

## Conclusion

During the period of Anuradhapura and Polonnaruwa one's life was according to the collective living. Community was not a collected group of individuals. It was a multiethnic society. Built environment wrapped up in spirituality reflected the true Asian excitement. All the objects became extensions of this invisible principle. Cities grew as a whole; every thing had its right place on the whole – no part of that cut itself off and became separated, other than giving lots of choice, diversities, sense of delight and pleasure. As Archt. Ashly de Vos mentions this was the traditional quality of life, where the man and the environment he is living in with, symbolizes relationship through the promotion of health, education and appropriate urban and rural development in Sri Lanka.

Under the colonial rule lots of changes took place in the social structure. Culture got diversified through colonial influences. Out of that the British brought an elite social group into existence through their ruling of Indian in blood and colour but British by thought. However, under the British rule people had a simple life style. There was the people's holistic view on local culture and history. Through this view their thought became so passionate bringing neutrality all around. Even in early 1950's city of Colombo was considered as one of the beautiful cities in the world.

At present all got disordered, the charming moments of the city got lost. The city was no longer a place to contemplate but to carry out an occupation and come home after days work and to enjoy life as an individual being; living with one's own fulfilment of desires, and thinking one is free to do anything. One had only cared about his own backyard never gave a thought to the 'other'; never thought about the life around. Accumulation of knowledge and profit became so important to shift the spirit of being and doing together. One's life became one of chaos and so is the built environment – never went beyond commercialism and profit making. Once a beautiful city became a wasteland.

As mentioned in the third chapter, reality is that one is not an individual. It is a thought produced by each one in this society. What ever the one's action is; whether it is good or bad, it is shared by all the others in the society. One cannot get free from the others. Therefore living in an imaginary world; having this sense of individuality in mind, one had

brought forth catastrophe in the built environment. hence the education which changes the inner should be in such a way as to make an awareness of this in one's self to bring out a built environment which is beyond one's likes and dislikes.

Introducing a set of rules and regulations will not be useful for a society which is already violating the religious and social order. Tomorrow may have been planned but one cannot forget the fact there are countless number of days ahead that would bring about a sense of 'dwelling' in the built environment. The Question arises whether one is possible to learn from one's mistakes. There one need not wait for the day after tomorrow or tomorrow to bring about this change because thought covers the distance in a flash. Reminding the words of Architect Ashley de Vos to conclude this dissertation, even though most of us think in an alien frame work and mind we are primarily Asian and it is this Asian ness that has sustained human life form on this island for thousands of years. Let us face it even though we work on computers and talk in foreign languages; no sooner when we get home we change into a sarong.



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