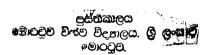
16/2013/10

# VERNACULAR TRADITION; AN EXAMINATION OF ITS PRINCIPLES AND QUALITATIVE ATTRIBUTES IN CONTEMPORARY ARCHITECTURE OF SRI LANKA.



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





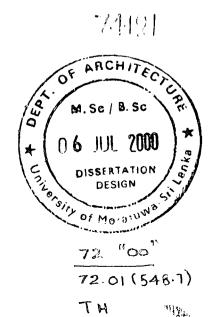
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July 2000

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## **ABSTRACT**

As will be shown in the course of the present study, architecture can never be justified as an art unless it is generated in response to the intrinsic values and qualitative needs of people, i.e., and their cultural realm.

To put in other words, architecture (not buildings) never exist where it is regarded as something to be imposed upon people because it has no right to go against values and culture of people. Such attempts would stand alien to people and only result an inner conflict and suppression of them.

With reference to the contemporary sense of architecture in our country — Sri Lanka, it is questionable whether there exists an architecture that appropriately responds to our culture or qualitative needs of our people.

What is our choice? Should we return in a backward process to the past? Or should we go on with the present disorder of the transplanted alien forms? Of course, uncritical appeal to either of these trends or attempts to counterpoise the traditional and the modern as two entirely hostile categories won't make any fruitful contributions to solve the contemporary problem.

The obvious answer lies in the historic task of bringing about a national architectural transformation that appeals to the present context, with increasing global inter-links.

"...Let the genius of architects be in assimilating the relevant soul of the individual or of the collective client and full procession of this inner life breath out of the new creation... A type as described of intrinsic and sincere understanding of the personality of the client and the architecture that blossoms out of each depth, is the purest form of 'National architecture'.

(Silva, Roland – 1978 :p 253)

In such an attempt, what is the contribution as such of vernacular architectural tradition of our country.

"The history and culture (arts) of Sri Lanka was mostly seen in terms of some purely external aspects (usually the brilliant civilizations of India taken ton be the source) or where we find greater interest in internal development, this is still heavily dependent on theories of seminal influence, from the ancient centers of civilization".

(Bandaranayake, Senake – 1974 :p 9)

Hence the obvious fault of those who attempt to undermine the vernacular architecture is the failure to see the development of a country's architecture and arts primarily as an outcome of internal process of the people and their culture, which cannot be reduced to a classification of seminal form or concepts.

# **ACKNOWLEDGEMENT**

I wish to express my deepest gratitude to

Prof. Nimal de Silva

Head of the Department, Faculty of architecture, University of Moratuwa.

For giving his excellence guidance and assistance during the period of

study.

Dr. Dayananda Waduge-

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Electronic Theses & Dissetti For their constructive criticism of my work and enlightening me into different approaches of the subject

during tutorial sessions.

Archt, Ravin Gunarathna

Archt. Nilanga Weerasekara

For their Valuable suggestions and

thoughts.

Archt. N.M.P.Nawarathne

For the duidance and continuous

encouragement.

Archt. Anura Rathnavibhusana

Mr. Laki Senanayake

For their fullest co-operation when

collecting information.

My collages ... Hewamadduma, Kokila, Chaminda, Nihal, Kollin, Ravindra and others for their valuable assistance given me in various ways.

Finally, I wish to thank my parents sisters for their unfailing patience and understanding throughout this endeavour.

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- 3.49 Padeniya Rajamahaviharaya Kurunaciela 1747 AD
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- 4.13 The buildings itself clearly express the idea of the Sri lankan built form Been composed only a roof column and floor.
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