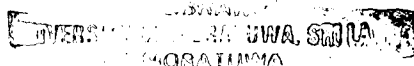


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305 A

**IDEA OF HOME AND ITS ARCHITECTURAL
MANIFESTATIONS
IN SRI LANKAN URBAN CONTEXT**



**A Dissertation submitted to the University of Moratuwa as a Partial
Fulfillment of the Requirements for the Degree of Master of Science
in Architecture**



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J.K.C.D. LIYANAGE
Department of Architecture
University of Moratuwa
January 2003



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ABSTRACT

For the very fact that the home being the perfect expression of the self, home became the most profound initiation of human existence. Home is the perfect place where man's physical and psychic being is nurtured in its tangible formation. Being receptive to the social behavior man seeks a counter action for the communal domain. Hence unfolds a point of departure for the cultural meaning as a whole. Belonging to a particular culture demands different psychological aspirations. Architecture in this context has a bearing on the cultural meaning dictates a profound discipline to convey this meaning with the house itself, as house mirrors the self and subsequently man's psychic and physical needs are the consequences of the culture. Hence the contemporary performance of the cultural meaning provides a greater flexibility with the concept of globalization.

As Glenn Murcutt delineates,

"Culturally, the world is getting closer, and this may eventually determine what makes architecture change. But for now cultures are still quite different".



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INTRODUCTION

INTRODUCTION

I. Study premise.

Home can be considered as the place that provides evidence of personal behavior pattern and his belonging environment, through architecture. In the other hand the home becomes the corner of the world of human existence. That means the home is the deepest place for each and every one, in any society. This particular deepest place has been derived from the environment which he belongs to. Therefore the home is an important corner of the continuing society –this is the deepest place in society. Then each home or deepest place is arranged according to the basic social values and to the personal desires or identity of each family. In other words, the human makes his identity, reinterpreting the socio cultural identity, through his home. Therefore the home contains both the personal identity as well as identity of a particular social structure, or in different words – a culture.

Each and every person has his own individual pattern which affects his thoughts and behavior. That pattern varies from person to person. If the space or place caters to his pattern or rhythm he would get attach to that place. Home is a spiritually healing place for man.

A place is experienced through one's own attitudes, experiences and intentions. The whole world can be explained as a bundle of private places for individuals. What is important is, these particular private places are experienced as both individual and as communal context. In this manner we all become individuals as well as members of the same society. That is why home can be identified as a symbol of *self in communal context*. There fore home can be identified as a *symbol of the individual in the communal context*.

When considering the development, the home concept in primitive stage of man, he searched for security from environmental issues like whether, beasts etc.

He felt insecure when exposed to the uncontrolled natural environment. This is something which can be identified in preliminary stages of animal.

Even animals have a sense or feeling about comfort in the mother's womb. The mother's womb provides a sense of security and enclosure. That feeling makes a baby comfortable and secure. But at the birth, the baby loses that feeling when it gets exposed to the world. These feelings of insecurity and discomfort are common to all human beings. Even, grown-up man will have particular such feelings in his unconscious memory. So he always tries to preserve his surrounding according to that feelings received from unconscious memory –instinct. Primitive man's home was based on this concept.

Unity was the best weapon and force they had, to overcome these natural hazards and threats. This ultimately created a **Society**. That unity created some patterns known as "culture" (Identity). That means people made rules and regulations to strengthen the unity between them to face those issues better. In this way the culture made a strong bond among the people in the society for the survival of each other. Various groups of men had various different forces to handle all around the world. According to the way they react to those issues, different cultures and civilizations emerged. After civilization, "security" was reinterpreted within the group as "privacy" and a sense of belonging. Hence, civilized man wanted a *home* as a place to retain his privacy and get a sense of belonging, or maintain his own pattern, rhythm or identity by making a personal territory.

Culture has a great impact on human since each and every person belongs to a particular culture, and his thoughts, attitudes and behavior pattern are mainly cultivated through culture. Therefore, every person is a representative of his culture and home is the physical evidence which reflects human self as well as his culture.

Family is the basic unit of any society. A home is the place which provides accommodation to a particular family. It consists of both individual and communal spaces within one unit for a particular family. Articulation of the spaces of a house expresses the activity pattern and interaction among family members and outside world. The articulation of these spaces have rhythmic similarities to a particular culture they come from. This may vary from culture to culture. So the home has a



basic generic form derived from particular culture. Every person makes it his own by personalizing it, but having the generic quality which derives from his culture will remain as the basic most concept.

As mentioned earlier home is a place which can be experience both at individual and communal levels. That means, it is physical evidence which reflects a living pattern and a rhythm within the house as well as the community. This pattern or rhythm is created through a base of one's own culture. There is some elements which can be identified as a special social integrity in Asian context and Sri Lankan context.

II. Observations.

Early Sri Lankan society evolved through a long period of time. As a result of rapid urbanization, the social structure has undergone major changes in a short period of time. People had to migrate closer to urban centers in search of job opportunities. Due to this they had to start living in urban contexts. But the thing is neighbors are not familiar to each other since they come from different places and they belong to various groups, and therefore their own community is not in their neighborhood any more. They have different friends not in the neighborhood but they get together at various functions. This is completely different from the early Sri Lankan context since in the past they had very strong bonds within the neighborhood.

Earlier they all belong to a similar group and they were interdependent on each other, and shared their facilities. But in an urban context neighbors belong to various groups, so they don't want to expose themselves to others and introverted. But the bond among the family members have become stronger, as a reflection of focused family interaction to gain the essences of the Sri Lankan culture.

There was a generic form for the house in early Sri Lankan context. It reflected what the relationship among family members and outsiders in that social context was, and it was the same in physical form. Their personal taste was not affected by it and there were no problems with land either.

Every house which belonged to one group or village was same in spatial form. But now the urban situation is more complex and dynamic than before. Therefore the urban man has exposed himself to the world, and has knowledge about his surroundings in the world. His taste and aspirations have developed and gone to the extremes today. It paves towards the individuality. But the particular family interaction still remains in their life pattern even though they have lost the interaction with the outsiders.

Situation is becoming more and more critical, because urban social structure has faced huge changes in a short period of time. According to these social changes urban house form also should be changed. People try to follow foreign theories and apply without analyzing into a Sri Lankan situation. It causes to architectural pollution in the urban context. Because there is a trend to embrace popular architectural forms and it leads to 'home'lessness in urban living since people try to imitate foreign styles even though their behavior pattern still remains Sri Lankan. Therefore there is a confliction between personal activity patterns and these alien house forms lead to frustration and it will affect the society dangerously.

Reasons for this seen as:

- The lack of knowledge of the "essence" of Sri Lankan culture.
- They don't see the issues related to urban conditions and they imitate traditional house forms and elements as Sri Lankan culture without having any meaning.
- One may try to arrange the home according to their personal desire keeping personal identity without considering about the rest of the family and its identity.
- People try to imitate foreign house forms for only considering individual taste due to their memories and prior experiences.

Third and fourth reasons are the most critical issues leading to bad designing of 'homes', hence losing the sense of belonging resulting in frustration.

III. Intention of the study.

This research is aimed at finding the underlying concept of the urban home and which is derived from the Sri Lankan culture and how it is manifested through Architecture.

Architecture should be for human comfort. Home is the most comfortable place for any person. Therefore an architect should design the home to fit with the person's natural pattern. Architect must understand what the underneath concepts of home is. And identify the personality of the client and the family he is designing for and his cultural values.

Because of the social evolution the Sri Lankan society changed gradually and the *form* of the home that was derived from the social structure also changed gradually. But the drastic change or revolution of the development paves the way to change the physical organization of the house form. When an architect is going to practice in Sri Lankan context he would want to know about this underlying generic pattern for the contemporary urban context. Personalizing this ideal concept or generic pattern, he can design suitable homes for people and make them comfortable. Therefore a particular generic pattern will be the base for personalizing the home and giving personal [family] identity by re interpreting the cultural identity.

IV. Scope and limitation

There are so many aspects which have to be discussed regarding the home. And there are many issues to look into when discussing the Sri Lankan situation and its urban context as well.

The climatic condition was one of the main factor which effects to the Sri Lankan house. Another major issue is scarcity of urban space. It is very important to consider how to make a livable space in tight urban context using architectural strategies. But they all can be considered as secondary factors comparing cultural factors. Because to

consider those issues there should be a particular basic form. Particular basic form mainly derives from social issues based on the cultural factors.

Considering the home in Sri Lankan context it has long history. The social context in other words Sri Lankan culture has directly effected to the home. Considering the Sri Lankan culture there are so many aspects have to be discussed such as ethnic groups and their and each cultural values which based on the religions. But there is some thing to common cultural factor which common as 'Sri Lankan'

The main aspect which effect to the social structure is social interaction. The interaction within the society, within the family and balance each other is the main aspect for the evolution of the form of the home.

This study mainly focuses to study about what is the social condition [context] and what type of interaction exist in the contemporary Sri Lankan urban context In here mainly consider about interaction within the family and how would be the generic pattern, what should be the generic house form in urban context. Then study how far deviated from generic pattern due to personal identity.



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Here mainly considered the urban social context rather than physical context in selecting residences for case studies. Therefore the houses may not be located in highly congested areas but considering the social context they are urban. As well as here specially discuss about the socio cultural issues.

V. Method of study.

In this study the first attempt, to identity what is home as a place. It is very important to clarify the space. Human relationship and physical attributes of space which directly effects to the place making. The study of conceptional factors, which is major determining factors of the home is discussed subsequently, with psychological and socio cultural factors as well. Then it explains the cultural factor which is the major determination factor, affects the psychological and social factors.



Then second place is mainly discussed about the above mentioned cultural factor, which explains the culture, human and cultural relationships, and how effect to the architecture and home. Then the discussion is about the cultural evolution and its importance. Then focused on to the Sri Lankan context and its cultural based society as well as the traditional home. Form and its evolution, according to the cultural evolutions. And giving a conclusion for that particular evolution. Before the end of the 2nd phase, it discusses the contemporary urban situation as a socio cultural issue in Sri Lankan context. Then explains the social context and means existence in contemporary Sri Lankan urban context and identifies the issues which effects in urban Sri Lankan home, as the entrance to the research gap.

In the third phase it is analysis, and makes statements according to the theories what was discussed first and second to phase. It discusses the identification of the cultural factor which effect on the Sri Lankans urban home. Then come to the common architectural concept for Sri Lankan urban home and discuss in details how it should be achieve solving urban issues. Next discussion is on the case studies, as to prove the above mentioned factors by selecting 4 houses.



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- The primary needs of selections are it should be in an urban context rather than a physical context where the user belongs to that social context.
- Design by architect's who has different view points.
- Even though the resident's of these houses belong to one social group and their professional field differs from each other.
- As an architect perspective, when he designs for his own requirements, where the architect will be the both client and the architect.
- A bachelor's feeling of 'home' and how responds to the Sri Lankan culture.

At first discuss each house in

The fourth Phase is the conclusion. It contains conclusion of what observed from case studies and what is the basic characteristics of spatial relationship. To come to that

point make a conclusion for each house and get its own pattern [spatial relationship] which is having its identity. Then find out what are the common characteristics having Sri Lankan cultural essence or identity.

Then come to the final conclusion making a generic pattern of Sri Lankan urban house and discuss existence of it, in changing and dynamic urban context in the future.



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CHAPTER ONE

“SPATIOLITY” OF HOME AND DETERMINING FACTORS

1.0 "SPATIALITY" OF HOME AND DETERMINING FACTORS

Spatiality in this context stands for the perception of 'place' as to intensify the meaning of particular space with the human involvement.

1.1 Human-Space relationship

What is space?

"Space is here, space is there, space is everywhere: vast profound, boundless. Man lives in space, all begins live in space, and all things exist in space. It is nothingness that absorbs every thing: tangible, intangible, visible, invisible, animate, and inanimate..., in to it."(Kulathilaka , 1994, p:14)

Humans always try to get the space in to his scale reinterpreting the space by making relationship with another element. This mentioned element may be natural or man made. That is why in early days primitive man searched natural cover for shelter and then civilized man creates architectural spaces to demarcate the space for his comfort. Space is immeasurable .Architectural space emerge when, immeasurable space convert in to measurable space which can be grasp by the human scale. As because man experience the space through physical dimensions such as length, height, breath and get the idea about volume through three dimensional space. The quality of the architectural space mainly depends on this physical dimensions. And this quality of the space directly effect to the meaning of the space.

1.2 Attribute of space

In any space there are fundamental attributes which helps to derive the spatial meaning and existence of the space. Center, enclosure, and continuity all together derives the spaces and ultimately strong ness each attributes depicts strong spatial entity.

1.2.1 Center

The center can be identified as the beginning or the starting point of ones spatial experience. Because any human needs to understand his position in relation to particular land mark, due to the feeling of sense of security, which derives from the unconscious memory of the human.

Person always tries to grasp the center of the space before going to experience the surrounding, that is why ancient people searched for a center of the world that symbolize through natural features such as boulder ,hillock ,a tree etc.

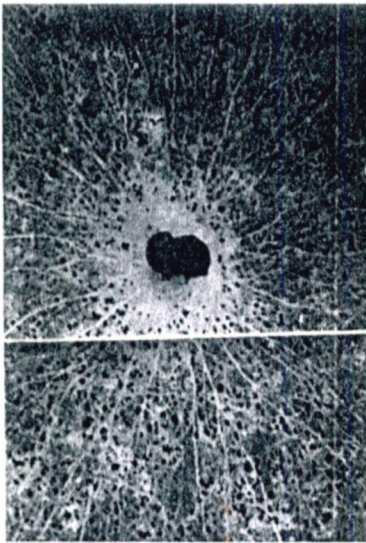
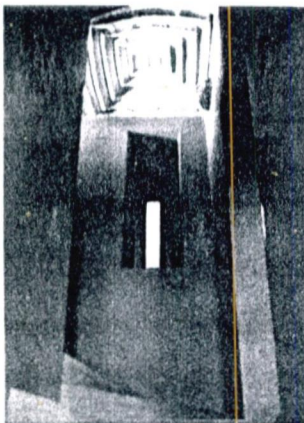


Fig. 1: Orientation to the centre
Source: Kenya from the air: 1224

“The human needs for attachment to a center , to puts down roots (intangible feeling)came out in physical features such as home , Home town ,and homeland ” (Vijayratne H.L.M. 1999, p:45)

Human’s behavior pattern strongly bond with the center .Considering global context the center is his motherland then it is concentrated in to his home and personal space.

1.2.2 Enclosure.



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Fig. 2: Sense of enclosure
Source: Living in turkey:1108

“The boundary is at which something begins its presenting. The basic need for security and privacy are the essentials of means existence, why man has to define this place? The need for privacy which results in the demarcation of an enclosure.”

(Heidegger .M .1971,p:79)

Boundary plays a major role in architecture, in place making .Because boundary is the element which limits the unlimited space, and converts immeasurable space to measurable, when making architectural space or place. Making three dimensional demarcations it becomes an enclosure. Boundary could be a tangible or intangible one. Intangible means there is no physical boundary but having sense of demarcation which feels to the mind about relationship with inside and out side.



Enclosure means demarcation which having connection with outer world without being isolation. The ratio of the relationship with inside and out side may depend on the purpose, function or meaning.

1.2.3 Continuity



Each and every place connects with the larger context because of the continuity. In other words, to exist, a space, has to continue while maintaining its relationships. Continuity connects the separate spaces and binds them together to enhance rhythm of the spatial progression. If a person wants to go somewhere, he can find his own way by following the movement of that particular spatial progression and ultimately ends up reaching the goal.

Fig.3 Continuity

Source: Italian Hill towns: 323



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“Thresholds and spaces of transition become places in their turn; places in which the world reverses itself” (Meiss, 1986, p:148). According to his explanation, there are transitional spaces act as turning points which connect each space in the spatial progression.

1.3 Space and place

“Place is the result of the relationships among actions, conceptions and physical attributes.” (Canter, 1977, p:158)

“Placeis that which is attached and taken possession of, invested with meaning and expresses the identity and sense of well being” (Dayarathna, R. 1992, p: 3). In other words, Place is a space, which has a meaning which derives from human being.

Canter further says (1977,p:158) “A place is the interaction between people and physical setting together with a set of meanings that both immerge form and inform this experiences and interactions.”

(Canter 1977 ,p:158.) So it can be said that the place is harmony of human activity and physical setting while depicting a meaning to the space.

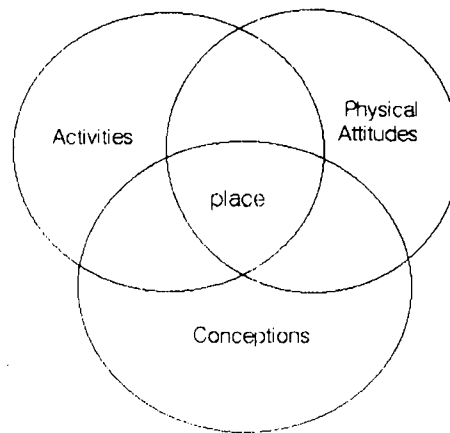


Fig-4 spatial attributes and place making.

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Source: The Psychology of place ..Canter David
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Further more Canter explains in his diagrams, keeps referring to places as consisting of three components in meaning, the physical setting, actions and conceptions of people. In other words the place is comprised of the physical context, people and their functional expressions (activities). Particular architectural space expresses some idea about the space, regarding its function or purpose and relationships of the space. Architectural space becomes a place when space is by occupied by related activities and making relationships. People perceive the built environment through their own particular needs, memories, feelings, past experiences and present concern. Result of this strong relationship manifested as attachment to places

Meaning of the place helps social communication among people. Because meaning also a communication of the place and people. Thus place spatially and through meaning, influence and reflect the organization of communication with whom under what context are important factors in the way in which the place and social

organization are linked and related. Therefore meaning of the place is essential to organize social communication

Particular meaning which it depicts is basically common for the man kind. But that meaning is shaped out by particular cultural values and personal desires of individuality. There is a strong desire to ones own, and belong place called 'dwelling' in human existence.

1.4 Concept of House and Home.

"We have houseless ness and homelessness "(Dayaratna, R. 1995, p: 4), further more he explains, house and home as a two distinguished spaces, where "House is a mere enclosure and home is a dream and which creates spiritual bond between the person and the world around him, manifested through the house. Therefore the house can be explained as an architectural space including physical attributes, thus the home transcend the architectural space – having conception - place.

1.4.1 Home as a Place



Shultz says "The citizen of the world has his own place in totality".

(Shultz.,C.,N. 1971, p:114)

So each and every person has 'his own' place. The term "his own" means he belongingness to that particular place. When one feels comfortable to a place where he attached to, it shows not only in physical terms but psychologically also. Such a place is highly significant and it is inseparable for him. So he feels that he belongs to that place. Such a significant place is his "home".



Fig.5 Concept of home.
Source: Primitive home: 15

Further more Shultz says, to be human is to live in a world that “Larger context, Everything else becomes a continuation of his own existential place”. (Shultz,C,N. 1971, p:114) So to a person home is the corner of the world. Other words it is the deepest place which he gets maximum psychological and physical relaxation. Other spaces or

Places act as “continuation” to his own place. Identification and orientation are primary aspects of man’s being in the world and basic for man’s sense of belonging.

1. 4.1 Home as manifestation of “self”

From the contemporary view point, Raskin says that “ a man’s home is the visible evidence of his lifestyle”, (Raskin.1974,p:22) That means his house express about, his family relationship, his income level, his aspirations as well as his feelings.

“A house does not, how ever, only visualize the atmospheric qualities of the environment; it also ought to express the mood of the actions which take place inside” (Schulz,C,N. 1985,p:89)

“Identity affirmation is an important need in dynamic societies since psychologically it is, useful to enhance one’ self esteem and confidence in society.”(Duncan.1981,p:83), Further more he says In owning a house people provide a means for communicating their identity as antonymous individual and offer a meaning contributing which represents the practice personal life”

"Architecture perhaps the first of all the art, and that the home was the most perfect expression of the self" (Marc, O.1977, p: 08).

So designing a perfect home for a particular person is capturing of his rhythms or art so-called his pattern. Because perfect home caters to this pattern of behavior and thoughts of the person.. That is why such a place is become a significant and rooted out from particular person's soul. He is comfortable in that place psychologically and physically. Because he gets the feeling of belong ness to that particular place.

So, "a home is not a machine for living in, it is a private world, dependable, unchangeable". (Richards,J,M.1985,p:150.) Even though "home" which is used by the particular person or a family, would be uncomfortable when it utilized by another. Because needs, values and attitudes of an individual will vary from person to person. Each one has his own taste which makes from his or her experiences and intellectual capacities. There fore a thing that essential to one is not much needed for others. That is why Fathy says it is "dependable" (it is vary from person to person) and also it is "unchangeable" because, the core of the personal pattern or rhythm is unchangeable. There is something unique pattern in every thing, Home also the same. Even though lot of other issues has to be covered, it should cater to the unchangeable personal rhythm also. "In no two men are alike. Even if they are twins and physically identical, they will be differ in their dreams. The architecture of the house emerges from the dreams. This is why the villagers built by the inhabitants we will find no two houses identical" (Desman, M., 1977,p:10).

1.5 Determining factors of home – People factors

Perfect home should fit in to the particular persons, personal desires as well as his social context. Hassm Fathy says that "when ever we build a human settlement, whether a village of fifty families or a city of a million the inseparable and basic unit is the individual family dwelling". (Richards,J.M., 1985.p:146) Home is the physical evidence of and social bonds between human and the society.

Again Fathy says that “home more than sheltering us from rain, sun, dust and other elemental afflictions, shelters, us from the world”. (Richards J.M., 1985:150) According to that statement Fathy seems to give a message about the home. That is home is the place that gives us the psychological protection which the most important protection in the dynamic world. Because it effects to the psychological and physical satisfaction and comfortable in a place.

Separately, as well as there should be common spaces for family interaction also. The way of articulate these spaces may vary from family to family even in same society. That the identity of the family within the society.

As mentioned earlier place is perceiving meaning. The meaning of home mainly depends on Psychological factors such as Identity, privacy, territoriality, orientation and sociological factors.

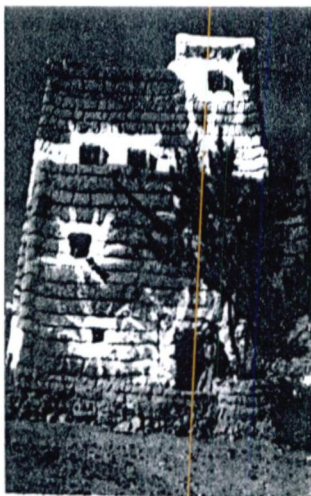
1.5.1 Psychological factors – Individual and the family

1.5.1.1 Identity or personality



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“There is a strong psychological connection between the individuality and the house not anything else that it his home, where he gets maximum psychological satisfaction”(J. M. Richard, 1976, p:112). Fathy says that, for satisfy a person one should cater to his individuality.



Because each and every person is differ from each other by his thoughts which effect to his aspirations, ambitions, tastes, galls and the way he see the world and react. That is personal identity. Even a family, the family encompasses the members which are differing from each other.

Fig.o6: Identity Source: shallow and deep:51

But they have very close relationships more than the outsiders. So home should consists of personal spaces which cater to individuality of this family members

1.5.1.2 Privacy.

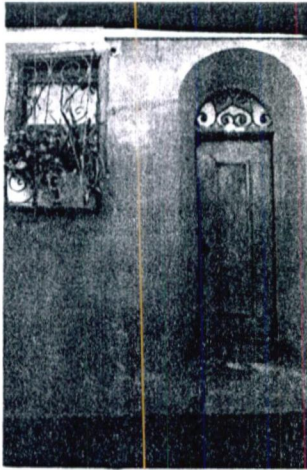


Fig.7:Privacy
Source: shallow and
deep:60

The personal spaces should be very personalized due to their common and personal thoughts and should be articulated fit in to their own behavior pattern.

“House is a structure intended or used for human habitation; it is man’s intimate place of living.”
(Whittick,A, 1974, p: 14)

So that personal spaces protect particular personal individuality as well as fit in to the pattern of the family, enhancing quality of home. That pattern may vary from others.

So it may not expose to the external society. That is the ‘privacy’. So the particular personal individuality derives from individuality of the family. So there should be strong relationship between behavior pattern and individuality of family members.

1.5.1.3 Territoriality

“Territoriality as taking possession use and defense of the area....or as defense of the area by the occupantIn the quit number of writings the expression of territorial behavior is almost analogs to aggression and is described as territorial encroachments .It is difficult to find a reference to hospitality’s a specifically territorial behavior ...hospitality is expressed by inviting some one in to one’s owns territory and is subject to one’s owner ship of the territory. Once can extend an invitation only to a place under one’s own control.” (Churchman,S.1983, p:193). Good sense of territoriality from the meaning of psychologically and physically would satisfy the occupants in the family. The territoriality full fills sense of security. Because.

considering the occupant particular place own to him as well as will not be challenged by another.

1.5.1.4 Sense of belonging ¹²⁶⁵

“We know perfectly that we feel calm and quite and more confident when in the old home in house we were born in where we belong than we do in the houses in street where we have only lived as transient” (Bachelard,G.1969, p :32).That because, personal behavior pattern in childhood shape out according to spatial arrangement of old home, having some memories of experiences. That meaning cases to sense of belonging in the home. Each and every person has that past memories of home and his behavior pattern in home is basically based on them.

1.5.1.5 Sense of Orientation

Orientation is a essential character in human behavior. Schultz explains “to gain existanal foothold, man has to be able to orientate himself. He has to know where he is”. (Schultz,C,N,1980,p,105) Person who experiences the place gets the idea about the place from orientation. In other words orientation provides the basic identity of living environment. By helping to recognize one's place. Orientation makes essential modes due to behavior pattern of dwellers which effect to the meaning of particular home. So orientation is the factor which articulates the spaces in hierarchical order and maintains the continuity in the home. In other words it helps to organize the spaces due to the activity pattern in the family.

1.5.2 Sociological factors

1.5.2.1 Sociability and economic factors

The social classes may be defined socially to describe how people stand in the socio economic with respect to occupation income and educational condition. People of the same status could have similar habits, values, and beliefs which form a lifestyle giving identity to that community. So people's life style and their behavior shapes out the settlement in large social context.

The lower class people expect from the house, basically accommodation can be full filled by their low income level. But Upper class, high status groups, home for more the accommodation and also symbolizes their social position and high income level. As well as they expect psychological satisfaction living according to their own way.

1.5.2.2 Family and its role in the society.



For an individual the most social environment is the family. If the occupants spend most of the time at home, the family members are the main interactive persons of his life. There are essential needs of human, which should satisfy by their family

Fig.8 Concept of family beyond man
kind
Souce: life on earth.

“The inner layer of social structure are nurtured in the home” (Rapapot , A.1979, p:6)
That simple means the basic social unit is the family and its physical representative is house. But that statement has deep meaning. The whole social structure is based on home. Because the success of the society is the physical and psychological satisfaction, of the people. Each and every person of the society gets that satisfaction from his own home. If majority of population of the society doesn't get that satisfaction that leads to the homelessness. So that causes to fall the whole social structure.

“The Architecture that a society creates a substantial organic expression of it's inner life” (Bandaranayake,S 1974, p.26). Above statement proves the Rapapot's idea. But he says the connection between Architecture and inner life. That is also home. Because the inner life means that his individuality.

Home expresses not only his inner life but it explains how to react to the society also. Home should be individual space for his family. It contains identity of the family..



Because of the house is a basic unit of the particular society it should contain identity of the society and should cater to the pattern of it. But particular identity of the society is totally based on the belonging culture. Therefore culture becomes a one of the major determining factors of the home

1.5.3 Cultural factors

The house form reflects certain cultural and social values and characteristics. People experience the world and behave within the conceptual framework of their own culture. Customs, beliefs, norms, rules and other elements of culture, provide the context in which people perceive the built environment. As mentioned above the any society has derived from a particular culture. So the society has basic underneath concepts which backed by its own culture. Home as representative of the society and its basic unit, contains particular cultural influences.

1.6 Summary



Place, the supreme merit of an architectural endeavor is understood here in terms of the human involvement to a particular space. Being applied to the concept of house this conveys the same attitude to make the house a place. In this chapter the concept of home comes as the place where man dwells (the term refers to the rhetoric of Schulz) on earth, a place of which man is allowed to dream in for house mirrors the self. Olivier Mark in his Psychology of the House delineates, house is the perfect expression of the 'self' yet human by nature is receptive to the sociological behavior; this depicts a testimony of his living in home that effortlessly utters the communal sense of dwelling. Simply, the home in which man lives in is not a mere expression of the individual self, but houses the collective self in a subtle gesture.

A place (home is a place) is determined by a set of psychological and sociological facets as well. Consequently they are identity, privacy, territoriality, sense of belongingness, orientation etc. these factors of sociological and psychological oriented become familiar with the individual and the community as well, and depicts

an intangible realm of attitudes. These are being physically manifested by architecture. Thus home becomes the initial statement of tangible representation of social and psychological attributes in chorus. And finally these social, psychic and physical attributes formulate a certain culture in fusion.

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CHAPTER TWO

HOME AS CULTURAL MANIFESTATION

2.0 HOME AS CULTURAL MANIFESTATION

2.1 Culture

Every primitive man had to face lot of natural issues when he was exposed to the world. *Unity* was the only weapon he had for survival. That unity arose due to each culture. In other words the culture was the living pattern with which man fitted into nature. Therefore people needed the culture to survive in nature, and architecture is one of the main “answers” derived from the culture to face external forces.

In the pre historic period, when the human civilizations emerged, there were few cultures (civilizations) having a lot of similarities. Those were the core groups formed by nature. According to the way they react to natural forces [local] each culture deviated from core groups and became individual cultures having deferent thoughts, beliefs, ways of living and technologies. Each culture formed from their own social values, occupations, relationships, social states and common behavioral pattern and customs.

What is the culture?



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Rapport explains “...culture too broad /general and too abstract. It is therefore a prime example of the need to dismantle such concepts...” (Rapoport,A.2002,p:5) He also describes, “ ...this is a concept which is far from easy to define but all definitions accept that in some way it involves a group of people who have a set of values and beliefs which are learned and transmitted, which creates a system of rules and habits and leads to a life style...” Further more, he says the habitual choices made, how they are organized and their regulations are what is called *style* whether of the built environment or life and they are related to *images*.

“...but culture has been defined as ‘the configuration of learned behavior of society and the results of behavior whose elements are shared, and transmitted by members of the particular society...” (Rapoport,A. 1969,p:56)

Sandya’s statement proves the above idea of culture, but he talks about ‘*sharing*’. How to share? *Rapport* talks about a system, having rules and regulations and that is the way to sharing.



Even though each culture have basic similarities that were derived by man kind and they are different from each other depending on the cultural values.

Christopher Alexander (Alexander, C.1965,p:37) expresses "A culture within a culture is a sub culture, group within a culture is a sub culture, a group within a group is a sub group."

This statement proves the above-mentioned idea. The every culture is a sub culture of the **man kind**, and sub group in the Homo Sapiens .In other words, every society is a re-interpretation of '*mankind*'

2.1 :1 Cultural landscape and stability of the social structure

"A simple definition that can be given to the society is order. The essential factor of the society is the sense of organization, and order which is the natural out come of a situation in which human beings live and work together. The society is formed by organizing as set of individuals and ordered by their culture." (Barbu.1971,p:3, 16)

Tradition is very essential for the preservation of stability and advancement of a nation, society or even family." (Richard, J,M.. 1 "976,p:18)

Each and every society all around the world belong to a particular culture .The stability of the society depends on these cultural values .So any society is based on it's own culture, because culture emerged with human civilization to survive from issues around man. Therefore, culture can be identified as the *way of living*. Any society there should have some rules and regulations saying what to do and what not to do if they are to survive. Rapoport says "...the reflection of social and spatial structure is meditated by norms, shared rules and expectations not only about what is to be done but even more frequently on what is not to be done.."(Rapoport, A..1977,p:270) That is why some cultural values are not valid for another culture. In any case, to maintain the same pattern or way of living within the society, the culture is one of the dominating factors. Culture is very essential to reduce violence and make more

humanly friendly environments within the society. It is also very important to have a strong social structure backed by its culture, when exposed to the world.

Rapoport describes '*cultural landscape*' which consists of— in his own words "*fixed*", "*semi fixed*", and "*non fixed*" elements. He explains, "The social interaction and activities in settings also depend on appropriate cues and their relation to un written rules." Further more, "The built environment represent these cues in fixed feature; landscaping, shops, foods, and other objects and furniture are semi fixed features; space while people, their behavior, rules and norms represent non fixed feature space"(Rapoport,A.2002,p:4) The activity pattern is not constant in the society. It has been changed to avoid the monotony. Hence some rules and regulations are changed due to changing activity pattern. That is why Rapoport has grouped them into non-fixed features. With time the food, landscape, furniture etc. also gadgets according to the human behavior pattern. So it is called as semi fixed feature. The built environment is fixed because it will not be changed and remains as evidences from the past.

So it is a fixed element, and *Rapoport* explains the cultural variations "All there differ for different group, communicate differently to them and many also be incongruent with rules and norms" (Rapoport,A. 2002,p:5)

2.1.2 Cultural values and architecture

"Beauty comes out when the form considers the force acting on it. Architectural forms should consider the forces in nature as wind, rain, even how earthquakes shaking it would make it fall in a pattern that fallows the geological formation of a mountain" (Richard J. M., 1976,p:28).

He explains Hazen Fathy's idea, "architectural forms should consider the forces in nature". The problem or issue comes from the nature. Nature is addressed through culture and culture is used to translate it to architecture.

Even is the same forces act, the architecture may differ from culture to culture since the believes, thoughts needs and aspirations of the societies are different from each

other. So there is a danger, if we consider only the natural issues such as sun and rain, in our building designing. We have to answer to the cultural issues as well. In other words we have to solve these problems in architecture through culture.

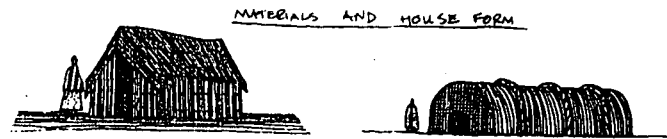


FIG. 2.3. Dwellings made of one material (reeds). Left: Uru dwelling, Lake Titicaca, Peru. Right: Marsh Arab dwelling, Iraq-Iran border.

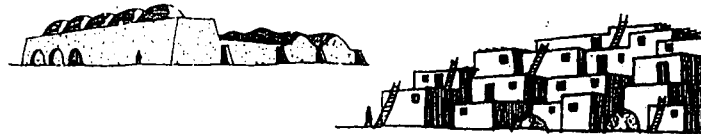


FIG. 2.4. Dwellings made of one material (mud). Left: Iran. Right: Pueblos, southwestern United States.



FIG. 2.5. Portable tents of sticks and felt. Left: Arab tent. Right: Mongol Yurt.



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FIG. 2.6. Two examples from the great range of house forms using thatch and wood as materials. Left: Masai dwelling (Africa). Right: Yagua dwelling (Amazon). The houses in figures 2.3 through 2.6 are not drawn to the same scale, but their size is indicated by comparison with the human figure.

Fig 9 Architectural variations according to cultural background.

Source- House Form and Culture

Hassan Fathy articulated cultural authenticity as a main theme of his message. He reject's Architecture that is not indigenous, rooted in the location and the culture of the area. Which in his mind, gives it's expression in the vernacular architecture of the society' (Richard J, M..1976:17).

There is a very strong connection between architecture and a particular society. This is because the society has been derived through a particular culture. That is why Fathy rejects the Architecture, which is not indigenous and not rooted in the society since those do not represent the society. Further more he says "...the true expression is vernacular architecture of the society...". Because the vernacular architecture is the visible evidence of the past and present, and it says what would be the future also. It is not said that we should get confined to the past without using new technology, but vernacular shows the way to use new technology in Architecture to fit in the society. Charles Correa says "...we must understand our past well enough to value it and yet also well enough to know why (and how) it must be changed. Architecture is not reinforcement, of social, political, or economic values, on the country. It should open new doors to new aspirations" (Correa Charls, 1989:61).

Correa also said, we must not do same which our ancestors have done. We have new technologies and thoughts. But we should research on what have been done before and why and how they did because, culture has a meaning and architecture has derived from culture. Architecture also has a meaning. People eventually know that meaning, and they unconsciously react to it. So if architects design without considering those particular meanings of the culture, it would be an "architectural pollution". Such a context would be very uncomfortable for the people. That is why Correa says, "Architecture should open new doors to new aspirations". But the key for a particular door will be the particular culture.

"Living culture must always remain open to the world and borrow as well as invent new things" (Richard J. M., 1976:27). Fathy also says that, we should borrow from the culture. That means we should research what they have done and get the essence of that work of art. Then we can reinterpret using new technologies and concepts and invent new architecture having that previous "essence" or "core factors" of the culture. That essence may also be changed or evaluated. It is the architects' talent to recognize that by research.

"Art is a fact of the past, properties of the present, and resources for development of the future" (Hatmoko, Dijokomono A.U., 1999:167). Hatmoko expresses that past experiences are the bases for present situations and we have to consider and go through the past experiences, because future will depend on the present. Then he says

those experiences are the resources to improve or develop the present situation. Architecture is for human comfort. So particular architecture directly affects the human activities. The cultural influence, both in architecture and human behavior pattern should be fitted together.

2.1.3 Human as a Representative of Culture



Fig: 10 identity of a tribe
Source; vision of a no man

“When the full power of human imagination is backed by the weight of having tradition, the resulting work of art far grater than, any that an artist can achieve when he has no tradition or when he will fully abundant his tradition” (Richard J.M., 1976:42).

“When you wish to re born a new entity, the new entity you imagine is the projection of the old., covered over with the world new but underneath you are the

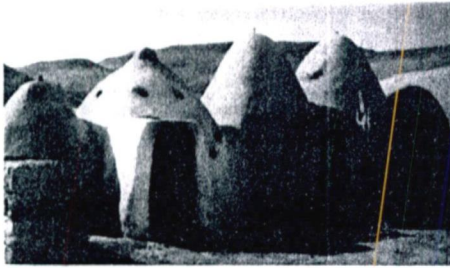


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past. (Krishnamurthy, J. 1979:62, 63)
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Human is derived from his culture. He cannot get rid of his culture, because he belongs to that culture. He can act, even though he does not belong to that culture. But he ultimately has hidden his original character. So when ever he does a work of art, it would not be great, since he covers his original image. That is why Fathy says when you are emotional, eventually original character sets in which creates grate works of art that is common to each and every person. The more a person become natural, and behaves according to his culture, the better he will feel.

Considering a person his immediate social context is the family .So family should have a strong social structure comfortable for the members of the family. Particular structure should fit in to the society also and, mainly based on it's own culture.

2.1.4 Cultural identity of home



Fig;11 house form and identity
Source; Iberian villages

“The home is an institution, not just a structure, created for a complex set of purposes. Because building a house is a cultural phenomenon its form and organization are greatly influenced by the unified to which it belongs” (Rapoport A.1977:46)

“Houses are carved by the customs and habits of the residents. There are predisposition for the layout and use of rooms. Further more, within cultures there are subcultures and social groups and the design and use of houses commonly reflect this diversity.”(Lawrance .R.J., 1987:2)

As mentioned before family has a social structure which is comfortable for dwellers having an underlying common pattern fitting to the society based on particular culture. Rapoport's idea proves the statement. Rapaprot says that ‘*home is an institution*’. That means home is a place which has a well organized pattern having cultural influence.

As mentioned earlier two similar ‘houses’ never exist. Even if it exists each will not be a ‘home’. But there is basic similarities underneath the ‘home’ which derives from the culture. Every home which was personalized has underneath it - cultural influences. Therefore home can be identified as **expression of characteristics common to the whole man kind and interpreted by the culture and personalized according to the individuality.**

Hence personal taste and individuality comes after the cultural vales. In other words, personalization should have a basic pattern. What is going to be personal is the basic pattern which is derived from culture and is personalized to fit with the individual identity. Each and every home has a core of its belonging culture. Without considering this core or essence of culture it will not fit with the user's rhythm.

Because user's rhythm also derives from his underneath cultural values. That personalization may depend on, how far person has deviated from particular cultural base. So to be comfortable especially psychologically there should be an underneath cultural identity.

2.2 Culture as an evolutionary factor of the home

Culture should not be a constant in the changing world. World changes in its own way, and also people try to understand the world more ,by new inventions and new technology. The needs and aspirations of the people also change and develop. So social structure has to be adapted according to this new needs and aspirations. The culture emerged process of facing environmental issues in early days. So culture should be adopted according to external forces acting on it. Other wise particular culture will not get survived in the dynamic world. The culture which adopts its best to fit with the challenging and competitive world, survives. Others which cannot meet with the challenge fade away.

2.2.1 Evolution of the society and its importance

“...due to our exposure to the rest of the world, we might loose some of our cultural elements, some elements will change or get modified and some will turn into artistic elements called core factors, that will bring out our identity in the world and try to stand up right and high standards.” (Wickramasinghe M, 1975, P44)

Due to the world trend some cultural factors disappear with the time. Some cultural factors are adjustable. The core factors of a particular culture do not evolve with time as the other factors woven around the core. But it also evolves very slowly. That is the evaluation of the culture or the society. Evaluation' is not the embracing of some other culture, giving up his own cultural values but it is the gradual change of the culture according to the need of time. By understanding the core factors of a particular culture, foreign knowledge and theories can be adapted in to a particular society and utilized, maintaining cultural identity to exist in the dynamic world. What is important is to have a knowledge of core cultural values in today's' society, before

reacting to the social issues. To get that idea we have to follow the cultural background and evolution of the cultural values of the particular society.

.2.2 Evolution of the house form

"The home is the visible symbolic form of a family's identity. The most important material possession a man can ever have the enduring witness to his existence." (Richered J.M., 1985:25). As mentioned earlier home is the physical evidence of the family and it provides the information about social interactions within family as well as within the society. In other words particular social structure provides clues about the house form, which should be there in the evolution of the social structure or the culture, the house form also changes as a dominant social element. As mentioned before evolution is the core or sense of tradition or culture flowing through the time making considerable changes but maintaining relationships with original characteristics.

2.3 Cultural evolution and its bearing on the Sri Lankan society



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As a result of searching for new technologies the knowledge evolved all around the world .So thoughts, needs and aspirations of people widened and developed. That caused evolution of the social structure in any culture .The simple living pattern in the early Sri Lankan society also had to face particular changes in the society so – called evolution. But it took centuries of time to change a social value .The society could adapt to particular changes because of this long period of time.

2.3.1 Social integrity and sense of shearing in traditional Sri Lankan society



Fig:12a sharing of space.
Source: Sri Lanka a personal odyssey.



Fig;12b outdoor interaction.
Source: Sri Lanka a personal odyssey.

People simply worked for their daily needs in the early Sri Lankan society without having any high expectations. The living pattern of the people and the society was wrapped with each other in very strong and a simple manner – with strong social interaction. This interaction was basically based on social inter dependency. Therefore people were inter dependent in their cultivation as well as in social functions, but they were independent. This is because they worked for their life. Hence early Sri Lankan man was a real social animal. The individuality was very limited and was limited to the essential behavior such as sex life, due to the cultural values.



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2.3.2 Concept of family in early context



Fig;13 bringing up kids.
Source: Sri Lanka a personal odyssey.



Fig;14 Mother and kids.
Source: Sri Lanka a personal odyssey.

The people shared the basic social assets in their everyday life, such as water, workmanship in cultivation and they lived in spaces shared with each other. Individual family life was limited to cooking, bringing up their own kids and sexual life. That is the concept of family in early traditional Sri Lankan society



2.3.3 Evolution of the Sri Lankan society.

After the Europeans arrival the western culture influenced the country and was a confliction and particular evolution, and got a new appearance especially in the coastal area. It also was another issue for the social evolution. Even though the British ruled the whole country, they were unable to make a drastic change in the Sri Lankan society, because the majority of local people were not exposed to the outer world or could not get used to the new technologies. They believed and followed the technology what they inherited from their culture.

The professor Maliowski has said, "In Ceylon his culture further undergoes changes in response to the new environment and the deferent social and historical atmosphere. If the Englishman living in Ceylon does not represent genuine English culture" (Wikramasinhe M.1975:14) this statement proves that foreigners had to adjust their life to some extent according to the Sri Lankan culture in those days.

After independence the country could face an independent island to the world as Sri Lanka not as a colony of the British. So the society also got exposed to the world because of lack of better communication that exposure was limited only to the Colombo.

Then the explosion of the social structure happened after the introduction of open economy to the country. That caused, industrial development through out the country changing economical pattern, and began to expose the whole community to the world trapping in the 'globalization' vision. Therefore many urban centers were emerged all around the country and people migrated from various rural areas to these centers finding new job opportunities fed up with their traditional occupations.

"Due to our interaction with the Westerners, most of our ways of handling money, economic and industrial ways have changed along the last few hundred years. Even the rural societies, which were the ones that held back with out getting caught in this change, are now gradually getting caught to it too. This is causing a massive revolution, and our entire country and its environment are changing drastically today." (Wikramasinha M., 1975:43)

Therefore Sri Lankan urban context got a new appearance with more congestion. This was not evolution but a revolution of the Sri Lankan society, because this drastic change took place within two – three decades. It is a very small period of time considering evolution evolutionary history. Now the urban context is expanding towards existing rural areas by land fragmentation. The majority of population will have to live in urban areas in the near future.

“Human characteristics and activities themselves comprise constant and variable elements within the future technologies present behavior will not change radical but will be modified in ways similar to current variable expressions.”
(Rapoport, A, 1977, p: 23)

2.3.4 Evolution of Sri Lankan House form

There are few dominant historical stages in evolution of the traditional house form.

In early stages, even though house was the basic unit in the society,

the village acted as a one entity of the social structure. The main elements of the village were the common and centralized village square and individual houses.

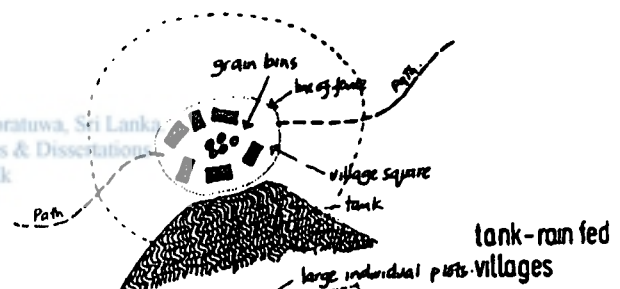


Fig 15: Concept of village in early context.

Source: The Sri Lanka Architect journal, 1988.vol.100

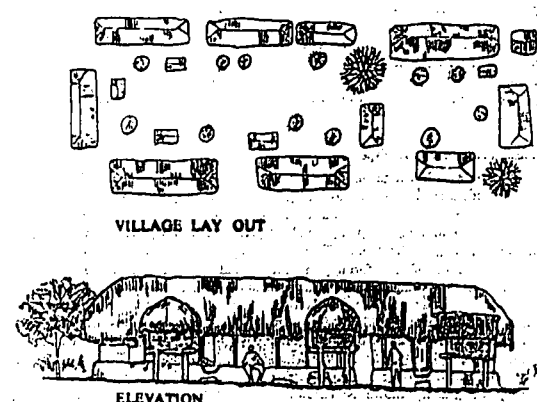


Fig 16: Arrangement of the houses and Village square
Source: The Sri Lanka Architect journal, 1988.vol.100

The houses acted as separate units of the village having similar pattern in form as well as in appearance. Each house consisted of enclosed inner chamber having good security and privacy and a front verandah, which is opened and oriented to the village square.

The verandah was the transitional space between inner chamber and Village Square. Therefore it had close relationship with both communal and private space. In this arrangement the house was not the center of their behavior pattern, but the village square was the center where a



Fig 17: Village square
Source: Dissertation- Evolution of house form.

lot of communal functions took place. But the front verandah was also a place where part of the *communal space*, located in the deeper end of the communal area of the village and the shallow end of the house. It can be considered as the *communal space* of the house.

Examples for these are seen in places like Puranagama - kurunagala - Mulathine etc. in Sri Lanka.



Fig 18 village square and activities

Village it was an introverted unit demarcated by houses. Entrances or verandahs open out to the square, so every house was protected by each other. So they were inter dependent on each other for security, and it was a real social life. Inner chamber the deep end functioned as sleeping area for women and children and can be considered as the *privet core*, men slept in the shallow end –the verandah .So that all women and children were under protection. That was a beginning for the concept of family bond.

There was a larger territory for the villagers other than for the house itself. Hence the space belonging included not merely the house whit the deep end or the Private Core of the personal belonging space, but the whole village. The village acted as big family. So particular idea can be explained by following diagram.

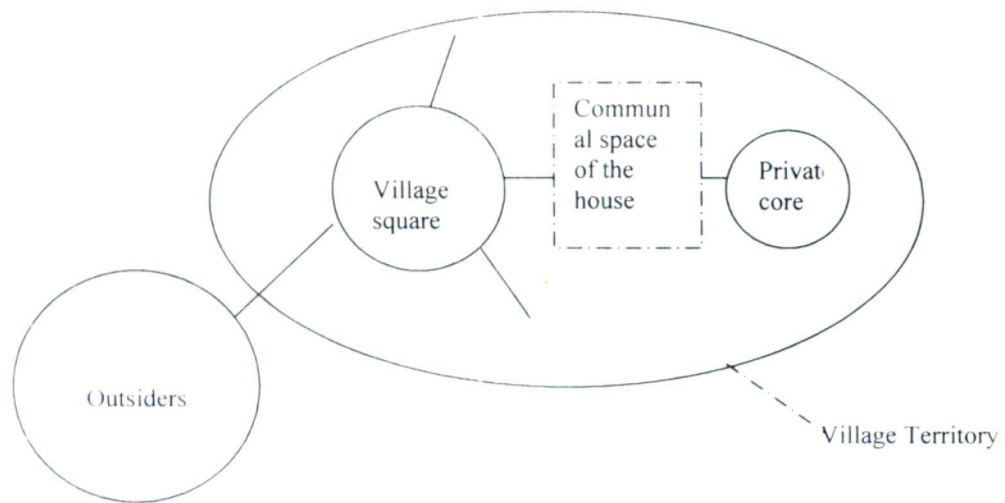


Fig 19 Social and spatial relationship in early village concept. Communal space of the house is only a deep end of the village square.

Note: Village acts as a extended family or one entity; The village square is the communal space for villagers communal space of the house is only a deep end of it.



Fig:20 Internal space of Courtyard house (Kandy period)
Source: Architecture of an island.

With the evolution of the society the administration was comparatively organized and structured. The society was structured in an order of a social hierarchy due to the caste system according to the occupation. Each family demarcated their territory and early village square concept was weakened. Occupation system and demarcation of the tertiary, paved the way to weakening of the concept of inter dependency and group living, promoted individual living.

The simplest house form was peasant's house and it was the typical or generic type which had basic idea of home in this period. This house was totally enclosed and introverted. So early verandah was no more open to the outside and became a

practicing in the country. They were alien to the context and had a very dominant quality. Domestic buildings were also trapped to this trend.

During the first phase of the post independent period there arose the concepts of nationality and new architectural ideas evolved. But soon after the open economy was introduced the Sri Lankan architecture was not concerned as important and lot of foreign influences affected on the houses. In these houses there is no real essence of Sri Lankan house. But after again with the self awareness's designers are trying to achieve the real Sri Lankan architecture mostly through the houses.

2.4 Urbanity as social situation

“The city is the ultimate creation of human mind.” (Krupat, 1987,p:3)

Generally the city is a living structure that has created by people by the time and affecting the development of the community. Therefore several tiny parts that have left by the urban communities are evident in the urban contexts also. For example the urban contexts of two places may not be the same because one particular context has created by the social, economical and political forces. Then it is possible to imagine that the city or the relevant urban structure is the final decision of them as their developed community space.

Krupat proposes three features as distinctive of urban life and construct a model impact around them. He states that the urban life can be defined and understood through the use of three characteristics; size, density, and heterogeneity of population.

It is true that the above mentioned features help to understand the urban life. Here the size is referred to the scale of the city and the density can be looked together with the heterogeneity of population. The density may vary according to the perception of the observer and it is consisting of several sub divisions.

2.4.1 Urban Density and role of space

Urban density can be looked as

- Density of the activities
- Density of the people
- Density of the built mass

As a common feature the most of the time the urban contexts are already dense or in the process of becoming dense. In Sri Lanka the urban context is belong to the second category.

However the density of the activities can be easily experienced by involving with it. The population is attached to these activities and the population is also increasing, resulting a higher density of the population. These two factors affect on the built mass as the created environments which provide the spaces for the people to perform their activities. The combination of these three things responsible for building of a pressure and it is possible to name it as the density.

Space has become one of the major problems in the urban context. Urban situation is becoming more and more complex, increasing capacity of the activities. Therefore urban space is very limited and tight, hence the economic value of the space is also increasing. Even though land is available, space is limited because of the high price. Because of this reason the urban domestic situation has become tight.

2.4.1 Social Integrity and Urban Man



Fig.22: Urban man and loneliness
Source: Unknown.

The urban man has got exposed to the external world, explored and gained his knowledge, so has defined the personal desire and taste because of development of the communication systems. People have got exposed to different cultures and it has paved the way to define their taste and desires. So he knows what kind of person he is and he want show that to the out side. Then each and every person is searching for his own place to live, which serves to his personal desire mentioned above. Therefore he will find a partner having similar rhythm and make a family having similar characteristics in behavior pattern. Hence family has

its own identity. Therefore early group living has become individual, losing particular social bond within the society in contemporary urban context.

“There was a un written social obligation on members of the community to help one another. This was possible because most of the members of the community were relatives .today this bond weakened to a great extends due to several reasons”

(Manawadu ,S.1993:56)

The urban man has deviated from the earlier integrated social condition and become more isolated comparatively. There are some main identifiable factors from external context which resulted this. Congestion is a one of them .Un bearable crowd and activities engaging in limited urban space is the urban congestion. The urban society consists of people who belong to various strata and from various contexts, having various thoughts, aspirations, and needs. Social structure is also very complex and not a direct inter dependent one. As mentioned earlier the social structure is mainly based on income level, education and occupation. There is minimum social integrity even within the same social group, due to lack of interdependency. People do an occupation as fulfilling a responsibility. Those issues are the pre dominant factors that lead the urban society towards individualization.

Urban residence is limited to a certain class of people who can afford such expensive urban lands. So urban neighborhood consists of people who get a high income. But social integrity within that same social group is minimal within the neighborhood. There are few reasons for that; they all may be new comers to the neighborhood. They may people in their fields having same goals, needs and aspirations as their friends. The social group which they belong to is not in the neighborhood but some where else. So the interaction within neighborhood is limited to merrily to smiling and talking but not ‘shearing’. So this situation cases the urban society to become more individual living. To maintain particular individuality, the privacy and security becomes most dominant issues in urban dwellings.

The urban man’s belonging space has being limited to the home, when compared to the early social context. Because early mans’ home was only a deepest end of his

belonging space. That means whole village was the belonging space in his social living. This is because whole village is treated as an expansion of their family as they have been living like one group. But the urban man has to behave in an alien way responding to some social rules common for every group but not his original. Even their working places also have sub cultures which deviated from their natural rhythm. So urban man gets fed up with his working physically and psychologically in his day to day life and he may feel loneliness. To get a psychological relaxation he needs his belonging space. That is his home. This belonging space should not be a personal space but a communal space. His closest belonging community is his Family but not the relatives and other friends.

To protect the individuality of the family from unfamiliar social context the urban dwellers want to demarcate his belonging space. So urban home has become fortress-full of territoriality to protect from the external social forces.

2.4.3 Urban Home and pertinent Issues

Designing a home in the urban context has become a great issue today, because people expect not only accommodation from their home in urban context but also expect fulfillment for psychological needs which has resulted from their isolated ways of living. Therefore particular house contains complex special requirements. The challenge is to put the complex spatial requirements in a limited space. But the real challenge is designing a perfect home for a family when solving above issues. To get the perfect home, should understand the underneath concept which derived from the culture in the Sri Lankan home, which should then be personalized.

2.5 Summary

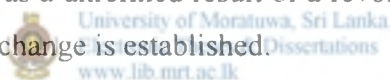
Culture in its broadest sense is a way of life. Implies the norms and customs adapted to particular situations is what culture is all about. The aspects of which the culture is formulated are the reactions for environmental issues that they had to face. The reactions were formulated as a communal accordence thus created unity within the community.

Architecture as identified is one of the environmental reactions that comes in the main stream and is a confinement of the cultural meaning. As the house being the initial statement of architecture, house bears the notion of cultural meaning in an intensified version.

The cause of environmental issues is not adapted to a constant pattern, it changes against time. Thus proclaims an evolution. This has a bearing on the answer that is intended to a particular situation and is also follows a sort of evolution.

In this context architecture follows the same foot prints and accordingly house bears the notion of evolution along with time. Yet the concept of house maintains the seed potential that originally formulated. The traditional concept of house dictates a harmonized subtlety of a private core and the communal space in this seed conception where the belonging space and the belonging community consecutively becomes as the communal space and the village community.

The contemporary context represents a subtle changing attitude for the adapted evolution process as it was a unrefined result of a revolution. Instead of evolving in a smooth pattern a drastic change is established.



As a result contemporary urban dwelling calls for specific demand for the concept of home in terms of taste of the beholder and the belonging space simultaneously with belonging community as apposed to the conventional pattern of relationships. This has been a consequence of the detachment of extended communal relationships that resulted loneliness in different perspectives of life. The final out come designated the belonging space as home and belonging community as family.

Consequently urban home resembles the complex issue of housing the desired spatial components of physical and psychic oriented that the seed conception of the house demands within restricted urban localities as to fulfill the intensified behavior pattern of urban man.





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CHAPTER THREE

CONCEPT OF URBAN HOME AND ARCHITECTURAL IMPLICATION

3.0 THE SPATIALITY OF THE SRI LANKAN URBAN HOUSE

3.1 The Role of Home in Sri Lankan Urban Context

As mentioned above, “home” is the place that provides accommodation to a “close personal community”- the family. Therefore *home* should serve to express a personal family identity, which is derived by the natural behavior pattern of the family. This “home” should further provide a sense of security and belonging to the urban dweller that needs to deal with various other kinds of psychological and emotional stresses created by urban psycho- social conditions self oriented community conditions and the fast pace of life. Hence “home” in the *urban* context could not merely be a *typical model* as in the earlier context.

A particular family behavior pattern should not get exposed to the outer world— privacy should be protected. Each member’s personal space within the house should also be maintained in order to protect the privacy of each individual living in it. Therefore, the *Urban Home* has become a place where territoriality and physiological & physical protection is provided against outside social forces. While doing that the home should also communicate with the society to which the family belongs without leading them to an introverted life, isolating them from the rest of society.

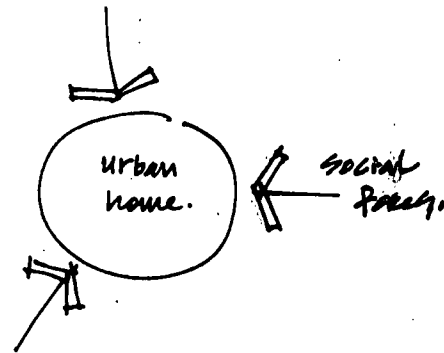


Fig 23 urban form and social forces

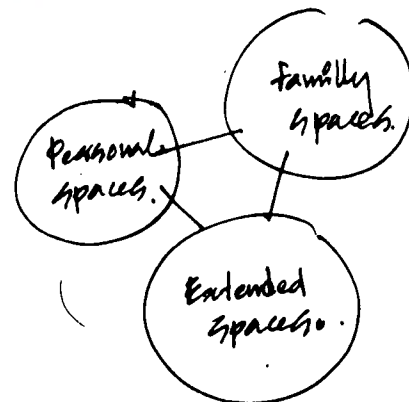


Fig 24 spatial relationship in urban home

To attain all this, the contemporary Sri Lankan urban home should be equipped with,

1. *Personal spaces* - catering to each member's individuality.
2. *Family spaces* - facilitating interaction between family members.
3. *Extended space* - to communicate with the exterior.

3.1.1 The "Urban" Family

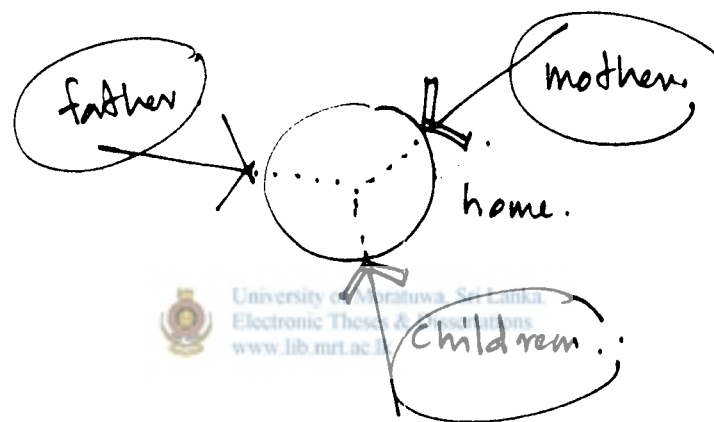


Fig25 family interaction and home

As explained before, early Sri Lankan traditional family was very simple and its use was limited to basic activities as cooking, sexual life and bringing up kids. People's lives extended far beyond just their families where everyone and everything in the village became part of each person's life and each one cared for and looked after the other in the village.

Today the *Urban Family* has become a much more sensitive and complex social unit and even the basic family activities as cooking, sexual life and bringing up kids, have become sophisticated and complex with much more importance given to closer

relationships within the nuclear family at a different level and organizing it to suit the dynamic social living, and also for having a *family identity*. Also in an urban context, the *Space* belonging to each individual personally is limited to the house, and therefore the family has become the ultimate personal community where day to day personal issues of each member can be shared personally with care and affection. This has resulted in a decline in the traditional *social integration* and allowed more interaction *within the family members*, to fulfill the physical and psychological needs of urban dwellers.

Due to this, *family relationships* are given a new appearance. Relationship between father and mother is based more on love and understanding rather than fear and respect. Even though it is still a male dominated society, the husband and wife hold equal positions compared to the earlier context. Although children respect their parents, brothers and sisters treat each other as closest friends since they have only had each other to play and interact with at such closeness- since childhood. Father is no longer the tough, ruling character, as parents also try their best to get close to their children. Thus interaction or the sense of sharing within the family has also got a new appearance with much more friendliness and love between them, with a certain amount of honor also retained in Sri Lanka.

Sharing day-to-day events with each other adds to the 'unity' or '*cohesiveness*' within the family. This becomes the underlying concept of the urban home in Sri Lanka today.

The personal and family space should merge together at some point to up lift the unity of the family. This does not mean the family members should be made to stay close together every moment. Each person should have their freedom and their own personal space at home. But it is very important to have such a communal setting in the common spaces within a home for the enhancement of "*unity*" in the family.

3.1.2. The Idea of Home

The idea of home in Sri Lankan urban context is an architectural expression of the above-mentioned concept of the “family”. This underlying concept may be re interpreted and personalized in order to bring out the identity of each family.

But since the base for any personalization will always be the above-mentioned concept, the architectural idea of “*the home*” should then be derived from the concept – “*sense of unity*”, the architectural concept can be identified as “*home as one entity*”.

As mentioned earlier, the *architectural form* of the home basically consists of two main components, the so-called *communal space* and the *private core*, which is derived from the traditional Sri Lankan house form. The linear spatial sequence seen in traditional architecture in this case can be identified through different strategies of spatial arrangements. This is because the urban home has become more complex and deviated from the typical form, only retaining the essence.

The reasons behind this deviation could be identified as:

1. In response to the site, within a tight urban context
2. Personal desires and identity development

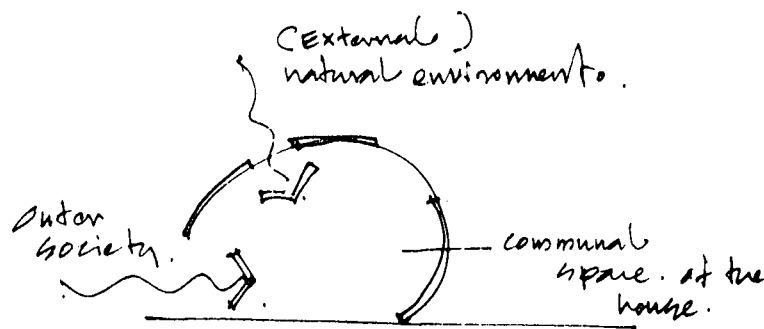


Fig 26 home and outside relationship

Due to such reasons, today in Sri Lanka the urban houses are different in form to each other and almost unique. Even though the *private core* area has been made more complex and highly personalized, the essence from previous traditional form is still remaining. But the *communal spaces* have undergone drastic changes in this evolution. Earlier communal spaces that were open to the outside have now become

internal spaces. This is mostly to welcome known visitors who come occasionally or for a reason. These changes not only deviate people's focus from the surrounding society, it also isolates them from the natural environment. Therefore in this case, *home* would in one sense become a kind of prison due to the lack of connections with the natural environment. Hence cause psychological stress and tension in people's lives since the Sri Lankan man and his culture is strongly bonded with the natural environment and out door living. Therefore certain communal spaces should connect with the outside world while maintaining privacy, together with the quality of out door living.

The garden space has become an internal component specially in communal space. Because today out door living is not practical in urban context, because people do not want to expose their activities to the outsiders and there may not be enough room to have a private garden space. So a particular communal space should provide a solution to the above-mentioned issues and contain certain spatial qualities to retain the family's identity. This would mean that the balance between *outdoor* and *indoor* will depend on the desire of each family.

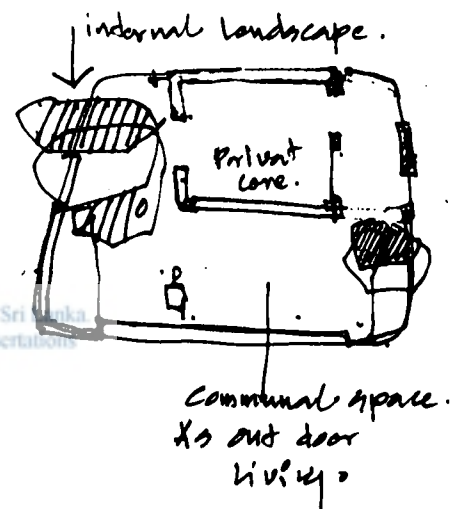
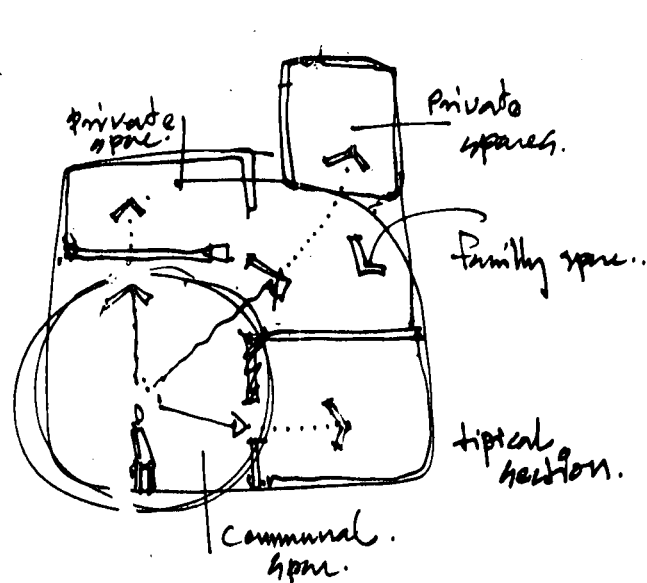


Fig 27 out door living within the home

3.2 Resultant Special Manifestation

3.2.1 Home as Singular Entity



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Fig 28 Home as a singular entity
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Home should be sensed as one unit but containing sets of spaces which are related to various functions due to the patterns of activities generated by the dwellers. This will make the house one singular entity. This does not mean the house should open out every space exposing each into one central area and therefore making it possible to experience the entire house visually by staying at one point.

There should be personal spaces and communal spaces separately - maintaining the spatial hierarchy and the privacy of the personal spaces. When considering the family members, each one should be able to *feel* every single personal and communal space belonging to an entire single unit. In this concept every family member should be able to get an idea about where the others are and what they are doing in particular spaces within the home.

Having an idea of and being updated with what each member is doing will help in the enhancement of 'unity' in a family.

Communal functions, such as having meals, watching television and evening chats with family members are functions which should be promoted in order to maintain friendship and good relation amongst family members. Therefore the spaces should be arranged in a way that will maintain the day- to-day rhythm of activities and compliment the behavior pattern of the family. Personal spaces should not to be isolated while it should have a *sense of belonging* within one entity.

3.2.1.1 Centre – Communal space within the family

As mentioned in the first chapter the *centre* is the reference point or main focus of the spatial experience, giving an orientation within the spatial arrangement. Hence center helps the spatial structure of the dwelling to be organized in a sequential manner. There are two types of centers within a home. The physical center which is a result of the special arrangement and organization within the house. The other is, a center created due to behavior patterns of the family.

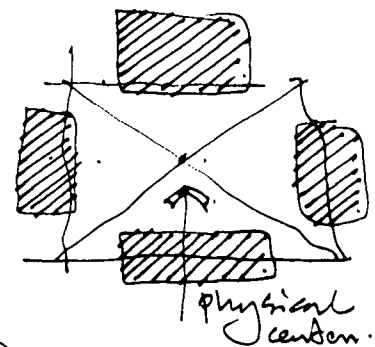


Fig 29 Physical centre

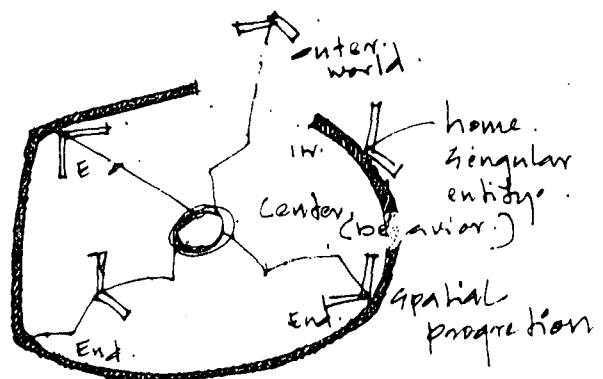


Fig 30 Psychological center

In order to achieve a good relationship between the physical setting and the behavioral pattern of the family, these centers should overlap.

This particular center should act as the hub of all activities that take place within the house. This could be the living area, family living, dining room, kitchen or even the pantry depending on the behavior pattern of the family.

3.2.1.2 Center and Spatial hierarchy – Continuity

Spatial arrangements within a house should be placed considering the behavioral pattern of the family in order to achieve the required relationships between the spaces according to the order of their importance so that all the spaces in the house are linked or interrelated in accordance to their importance to the activities taking place. They are linked by sub centers, which are ultimately linked with the main center. This continuity or harmoniously linked spaces help the user to perceive the home comprehensively. This spatial hierarchy helps to maintain and sense of “*one entity*”, without isolating any space. Then it will become *their own belonging space* – The home.

3.2.1.3 Privacy or Sense of Enclosure - Private Core

Privacy could be looked at in two different ways. Privacy of the family from the outside world and the privacy of each individual member of the family. All personal spaces as sleeping areas and individual niches should be together but act as separate sub units; hence the *private core area* is located in a deepest position in the house. This could be bound by a certain common space as a family living area, a lobby, or a common passage that will be common to the family members but restricted to outsiders. Such common spaces enhance interaction within the members who occupy the personal spaces.

This will also act as an interface that links the personal and communal spaces within the home, which will in turn be linked with the main center. Even though a bedroom is in the deepest and privet end, dwellers in it should have the sense of being part of the complete entity. In other words it should be felt as part of the house but not as a separate unit, so that it retains the sense of unity with the rest of the house.

3.2.2 Responding to the outer society (Territoriality)

The Communal Space

In the urban context the space within the house where outsider's interaction takes place, is located more internally –closed with in the entity, as unknown people are usually not allowed to enter to the house freely. Most of the time, the 'visitor' will be anticipated and his arrival will be known prior to him arriving, since visitors will either be known outsiders, or some one who is coming for a specific purpose.

This kind of visitor is warmly welcomed to the *communal space* and treated with Sri Lankan hospitality. This is a measure of security as well as for maintaining privacy since the street outside is not only used by the neighbors and known people, but also by unknown strangers.

In an urban setting there is not enough space to keep a frontcourt open for general public as you might see in a village house. This is due to congestion and high land cost in an urban context. But the appearance given to the outside should not be made to look cold and hard... at least the warm considerate nature should be projected so that the Sri Lankan image is maintained.

3.2.3 Personal (Family) identity

The basic spatial articulation of a Sri Lankan urban house as seen above, should be personalized according to the specific family so that their behavior pattern will generate the identity of the family.

Since each family has their own behavior pattern, the center of the home could be a living area, a family living, a dining area or a kitchen, depending on each individual family. The behavior pattern is the more important part than the function of each space by itself, in determining the center of a particular house. And the arrangement of functions around this center depends on the desire and taste and nature of the family to determine the identity of their home.



The different spaces in a house as communal spaces for the public or semi public and family gathering spaces may be overlap with the behavioral center of the home. Location of the private core area of family and the link with the communal space also depends on the same, but sometimes there is a gradual flow to the private core from the communal space. In some cases, communal and private core has a direct link while maintaining its privacy, through design strategies. Quality of each space is the main factor in *personalization* of a house to make it a *home*. By manipulating the volume of spaces, lighting qualities, and other finishes together with the solid –void ratios, could be used as a way of connecting the interior with the out side, molding the spaces from within. Expressions such as calmness, warmth, simplicity and friendliness will also depend on particular qualities of the family's identity and character.

3.3 Summary

In the urban home the intended meaning in terms of psychological realm needs to be facilitating with a belonging space as to perform the sense of sharing, intimacy and cohesiveness with the belonging community which is the family. As to proceed with the sociological issues these attributes should have to be maintained in a manner in which an architectural solution can facilitate with. And thus the sense of unity comes as the connecting tissue for the physical aspirations and the psychological means as well. In order to achieve this conception an urban home should essentially has to be a singular entity. As the conception suggests this entity must included with a private core and a communal space which happens to be the sociological out side sense and the out door living space, still within the enclosure. Being physically a singular entity itself will not provide the desired sense of unity. From the spatial point of view there should be a place of which the entire home can be grasping in a nut shell. This does not mean that each and every space in the home should be visually connected. Yet the sense of which the continuity is maintained has to be established. In order to satisfy this urban home demands two centers to be engaged with. By name they are the physical and psychological centers of which the very state of unity that can be achieved in an urban home the two get overlapped. Next chapter will trace the degree of overlapping of the two centers in the contemporary urban setting.



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CHAPTER FOUR

ARCHITECTURAL MANIFESTATIONS OF THE SRI LANKAN URBAN HOME

Introduction

From the number of houses studied in the process of the study and four house were selected for explanation according to the way discussed in method of study. This explanation basically based on theoretical principles and concepts which are established in third chapter. In here it will discuss about mainly user's view point and the architect's view point – what should be the Sri Lankan home in the particular urban social context. To get particular ideas at first the user is interviewed and get the basic idea of the discussion as a conclusion or single statement. Then turn in to the architect, and get his interpretation of client's idea. Then find out the key words in their statements which related to the Sri Lankan culture, established in third chapter.

The second stage is studying the houses. At first study the house to get a overall image about spatial articulation. Then try to understand the basic form of the house separating two components such as 'communal space' and 'private core' and get the idea of behavior pattern of the family and social relationships.



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The third stage is to find out how far deviated from basic concept of Sri Lankan urban home which established in third chapter by personalization according to the family identity.

4.1 House for Parranagamage Family

Designed by (Archt.) Primali Paranagamage

4.1.1 Background

This particular residence is situated in Rawathawatta, Moratuwa. There are four members in this family- the husband, wife and two children. Both husband and wife are professionally qualified architects and they themselves have designed this house.

4.1.2 Idea of Home

4.1.2.1 Client's/ Architect's Viewpoint

"... a get together under a large tree..."

They wanted to design a Sri Lankan house with the Sri Lankan culture of getting together with family and friends, their main concern was to design a house which responds to the tropical climate. Therefore the tropical house has been designed using strategies to get natural ventilation, natural lighting out door living etc, but were considering the basic spatial arrangements it expresses about the behaviour pattern of the family which has a basic generic pattern of the Sri Lankan urban house.

4.1.3 Architectural manifestation - Spatial articulation

The residence is located at the end of the road. The paved court acts as an entrance court, which connects the road. The entrance of this house is created through an entrance lobby. This space consists of the visitor's facilities such as the toilets and the office room. Thus it has an interaction limitation with the family members and the visitors.

The main living area is situated about 1' below from the entrance lobby. The living room is a double height space, which opens to the rear garden. It also connects to the dining space. Therefore, the main living, dining and the entrance lobby are all visually linked, making it a single entity. The dining connects to the pantry.

When considering the layout plane of the ground floor there are three main areas. The service area, which consists of the garage, the pantry and servant facilities area, has a close link with the entrance court and the out side. The rest of the areas living, dinning and the visitor facilities

The staircase leads towards another lobby the family living from the entrance lobby. The family living acts as a mezzanine of the main living area because it has a visual link with the entrance court. Also it has direct links with the children's bedrooms. There is a passage, which acts as an upper veranda, which opens to the entrance court. This passage connects the master bedroom and the family living. Also it has a visual link with the double height pantry lobby bellow.

4.1.4 Communal space

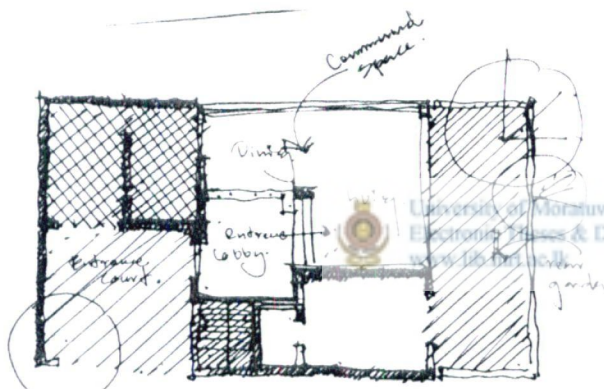


Fig :31. Communal space and social relationship

When considering the layout plane of this residence, the area, which consist of the main livings the dinning, and the entrance lobby act as the communal space of the family. This space is organized in to several spaces functionally but not having physical barriers.

The main living space is the place where it links all the spaces together acting as centre of the physical spatial arrangement of the house. Therefore the whole house can be experienced as singular entity being in the main living and can get an idea about the personal orientation according to the inside of the house as well as with the out side.

4.1.5 Communal space and Social relationship

4.1.5.1 Outside Relationship

The entrance lobby is the shallowest space in the



Fig:32. View of entrance and Entrance lobby from main living

communal space. It keeps the relationship with the outsiders. This creates a visitor meeting space, especially for the people in the entrance lobby who are not very close to the family. Even though they are also welcomed, because they also can experience the communal space visually. But the way of the spatial arrangements is a barrier for them to enter the main living. It happens because the entrance lobby consists of all facilities. Such as the seating, toilet facilities etc. the main

living is about two steps below the ground level, there for the steps also acts as a barrier preventing the people who are not very close to the family entering the main living. When a person is seated in the entrance lobby unlike a person in the main living he can only visualize the main living and dinning but not the whole house.



Fig:33. View of office room from main living

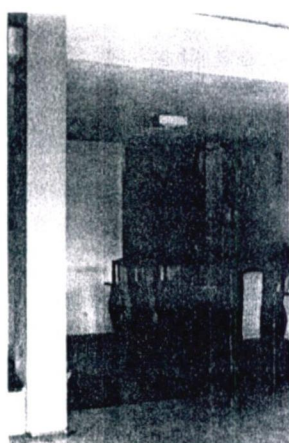


Fig:34. view of the dinning area from the living.

Only the special guests are invited to the main living, because they can feel the close relation ship with the family. Therefore they can feel whole house being at the main. The above-mentioned special arrangements of this communal space created to entertain guests in many ways. The family members and their intimates or relatives can get together in some occasions such as chatting; dinning etc. there for some of these activities are very well functioned because of the arrangement of the communal space.

4.1.5.2 Family relationship with the communal space

The communal space is used for things as dining and family related special activities at certain occasions, giving the feeling of walking into an indoor garden to get a feeling of out door living together with family and other close members.

4.1.6. Personal spaces and Private core

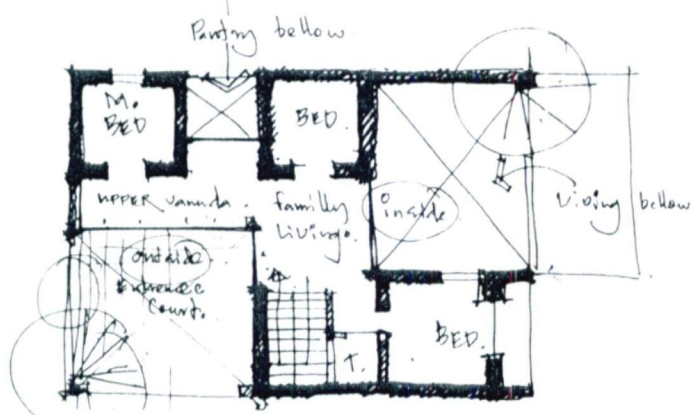


Fig:35. Private core and special relationship

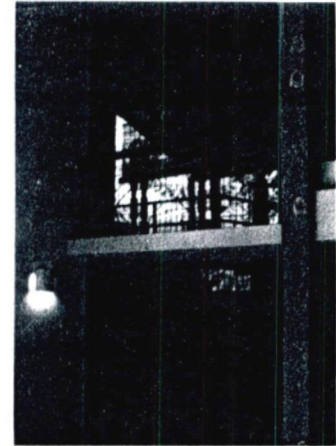


Fig :36. View of the family living from main living

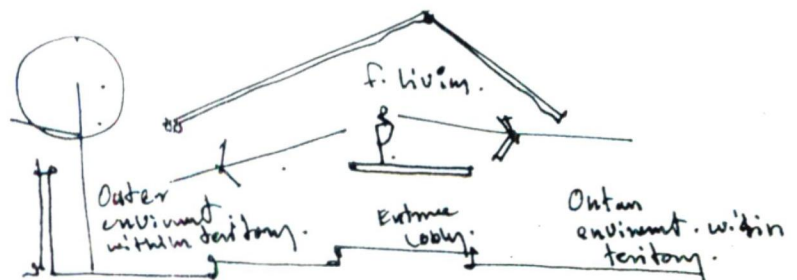
The private core is situated in a higher position and there is no gradual movement from the main living. The private core consists of the family living {communal space of the family}, two children's bedrooms and the master bedroom.

When he gets into this particular family living he can feel the outside environment as well. Because the family living indicates a fantastic feeling home to make it into one entity. The private core is dedicated to the resident who can consider it as a relaxation point. Because when a resident needs a relaxation of being tired working the whole day outside environment. Straight away get in to the family living not to the main living. Because the staircase at the entrance lobby invites the resident to the upper floor.

That means the family prefer to being in the private core. On the other hand the privacy of the family is very well maintained in a simple manner. Only the family members can enter this space. But it is not totally separated from the communal space. Also it is visually linked with the communal space.

4.1.6.1 Family living

Fig:37. family living as a centre of the behavior of the family- over looking whole house as one entity.



This is the family living, which consists of a gathering lobby and an open upper verandah. The gathering lobby and the verandah open to the entrance court making visual links with the outside world. Also it is visually linked with the spaces located below such as communal space, the garden and the pantry.

This is the where it can be grasped the entire residence as one entity and get an idea about its position in the outside world. So this is the center of the family in their behaviour.

4.1.6.2 Personal spaces

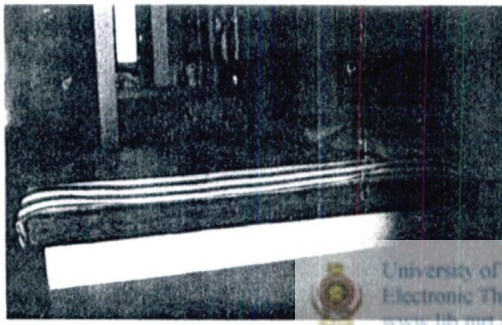


Fig: 38. bed room as a very personal space.

The bed rooms are situated in a deepest position. When comparing the special progression the children's bedrooms are situated in a shallow end. But when considering the entire spatial arrangement of

the upper floor, the master bed room is situated in a shallowest space, overlooking the entrance court; therefore the parent can see the person who enters the house. Thus the children's bedrooms are protected well in a psychological manner.

4.1.7. Personal Identity

This is not an introverted home. But it is not totally extroverted too. As a family they like to have visual communications with the outside environment. Even though the upper floor is more concerned on privacy it also visually links with the entrance. Also the entrance court has an inviting quality to the outsiders. The Outsiders are not ignored by spatial arrangement of the entrance indicating the users hospitality.

That when he sees from the upper floor (family living) a visitor at the entrance court he invites the visitor. And then the user comes down to welcome him, then if the

visitor is an ordinary guest he talks to him at the entrance lobby it self or he is a special guest the user invites the visitor to the main living.

There for it reviews that the communications with the outsiders are maintained in a very simple manner, without damaging their privacy.

As mentioned above the **center** of the family behaviour is the **family living**. They use the communal space to get a change in their day –to – day life such as dining, walking in the garden, etc.

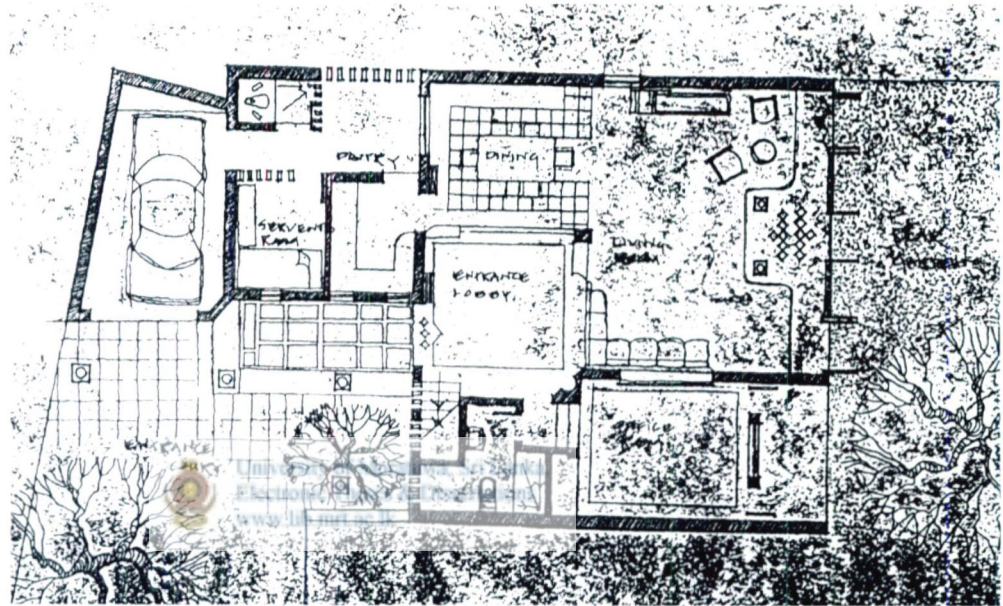


Fig: 39. Ground floor plane of Paranagamage house.

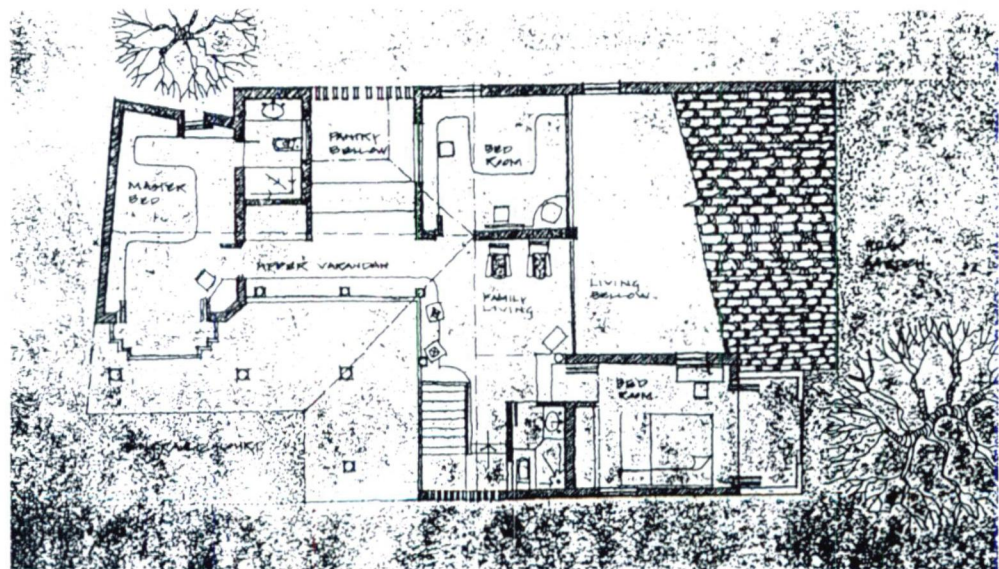


Fig:40. Upper floor plane of Paranagamage house.

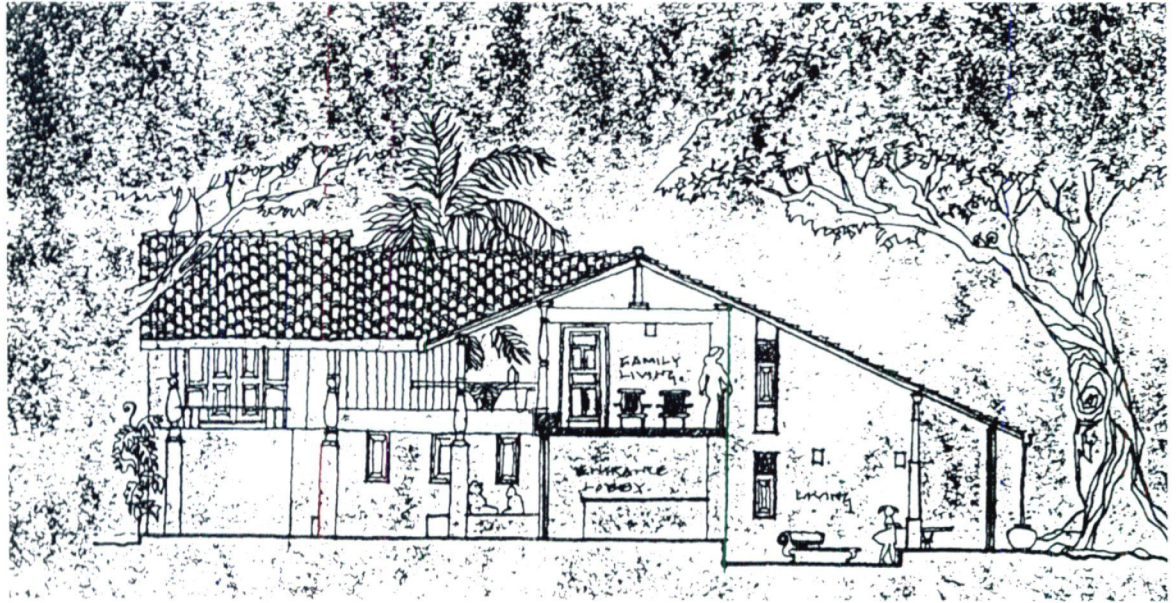


Fig: 41. Section (through entrance lobby, upper family, living, rear garden) of Paranagamage house.



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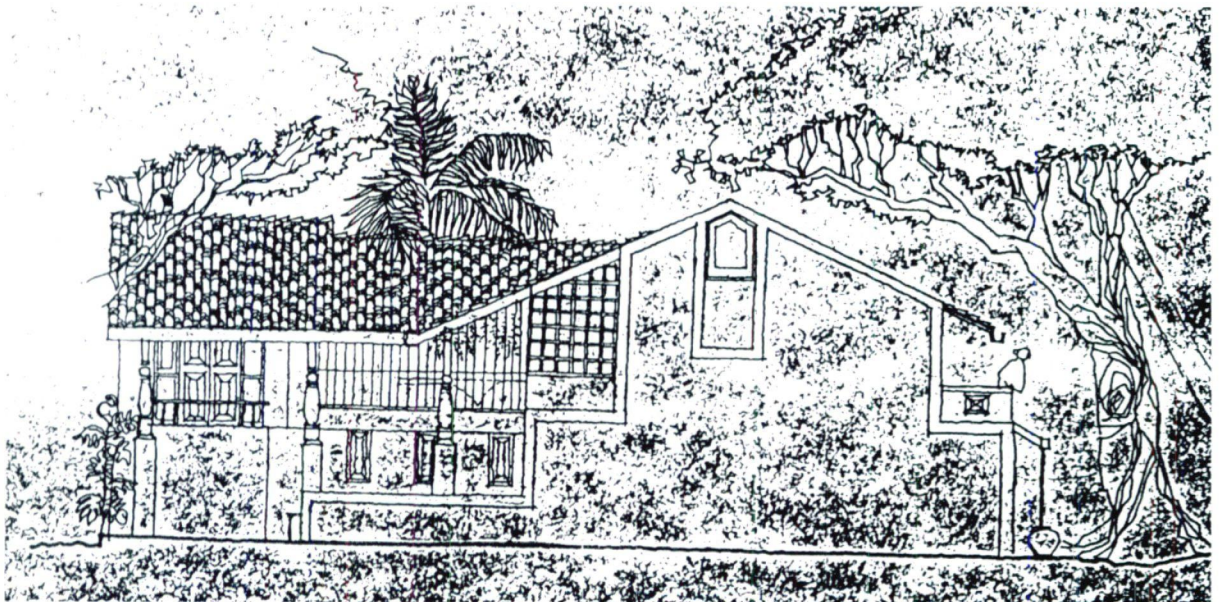


Fig: 42. Front Elevation of Paranagamage house.

4.2 House for the Wijesekare Family

Designed by (Archt.) Vinod Jayasinghe

4.2.1 Back ground



This particular residence is situated in Malabe. There are four members in the family. The husband is businessman and the wife is a doctor. They have two kids.

Fig: 43 Exterior view of the house.

4.2.2 Idea of Home

4.2.2.1 Client's view

House should provide a warm feeling. When the resident's being in the home. They should get the essential social and physical communication and get rid of the dynamic context.



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4.2.2.2 Architects view point

Capsule which contains all the facilities primarily to maintain the privacy and function as one unit. The rest of the space 'house' entirely welcome to the outside society group as well.

4.2.3 Architectural manifestation -Spatial articulation

This residence has a low light (5m) wing facing the road. This wing consists of a front court yard and the garage. Also it creates a buffer zone. A tunnel is created in between the front court yard and the garage. The front court yard is covered with pergolas on top to break the direct sunlight. The entrance of this residence is created through the tunnel and connects with the living.

The living room opens to the front court yard as well as to the garden. The ground floor consists of the living room, dinning, pantry and visitor bed room. Pantry,

dinning and living connects each other in the same axis. The kitchen and the servant's area are invisible from the common area. But the kitchen still functions with the pantry.

The visitor bed room also has an outside link. The stair case leads towards the upper floor from the living room. The upper floor consists of three bed rooms, toilets and a common lobby which acts as a family living.

4.2.4 Communal space

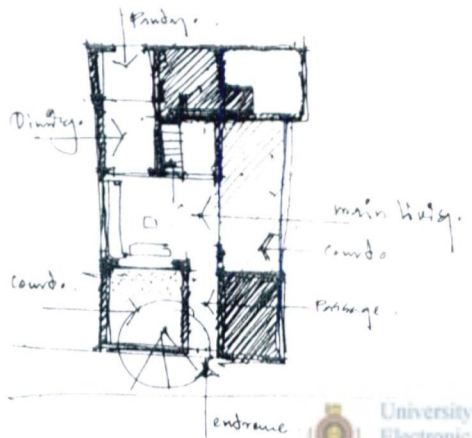


Fig: 44 space arrangement of the communal spatial.



Fig: 45 Main living space as a focal point of the communal space.

The entire ground floor acts as one communal space. The main focal point in the living area. Because it creates a junction which links with dinning, pantry, outside entrance and the upper floor.



Fig: 46 Continues floor to dinning from living

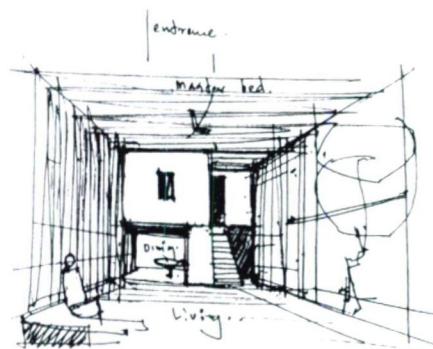


Fig: 47 Perspective of communal space

When considering the space it has a big volume having a good proportion of length width and height. The upper floor acts as a mezzanine. There for it feels as a part of the communal space. There for the upper floor is limited only on top of the dinning, pantry,

kitchen and visitor bed room. The double height living space creates a warmly welcomed quality to the visitors.

Roof at the other areas in this particular a home has a double height volume making a sense of one entity.

4.2.5. Communal Space and Social relationship

4.2.5.1. Outside relationship

As mentioned above the ling area in the main focal point of the communal space. It is connected with the outside environment with a covered passage having a tunnel effect. If reviews that the living room of the communal space creates a physical centre by the physical spatial arrangement. If indicate that a well known people are allow to come in?

The living area is arranged to welcome a special guest who has a warm and friendly falling. The inviting quality of this space gives more value on the double height big volume, good lighting system and the simple finishes.

This passage creates a traditional point between the outside and inside.

4.2.5.2. Family relationship



The communal space is the major family gathering space in the residence.

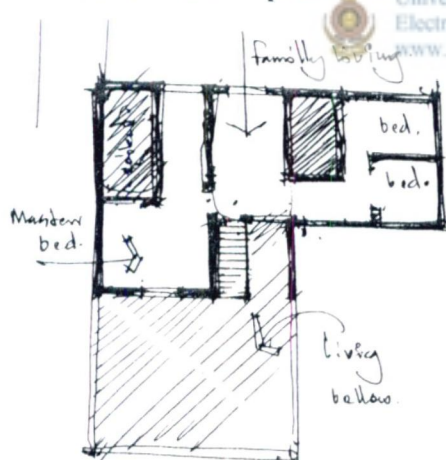
The family living is not an attractive plane when comparing with the main living. Therefore major living invites the family which acts as a family's centre especially in the day time.-lighting condition.

Fig: 48 gradual progression to the private core from communal space.

The major living is the main communal space for the visitors and to the family members as well. This indicates a center point is created in the communal space. Because the family members prefer the relationship with the out door environment and social relationship, during the day time. Therefore the above aspects are achieved by this particular center point during day time.

The private core is in a higher position to separate the private core from the communal space. The upper floor looks like a mezzanine in the particular big volume. The sense of privacy of the private core is enhanced by the stair case which leads from the living area. The private core is the mostly used in the night because in the night the dark shrinks a space and the family members are invited to be more close to each other during the dark time the family members are warmly welcome to the main living.

4.2.6. Individual Spaces and Private core



The entire upper floor could be identified as the private core. It consists of a master bedroom, two children's bedrooms and a comparatively smaller lobby which acts as a family living between the master bedroom and the other bedrooms.

Fig: 49 spatial arrangement in private core



4.2.6.1. Family living

The family living is the space where connects the private core with the communal space not only by the spatial progression but also by visual links.

Fig: 50 View of family living.



This is a smaller lobby which has a warm quality. It links the all the personal space together. But the family living is mostly used in the night time. Because the night time. During day time they used to gather in the main living area. Because the day time is bright and expanded.

4.2.6.2. Personal Spaces

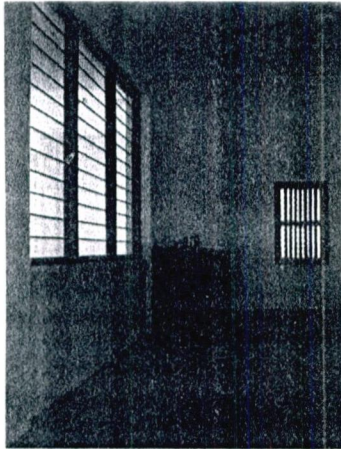


Fig: 51 Master bed room

The master bedroom is located in the shallow space. Which is attached to the approach way of the stair case, it has visual links with the stair case and the living space (communal space) in the floor ground. The two children's bed rooms are located in a protective place and attached together. These bed rooms have common facilities also encourage the children to share facilities and interact each other.

The master bedroom and the children's bedroom open to the family living. The upper floor seems to be a bit congested. Thus there is no space move around freely. It also shows close relationship between the family members. The only gathering space is the family living.

During the day time the family prefers to be with the natural outdoor environment and the natural out door environment and the selected social groups. Therefore the centre point in the communal space.

But during the night time this particular center point shifts to the family living. Because the family members prefer to be engaged with the family communication.

4.2.7. Personal identity of the residence

Even though the house in introverted and hiding its activities of the house to maintain the privacy from the outsiders, it opens to their own community. It reviews that a visitor can experience the entire house while being in the living room.

The finishes spatial articulation and spatial arrangement of the entire house reflect the simplicity of the family.

The family members mostly prefer to be at the communal space as a group than being in the private or personal space.

When considering the height of these particular spaces the double height space of the communal space gradually decrees to a single height when it comes to the private core. It also review that the personal identity of the residence.

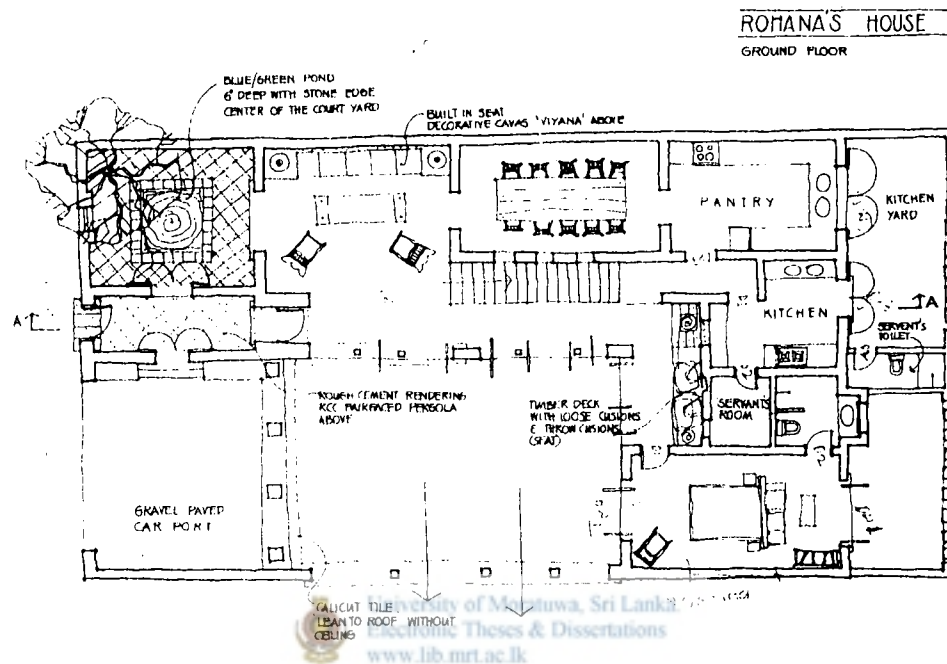


Fig: 52 Ground floor plane of Vijesekara house.

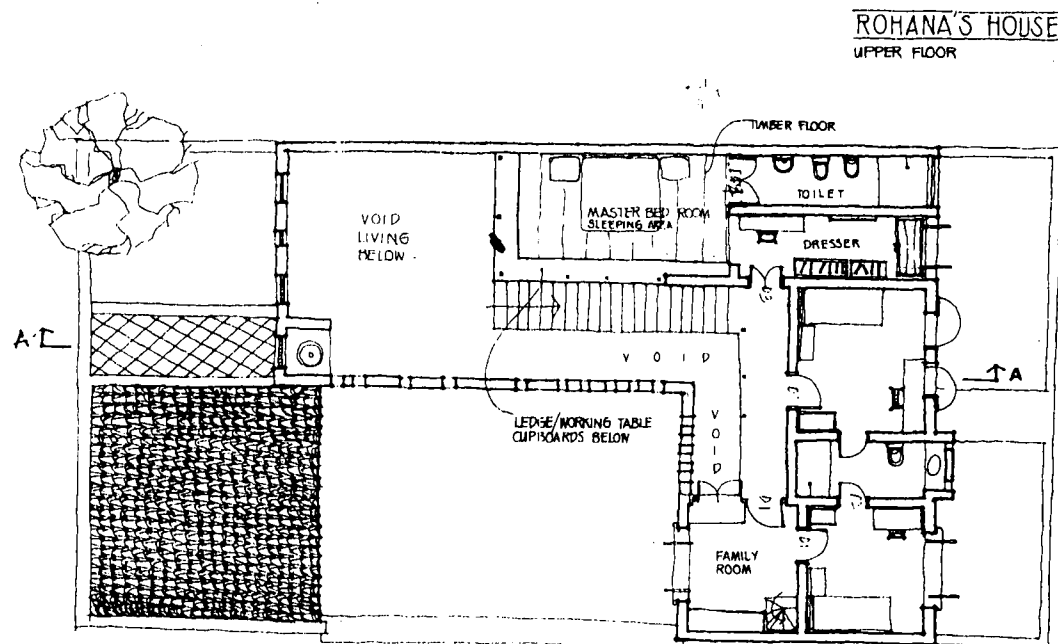


Fig: 53 Upper mesa nine floor of Vijesekara house

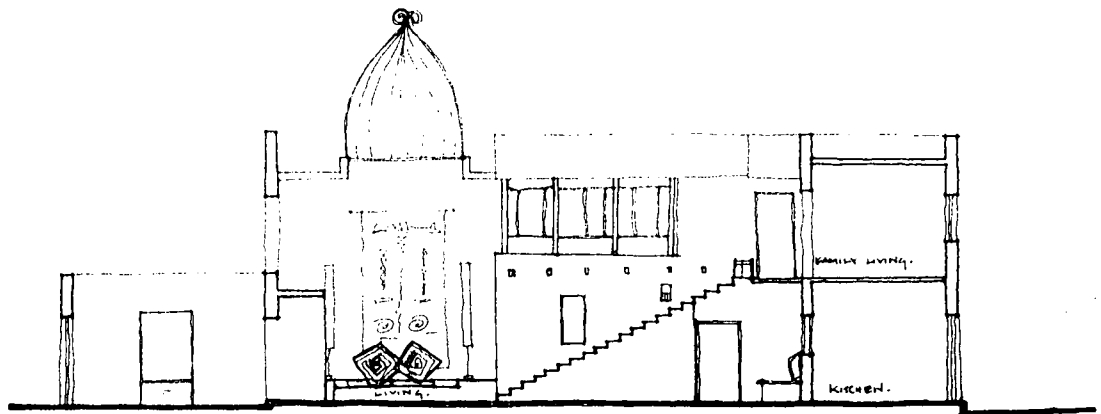


Fig: 54 Section



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4.3 House for the Ahamed Family

Designed by (Archt.) Channa Daswatte

4.3.1 Back ground

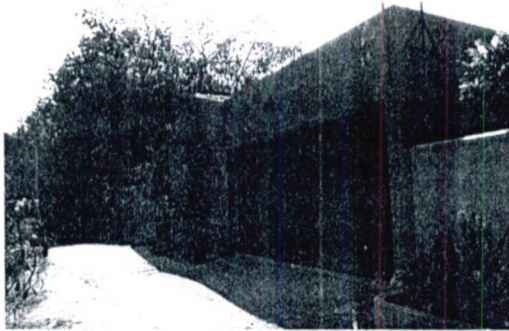


Fig: 55 Human scaled Exterior faced to the road

This particular house is situated in Perera Mawatha, Thalawathugoda. There are four members in this family. The husband is a Mouslim bank executive and wife is a Sinhalese house wife. They have two kids. They belong to upper middle class.

4.3.2 Idea of Home

4.3.2.1. Client's view

“Family should be a unit within the whole social entity” the client's view point was to be with the society and at the same time they wanted their own family to be concentrated as one unit.

4.3.2.2. Architect's view

A ‘home’ within a ‘house’

The architect views that the ‘home’ is created with in a house.

4.3.3 Architectural Manifestation- Spatial Articulation

This residence is scaled down to the road, a low height facade, which responds to the human scale. The entrance is an identifiable one with a nitch on the blank façade and it opens to a passage which looks like a traditional verandah

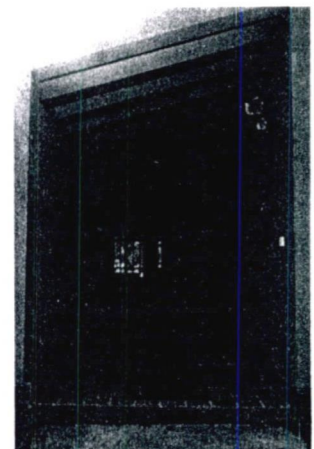


Fig: 56 “Entrance” having inviting quality-connect visually with living area.



Fig: 57 "Entrance passage" which connects with entrance and main living

leading to the main living space. The living area is visible from the entrance because the living space is demarcated only by movable glass sliding doors. Therefore giving glimpse of living area from the entrance which enhances an inviting quality.

The living area is a massive space which be catered for a large number of visitors at one time. The dining area also seems to be a part of the living area with a grand dining

table. Dining area connects with the pantry. The dining and living areas are opened to a rear verandah facing the rear garden.

The staircase leading towards the family area is situated in an unnoticeable position in the living area. The upper floor indicates a totally different space when comparing with the ground floor. It is highly concerned about the privacy of the family members. Seems to be totally separated from the ground floor. The upper floor consists of a master bedroom, pantry, family living and children's area. Therefore it acts as "another home within the whole house."

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4.3.4. Communal Space

The whole ground floor is totally dedicated to the communal activities. The most attractive place is the main living. Because it is the place where directly links with the outside environment and the family living. Therefore

the living can be identified as the visitors meeting point.

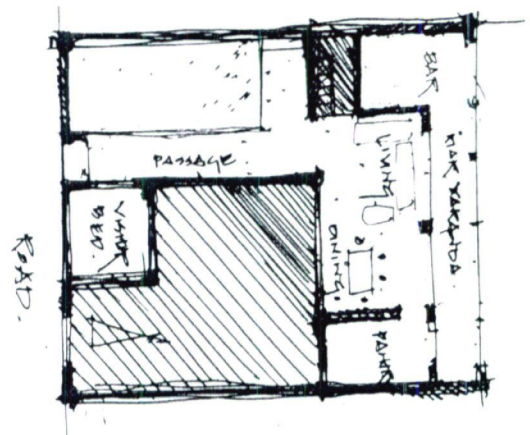


Fig: 58 Communal space and spatial relationship

The passage which was mentioned above is a transitional point between the outside environment and the living area. The dining, pantry and the bar are the other

noticeable places in the communal space which at occasions support the main living to entertain the visitors.



Fig: 59 Living and dinning are seems to be one entity.

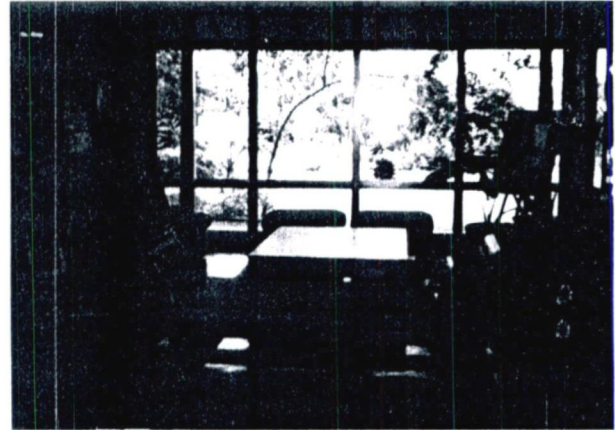


Fig: 60Grand living area

4.3.5. Communal Space and social relationships

4.3.5.1. Outside Relationship



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The main entrance opens to a narrow passage instead of a lobby. This passage makes movements towards the living. The movement of a person is enriched by giving a view of the main living from the entrance itself. As mentioned before, the living area caters for a large number of visitors. Therefore this communal space facilitates and entertained a large number of visitors, having a massive living, grand dining pantry and a bar.

These particular spaces reflects the grandness and pride of the family is indicated by the volumes, height & breath.

The spatial progression it self reflects the families social hierarchy.

Actually a visitor will be very comfortable being in and experiencing this communal space since it is full of hospitality and he is free to move anywhere without disturbing the privacy of the family. Therefore this particular communal

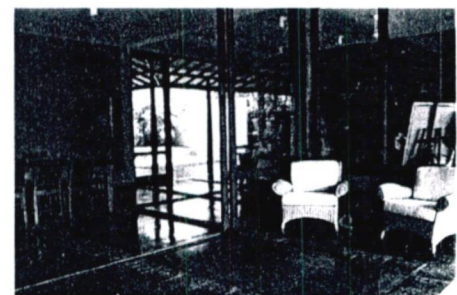


Fig: 61 Out door living space

space expresses the social life style of the residents.

4.3.5.2. Family Relationship

The main living area and the dining area is not mainly used for there day-to-day activities. These places are used only on special occasions. When the family get together with their relatives or intimates. The rear garden and the verandah is functioned on holidays or evenings and

mornings depending on their relaxation. But sometimes they used the ground floor dining and pantry to get rid of the monotonous life.

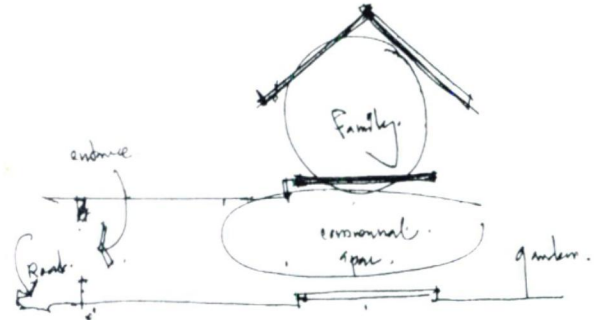


Fig: 62 Position of communal space and private core

4.3.6. Individual Space and Private Core



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The Private core is completely different and separate from the communal space of the house. This maintain the family's privacy very well. It is a small unit which will fulfill the basic needs of the family. The grandness and the formal arrangement of the ground floor breaks in to a simple and informal arrangement. The private core contains family living, pantry, master bedroom and children's area. This space is restricted to simple natural pattern of the family.

4.3.6.1. Family Living

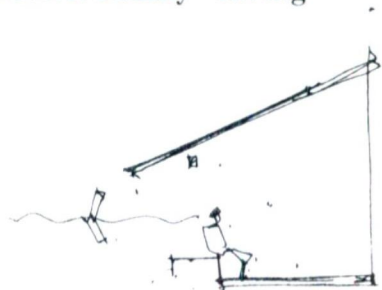


Fig: 63 Section of family living.
Having quality of open veranda.

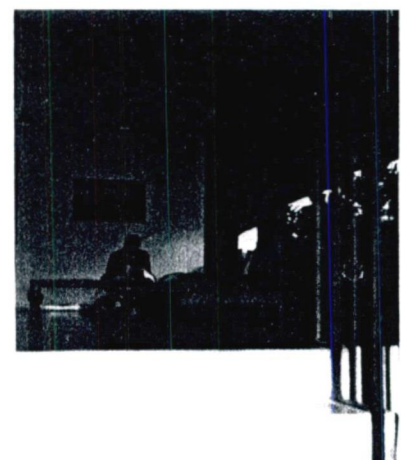


Fig: 64 Family living having simple arrangement with warm quality.

This is the shallow end of the private core which has direct links with the communal space of the residence.

the family gathering space is used for family This is entertainment and activities, such as, communicating with each other, watching television having meals together etc. Therefore this space indicates the simplicity and privacy. Thus can be identified as self containing.

4.3.6.2. Personal Spaces - Bedrooms

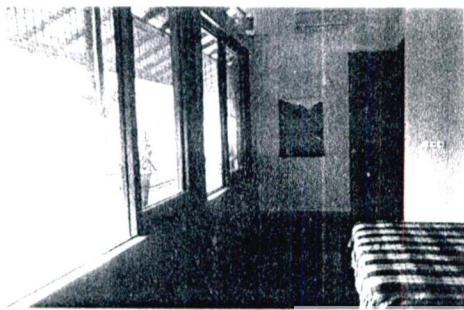


Fig: 65 master bed room as a bedroom having links with children bedroom

Bed rooms are located in the deepest end of the private core. The master bedrooms and the children's area is connected to the family living at one point.

It reviews that the close relationship between the parents and the children. The children's area individually later on when they grown up.

Children's space is still functions as a unit, but having possibility to separate in to two bed rooms when they grow up considering their individuality. Function as one unit, but there are two kids. Therefore there is a possibility make this unit into two separate bedrooms according to their personal requirement.

4.3.6.3. Private Core and the Family Relationship

When considering the spatial arrangements of the private core it seems to be that the family members maintain the close relationship within the family. Parents are always with their kids because bedrooms lie in a same wing and it makes bond with the children and parents for their unity. Also family living enhances the unity of the family and leads to an enclosed to the grandness and conceive environment within the family.

4.3.7 Personal Identity (family)

When considering the above study it reviews that this family can be identified as a more socialized with their belonging social group. They try to enjoy with their intimates or relatives by arranging parties. Therefore the communal space has a rich look and very warm and friendly quality to welcome their intimates or relatives.

The center of the family can be identified as family living which is a part of the private core. Because most of the day-to-day activities of the family done in this space. But in many occasions the centre of the family will be the living area of the communal space when the family members gather with their own society. Therefore the family members share their day to day life in this family living. Finally a statement could be made that the core of the family is a private core. It acts as a most attractive place having sense belonging.

It reviews that the communal space is an expansion of a particular belonging within their territory.



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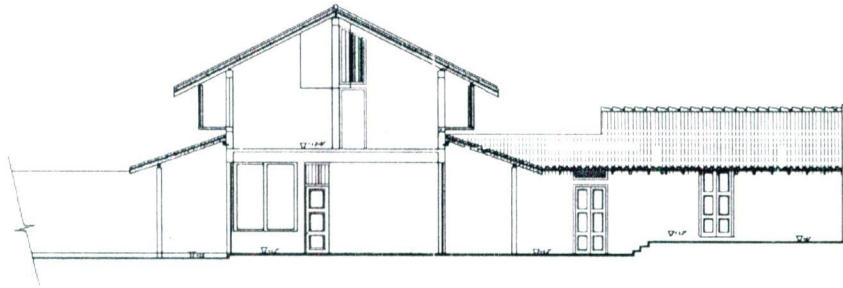


Fig: 66 Sectional elevation through main living and family living of Ahamed house entrance



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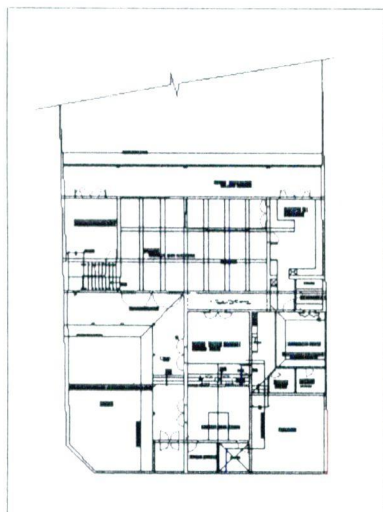


Fig: 67 Ground floor plane of Ahamed house

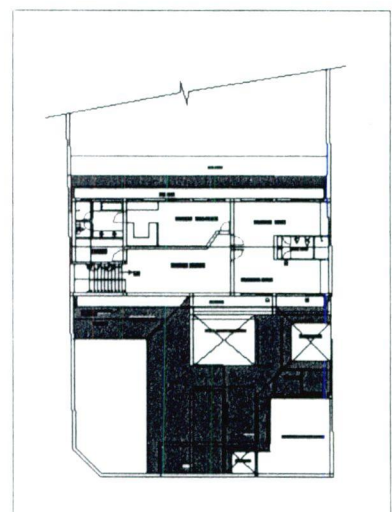


Fig: 68 Upper floor plane of Ahamed house



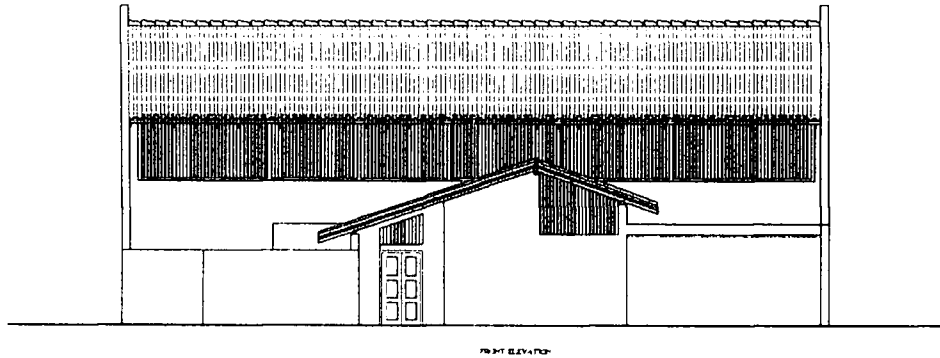


Fig: 69 Front Elevation of
Ahamed house



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4.4 A Bachelor's Residence: Neero Dasanayake

Designed by (Archt.) Bernard Gomez

4.4.1 Back ground

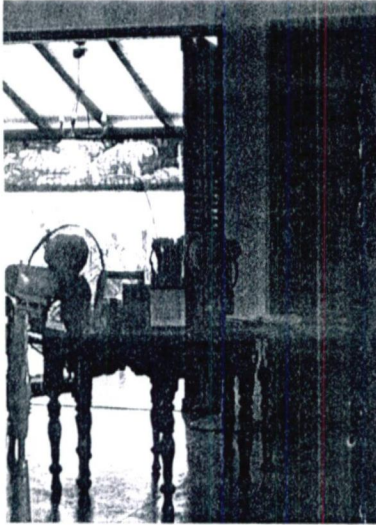


Fig: 70 The table with souvenirs in the centre of the living

This is a bachelor's residence situated in Nugegoda. Even though he lives alone, he has some memories of his past by restoring his family photographs. This residence is very personalized according – not to a family but to a single person.

This particular residence is adjoining another property, which is occupied by one of the house holder's friends. Therefore both of them share the frontcourt as a common entrance court. They also park their vehicles in this place.

4.4.2. The Idea of Home



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4.4.2.1. Client's view

To be Isolated from the out side society, 'isolation without isolating'

Even though he lives alone and seems to be isolated from others, he also prefers to be with his own filtered society.

4.4.2.2 Architect's view

More introverted house. Even through the out side connection is weak it should provide all the facilities to the filtered society inside.

4.4.3. Architectural Manifestation- Spatial articulation



Fig: 71 Un noticeable entrance

The entrance of this house is located at a corner. The tiny door of the entrance opens to a tunnel. Tunnel like passage leads inwards from the entrance court and it is invisible from the outside.

The tunnel creates a pathway towards the internal veranda. The internal veranda is design around a pond which opens to the sky. A part of this particular internal verandah acts as an entrance lobby which has a double height space.

The entrance lobby has a visual link with the master bed room in the upper floor.

The visitor's bed room opens to this significant lobby. A narrow staircase leads towards the office room. Specific spatial arrangement of the entrance lobby leads towards the living area. The double height space joins a single height space when it connects with the living space which doesn't have a big volume. The living room opens to a rear veranda. The rear veranda in turn opens to the rear garden space. Also it acts as a relaxation and dinning space. The pantry is nearly invisible, but it also has a link with the dinning and living.

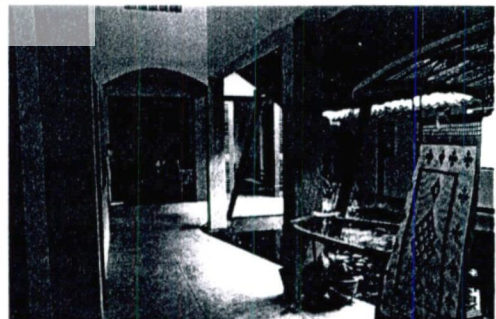


Fig: 72 Entrance lobby as transactional space

4.4.4. Communal space

The entire ground floor is considered as the communal space of this residence. The main focal point of this communal space is the living room.



Fig: 73 View of the main living from the entrance lobby

The internal veranda and the entrance lobby acts as a traditional space between the entrance and the living, this enhances the communication with the external physical world.

The living space has a warm and friendly environment. It creates a quality of out door living because it has visual links with the external environment through various directions. Also it opens to the other places such as dinning, entrance lobby pantry and the upper floor. There for this seems to be the most attractive space according to the spatial arrangement.



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4.4.5. Communal space and Social relationship

4.4.5.1. Outside relationships

It seems to be that this particular person likes to keep social communication with each other. Because the living and dinning area is arranged not only for his own purposes. This space is arranged to facilitate few more people as well.

The visitor's room is used only by a person who is very important to the resident. The location and appearance of this residence rejects unwanted people coming in. because the entrance is in a corner and it is not properly visible. Only a well known person can enter this house.

But it doesn't mean that he is isolated from the community or he doesn't need any social commutations. Because there is a direct connection with the adjoining house which is occupied by his friend, these two properties are separated only by a single door, and this significant door opens to the entrance lobby of the house.

If reinforces his friendliness within his belonging society.

4.4.5.1. Personal Relationship



Fig: 74 Rear verandah as a most attractive place acting as centre for him

Even though he lives alone, he has a deep memory of his younger day family life with his parents. Keeping his old family photographs in the living room indicates it. These photographs are arranged on a table at the centre of the living room. Therefore it indicates to himself that he is not alone. There are a few spaces to attract him in different moods in various functions.

When he is alone in the communal space he spends his time being at the rear veranda over looking the rear garden or reading a book or a paper. Also the main living area is functioned being with his intimates or relatives.

4.4.6. Individual Space and Private core



Fig: 75 bed room as a family living.



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The private core mainly consists of the master bed room.

The stair case leads towards the upper floor from the living room. Then it ends up to a master bedroom instead of a space. This master bed room consist of several facilities rather than the sleeping facilities. It also contains a working table, a television etc.

It seems to be the private core of his life. Even though it is located at the deep end of the spatial progression, it has connection with the outdoor environment which has opening to various directions; also it is visually linked with some spaces of the ground floor.

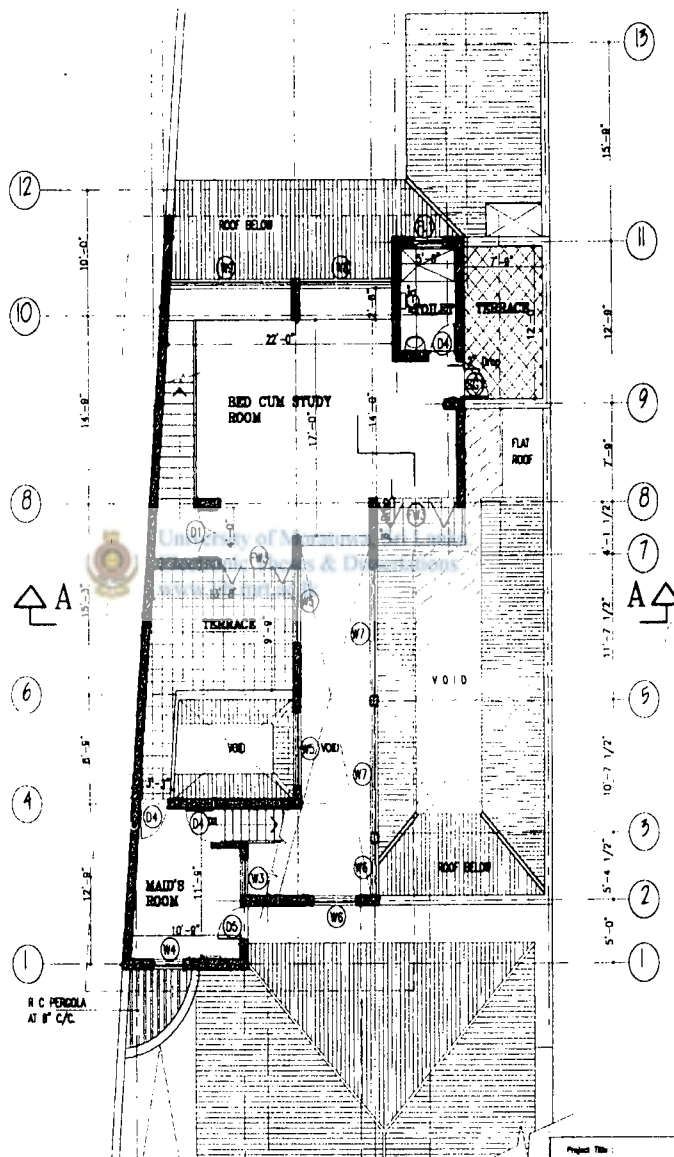


Fig: 76 Ground floor plane of Vijesekara house.

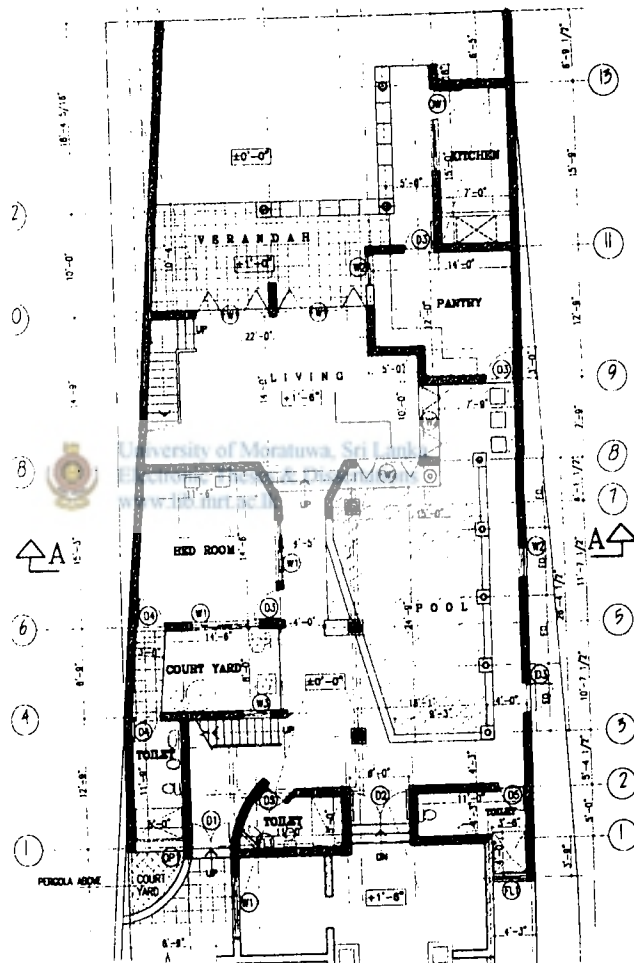


Fig: 77 upper floor plane of Vijesekara house.

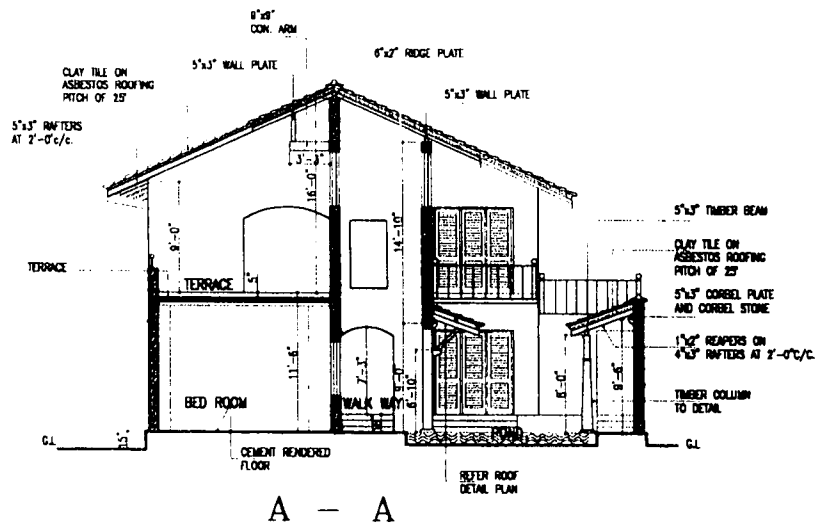


Fig: 78 section of Vijesekara house.

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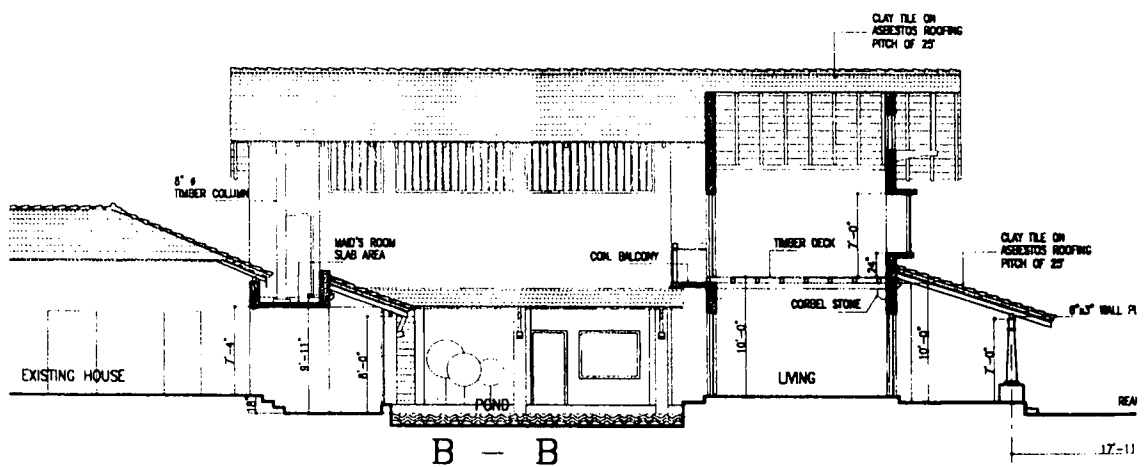


Fig: 79 long section of Vijesekara house.

Conclusion

Home is the private most place in which man feels rooted and comfortable enough to create his own world especially in this dynamic, multi social and physically dense surrounding he lives in. It is only his *home* that ultimately gives him the physical and psychological relaxation that he needs in the dynamic urban living condition. Since the only personal space that belongs to the urban man is limited to his home, and his family has become the most closely knot community to him, the urban family is more concern about psychological factors such as privacy, territoriality, identity and the sense of belonging. Therefore the urban home, through its architecture, can fulfill and satisfy these psychological and emotional issues of family. This does not mean the urban dwellers want to be isolated from the external world completely but want to maintain relationships only with selected communities or social groups

As discussed in the earlier chapters, the interaction and social integration has been the main character, established in early Sri Lankan society. It is seen that this particular integration and such human interactions has reduced greatly in contemporary urban context, due to the following reasons:

01. Urban social structure is very complex containing a number of social groups having various thoughts, needs, aspirations, and living adjoining each other but individually making their territory.
02. Common spaces such as streets are used not only by the neighbors, but also by unknown people, and that causes dwellers to seek for privacy and security.
03. When considering urban dwellers, these families have developed their own identity. Therefore they have particular hopes and aspirations that form their own behavior pattern. Hence each family stretches out to others who have similar pattern or rhythm, and create a social circle. These families could be from different localities, but come together due to their similarities.

Each family member may belong to social groups related to his own field of work or associations and have acquaintances that may not be familiar to the other members of

his family. Therefore social relationships of the urban family today have turned more complex, and the urban dweller *needs* a certain community where he can fit in and share everyday things regarding life cohesively and intimately to get psychological fulfillment, to relieve oneself of the psychological stress created by the dynamic and fast life he leads. In such a condition, the *family* is the ultimate and only community, which is there and close by to full fill these needs.

Personally belonging space has been limited to the houses compared to the earlier context where it was not only the house, but the whole village itself—the house was only the deep end of it. The people who lived in such an integrated context shared their facilities and assets like land, water, and workmanship, and lived as a one unit in harmony. Therefore their family life was only a part of their social living. Hence, family home was limited to cooking, sexual life and bringing up their own kids. The sense of sharing or close living and the intimate associations with the neighboring houses does not work in the contemporary urban, social context, but the interaction become more and more strong between the family members. Therefore each and every member of the family expects more intellectual and spiritual binding and closeness from each other. Each person wants to share his or her day-to-day activities... and therefore family lives are more structured and organized and catering to better psychological satisfaction.

The mentioned social interaction or cohesiveness in society and that sense of shearing can be identified as the major social factors derived from the Sri Lankan culture.

Therefore these particular social factors can still be seen in urban *family*, since this is the basic unit of the social structure, but these cultural factors are limited within the home in urban context today.

Therefore 'unity' or the 'cohesiveness' has become the underlying concept of the urban family, and the role of the home has changed to achieving particular intangible concepts by creating tangible spatial arrangements.

To achieve this, home should be one single entity, having certain inter-related personal and communal spaces.



Basically two components can be identified in Sri Lankan homes which is common to the traditional form.

1. Communal space

2. Private core

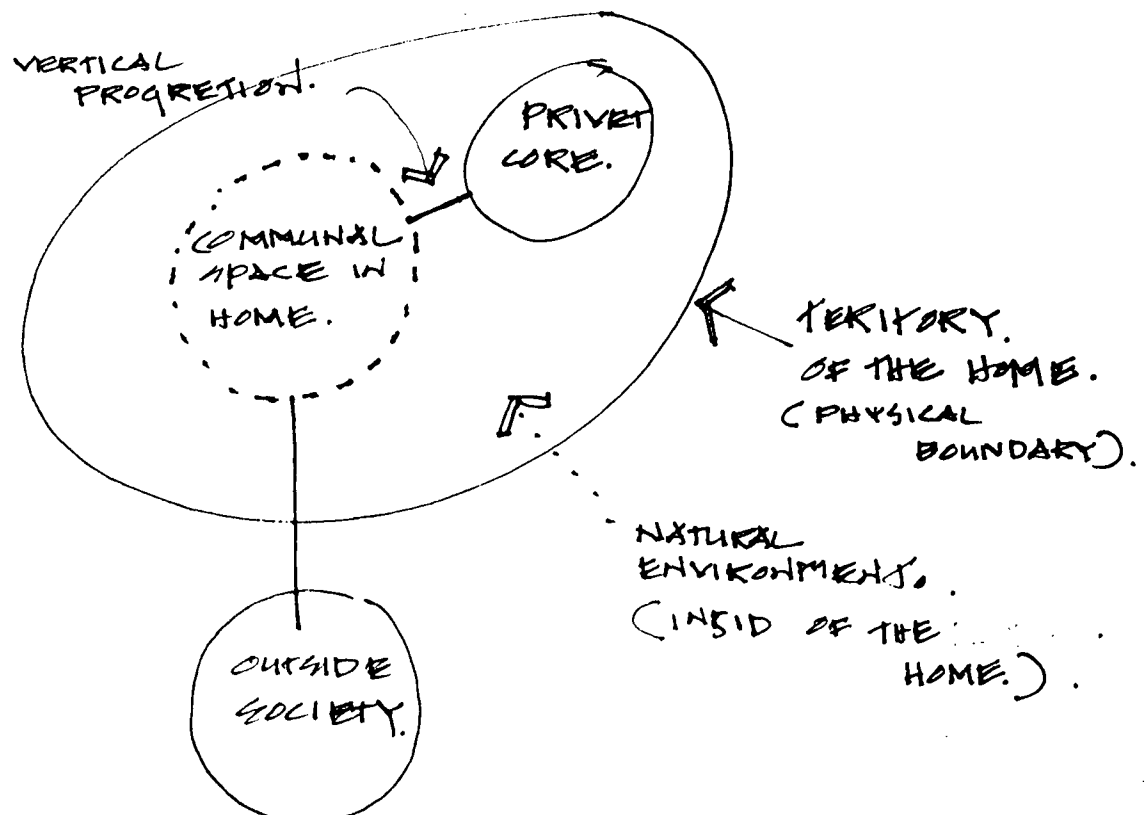
The **communal space** is the place where one will mix and meet with outside environment, friends and acquaintances that he sees as being from his own social group or community. Where as in earlier days it was open to the outside since the people who lived in his surrounding were members of his own society. Therefore this space has now been covered up and brought inside a wall, in contemporary urban context, and only selected people can enter as outsiders.

In the early houses the private core of the house was made indeed private by distance. However, in the modern society owing to the scarcity of land this is not possible. The situation was made far more critical as the communal space of the home was taken into the home. In this context the play of the spaces in the horizontal plane were made vertical and the private core is shifted into the upper plane thus gaining privacy.



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SOCIAL RELATIONSHIP DIAGRAM IN URBAN HOME.



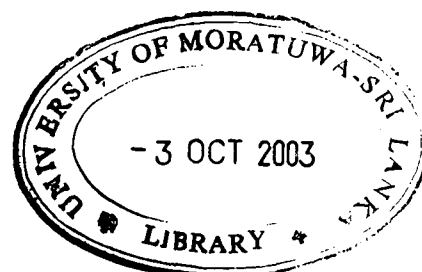
It was mentioned previously that there are two centers to a home—a physical center and a psychological center. After studying the existing cases, it was seen that the psychological center further subdivides into two. Viz. a *family center* which is created due to the activities of the family members in their home and another *social center* which is of lesser intensity coming into play when there are visitors being entertained in the communal space. The latter is like a different version of the *village square* center in a village situation. The degree to which these two psychological centers overlap in a house depends on the individual family and their activity preferences and this is a key determining factor of the Identity of each family through their home.

This study proves that the ideas of **home** and its architectural manifestations are inextricably woven within the socio cultural changes that happen continuously from the past to the present and in to the future, along the underlying core phenomenon and unbroken thread of Sri Lankan cultural elements, that run in different colors through time.



In the selected case studies of urban houses, it was also revealed that the yarn for this continuity was quite significant for the inhabitants and have been manifested architecturally within the respective spatial entities, and a typical housing model will not serve this purpose since each family's identity should be brought out through the design of this home.

Designing a *home* is undoubtedly the most difficult and challenging task for any architect since this exercise has to resolve two fundamental issues. First, he has to make it a 'social art' where the design is well placed within the micro socio cultural and physical contexts, and secondly he has to address unique and specific socio- spatial needs of the family – projecting an individual identity to merge with a derives and densely knit fabric of the urban society.



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