CULTURAL AND ITS EXPRESSION IN ARCHITECTURE
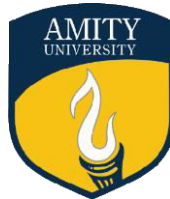
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ABSTRACT

Through architecture, it's feasible to measure numerous things about a culture, like a way of life, imaginative sensibilities, and social culture. Residential architecture advanced essentially for the safe house, to shield individuals from cruel climate conditions and different calamities. They constructed these shelters dependent on the environment, accessible materials, known methods, culture, way of life, and financial components. Environment assumes a significant part in choosing the house structures in a spot like the rooftop structures in a shelter, to a degree the size and volume of spaces, grouping of spaces, and material use as well. However, it is the culture that details the treatment or articulation of an engineered form. the dimensions of the family units, the areas that they use, the manner their food is prepared, the way they eat, the way they interact, the work they are doing, however they do it, etc., can all affect the layout and size of buildings. Inbound places the habitation units are clustered. These clusters would possibly contain folk's happiness to the identical family, or same caste or kindred or may be of the same occupation. One dwelling unit may be employed by one family or many dwelling units by the same family itself. All these wholes rely upon culture, these habitation units can either be demarcated, separated from the opposite units, or may also share a standard platform and so on Buildings from identical environmental condition region are totally different and distinctive as a result of prevailing cultural conditions. Culture isn't a constant. It keeps dynamic and also accommodates changes. folks tend to own changes in their culture, because of the influence from neighbor cultures or occupation or the other parameters. It thus accepts changes so on satisfy this would like of people.Therefore, vernacular design that is made supported culture also accommodates changes and is thus flexible. this can be one of the most reasons for it to survive to date. This paper aims for instance the cultural expressions in design by analysing the subject field components and details in any respect levels, from settlement to individual engineered type and till the part level. For this purpose, a case study of Manapad, placed within the coastal stretch of Tuticorin, South India, that encompasses a distinctive property and cultural significance is studied.

Cultural expression in architecture.

Introduction

The very essence of each constructed shape or built-up surroundings is the manifestation of tradition masked at the back of its layers of abstraction. The manifestation can be royal and enforcing like the ones of the potent empires or perhaps easy and but effective to create an identification for folks who have a look at it.

In a few places, the tradition and social setup overshadow the weather-orientated functions. In those cases, the architectural functions are designed to mirror their tradition and way of life instead of being weather responsive.

When human beings migrate from one vicinity to another, additionally they carried their fashion of residence shape, due to the fact they take into consideration their residence shape as an image in their tradition.The aim is to study the relationship between culture and architecture and also to find out cultural factors affecting the formation of architectural space.

Objective
- To analyze and interpret the relation between Man-Nature-Culture-Architecture.
- To analyze the role of culture in promoting architectural identity.

- To examine the physical and ancient situations of a man takes as a reference in his civilization from his lifestyle.

Scope
- To define the conceptual relationship between architectural and cultural values.
- Understanding different parameters that influence the architecture of the society and various methods of cultural representation in *Manapad*.

Limitations
- The study will be limited to the CULTURE OF MANAPAD and the settlement pattern of *manapad*.
- The study will be restricted to the build form and space not a function of the space.
- All the data collected through online literature and case studies.

Methodology
- Selecting and analysing the type of architecture in that region.
- Analysing the place at the settlement level.

Fig.1 Map showing the location of Manapad.

Culture of Manapad

Manapad incorporates a distinct culture because it has seasoned several changes in its faith, occupation, etc. It has a cultural mixture of Asian country, European country which of Ceylon. They adopted

European outlook however didn't cut themselves fully from the cultural roots of Asian country. This resulted in a very cultural combine which may be seen even though their external appearances like dressing vogue, food, their language (Tamil accent), etc. Privacy is one of the main characters which will be seen in ancient homes however their homes had associate degree extroverted arrange, with variant semi-open and open areas facing the streets and ocean to produce sensible views.

They tend to measure an expensive life, which nature is mirrored even in their engineered forms. They build massive homes, with elaborate and made ornamentations. Separate areas square measure allotted for separate functions, unlike the final ancient homes that have multi-activity generating areas. The materials used forconstruction also are largely foreign materials, just like the use of teak wood that is foreign from Ceylon, etc.

The use of regionally accessible materials is tokenish. one amongst the fascinating and vital options of vernacular houses is their in-built piece of furniture, whereas, on the contrary, these homes have luxurious ornate pieces of furniture that are foreign. They still have sturdy ties with Ceylon through trade and still, a number of their relatives keep and additionally own property in Ceylon. thence import of materials is incredibly straightforward. they incline to point out off their standing, power, or wealth and strictly adhere to the demarcation of categories. ladies square measure treated adequate men and thence there are not any segregation of male-female areas.

Religious context

Manapad is alleged to own practiced Hinduism at the terribly starting. it's notable for its coral reefs and pearl oysters and thus the Muslim rulers came to the present place. This introduced turmoil into the place and that they also tortured the natives by imposing severe taxes and punishments. this can be one of the explanations why the Muslim religion remains absent during this place. the arrival of Christianity was because of the arrival of Dutch sailors and St., Francis's missionary. This remodelled the settlement in each sphere ofinfluence – culture, design, fashion, and development that is clear nowadays.So, the village is occupied preponderantly by Christians.

Social background, lifestyle, and family structure

Stratification supported each socio-economic classification and community/ caste, which may be seen dominantly within the village. The village contains a Ceylon-Portuguese cluster, Nadar cluster, and Paravas cluster. Each of these clusters has a unique culture that is mirrored in their design too. the various churches designed by disparate super-ordinates additionally dissolved the society what is more. completely different fashion and family structure has been adopted by this village, even if there's a commonality in faith, and therefore, the predominant occupation being fishing. For e.g., Fishermen community folks board shut clusters close to the ocean. These clusters include people's happiness to a similar family. Their common workplaces like auction yards, net handicraft sheds, etc. area unit all set opposite to their habitation areas and around the ocean. The areas in between the clusters, and the surrounding open area's area unit spirited and are used for multi activities like gathering areas, play areas, etc. They had a detailed bonding between the folks of their community, and therefore, the areas associated with their occupation. Whereas the traders WHO belong to the socio-economic class lived within the highland, and were combined singly, and were fully secluded from one another. They liked to measure in a controlled reference to nature, and therefore, the surrounding atmosphere, by transfer in semi-open and open areas, however, liked to hide them from their neighbours. They lived a lot of refined life when put

next to the opposite community folks. Likewise, they additionally liked to show off this nature whenever and where doable.

Settlement pattern

- The first settlement grew in Associate in Nursing organic approach on the coastal line, wherever fishing was the first occupation.
- The second settlement grew in clusters, wherever their occupation supported fishing activities like boat building, basket weaving etc.
- The third settlement was planned during a correct grid pattern, with the churches on one aspect and with the backwaters on the opposite aspect. This settlement was occupied by the high category individuals. This space is settled at an elevated land Associate in Nursing hence expedited sensible views too.
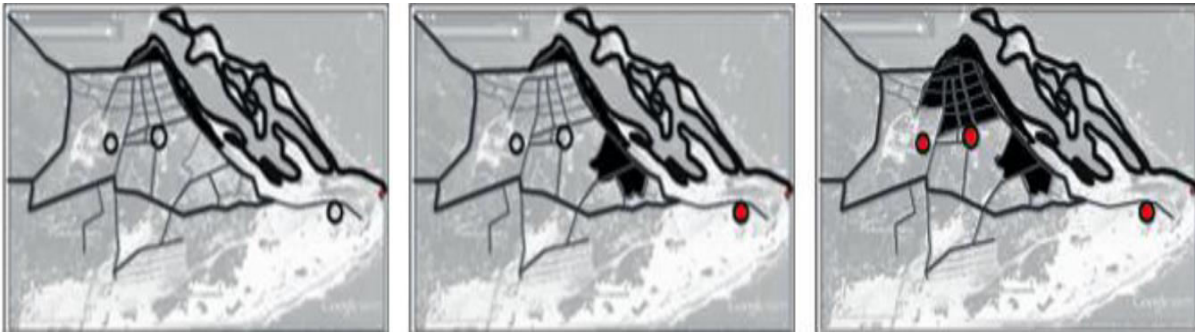

Fig.2Maps showing the growth of the village.

Street pattern

- Most street's area unit the standard streets that expedited chariot movement throughout church festivals and therefore were wide. These road's area unit currently used for transport usage.
- Succeeding class of roads area unit slightly lesser broad and connects the clusters with the first, or main streets.
- The ultimate class of roads area unit terribly little, and segregates varied clusters from each other.

Special features in street

All the road intersections have a tiny low shrine/cave, that is made and maintained by the residents of that street itself. This type of cave will be seen all together in the streets, no matter the sort of clusters, which are another distinctive character of Manapad. This character is alleged to be influenced by the neighbouring settlement a therein space. Areas like Tiruchendur, Kulashekarapatanam, etc. typically have Hindu shrines at every street intersection. This character has been adopted, altered as per their faith, and is being followed till the current day.
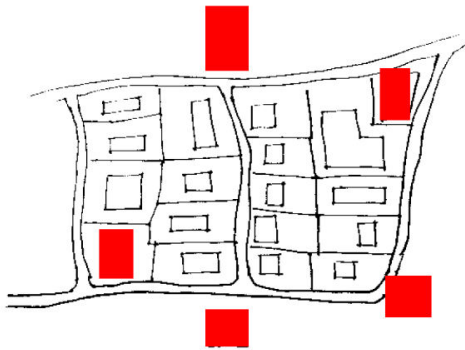
Fig.3Map showing the location of grotto at every street intersection

Analysis of the case example

The sample elite for the study is one hundred twenty years previous and is placed within the properly planned gridiron a settlement space of the Ceylon-Portuguese cluster. It's situated at the intersection of 2 streets, abutting a grot and a tiny low shrine. This home is placed on the banks of the backwater. It's 2 completely different cultural influences (Sri Lanka, Indo-Portuguese) in its design. These homes have an associate extroverted design with a heap of open and semi-open areas like Balcony, verandas, and Balconies, etc. that face the road and the ocean. Balcones are nothing however lined porches that are ordinarily found within the facades of ancient Portuguese homes. The balcony was the place where men and ladies may sit along and chat with neighbours or simply fancy the evening breeze.

Fig.4

Balcony spaces   Fig.5 Elevation of a Ceylon Portuguese house in Ceylon and in India.

The façade of most homes area unit symmetrical with multilateral divisions. Massive decorative arched windows with stucco mouldings were gifts within the homes. These mouldings and alternative ornate components and details belonged to the Portuguese design. Railings were the foremost knotty component within the house.

Fig.6ornamentations in false ceiling and doors

Almost all homes have a false ceiling of wood. A really peculiar feature that's found in most of the house's happiness to the Ceylon cluster, is that the presence of a window between the master suite and therefore, the guest bedroom, that may be a direct reflection of Portuguese culture, however, these windows square measure currently lined or left closed which may be a reflection of Indian culture. Therefore, the house as a full may be a result of the fusion of all three cultures.
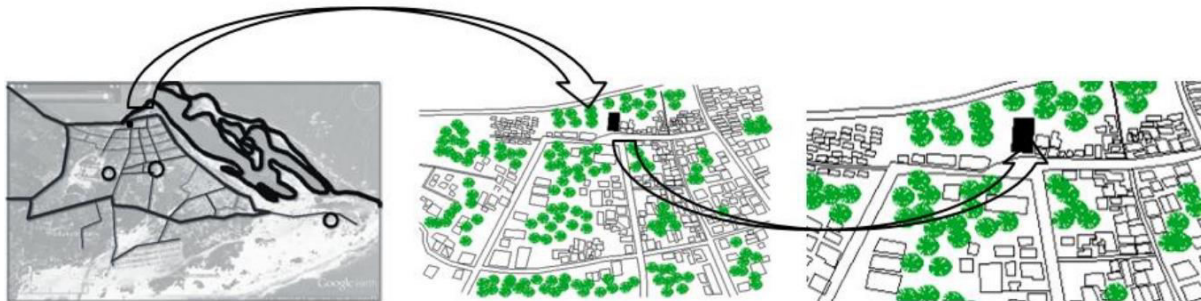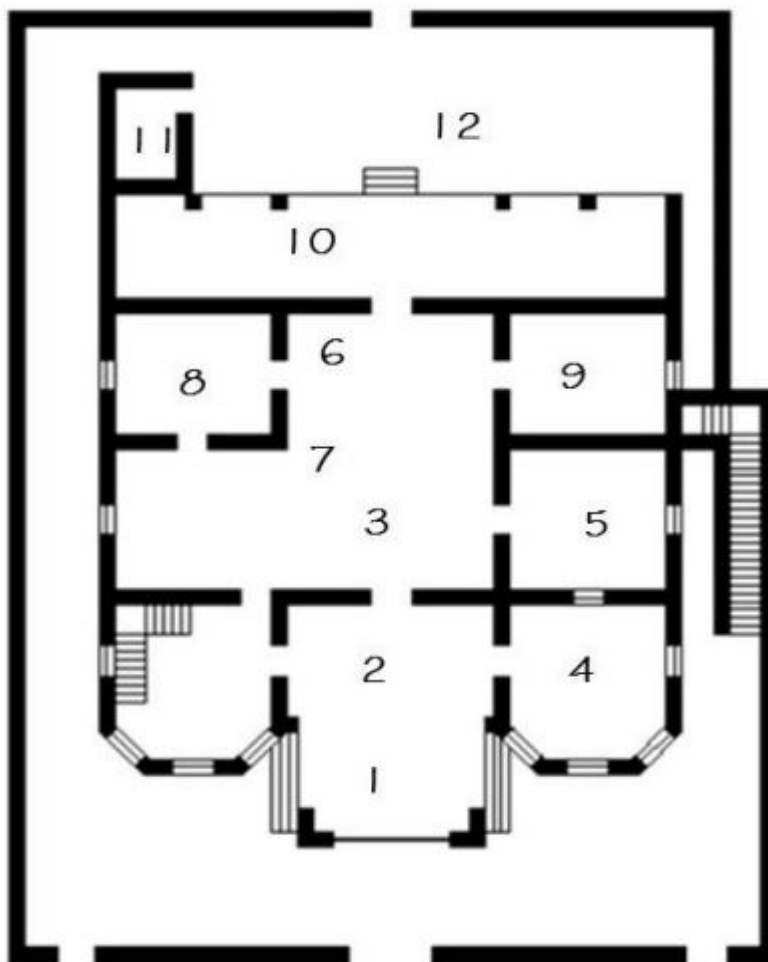

Fig.7map showing location of case study.

Fig.8 Ground floor plan

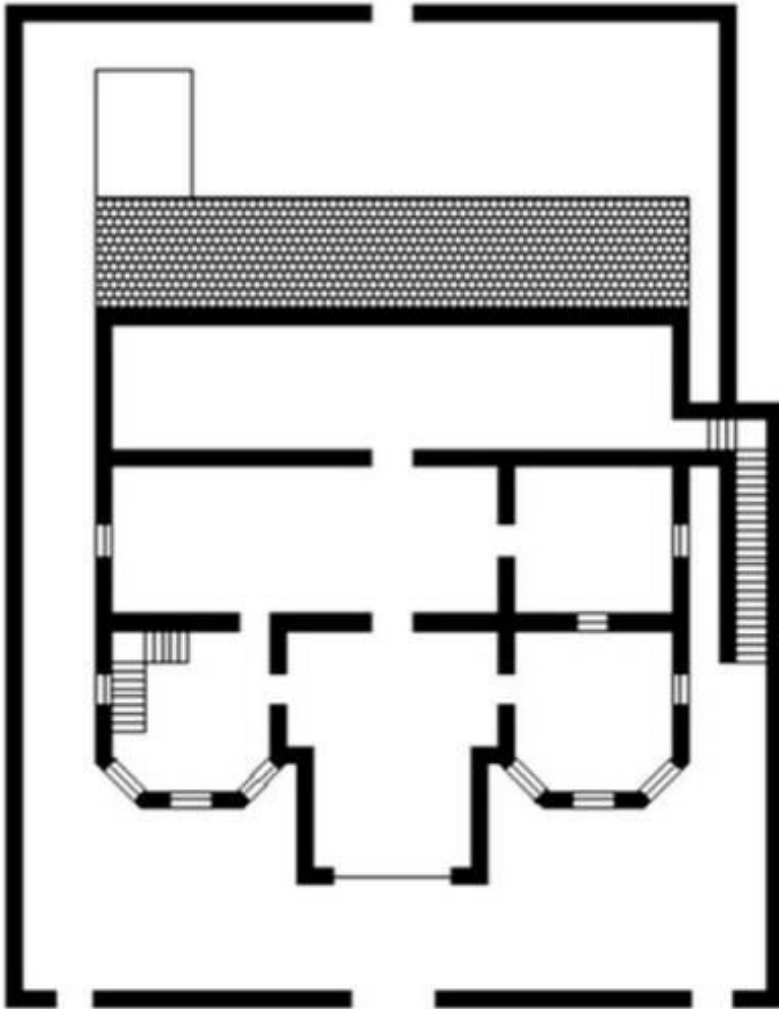|		
1. Entrance	5. Bedroom	9. Kitchen
2. Visitors room	6. Dining space	10. Corridor verandah
3. Living room	7. Worship space	11. Toilet
4. Elders room	8. Store room	12. Backyard

Fig.9 First floor plan

Culture and architecture

Religion:

The village may be a Christian-dominated town. totally different completely different churches were in-built different clusters. This created a division among the world with relation to the church they were entitled to. There also are Grottos at the intersection of each street. there's a separate go-to place among the house. This shows their closeness in their faith. The folks conjointly celebrate varied church feasts throughout the year. wedding and other rituals take place in keeping with the Indo- Portuguese custom.

Occupation:

Manapad could be a coastal village and thus developed supported their occupation, that is fishing and pearl culture. This then swollen additional to foreign trades and foreign cultures came into existence. The affiliation with Ceylon through trade is mirrored by the fashion of design,abstraction organisation, and therefore the material that they employ.

Conclusion

A culture and climate play an important role in Vernacular design. this is often disclosed through the analysis of the vernacular design of Manapad. Its design reflects the sensitivity to its distinctive culture from the settlement level to a private engineered kind level. they're conjointly sensitive to the socio wants of the users through the provision of open and semi-open areas(verandas, and balconies). the homes reveal their versatile nature by adapting to Tamil culture in Ceylon Portuguese homes. So, the design of Manapad is only the result of their cultural expression.

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