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A STUDY ON VISITOR PERCEPTION AND THEIR COGNITION OF CULTURAL LANDSCAPES: WITH SPECIAL REFERENCE TO THE TEMPLE OF THE TOOTH, KANDY

RANASINGHE E.¹ & SAMITHA M.²

University of Moratuwa, Moratuwa, Sri Lanka

¹erandeenavo@gmail.com, ²samithama@gmail.com

Abstract

Mankind has been remembered through history for their various victories, defeats and even for the cities and land that had been developed in the past. Hence, today we would witness such intricacies through Cultural Landscapes which tell the stories of people, events and places through time. This develops a continuation for the landscape and will be remembered generation after generation. This research aims on assessing the relationship between the cognition and the visual perception in the visitors at the Temple of the Tooth, Kandy. The study would involve in identifying the factors that attribute for the Temple of the Tooth to become a cultural landscape, to identify the cultural activities around the Temple of the Tooth premises and its vicinity and the cultural landscape elements which its visitors could recall. Moreover, the Temple of the Tooth, Kandy can be identified as a Continuing Cultural Landscape and is a World Heritage site identified by the UNESCO in 1988. Therefore, data related to the memory the visitors carry within them would be unveiled using cognitive maps of the Temple of the Tooth, Kandy where volunteers identified and marked the places they remember on a map prepared which was followed with a questionnaire to further identify the factors related to the cognition of the cultural landscape elements that causes the visual memory. The target group is selected using simple random sampling method. Priority has been given on the landscape elements and how cognition relates to them. The visual perception of visitors on cultural landscapes is analysed based on the Information Processing theory. This study has identified that the landscape of the Temple of the Tooth and its vicinity complies with visual perception theories and the cognition of such landscape would enhance once complied. It has been identified that evolution within a cultural landscape would assist it to become a continuing cultural landscape rather than being a dead spot of mere history.

Keywords: *Cultural Landscape Elements; Visual Landscape Perception; Cognitive mapping.*

1. Introduction

The history that we learn at school, stories narrated by elderly are some examples where the relationship of human and nature in the past is emphasised, unique from culture to culture. Landscapes that carry the remnants of the past could be identified as *Cultural Landscapes*. Therefore, we tend to visit such places to experience them in person.

The changing ideologies about Cultural Landscapes are witnessed around the world. Hence it is convenient to initiate discussions in Sri Lanka where, cultural landscape has been an unmistakable study area under geography and archaeology but not under landscape architecture. Therefore, it is important to create a foreground for landscape architecture related discussion.

Hence this study aims on an altered eye-opener. That is, what factors would affect the memories that are formed other than cultural influences. Yet the memories formed would remain for the rest of our lives. These memories would be deposited in our brain forming a cognitive or a mind map.

1.1 NEED FOR STUDY AND OBJECTIVES

In the preservation of these sites, soft landscape elements and hard landscape elements are used affecting the behaviour of the visitors in the cultural landscape. People would use the given pathways to reach their destination. Besides, there has not been reliable study on the above relationship. Hence the objectives of the study are as follows:

- To understand the Cultural Landscape of Kandy

- To identify the Elements in the cultural landscape of the Temple of the Tooth, Kandy
- To understand the cultural activities around the Temple of the Tooth, Kandy and their impact on the cultural landscape
- To understand the relationship between visual perceptions and landscape elements in the Temple of the Tooth, Kandy

1.2 LIMITATIONS OF THE STUDY

The study has been carried out as a requirement of four year bachelor degree program. Here the study has been limited only to the cultural landscape of Temple of the Tooth, Kandy. Since the composition and the extents of other cultural landscapes are large this limitation has been applied in order to study deeper into one case study. Again the large extent of the Temple of the Tooth premises and its vicinity area has been limited to seven sub-case study areas as explained later.

Time has been the most prominent limitation of the study since roughly four months were allocated which is insufficient. A group of 35 individuals were assessed and for more accurate information, more data is required.

Furthermore, the study was carried out only during day time. Therefore, night time functioning and the visual character are left out. To regulate the subjectivity of different user categories, regular visitors were volunteered for the study.

Considering the time factor and accuracy both, the cognitive maps and the questionnaire was to be completed by the same visitor. Not only that, the surrounding of the volunteers who contributed in the study could have been different at the time they were experiencing in the past that had caused the memory assuming that by interviewing the visitors within a specific location would discard the above fact.

1.3 RESEARCH OUTCOME

In this research, it has been identified that cultural aspects have helped in unveiling the true forms of the landscape of the Temple of the Tooth and its vicinity. It is expected that gradual evolution within a cultural landscape would assist it to become a continuing cultural landscape rather than being a dead spot.

In order to achieve the above outcomes the study has been conducted to identify the grey areas in the literature. Then, the Temple of the Tooth, Kandy has been identified as a cultural landscape and the criteria that would incorporate with its identification. With the use of a sound methodology the study has been concluded with recommendations for the future aspects of the study area as well.

2. Visual Perception and Cognition of Visitors on Cultural Landscape sites

In order to achieve above mentioned objectives it is essential to understand the studies that would have been conducted related to the study area.

2.1 VISUAL LANDSCAPE PERCEPTION

According to Hilgard (1915) in Kaplan and Kaplan (1978) perception has been identified as the process in which information is derived through senses, organized and interpreted. Likely there could be people who have never visited the Temple of the Tooth, Kandy but know the existence of the place. Hence there is a difference between knowing something and remembering something.

Perception would be the combination of what people feel and their memories. Wöbse (1982) conveys that the way we perceive landscape is transpired as a combination of objective facts, memories and expectations.

More than 80% of our sensory input is through sight (Porteous, 1996). This would lead to the fact that for this study only the visual perception had been considered.

According to Bourassa (1988, 1990), the perception of landscape could be determined by biological, cultural and personal components. It has also been understood as processing of information (cognitive), the feeling of emotions (affective) and people's preferences (evaluative).

However, findings of Ekman (1992) have raised the idea of similarities in expressions for similar emotions throughout the world. Therefore the perceptions which relates to visual perception could be compared within the selected case study area.

2.2 COGNITION

Cognition could be the way information is organized, stored, and recalled, that exhibits the effects of culture. (Murphy 1966, Goodenough 1970, Golledge and Stimson 1987 in Nassauer, 1995)

The journal article Landscape Perception: Research, Application and Theory, the authors have identified “the cognitive paradigm” as follows:

“The cognitive paradigm: This involves a search for human meaning associated with landscapes... Information is received by the human observer and, in conjunction with past experience, future expectation, and sociocultural conditioning, lends meaning to landscape.” (Zube, Sell, & Taylor, 1982)

2.2.1 Cognitive Mapping

A cognitive map has been identified as a mental representation of places (Tolman, 1948). Similarly, cognitive maps (Tolman 1948, Downs 1981, Garling et al. 1984, Golledge and Stimson 1987) could be specific to the individual, but many individuals’ cognitive maps would share certain features that could be compared.

“A cognitive map is a mental representation of the layout of one’s environment... For example, when a friend asks you for directions to your house, you are able to create an image in your mind of the roads, places to turn, landmarks, etc., along the way to your house from your friend’s starting point. This representation is the cognitive map”. (‘Cognitive Map definition | Psychology Glossary | alleydog.com’, n.d.)

Cognitive maps could either be drawn on a blank paper or marked on an empty map (where places are to be identified).

2.3 FACTORS INFLUENCING VISUAL LANDSCAPE PERCEPTION

For instance, farming villages are found to exist near water bodies, but they would build houses near the shore changing landscape character. Therefore, culture affects landscape.

Similarly, individuals change the appearance of the landscape by changing its form according to their taste and appeal. The extent to which people would influence on landscape perception could vary with the academic knowledge as described by Kent (1993) in Aoki (1999). Also, the interest towards the place could influence on individual landscape perception. According to Zube (1987), certain people who use the landscape are attracted to the landscape since they are interested in it, whereas others might use the landscape as they live nearby who have no further attentiveness in the landscape. Researches of Burke et al (2012) has shown that there is no substantial variance concerning gender. Hence the following theories have been associated.

2.3.1 Berlyne’s Arousal Theory

The theory refers that, environmental perception is related to the extent of engagement or uncertainty in the environment (Chang, 2009 in Kaymaz 2012). He has recognised four factors: complexity (variety of elements), novelty (presence of unique elements), incongruity (degree of miss-matching of elements) and surprise (occurrence of the surprising) (Ungar, 1999). Through the U-shaped hypothesis, it is suggested that an average degree of arousal potential has an encouraging outcome on preference and vice versa. (Martindale, 1996)

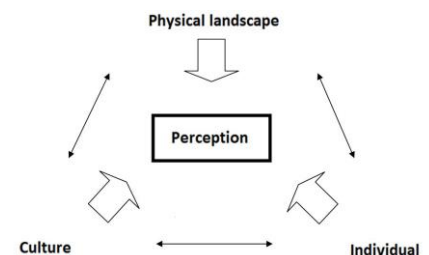


Figure 1: Factors that influence perception (Source: Heijgen, 2013)

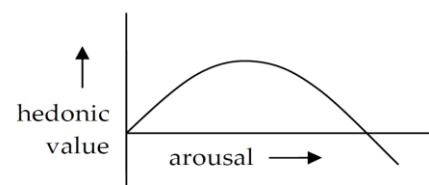


Figure 2: The hedonic value as an effect of the degree of arousal (Source: Martindale, 1996)

2.3.2 Information Processing Theory

According to the information processing theory by Kaplan, we would collect information from the surroundings recurrently through visual sense. It states that information is a resultant through the contents and the arrangement of the surroundings. Hence the variables are explained as below:

- Coherence: It refers to the order and organization of the elements it has been composed with. Kaplan et al. (1998) has suggested that coherence could be realised through repetition of themes and unifying textures; with a limited amount of contrast.
- Complexity: Complexity would discuss the degree of diversity of landscape elements. The more complex an environment could be, the more information it would involve.
- Legibility: The idea would be about placement. A person would feel secure and safe if landscape itself could bring forth clarity in which direction to pursue.
- Mystery: This would lead any individual to explore and a promise made to the visitor for more advanced or altered information in the landscape that has not been experienced. Kaplan et al. (1998) has proposed that a meandering path or vegetation that somewhat hinders the view could create mystery to an environment.

2.3.3 Topophilia

Tuan (1974) has focused about the cultural dimension of landscape preference in Topophilia Theory. It has been defined after the repeated occurrence of regular activities in a given place which would develop a strong sentiment towards the place within an individual. Therefore, this theory has been focussed on the historical factor of landscape perception.

2.4 LANDSCAPE ELEMENTS IN A CULTURAL LANDSCAPE

Cultural landscape elements could be identified mainly as “*natural elements*” and “*human/anthropic elements*”.(Baciu et al., 2010)

Cultural Elements of Vața area by Gavra and Crăciun (2010) has been are illustrated as below.

Table 13: Classification of Cultural Landscape Elements on Vața area according to its practical criteria
(Source: GAVRA & CRĂCIUN, 2010)

<i>Elements related to housing and household</i>	<i>Elements with religious significance</i>	<i>Elements related to agriculture</i>	<i>Elements related to forestry and industry</i>	<i>Trade related elements</i>	<i>Elements related to transport routes</i>	<i>Elements of interest, recreation and cultural elements</i>
-traditional dwelling house - villa - block of flats - store hay - shed - stable for cattle - summer house - cellar - gate and fence - bread oven - Flower garden - vegetable garden	- church - cemetery - cross on agricultural land	-agricultural land parcel - grassy ditch - pasture - hayfield - haycock - solitary tree - orchard	- forest - bush - water mill for grinding grain - distillery - sawmill	- fair - village store for selling various products	-asphalt road - causeway -unpaved road -King’s Road - path -wood deck -concrete and metal bridge - rail road -train station	-hotel -hostel - restaurant -bathroom tub and outdoor pool -Petrified forest from Bessarabia -Prihodiste Cave - Bats Cave from Brasau - The Cure Spring of Ciungani -school -community centre

Similarly, Historical Landscape Elements (HLE) could be witnessed within/related to historically important sites. These would imply the uniqueness of the cultural landscape were the historical structures are not removed or changed. There could be contemporary and modern land use through

which the traditions and the relics have survived into existence up to today. (Bastian, Grunewald, Syrbe, Walz, & Wende, 2014)

Therefore, a cultural landscape element could be identified as a form of physical structure or form that binds people culturally.

2.5 CRITERIA FOR A LANDSCAPE TO BECOME A CULTURAL LANDSCAPE: ICOMOS, CULTURAL LANDSCAPES

According to the “Operational Guidelines for the Implementation of the World Heritage Convention”, “*Cultural landscapes are cultural properties and represent the "combined works of nature and of man"...*” (Centre, n.d.-b) Furthermore the document categories cultural landscapes as follows:

1. **Clearly defined landscape:** These are designed and created intentionally by man.
 - 1.1. **Garden:** an area related to or used by superior social statuses.
 - 1.2. **Park:** for public usage.
 - 1.3. **Gardens related to monumental buildings and/or ensembles:** court yards, front yards could fall under this category.
2. **Organically evolved landscape:** an outcome of an initial socio-cultural, administrative, and/or religious need later developed in response to the natural environment.
 - 2.1. **A relict or fossil landscape:** abrupt or gradual end of an evolutionary process.
 - 2.2. **Continuing landscape:** people are much involved where traditions are continued.
3. **Associative cultural landscape:** associated with a powerful religious, artistic or cultural aspect to the natural environment.

The *Outstanding Universal Value* (OUV) has been identified as part of the Operating Guidelines provided by United Nations Educational, Scientific and Cultural Organization (UNESCO) in the year 2017 at the world convention in France. In order to maintain the OUV of a specific heritage site the guidelines have conferred to maintain its conservation by protecting from adverse impacts.

3. Cultural Landscapes and its Relevance to the Temple of the Tooth

Sri Lanka consists of altogether eight sites listed under UNESCO World Heritage List as Cultural Heritage Sites (6): Ancient City of Polonnaruwa (1982), Ancient City of Sigiriya (1982), Golden Temple of Dambulla (1991), Old Town of Galle and its Fortification (1988) and Sacred City of Kandy (1988). Then as Natural Heritage Sites (2): Central Hills of Sri Lanka (2010) and Sinharaja Forest Reserve (1988) (Centre, n.d.-a)

The following criteria provides for the selection of the Temple of the Tooth, Kandy and its vicinity area as the best case study area.

- ✓ The Temple of the Tooth, Kandy has been pronounced as a World Heritage in 1988 extent by the UNESCO.
- ✓ The landscape under consideration can be identified as a continuing cultural landscape in Sri Lanka that has prevailed through history.
- ✓ Comprise of landscape elements in the vicinity that contributes to the cultural landscape.
- ✓ Despite of being a major tourist attraction point, the traditions still prevail.

3.1. HISTORY OF THE TEMPLE OF THE TOOTH, KANDY

The Tooth Relic was finally brought to its present resting place in Kandy, by King Vimaladharmasuriya I (1592-1603). It is believed that the current building called the Natha Dewalaya could have been the first building to shelter the tooth relic. During the reign of King Sri Wickrama Rajasingha, (1798 – 1815 A.D) the front section with the Paththirippuwa (Octagonal building) and the moat were constructed by Devendra Moolacarya, the Architect. (‘Temple of the Tooth’, n.d. and Gunawardana, n.d.) The king had called the Kandy Lake as “*Kiri Muhuda*” which implies white-sea.

The Temple of the Tooth has miraculously survived from the attacks in 1989 by the Janatha Vimukthi Peramuna and in 1998 the bombing by the Liberation Tigers of Tamil Eelam. (‘Temple of the Tooth’, n.d.) Currently the sacred city has been conserved and preserved under the Department of Archaeology

with the ownership of the Diyawadana Nilame Pradeep Nilanga Dela Bandara. Each Dewalaya are under the respective Basnayake Nilames.

3.2. CULTURAL EVENTS AROUND THE TEMPLE OF THE TOOTH, KANDY AND HOW THEY AFFECT THE LANDSCAPE

Bhikkhus of Malwatte chapter and Asgiriya chapter conduct daily worship in the inner chamber of the temple (*Wadasitina Maligaya*) performed at dawn, at noon and in the evenings within the Temple buildings. A symbolic bathing of the relic is conducted with an herbal preparation made from scented water and fragrant flowers called *Nanumura Mangallaya*. Prior to each ritual the drums are played at the drumming hall which is called the *Thewawa*. Out of the cultural events the *Esala Perahera* (procession) has the highest value and many gather to witness the procession on to balconies that have been preserved along the procession pathway.

Observations could be made that the visitors tend to gather near buildings where the rituals commence.

3.3. METHODOLOGY

The methodology involves in a preliminary study to familiarise with the study area followed by formation of a suitable questionnaire, collecting respective data and their analysis.

Through the preliminary study the context and the site area were identified where, few visitors were interviewed to establish clear understanding. Then, cognitive mapping method was used to identify landscape elements within the cultural landscape using the second method along with a questionnaire. Data collection was carried out orally with 35 randomly selected individuals who volunteered for the assessment under 7 areas (5 volunteers from each area), which were; Mahamaluwa area, Queen's Bathing Place (Biso Ulpen Ge) area, Lower terrace area near Paththirippuwa and Mahawahalkada, Magulmaduwa area, Dewala area, around the entrances to the Temple of the Tooth premises and around Bahirawa Kanda Buddha Statue. The study areas are denoted on a map in Annexure 02.

The questionnaire comprises of questions aimed on general, memory of the visitors and on the visual perception of the visitors. Further questions would assess the visitors' perception in relation to their memory. Questions related to the image sheet assisted in identifying visual intake. (Images contain views towards the Temple of the Tooth premises from the Bahirawa Kanda Buddha Statue (C) and Royal Park (D); view across the Mahamaluwa (A); view across the lower terrace towards the Mahawahalkada (main entrance) with a queue of visitors (B); view through the iron fence (E); and the view towards the New Entrance facing the Queen's Hotel (F) as illustrated in Annexure 03)

Further questions were formulated to discover on future appeal the visitors hold towards the landscape setting of the vicinity area of the Temple of the Tooth's cultural landscape.

4. Study of Cultural Landscape in vicinity of the Temple of the Tooth, Kandy

The cultural landscape spaces within the Temple of the Tooth, Kandy and its vicinity can be categorized into three categories regarding their compositions: Natural spaces, built spaces and mixed spaces.

Furthermore, cognitive mapping has identified the following list as Landscape Elements in the descending order:

Table 14: Identified Landscape Elements (implied by the author)

Element name	Built	Natural	Mixed
1. Magulmaduwa (Ceremonial Hall)	x		
2. Nuwara Wewa (Kandy Lake)		x	
3. Mahamaluwa (Main garden)			x
4. Queen's Hotel	x		
5. Elephant Museum	x		
6. Temple of the Tooth	x		
7. Vishnu Dewalaya			x
8. International Buddhist Museum	x		
9. Raja Waasala (Royal Palace)			x
10. Paththini Dewalaya	x		

11. Udawatte Forest Reserve		x	
12. Paththirippuwa (Octagonal Building)	x		
13. Natha Dewalaya	x		
14. Seema Maalakaya (King's Pleasure House - Island)			x
15. St. Paul's Church (Anglican)	x		
16. Flower stalls	x		
17. Biso Ulpen Ge (Queen's Bathing Place)			x
18. Maligawa bus stop	x		
19. Moat	x		
Element name	Built	Natural	Mixed
20. Tea Planters' Foundation fountain	x		

At the same time the respondents were questioned on their preference over the current environment or the older environments as they remember (See annexure 04). However, almost every visitor preferred the area after conservation and further expressed a positive attitude towards conservation of historical monuments and landscape.

According to the data obtained it could be concluded that 63.3% of the visitors at the Temple of the Tooth relic are from different parts of the country including four foreigners; where two were from China, and two from Germany and USA. Hence the Temple of the Tooth has a foreign visitor attraction of 11%. On the contrary $\frac{1}{4}$ of the foreigners had a clear knowledge on the importance of the area and identified as a Cultural Landscape.

86% preferred the location they were assessed at. 43% of the visitors were found to visit the cultural landscape in Kandy whenever possible. The people who visited daily were only 9% who work nearby or who use the Temple of the Tooth as a shortcut. When considering the reason for visit, 54% involve in religious activities whereas 17%, 14% and 15% involve in cultural, commercial and educational activities respectively. Moreover, a different set of reasons were assessed including meeting friends (25%), relaxing and meditation (27%), as a shortcut (18%) and pilgrimages (30%).

When considering the composition of landscape elements 64% of the users preferred mixed landscape characters and 25% preferred natural characters. The built forms which were preferred consisted of distinct artistic value.

40% of the visitors from the Mahamaluwa area have felt the space busy whereas another 40% have felt the area relaxing. Others were neutral. The visitors have given positive feedback on both visual appeals and spatial activeness.

Visitors have been more relaxed around the Queen's Bathing Place. Similarly the spatial activeness has been identified to be positive here. However, their visual appeals have not been similarly positive as 20% had felt the area less attractive due to the fence.

Only 20% of the visitors have responded positive towards the busyness of the lower terrace area and they have not encouraged on the visual appeal. However, the spatial activeness has been identified to be positive by 60% of the visitors.

The entrances, according to the study have been identified more visually appealing and active yet an entry feeling was not identified. Observations made clear that small groups of visitors would gather around the entrance areas on other reasons.

The visitors at the Magulmaduwa area have identified the area more relaxing including students who came for academic discussions, parents waiting for tuition classes to finish, and even visitors who stop at the Magulmaduwa to rest. 60% have responded that the Magulmaduwa area as a relaxing area whereas 20% each have noticed the area to be busy and neutral respectively. 80% prefer the view. 40% have felt neutral towards the activities around it and 60% have been active around the Magulmaduwa area.

Sensation at the Bahirawa Kanda area seems neutral since 40% have seen the area as busy, another 40% as relaxing and the rest of the 20% neutral. All respondents have identified this area as a visually appealing one. At the same time the activeness has been identified to be vibrant around the area.

A similar situation has been revealed from the Dewala area to that at the Bahirawa Kanda Buddha Statue area. Neutral sensation, attractive and vibrant could be the summary of the above responses.

Around 8.6% of the visitors, who have had less knowledge on the order of the area and who considered that the order is not necessary, were categorised as neutral. The rest have emphasised the importance of the coherence of the landscape elements.

Even for complexity the visitors have provided comparatively positive responses with 82.86% completely positive about the complexity of the Cultural Landscape and 17.14% with low understanding of the complexity of the area.

According to statistics the order of the preferences was A, C, D, B, F and E.

31.43% of the visitors have identified that finding the way through the Temple of the Tooth premises is quite difficult. Most of them were new to the surrounding or were not familiar with the environment and majority preferred the available degree of legibility in the landscape. Visitors have sensed mystery around the Dewala area entrance (71.43%) higher than the main entry area (68.57%).

No responses were given for drastic development changes in the cultural landscape of Kandy in the future. Almost 63% of the responses were pro for slight changes. Around 26% preferred no interruption over the existing landscape character.

5. Impact of the Cultural Landscape on Visitors

However, people recognise the Temple of the Tooth as a cultural landscape. When further questioned on the idea “why do they visit the place occasionally?” The responses were “faith”, “honour” and “devotion” for the religion. Therefore, one could argue that a continuing cultural landscape should have a religious background to be spontaneous. This realises the topophilic nature of the visitor perception which would be how much people relate to historical events and experiences related with the area.

According to the visitor feedback from areas such as Biso Ulpen Ge area and Magulmaduwa area, one could identify that out of the sub-case study areas, the visitors have identified the Temple of the Tooth premises as more sensational or in other words relaxed. Visitors in areas such as Mahamaluwa area, Bahirawa Kanda area and Dewala area have identified more neutrality since similar responses have been collected for both positive as well as negative further including a smaller percentage on neutral. The areas recognised as much busy were the Entrance areas and the Lower Terrace areas.

Visitors have found that areas with mixed landscape elements to be visually appealing out of which have more soft landscape elements such as trees and water. In this case visitors in areas such as Mahamaluwa area, Entrance areas, Bahirawa Kanda area and Dewala area have identified the cultural landscape under study only as a positive appealing landscape. 20% of the visitors have considered the Biso Ulpen Ge area as less attractive due to the heavy paving and the iron fence separating the Temple of the Tooth premises and the archaeological building at the edge of the lake. This could imply that the visitors expect in experiencing a particular place to its utmost level and if not possible they would adapt into the surrounding. (Jacob, 2006)

6. Conclusion

Sri Lanka, while having eight sites identified under the World Heritage List, more attention must be given on expanding a similar importance towards other Cultural Landscapes that are poorly recognised. This would eventually result in more tourism and heritage awareness for the locals. In return, much favourable image could be created concerning the economy of the country as well.

Regardless of limitations of time and scope mentioned before, the results have demonstrated that the Temple of the Tooth, Cultural Landscape have conformed to coherence, complexity, legibility as well as mystery.

The cognition level of the people demonstrated to be well notified with the fact that the area has been conserved and that the landscape is of much value. Most of the elements that were remembered were either with unique views and vistas or with a strong cultural background.

It has been clear that with the manipulation of the visual perception of a visitor, the memory too could be indirectly influenced.

From the above findings it has been found that for a cultural landscape to become a continuing landscape the traditions and the cultural belonging alone will not satisfy. The visual appeal should be maintained through well planned and monitored programmes. Slight changes on the surroundings such as technological facilities and amenities too should be considered.

Therefore it is best to recommend further investigation regarding the cognitions of the visitors based on gender, social status or background, etc. Finally, this study could be considered as another initiative for further studies regarding cultural landscapes within Sri Lanka.

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Annexure 01



Annexure 02



Annexure 03 (Image Sheet)



A



B



C



D



E



F

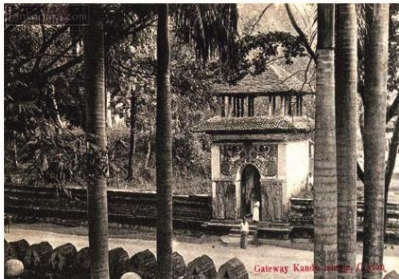
Annexure 04 (Old images)



Temple of the Tooth in 1940s-50s



Ceylon Kandy Lake in 1870s



Natha Dewalaya entrance during late 1800s with Diyawel bamma (Wavelike wall)



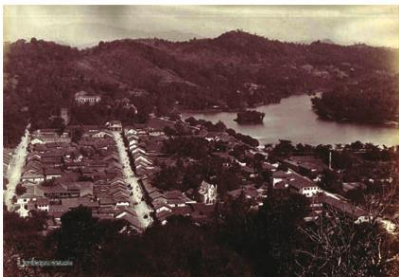
Temple of the Tooth before restoration of the Moat



View across the Kandy Lake during 1800s



View from the Royal Palace Park during 1800s



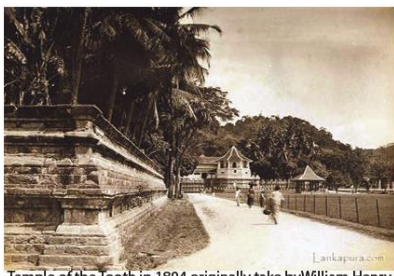
View of the Kary city during 1800s with the Temple of the Tooth at the far end



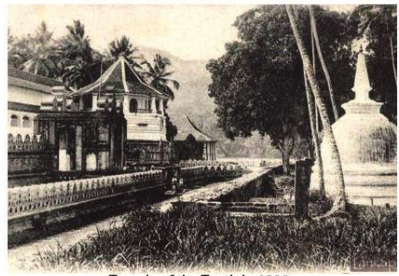
Biso Ulpenge during 1900s



Temple of the Tooth in 1800s



Temple of the Tooth in 1894 originally take by William Henry Jackson for the World Transportation Commission



Temple of the Tooth in 1900s



Ward street, Kandy in 1920s now called as Dalada Veediya

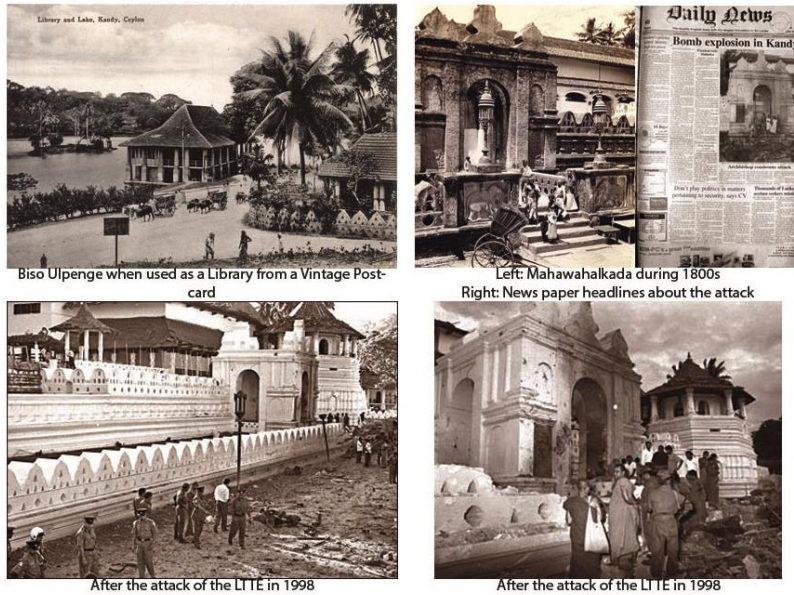


Table 15: Responses of the visitors towards current and old landscape

Location	old	%	new	%
Temple of the Tooth	11	31.42857	27	77.14286
Paththirippuwa (Octagonal Building)	20	57.14286	21	60
Mahamaluwa (Garden Area)	8	22.85714	30	85.71429
Magulmaduwa (Ceremonial Hall)	3	8.571429	31	88.57143
Raja Waasala (Royal Palace)	5	14.28571	23	65.71429
Vishnu Dewalaya	19	54.28571	27	77.14286
Mahawahalkada (Main entrance)	4	11.42857	4	11.42857
Biso Ulpen Ge (Queen's Bathing Place)	6	17.14286	16	45.71429
Natha Dewalaya	21	60	21	60
Paththini Dewalaya	23	65.71429	23	65.71429
Stupa	4	11.42857	4	11.42857
Bodhi trees	7	20	7	20
Queen's Hotel	22	62.85714	30	85.71429
Udawatte Forest Reserve	20	57.14286	20	57.14286
Kandy Lake	34	97.14286	34	97.14286
Island (King's Pleasure House)	5	14.28571	21	60
Eth Veediya (Elephant yard)	5	14.28571	12	34.28571
Raja Veediya (King's Street)	5	14.28571	5	14.28571
Walakulu bamma (Clouds Wall)	7	20	35	100
Location	old	%	new	%
Colamba Veediya (Colombo Street)	10	28.57143	3	8.571429
Ran ayudha mandapaya (Royal Goldsmith)	0	0	7	20
Median	8	22.85714	21	60
Maximum	34	97.14286	35	100