

## Conclusion

Architecture is identified as one of the environmental reactions that comes in main stream and is a confinement of the cultural meaning. As the house being the initial statement of architecture, houses bears the notion of cultural meaning in an intensified version. From the prehistoric time human sought for a suitable living place and it was the beginning point of the concept of house. With the biological evolution of the human the house form also subjected into that and shaped in to the present form.

The context represents a subtle changing attitude for the adopted evolution process as it was an unrefined result of a revelation. In the past period the house form was mainly describe by the cultural aspects. Apart from the cultural aspects the social factors, religion and ideology, law and politics, techno economic systems, climatic conditions, materials, site conditions and economic conditions strongly impact on the house form.

Personal dwelling express a personal family identity which is derived by the natural behavior pattern of the family. Even the house is manifestation of man's life style it procures the human needs and the occupants convey the image and the way they arrange spaces, decorations how they utilize the place. Therefore within the study it could clearly identified the manifestation of socially acquired values and attitudes.

In examining the present day circumstances people may struggle with some economic problems. Therefore a person who belongs to a particular culture tries to express the sense of identity within himself and from the belongings of him. But within the society the particular character of a person clearly visible concerning the social status of his occupancy, and his living space as well.

The way different type of people reacts under identical situations show interesting diversity. The culture of a society regulates the behavioral pattern of its members. In Sri Lanka, Sinhala and Muslim were the two ethnic groups, which could clear differences seen as identified characters.

The Sinhala community exhibits the inherent openness that reviled even in the house form and spatial arrangements. The Islamic dictum, on the other hand, necessitated the segregation of sexes rigidly and privacy.

The identified new rich group makes a desperate effect to gain membership in middle class. In their endeavour to gain recognition of their elevated ranks, they seek ways to make an impression on the society. The tendency for simplicity of the Sinhala community is absent with this group. The businessmen group, have very little time for social integration. Hence the acceptance they perceived from the society is limited. But the people among this category need to express the wealth in some existence to the outer world. The economic improvement directly affects creating livability of a house.

It is understood that the existed spaces of a house which would not get attention in the beginning cause to make an uncomfortably in the dwelling. On the other the use of more decorations which directly influenced from the western is express such unbalance in the house itself.

The character of a livable dwelling changed further to provide sense of security and belonging to respond the dynamic character of urban context. Common feature which identified in the study is every particular family would not need to exposed behavior pattern to the outer world.

Today the urban family has become much more sensitive and complex social unit. Limited space belonging to each individual in urban context 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 in other way.

Even though the Sinhalese and Muslims respond to their own culture while making livable spaces. It is evident that Muslims are more concern about their own culture. When the people become high social status they concern about the psychological comfort much more than the culture.

The cultural concepts are framed only to certain limits; viz. women area, male visitors' separations. In traditional Muslim houses more dimmed spaces for female and well lit spaces for the public. But in present situation the females also get well lit up spaces, as it is difficult to inhabit within dimmed spaces, in an urban housing.

When converting an existing space to a livable situation or creating a new space for living the physical, psychological and social values and attitudes of the particular user is to be highly concerned unless the spaces will illegible.

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