# Ritualized place and community empower

## Asala perahera performance and community empower, Kandy Sri Lanka

## Sustainable built environment from phenomenological point of view

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Organisers:

International Co-owners:

- People and ritual behaviour
  Architecture and built space
  Natural landscape/ topography/ geography

## Sustainable built place

Sense of place
Place attachment
Dwelling

# Sustainability & its direction

Sense of place
Place attachment
Dwelling
Our existence

# Introduction

Community empower is a significant dimension in Asala perahera performance in Kandy

The large number of people, who are not tourists, gather as participant observers is an evidence of recognizing the human sense and continuing meaning of these performances for their contemporary life and place.

These ritual ceremonies are happening within the similar time period of the year in all traditional settlements with the participation of a large number of people.

Jayanthys
ARADHANAS
KANDY SHOE PALACE
Jaya
ING AGENCIES

The main concern of temple priests, is to perform these rituals as original as it was happening during the past days, experiencing spirituality of the place and ritual performances.

# Spirituality of the place and performance and community empower.

People, place, rituals, landscape and architecture are inter-connected in these traditional processes making harmonized relationships between built elements, architecture and nature, in contrast to many contemporary developments (De Silva,2014).

Hence, do these ritual performances reflect the essential nature of the humans, associated with culture and nature of the place where they occupied; as a process of place making related to human nature and ontology?

**Do these rituals highlight a mechanism of sustainable understanding of the place?**

How do these historical ritual performances decide the place?

The research aims to investigate the **role of body and performances of communal engagement of these rituals, among the relationships of people, ritual performances, place and architecture & landscape**,

employing ***case study*** Kandy and Asala perahera ***ritual performance*.**

- How do these performances ‘establish’ specific phenomenological situation in the space-time-body framework?

- How do ‘bodies’ of communal group engage, empowering the place?

- **Phenomenology is the research methodology.**

# Literature gaps

- Sustainable developments as a process
- Miller (2013) procedural sustainability- pathways for a desirable future.' STEPS (social, technological & environmental pathways)
- Leach – dynamic properties of sustainability; stability, durability, resilience & robustness.
- place concept in phenomenology of architecture – harmonized relationship between people, buildings and the context with human experience of the place.
- *authenticity of the place(Relph,1976)*
- *'sense of place' as the essential nature of dwelling* (Heidegger, 1962)
- Norberg-Schulz(1980)[7] describes how place responds to the natural landscape and the spirit of the locality as a process of dwelling
- Place has a direction and dynamic nature.

## Performance approaches (De Silva, 2014) are more useful to describe dynamics of the place and process to understand the orientation, which leads to the sustainability.

process of sense of place and dwelling, how place emerge and re-emerge with people and their activities, by employing actor network theory (ANT), performance theories and advancing ideas on performance approaches in landscape research.

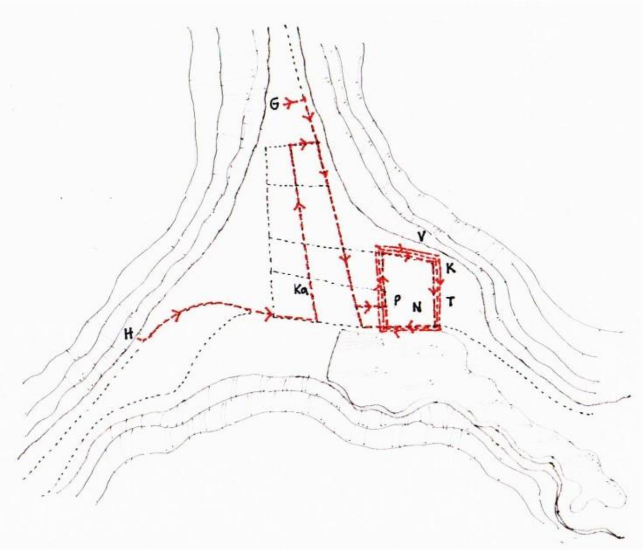
Place is described in relation to

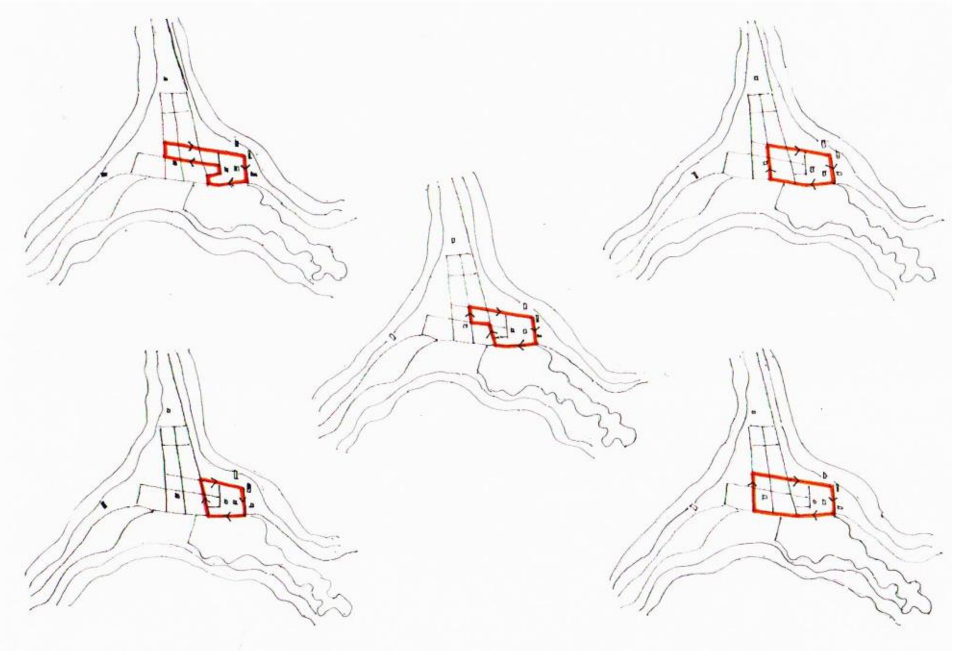
- Inter-relationships developed through performances.
- Geometrical patterns established through parades
- Geographical location and landscape
- Buildings, art and architecture
- Performance, architecture and landscape

- Ritual behavior involving with producing space and place,
- Identical with acting and making network of relationships,
- Embodied place, and sharing bodily experiences
- Strengthen the place and place attachment among group of people, attached with invisible dimensions.

The common methods of performing are; walking, dancing, playing music, clockwise movement/ circumbulation and repeating the events.

City is emerged as an ‘inside’ within the triangular shaped valley enclosed by mountains, re-enacting the city through network of relationships of ritualistic communal engagements.





Three mountains and valley decide the direction of the place. In old city;

- All buildings respond to this

- Old city is in an intimate scale, giving prominence to the three mountains and valley.

# Role of body performances and communal empower in sustainable understanding of the place and architecture.

- Active role of the body is evident and communal gathering strengthen it.
- It is evident that inter-related network develops between the body and with the other bodies, performances, with the action, space, city and landscape producing new space and place.

The orientation of the sustainability of these traditional places is deeply rooted with community empower of ritual behaviour and with the place and significant with spiritual experience.

- Simple and direct experience of the place, landscape and architecture
- Ritual performance re-enact the place and strengthen the place attachment empowering the place and community

# Conclusion

- **The orientation of the sustainability of these traditional places is deeply rooted with community empower of ritual behaviour and with the place and significant with spiritual experience.**

# Future works on research

- How other rituals decide the place and enhance landscape and Buddhist architecture
- How landscape of Sri Lanka directs Buddhist spirituality.

# Thank you

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