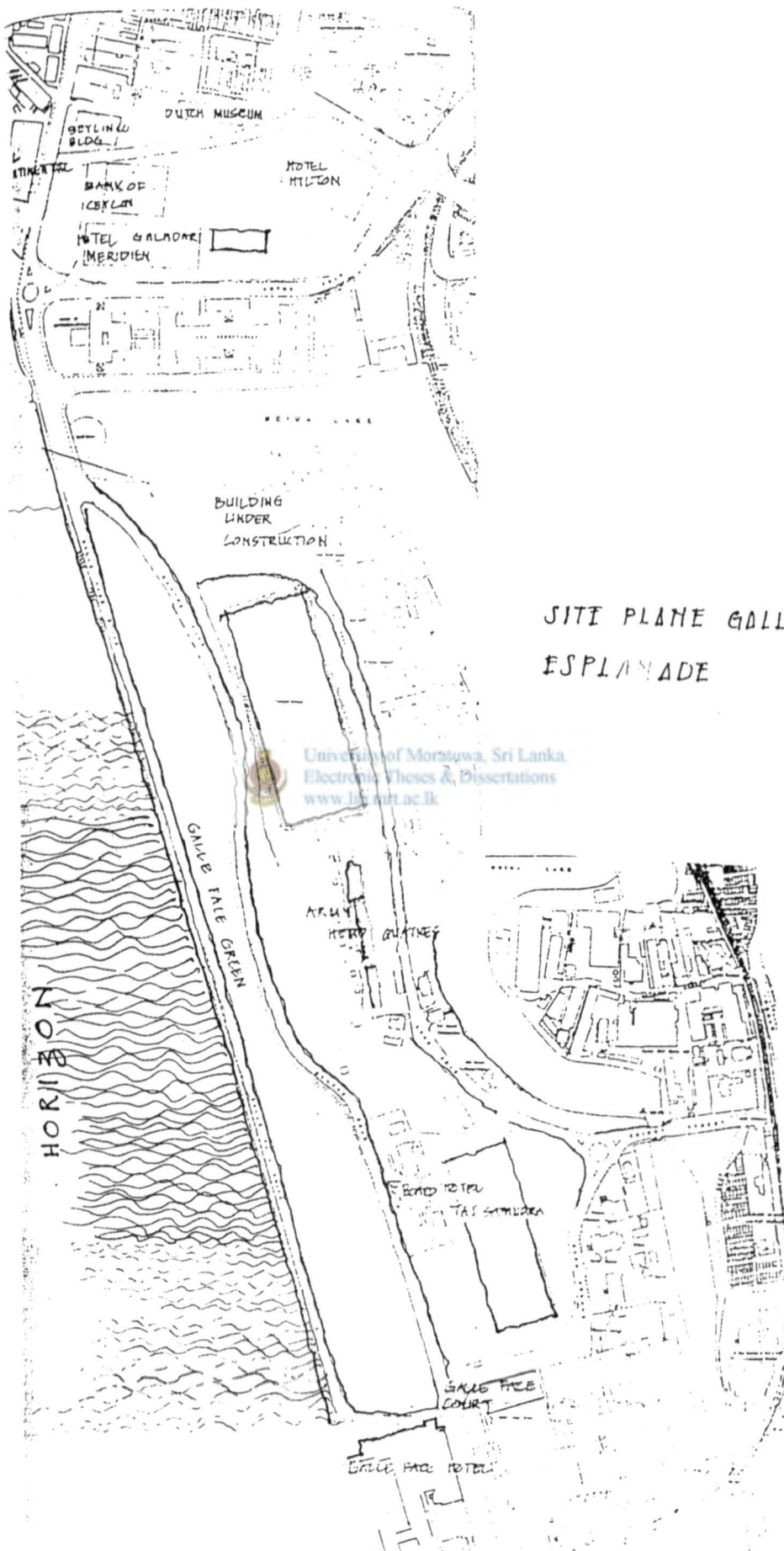


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Wondrous exoticness to pace. (Fig. 3.16)



It is an immediate experience of limitless view bordering intensely built-up urban areas of the city of Colombo.



SITE PLANE GALLE FACE
ESPLANADE

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As predominantly naturally created place the significant presence of it is not derived from man made physical demarcations effective enclosures etc.

The vast expanse of water and undefined empty free volume. Create grandiose character.

Visual interest



The prestigious and high commercial corridor of Kolpity. (Fig. 3.17)

Arrival from the Galle Road to the esplanade and exist to the Janadhipathi Mawatha, the access and the moving pattern create the sequence of images and serial vision.

When arriving from the south before enter the "Esplanade" people come from the densely built corridor like enclosure. Prestigious and high commercial buildings give a strong sense of enclosure inviting nature of these buildings pushes one towards

was openness.

The framed view of the fort at distance hidden the "Galle Face Esplanade" and give the distance view of Janadhipathi Mawatha with high commercial function. Images of executive functions.

As one comes towards the Gall Face Hotel. The built fabric reduces and opening up towards the sea highline the sense of owe.

Observed characters of place to encourage public gathering

- Embodying an eternal order centered one self
- Relationship to water and ground
- All embracing grandiose
- Changing color and hues
- Reflecting water of sea
- High sky

- Simultaneous continues water
- Wondrous exoticness to place
- Fore court – vast track of open flat land act as the forecourt.
- Dramatic changes of sun make sky picturesque.
- Grand voluminous

It is immediate experience from a densely packed built area. Facilitating to the breathing space. It contains a higher elevation costal ridge of area. It accelerates the visual scope perception of lager voluminous space. The vast track of esplanade strongly separate by sea land that means it is like natural podium, which is link human and nature.

Sea could be viewed as the dominant force of attraction which the space of the esplanade is attached too. (Fig. 3.18)



Vast volume, higher elevation, its exhilaration, and exposure could be felt sense overwhelms the dweller of this place. Linear natural track spread as stage along the sea front forming natural edge provide strong separation is felt between the land and sea. It is real natural podium, which brings the social vibrance to evoke emotional upliftment, of the Urban society.

Galle Face Green is intelligible composition of distinct natural and man made elements. Basic element of landscape; the sky, water, land there enhance the spiritual value of place. And dynamic sensation.

It is intelligible composition of sky, land and the water. (Fig. 3.19)



Ritual and spatial articulation

Provide multitude and ideal setting of public activities. The diversity set within an urban framework persuasive romantic and naturalistic theme. As a place dominating natural element could bring a variation of society to socialize in the same context. The place function variety in activity while it function as nucleus of activity. Lack of any vegetation enhance this presence of the expanse and provide the atmosphere to the dweller to take part making a great place in the city, providing the anchor for a good social life the people so desperately want to maintain.

Place give different groups a sense of belongingness, they by help man to dwell. (Fig. 3.20)





Lack of vegetation enhance the vastness of "Place" (Fig. 3.21)

This aesthetically powerful contrasting beauty of natural space generates the diverse experience in the life of urbanite.

People come for routine activities and for rub shoulders in public, within those participations create the social glue in society, which is very essential to society to socialize. Important character of spirit of society the social vibrance could be observed to different degrees during the different time of the day.

During the cool calm morning hours, and evening picturesque sun set it make a socialize place than afternoon and the night.

The places contain energy to anchorage vibrant social activities and indeed the sea and its presence of the expense complimented by the spatial expanse available adjoining the geographic setting.

*Sense of live from energetic dynamic environment
(Fig. 3.22)*



It is a place where socially abandoned during the after noon under the unbearable heat of sun and static landscape against the dynamism.

The change of level between the place and the sea is only felt close to the promenade, but as one move further it cannot be felt. The relatively large volume of the space and space defining element, standing alone far apart and the far away skyline has less impact on the space. They do not offer continuity or scale to be experienced as an enclosure.

Late evening people using the esplanade appear as a background silhouette against the sky, which is sometime gently undulating sometimes wild and serrate. In this landscape, the person becomes secondary at that moment it is a place where people reach out to the natural aesthetic element.

To full fill the sense of humanity the place provide setting for perceptual meanings. Through the chattering of joyous people, it create ideal place for refuge to seek such refuge and small-scale sellers to earn some money for their life. Small-scale sellers provide color to the place and life to the setting. They provide point of anchor for people who come from various social class and various ages to mark their territories around.



Small scale sellers provide colour to the place and life to the setting. (Fig. 3.23)



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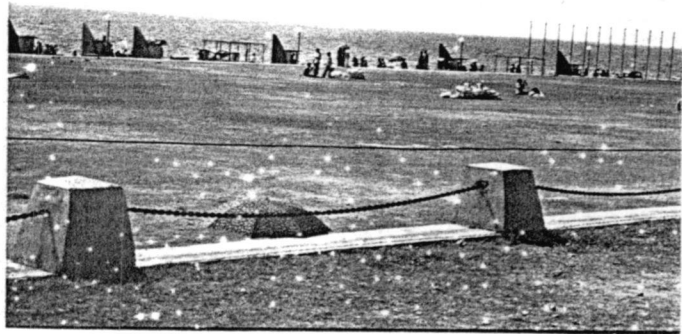
A refugee is getting shade from newly planted Plmyra. (Fig. 3.24)

Vitality of the place is it has structure and embodies meaning which could vary from simple functional meanings to valued more symbolic meanings, composition of exotic natural element generate the strong sense of place.

Late evening it is kingdom of youth. Youngsters come with their gang to celebrate youth by dancing singing and having fun, until early hours of the following morning.

This energetic dynamic environmental quality generates strong common meaning related to its beauty across culture and people.

Needed privacy level have been achieved from different groups by different means. E.g. level differences and other barriers. (Fig. 3.25)



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Minimalize limit structures that encourage commercial activity only temporary.
(Fig. 3.26)



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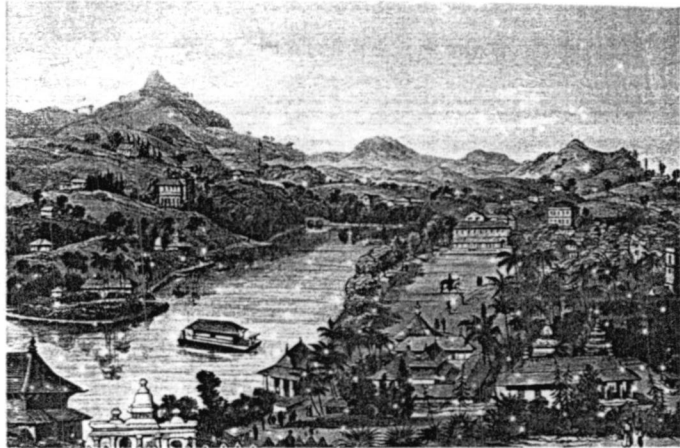
Late evening esplanade used by the various groups maintain their territories.
(Fig. 3.27)



3.2 Case Study 3

Mahamaluwa and Dalada Weediya

*Mahamaluwa and
Maligawa Kandy.
(Fig. 3.28)*

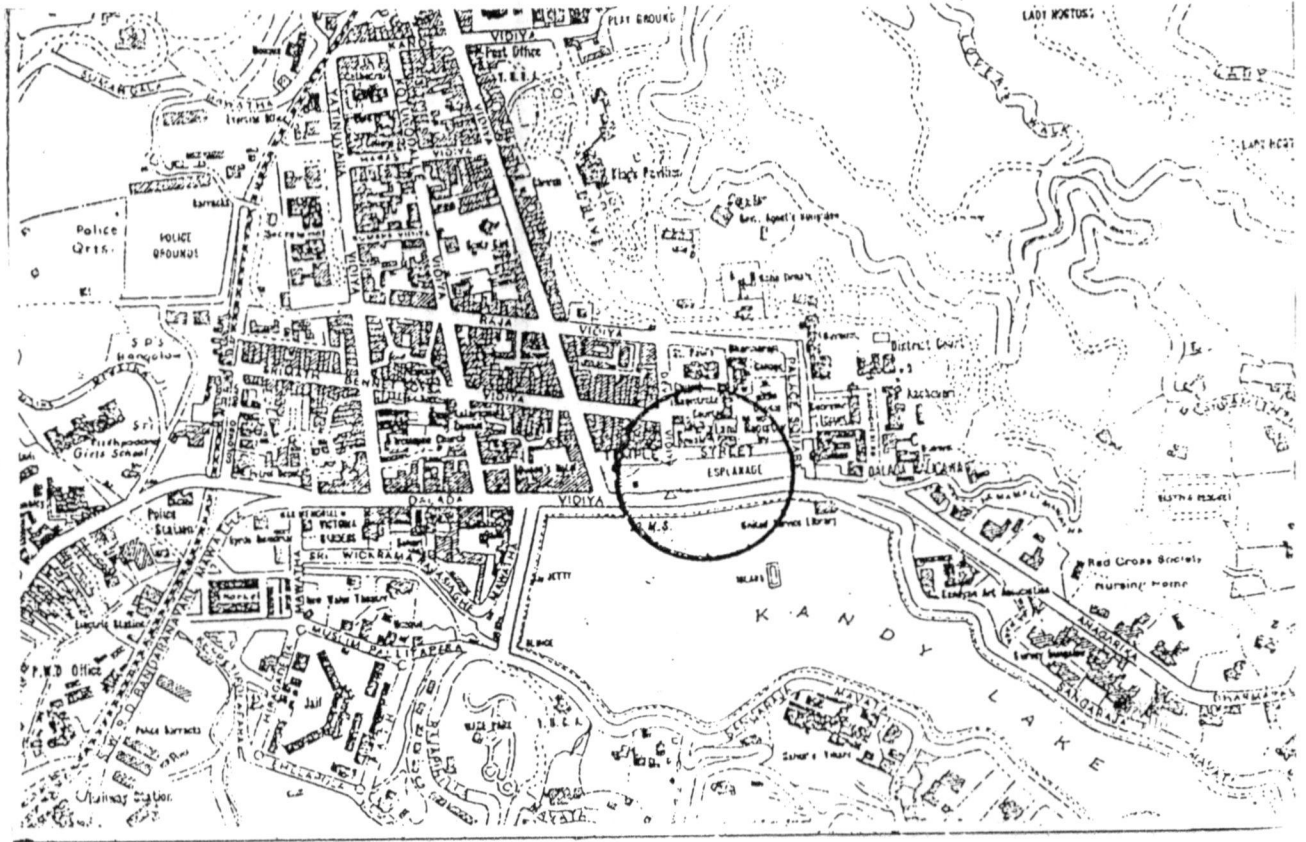


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*Dalada Weediya, Nuwara
Wewa and Gardian
Mountains high place from
which people look down
upon their world where
gain "external foot hold"
(Fig. 3.29)*



Mahamaluwa which is located in front of temple of tooth it acquires the status of city center automatically by the hierarchy of the functions in the Kandy City, location, layout, topography and by the character of space.



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Dalada Weediya act as the principal corridor connecting several secondary roads providing strong axis to the major edifice of the city.

Combination of Dalada Weediya and Mahamaluwa act as one single object and it play the major role of public gathering, which is relevant Kandy City.

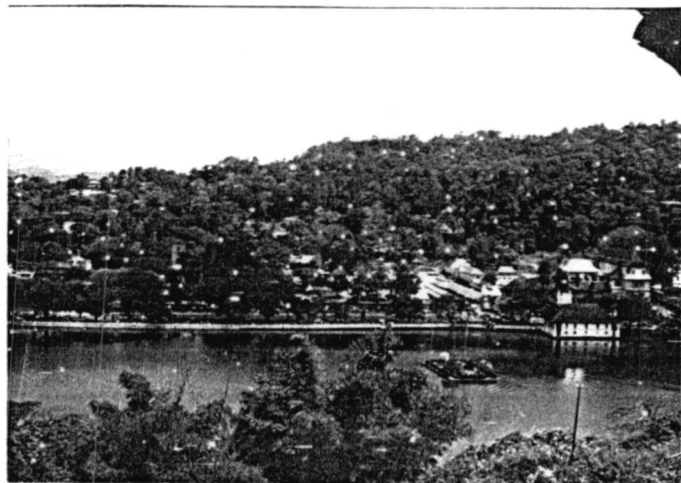
Physical attributes of the place

The hilly nature provided by the three arch of Guardian Mountains, Containing thick greeneries vast open empty volume of lake and defined enclosed continuous architectural vocabulary of buildings along the street encourage it as sacred religious gathering unique to Dalada Weediya and esplanade.

Major religious edifice topography lying in the steeply enclosed blow formed by it's windily river emphasize the grandeur sacred character to pleasure of their Rituals.



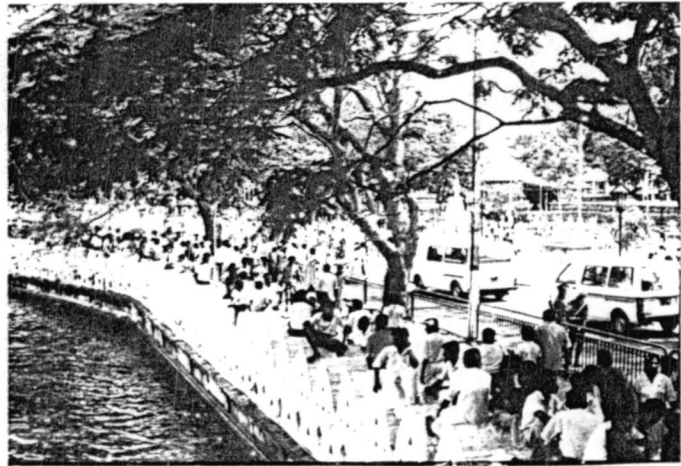
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Hierarchy of building complex. (Fig. 3.30)

Serving direct axial line of approach to sacred compound "Dalada Weediya" act as principle linear space of city character.

*Dalada Weediya as Major
Place of public gathers.
(Fig 3.31)*



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To establish hierarchal them of major ritual of place "Sathar Mahamangale" mainly Esala Mangalaya and Esalaperahera (The procession) Mahamaluwa and Dalada Weediya organized having variations with sub characters.

Expressing the character of grand axis Dalada Weediya streetscape topography composition greatly contribute to generate the hierarchy what is important to major ritual of place.

At the beginning intersection of Dalada Weediya and station road punctuated with the directional change of Dalada Weediya, the spacious precinct at the intersection clock tower and the tree grove of market it's dynamic character overrides at this intersection.

There after the Dalada Weediya grandly rises up towards the Maligawa Religious compound passing several street intersections.

The width of the Dalada Weediya rather larger than other streets of Kandy and the plot sizes determined by the historical layout of the city, to enhance religious essence and the serenity.

Expressing character of building heights their illustrious details landscape concepts articulate the uniqueness continuity to achieve mind contemplation.

Passing the middle Dalada Weediya open up towards climax, the most sacred edifice temple of tooth, tooth relic of lord Buddha is enshrined.

Focusing temple of tooth Dalada Weediya end from Mahamaluwa archiving great calmness through grand volume, the large water body and empty limitless sky.



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Nuwara Wewa act as an aesthetic element to bind wider context. Great bodies of water, urban space become a place by experience. (Fig. 3.32)



Rituals and spatial articulation

Mahamaluwa is a place where dominating sense of harmonious and religious balance through the natural and man made element. Over the hundred years, it is a place where people come to celebrate to the major sacred ritual of the city "Sathara Mangalya". 'Esala Mangalya' and the Esala Perahera (the procession) is most dramatic and color full moment when Mahamaluwa is occurred

"Maha Maluwa"
Religious & Harmonious
Balance. (Fig. 3.23)



Esala Perahera dramatic
moment of Kandian life
(Fig. 3.24)

Architectural strategies use to articulation of places for sacred rituals

1. Majestic awe full presence of Maligawa
2. Insertion of territorial demarcation
3. Symbolic ornamentation.
4. Continuous built fabric surrounding the fore court Mahamaluwa.

Vahalkada

The ceremonial entrances of sacred compounds it contribute to emotional uplift and contemplate the ones mind as the powerful spiritual entrance of sacred journey.

Open esplanade drawn towards the lake and surrounding hills intercepting the main axis.

The juxtaposition of two images contribute to creation of place, both temple and tranquil greeneries. Make the strong attraction draws the space towards them. There fore it becomes a dynamic balance between forces of spiritual and temporal beauty.

Path running along the longitudinal peripheries used for pedestrian movement, cloud parapet going along the lake used for seating encouraging verity to rituals.

*Vahalkada
Ceremonial Entrance
(Fig. 3.25)*



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*Cloud parapet provide
various meanings to uplift
inner emotions. (Fig. 3.26)*





*"Under the trees"
Mahamaluwa is provide
"Place" for relax. (Fig. 3.27)*

Trees within the space are most effective live element which give identify to various groups as space defining elements.



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Hard textured paved path intercept the main direction of attraction creating repulsion. Hard surface of space defining elements are softened by the textures of the greenery allowing the main element of attraction to be visible and unobstructed strengthen the main axis. Juxtaposition of Maligawa and guardian hills blocks the movement and rhythm of it.



*Hard textured pavigns..
Encourage, the ritual of the
path. (Fig. 3.28)*



Religious activity within the space is mostly the ritual of caring flowers. (Fig. 3.29)

Nature of ritual behavior of people, change with dramatic change of sun from the dawn to sun set place where dominating sacredness and holistic character humbly produce to people for their spiritual success. Evening sun bring it vitation than sacred rituals.

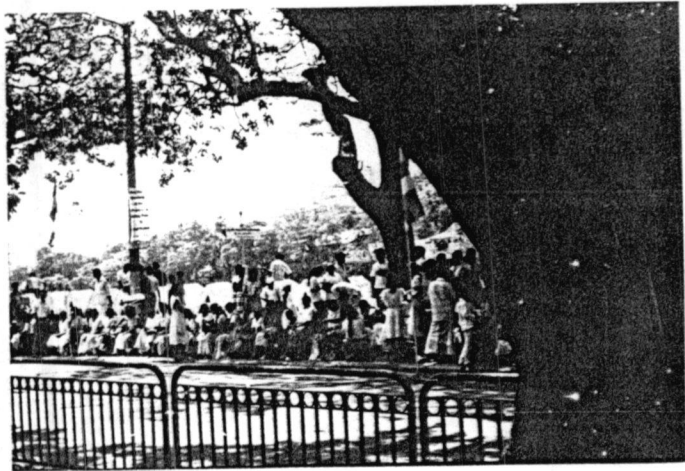


Under the red hues of sun set pilgrimers and ordinary people celebrate the relaxation it is socialize place with various group of people containing limited social activities not disturb to sacredness of place.

During the sunset the atmosphere within the setting is calm, cooling and peaceful, water surface of lake silent and still forms a perfect mirror for soften lit cloud parapet series of images forms of people mind who come to celebrate sacred ritual and relaxation.

Darkness creates excitement-flooded light of tooth relic complex, something coming from haven serenity and the distance express within it. The logic creates to transform philosophy of place successful because it is live place till mid night.

*Dynamic balance between
nature & humans.
(Fig. 3.30)*



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*The Perehera Moment
Emotional upliftment of
culture. (Fig. 3.31)*

3.4 Case study analysis

This study is a preliminary attempt to understand urban ritual and its relationship to the urban peacemaking process

A deeper look into ritual behavior will tell us that ritual is a sequence of activities or motions that follows a certain organized hierarchy.

During the place making process architect using his soul of architecture, these sequence of activities moped out and sequence must facility.

Architecture is a place making process. Yet place created by architecture goes beyond its physical attributes. Yet it is a deep rooted thing that is ingrained in various ritual behaviors of human or social drama. It contains values, aspirations and attitude of the people who inhabit it.

Place is a relationship between space and event as a celebration of spatial territory.

The first levels of human society can be identified with primitive "Veddah" society the rituals of these groups took place in the open air close to their dwellings but there was no physically defined permanently

After that the folk society can be identified with the typical Sri Lankan village, where the temple and the "Kamatha" were places, where respectively religious rituals and harvesting ceremonies and new year festival were held. To the origin of defined physical "place" where such activities took place.



People of the traditional societies never separated themselves from the environment they lived in.

Every principle they followed was first based on a conception of physical component of the environment, which expanded in terms of beyond utilitarian non-physical substance.

The urban society have grown day by day in complexity beyond the scope of rural society.

The drastic difference in the contemporary city life to rural; they are closer each family follows the same way of life and who ever looks in to his neighbor's face sees his own image. But in urban society diversity is evident.



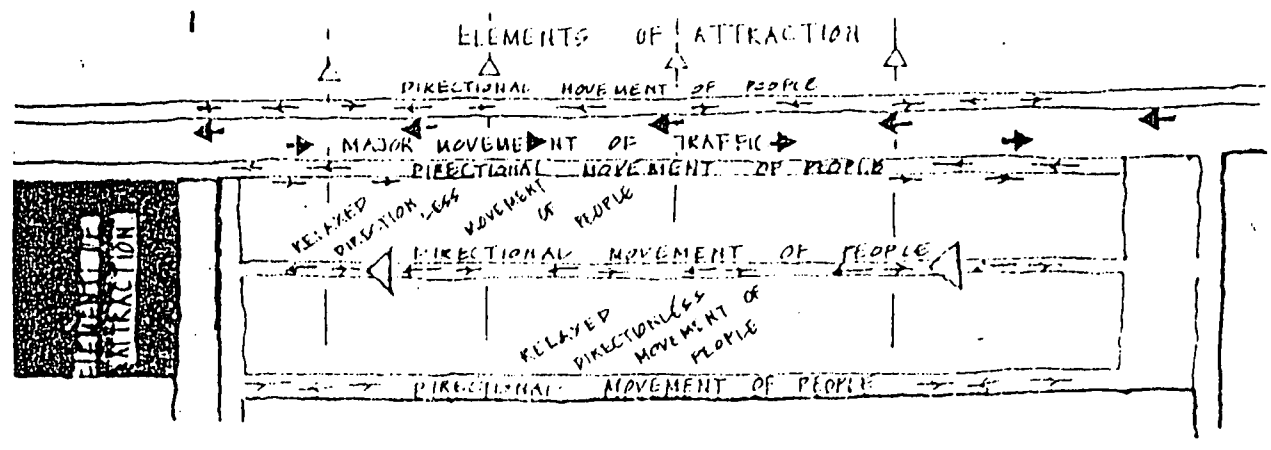
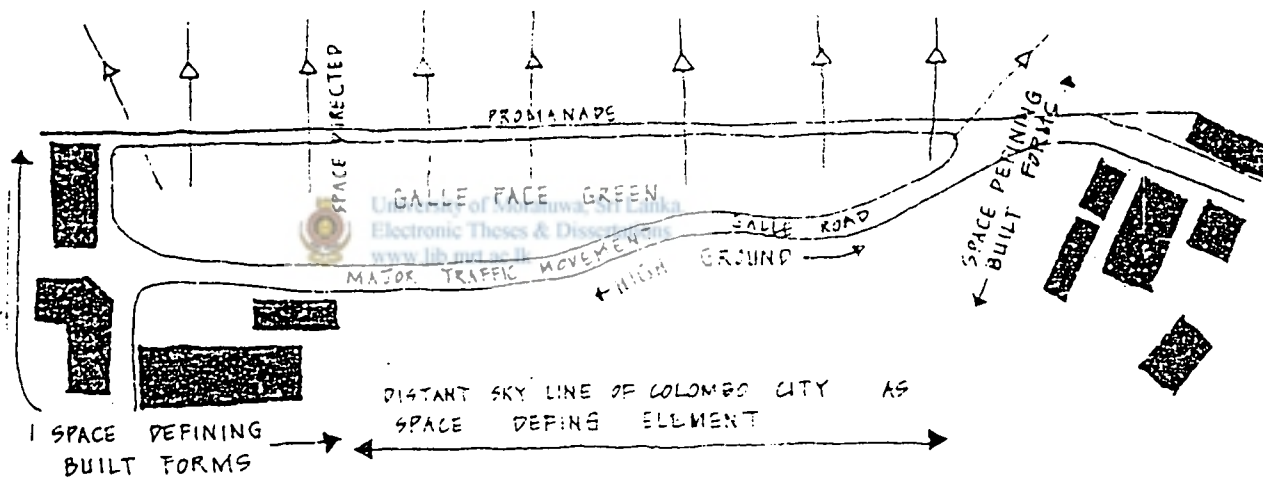
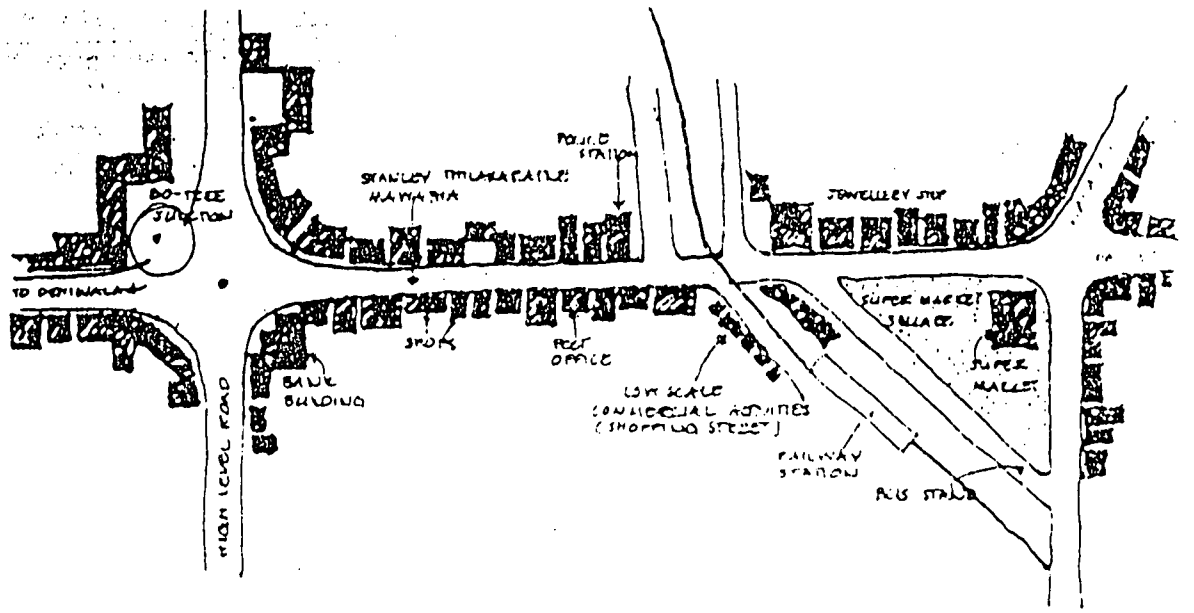
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Humans are social beings they enjoy communal life living in as a community, where unique set of cultural values are involved at varying situations, difference in attitudes, aspirations and other cultural disparities which results leads rituals to the development of different atmospheres in human settlements, creating unique arrangements at each situation.

The need to belong to and to be identified with a group is an inherent human need. Man has satisfied this need from time immemorial by taking part in which ritual be asserted his identify with and with in a group

A dense urban setting creates diverse rituals in the day-to-day life of urbanite.

This study is a preliminary attempt to employ the relationship of human to identify the characteristics significant place.



It is felt that the various rituals of daily life play very significant role in the present day urban context in satisfying mans need o belong of the types of rituals in daily life. It is the rituals, which take place in large open space, which are the most significant since they attract people regardless of class, age, sex or race and identity the city sub culture as a whole.

The place becomes live and it seems as if we, as humans, are in a dialectic mood with another being that speaks in silence. Therefore place making can be simply defined as creating place with a soul that communicates with as , shows that we are part of that place. **Thus place and man belong to each other.**

Case study of Nugegoda commercial stretch, Colombo Galle Face and Kandy Mahamaluwa are different places to each other, satisfying three kind of rituals behaviours of people. Their social vibrance is different to each other.

Nugegoda Commercial stretch is a place within the town and community. It can be identified as a socially vibrant street and it's image is variation of sensation and people in action. People move along the street to find and satisfied their day-to-day needs. Some people coming to the street for relax by shopping with their family or groups. It is constant flows of people who intermingle involving also in other activities bring in social interaction.

Gall Face green is a place of enormous significance to city dwellers of Colombo, as a place for "recreation" and at the same time to the visitors from the hinterland to the city as the place to "encounter the sea", and gain a significant component of



"experience of Colombo"

Mahamaluwa is the place associated with religious rituals people get contemplation through the religion, grand culture and serene environment, separating from the busy environment. When analyzing 3 case studies according to the ritual behaviour; movement pattern belong three

Those three intensities symbolize the "whole life" of human being.

Architect should understand and should sensitive to these intensities to achieve the successful of design.

To gain ultimate quality of physical fabric designer should enlighten the ritual behaviour of people and it's relationship of major and secondary factors of physical environment. According to the definition "ritual" is sequence of activities or motions that follows a certain organized hierarchy.

The Galle Face esplanade spatial articulation arrange with vast volume composing basic landscape elements of sea, sky and land the end climax is huge track of land.

The man made structures (Secondary factors) contribute very little in enhancing the naturally exotic place of Gail Face surrounding buildings do not offer continuity nor scale to be experienced as an enclosure. But " exotic natural elements" collectively make up a very strong sense of place. This powerful aesthetically dominating element is capable of evoking strong common meaning related to it's beauty across culture and people.



The narrow, linear stretch of road opening onto two expanded larger nodes of either side of Nugegoda socially vibrant place because of "shopping". Place generated functional meaning of shopping and transpiration. There is a strong continuity and rhythmic variety in activity mix within the space. Physical attributes inadequate and indeed do not enhance the sense of place here in any meaningful way built fabric lacks continuity in the detailing of its facades, and "sense of enclosure" is forgotten.

According to the location and physical formation the supermarket end, has provided the base for climax. Of spatial progression. "Bo tree" junction is the entrance, although the entrance feel, supper market and loss his sense of climax. It does not invite people into the space at all. It is isolated mass, because of "inward looking individualistic character"



Mahamaluwa is generating different character within the space. Journey start from the Daladaweediya and it gradually rise towards the Mahamaluwa the space is drawn towards the lake and the surrounding hills intercepting the main axis. Both natural elements of strong attraction draw the space towards them. Therefore it becomes a dynamic balance between forces of spiritual and temporal beauty. Mahamaluwa is only successful in satisfying the conditions for a public religious rituals, though it belongs to the dynamic space its secondary element are also well articulated. The religious atmosphere of the place is functionally paradoxical it also has the effect of limiting their activities and it will help to achieve contemplation required. Sense of belonging has been satisfied through the ages in various ways such as by

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gathering and full filling human needs. Researchers and planning theorist have come up with conclusions that bad urban planning do propagate crime also some people say

"This place is driving me mad" but according to psychological views, there is no evidence that serious mental illness psychosis is directly caused by environmental condition, however unpleasant it. But any feature of the environment can affect various people who are exposed to it in very different ways.

The main concern of the study brings into reality various ritual behavior patterns of people who effect to the formation of city environment and understand causes and end result of ignorance "notion of place" and how effect to psych of human.



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In other words architecture was used to control the behavior of individual. The control was based on the particular cultural attitudes prevailing and was not alien to cultural norms

Understand the reality always help to create holistic perspective to urban place. To achieve this object architect decision should emotional response to land and it's people. He should bringing together head, heart and soul to sustainable approach.

It is the time, as pioneer member of affording his duty to better living environment to people; architect would contribute on strength of beauty and meaning of his concepts. They the delight would be the measure of success. The people would judge.



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CONCLUSION

Conclusion

Place have evolved through time and function, context and meaning changes its nature/character these determinants changes from location to location, city and region to region the character of places also varies accordingly. Therefore identification of these complexities and their relationships with places will give an understanding of creation of meaningful and livable built environment a territory for human habitation.

It is evident from historical examples that place have evolved spontaneously. They are not a result of a deliberate effort. As such, the traditional people did not adhere to universally accepted principles. The place making process was rather social oriented that physical manipulation.

Each nation and principle of place making bear its own significance social and ritualistic interpretations of each community which gave birth to each principle. Each nation continues an understanding of values of life styles certain relationship, which resulted in experience of place.

When considering about the urban life it is bring a magical experience to man and his society.

Urban places should not static entities but continue to evolve amongst day today rituals social changes and physical transformations of space.

Considering human society the urban life heavily committed to ritual is full of situations, which urban life it self takes on the features of a drama. Spirit of urban life creates various rituals; they can be day today or seasonal recreations, entertainments leisure cultural events, civil life and the exchange of community views.

It is obvious cities were and are articulated and colored facilities varies rituals of people.

As first chapter described to articulation of urban place and generate spirit of urban place human factor play a viable role and nation of place is viable guideline to the create liveliness and sense of **belongingness**.

As mention rituals is "Square of activities or motions that follows a certain organized hierarchy. Human activities pattern is not a static thing. It entirely gives a symbolic meaning; there by it gives hint to the fact that has energy to give the origin to the great concept of place.

Thus architecture as an art should the Rituals to reality for this the architect should be guided by a divine power. But it could also achieved up to a certain extent by articulating the linkages between actual spaces. Thus archiving these architectural phenomena the good architecture is created.



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When considering contemporary situation the symbolic meaning of ritual behavior of people and the concept of place has created poor dialogue in the social drama of urban fabric.

Vitality about the liveliness of urban place has never been greater in present time. Therefore, most of urban places in the world around can be called as dead places.

Today urban places have become stressful to living being congested and chocked by traffic polluted unsafe, surrounded by huge walls and ugly looking high rises. There is no feeling of community any human quality not coherent in a deep felt sense very difficult to life even cannot breath freely.

Because, life is not a quality with animals and plants only has, every thing in the world has need the quality, unless it sense us dead, cold or some miserable feeling. A place which has got this quality, tend to transmit it in to us, thus become the life in us, thus become the life in us, there fore the life our living places is very important and they determine our life or lifelessness

Urban place as living place it's liveliness tend to make it come to life in us.

Therefore, now is the opportunity to revive old spirits and encourage a joint vision of how our cities can be.

We must have sensitivity to rekindle our old centers whist also having the encourage to create them afresh if this is what they need.

Thus we could come to conclusion that "places" that are created within particular group which enhance their rituals may not be felt people belong to another in the same depth as that cultural group. However creation of places are essential to give a meaningful spatial experience to the people. Because strong culture is essential to mental well-being and prosperity of human.

Otherwise and result will be miserable.

Finally let me conclude, the situations and end result of contemporary urban place about the Desmond Morris vision,

"City is not a concrete jungle, it is a human zoo"

The comparison we must make is not between the city dweller and wild animal. But between the city dweller and captive animal.

The modern human animal is no longer living in conditions natural for his species. Trapped not by a zoo collector by his own brainy brilliance.



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Reviewing the local context city fabric; sadly, it was seen that there is gross violation and non adherence at every turn by designers, developers government authorities private entrepreneurs small business man including pavement hawkers and city dwellers to all sacred and holistic principles of what city should be.

Selected areas in case study in city of Colombo was chosen examine the relevance of the above concepts in the present day context. The study focused to most vital relationship of city formation the ritual behaviour of human and urban place to realize its activities and movement patterns and how he perceive it as a place in order to determine placeless ness in the city in terms of the built fabric the street and the water fronts which has become a wasted resources in making place.

As city holistic place of human life, city has always occupied a privileged place in architectural dream. It is lobby of human society. City life is a serious dramatic occasion happening through out the day and through out year.

It is sad that the dramatic occasions are fading, now is opportunity to review old spirit and encouraged a joint vision of how our cities can be. It is worthy to understand the reasons behind. The intolerable contrast and diversity in the city make human mind a machine.

Ritual behaviour of people and concept place did in historic cities in a tangible exterminable cohesive manner. The need to create a strong relationship between "urban place" and variety of rituals did not exit as concept but it was within the human physicals. It was such an essential requirement within the city life.

