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Exploring The Perceived Landscape with The Local People: The Experience of Community Mapping in Orduzu District (Malatya/Turkey)

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Abstract

Purpose

The main purpose of the paper is to define historical landscapes through locals' perspectives and employs community mapping as a tool for defining and transferring perceived landscape elements

Design/Methodology/Approach

The method used in this research consists of various stages, such as determining the boundaries of the study area, determining the goals and objectives of the community mapping, evaluation of the mapping process in the examined toolkits, and the community mapping process design specific to the study area according to the toolkits reviewed in the literature, and the outputs and observations obtained from the maps.

Findings

As a result of the community mapping study conducted with men and women separately, items under the themes of agriculture (past and present), hydrology, tangible cultural heritage, intangible cultural heritage, built environment, connectivity, flora and fauna were identified.

In this study, beyond the recognized physiographic features of the district, were discovered its "unseen" components due to the statements of locals and the analysis of the perceptual data they provided. Were acquired verbal information and point data about some archaeological sites that are not mentioned in any records or literature, as they remain undiscovered.

Research Limitations/Implications

This study bridged an establishing a new link with sustainable spatial planning by assessing perceptions of local people to the environment they live in. However, this study has limitations in the verbal and linear expressions of the groups participating in the mapping process.In the pre-mapping process needs to be supported by local government and non-governmental organizations for more participants.

Social/Practical Implications

it is suggested that the use of this methods such as spatial data production (on historical differences in landscape) within the mainframe of the participant planning approach and community mapping (to ensure collective wellbeing by creating healthy, sustainable spaces) and the inclusion of these methods in spatial planning stages will prove significantly useful.

Originality/Value

This study provides a framework for integrating different perspectives to better recognise and planning and manage the landscape character. This framework can be used as a foundation for a planning process in touch with "real life" and "users".

Keywords: *Perceived landscape, community mapping, participatory mapping, sketch maps, landscape characterization, Orduzu, Malatya*

INTRODUCTION

With its multiple elements, the term "landscape" has various definitions. Landscape refers not only to a complex phenomenon that can be described and analysed using objective scientific methods but also to a subjective observation and experience and thus has a perceptive, aesthetical, artistic and existential meaning as well (Macpherson, 2005; Cosgrove & Daniels, 1988; Lowenthal, 1975; Lowenthal, 1985). Antrop (2005) claimed that landscape has holistic, perceiving and dynamic characteristics. According to Johnson (2007) and Thomas (2012), landscape has meaning as the land itself (the land surface and its physical properties and features), as a matter of perception (cognition, meaning, and apprehension), and as a matter of relationships and experience (bodily engagement, practice, task, and movement) in other disciplines, especially archaeology (ScARF, 2012). According to Howard (2011), there are two predominant threads on landscape: the idea of the cultural landscape and landscape as a picture. Within the cross-section of all the definitions of the term "landscape", Johnson and Hunn (2010) highlighted the integrity of landscape by stating the following: "We emphasize landscape as perceived and imagined by the people who live in it, the land seen, used and occupied by the members of a local community, which encapsulates both land cover and land use" (Human Landscape Perception, 2013). The term "landscape" was given a common definition by the European Landscape Convention (ELC) undersigned by European countries. The ELC defines landscape as "an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors" (Council of Europe, 2000). In this definition of landscape, the factor of perception stands out. Hunziker *et al*. (2007) reported that there are two major modes of perceiving landscapes: the physical properties of a landscape linked to biological inheritance, where the landscape is considered in space, and the sociocultural understanding, in which the landscape is understood as a place. Moreover, it is important not only to understand the landscape itself but also to understand the factors that affect the perceived landscape. Research by Jacobs (2006) divided the landscape into three separate realities: matterscape, powerscape and mindscape. Matterscape is the physical reality, powerscape is the social reality, and mindscape is the inner reality. Examining the landscape classification by Jacobs, it can be conferred that landscape perception is affected by physical landscape and individual and cultural influences, given that realities shape perception.

In the research title "Demographic Correlates of Landscape Preference" by Lyons (1983), landscape perception was shown to differ significantly by age, gender and residential experience factors. She found that preference levels changed in different age groups, adolescent males and females had different preferences, urban and rural residents had different preferences, familiar vegetational biomes were most preferred, and there was no evidence that landscape preferences were shaped by innate or evolutionary factors. Within the scope of differing landscape

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perceptions in terms of gender aspects, the research by Perera and Chandrasekara (2017) was aimed at detecting perceptual changes in landscape architecture students and the local public in a study aimed at measuring the effect of a public landscape on different genders with different knowledge levels. According to the results, there is no clear difference in preference for landscapes between female and male public users. There is a significant difference in the order of perception according to gender among landscape undergraduate students. The other results of the paper indicate that landscape students have a comparatively better understanding of landscape than does the general public. The studies oriented at detecting the effects of different cultures (identities) on landscape perception show that cultures have a high correlation of preference (Herzog, *et al*., 2000; Kaplan & Herbert, 1987; Kaplan & Kaplan, 1989; Yang & Kaplan, 1990; Priego, *et al*., 2008; Schenberg, 2008; Matijošaitienė, *et al*., 2014). Yu (1995) also reported that people from different living environments (rural vs. urban) have different preferences; rural residents have a high preference for novelty and modernity. He also indicated that landscape preferences are strongly influenced by education levels.

Due to archaeological findings and previous approaches, we are aware that the relation between religion and landscape perception dates back to the distant past. According to Doyle (2014), influenced by archaeological approaches to the ideologies of prehistoric Britain, Anglo-Saxons are increasingly devoting themselves to exploring the wider religious use and interpretation of the landscape. The *Göbeklitepe* Archaeological Site, included in the UNESCO World Heritage List in 2019, can be provided as the most significant example of human beings shaping the environment due to their religious beliefs in prehistoric times. Schmidt (2007) reports that the *Göbeklitepe* region is different from the Neolithic settlements found in other archaeological excavations and that religious structures that have not been encountered before have been identified. One such megalithic structure, at least 5,000 years older than known ancient temples, clearly indicates how significant and influential religious beliefs can be in the development of civilizations. *Göbeklitepe* also indicates that humans constructed impressive and complex buildings before their basic needs, such as housing, agriculture and pottery, were met, showing that these were induced by the strong sense of belief amidst archaic human communities. In fact, Scmidt (2007) defines *Göbeklitepe* as follows: "…first, the temple was built, and then, the city." Today, we can see that religion and religious rituals (such as the use of landscape descriptions in connection with the belief that the mountains of Hinduism are the house of God, the belief that forests and rivers are sacred and make up the Garden of Eden in Islam, and the connection between life and life after death) have a significant effect on shaping landscape perception.

In brief, it can be said that landscape perception is shaped by religion and individual influence on perception; education, individual hobbies, area of

interest, age, gender, and cultural influence on perception; and nationality, class, social value/rules, economic, political conditions, and residential background of urbanization.

Landscape Typification and Characterization

The answer to one question—"How are perceived landscapes defined and integrated into the modern urbanization process?"—can be sought in the definition of landscape by the European Landscape Convention (ELC). It is reported that the definition of landscape also includes character, and the determination and classification of character types play a key role in the implementation of the ELC (Butler & Berglund, 2014). Tudor (2014) defines landscape character evaluation as the process of defining and explaining differences and changes in landscape character. In this process, the objective is to identify and explain the unique composition of the elements and features (characteristics) that render landscapes different. In such landscape character analysis, which is a method for identifying the perceived landscape, natural (topography, soil, vegetation, geology, etc.) and cultural (land use, settlement type, historical places, etc.) data are transferred to the GIS environment, together with the data obtained from the land survey. For each landscape character area and type, the key pressures of its important properties, qualities, spatial distributions and changes that can affect its character and biological diversity are determined. At the end of the process, the final decision or decisions are made based on landscape development strategies, landscape planning policy guide, landscape capacity and landscape development suggestions.

Historic Landscape Characterization

Historic Landscape Characterization (HLC) differs significantly from more traditional methods of describing historical sources, such as a list of areas of protected cultural heritage. As specified in the ELC, historical landscape assessment studies are closely related to the definition of the term “landscape”, involving areas shaped by natural and/or human activities and interactions. The outputs of this assessment, which focus on human-based factors, provide complementary contributions through presenting a relatively more historical dimension in the landscape character analysis and assessment process (Demir & Demirel 2016; Fairclough, 2014; Shropshire County Council, 2007; Turner; 2006). The HLC approach, which is based on an archaeological view of the landscape as a material culture and artefact, treats the landscape as a perception of the environment. This method is oriented towards the elements of time (time-depth), the role of human beings, and the dynamics of changes (Stular, 2011). Within the scope of this classification, landscape patterns, such as land size and form (closed, zoned, semi-closed, regular-irregular areas, etc.), current land use (forest, agricultural field, settlement area, etc.), the previous usages of landscapes, and the tangible cultural remains from the patterns (remains from the medieval age, classical age, post-

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classical age, etc.) or any single dominant pattern, structure and trace are clearly described. Character areas are defined using timewise changes by means of using historical photos, drawings, gravures, and old-dated air photos in GIS media. HLCs are beginning to be used in strategic planning policy, where they can contribute to national or regional objectives and the planning of major developments such as wind farms and can advise on land management issues, such as agri-environment schemes, woodland grant schemes and heathland regeneration schemes (Macinnes, 2003).

Participatory Mapping (Community Mapping)

Within the scope of defining perceived landscapes and the related decision-making process, the landscape types that are designated only by experts in technical departments and the practices exercised with the developed decisions are known to be the only areas where problems are experienced. One of the leading reasons may be the inability to ensure the participation of local citizens in the planning, management and decision-making processes of cultural landscapes, which are formed by experiences, gaining an identity through traditional use and constituting the collective memory with life practices.

Land use and development decisions are consistently among the most important decisions at the community level because they are perceived to have direct linkages to resident quality of life (Brown, 2006). To activate each and every dynamic within the structure of the landscape, the community mapping method aims to present the details of the current situations through community gatherings and to improve social accountability and environmental awareness through revealing feelings and opinions. The community mapping method presents the natural and cultural landscape resource assets of the local community and the tangible and intangible cultural heritage resources, as well as other potential solutions for the problems experienced through gathering individuals of different gender, age, ethnic group and socio-economic status living in the same area (Lydon, 2002; Armstrong, 2008; UNHCR, 2008). Community maps show how the local community sees their area through the use of maps and photos. Community mapping states the common basis that the community shares by means of establishing or exploring its connections (Lydon, 2003; Offen, 2003; Parker, 2006; Perkins, 2007). Used as a participative action research tool, the community mapping method has been recognized as the best practice in terms of sustainable development, with its contribution in revealing the secret potential of the landscape within the scope of its effects on local development in the United Nations Rio Environment Conference in 1992 (Panek & Sobotova, 2015; Cabeça et al., 2019).

Community mapping has been experienced for various purposes in various regions across the world and for various purposes. These experiences can be exemplified in terms of rural and urban planning scenarios. Within the scope of rural planning, community mapping

studies have been substantially used in the establishment of eco-museums projected for Italy. With the collaborative studies and works carried out with the local communities living in the region for the planning phases of the *Ecomuseum of Parabiago* Landscape, *Ecomuseo Della Castagna Raggiolo, Ecomuseo Della Pietraporzio*, and *Ecomuseo Regionale delle Miniere e della Val Germanasca*, planning and landscape studies have been carried out in line with such information as the potential of the local landscape, along with its problems, the changes experienced from past to date and biodiversity. The study of Wartman and Purves (2017) is an example of using the community mapping method to explore landscape categorization in rural areas. The mapping process that was carried out with *Takana* indigenous people in the Bolivian Amazon reflects local conceptualizations and land use, which can be considered, for instance, in resource management and spatial planning. The above study also shows considerable differences among the features represented on sketch maps with ethno-ecological landscape categories used in language. Examining the community mapping examples carried out in urban areas, the study by Panek and Sobotova (2015) in Nairobi (Kenya) stands out. They discussed the possible effects of community mapping on local development. Integrating the results with the participatory GIS, they aimed unlock the hidden potential in urban-slum areas in Nairobi, and further examined possible future development in the area of community mapping. The results of this experience show that the participation of the local community is crucial for the success of the mapping project. Panek and Sabotova (2015) drew attention to the link between technological demanding and participation levels in their research. As a result of the research, they determined that the more technology instruments in planning such as GIS, remote sensing or geodetic mapping dominate the mapping process, the less members of the community are actively involved, and thus the chances of sustainability decrease.

Study Area

With the use of a community mapping method, this paper aims to define the perceived landscape of *Orduzu* District, located within the district of *Battalgazi,* Malatya Province in the Eastern Anatolia Region of Turkey (Fig.1). The following criteria have been defined for choosing the *Orduzu* district: this district has hosted many civilizations in the historical development process, it possesses multiple cultural layers, the traditional landscape texture (settlement structure, production method, neighbouring relations, etc.) has been relatively preserved when we look at it in the present, and neighbourhood residents comprise a substantial proportion of the local public.

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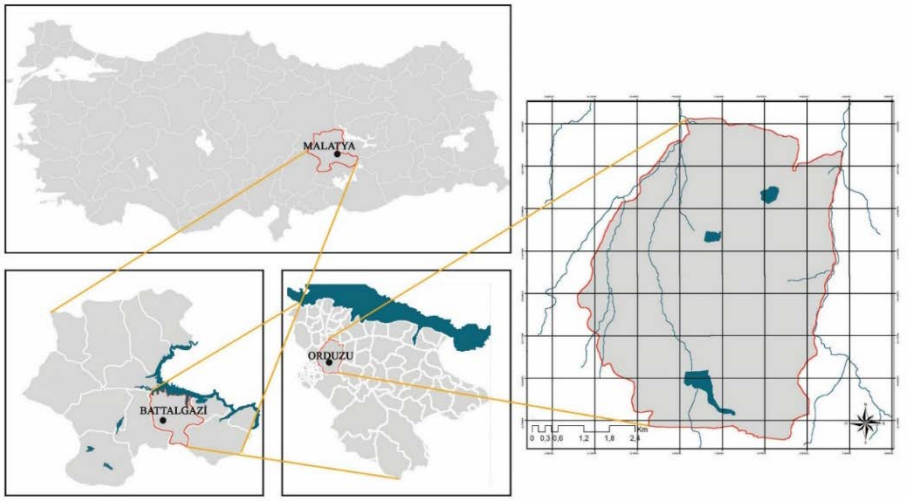

Figure 1. Location of *Orduzu* District in Malatya City

It is known that the settlement date of the *Orduzu* District dates back to the prehistoric period. This information comes from the *Arslantepe* Mound, which began to form in 1930 (the first systematic excavations were funded by the University of Rome La Sapienza in 1962), based on the data obtained from archaeological excavations. The cultural embankment of the *Arslantepe* Mound is 30 metres high. It was inhabited from 5000 BC until the 11th century BC. It was used as a Roman village between the fifth and sixth centuries AC and later was turned into a settlement—the Byzantine Necropolis (cemetery) (Frangipane, 2012). Following the excavations carried out since 1930, it has been accepted that this area has a multi-layered artificial form. It is known that it was named after the lion sculpture made of stone and found at the entrance of the palace at the beginning of the first millennium BC (Frangipane, 2012). It had a state structure and covered the Eastern Anatolian and Mesopotamian communities in 4000 BC, it supports developments such as monumental architecture and iconography with this multi-cultural structure, and in this sense, it is known to be the most well-preserved and oldest mud-brick palace with wall paintings. With its hosting characteristics, the *Arslantepe* Mound has been included in the UNESCO World Heritage Temporary List as of 2014 (UNESCO, 2014). With its characteristics along with its importance in explaining a crucial part of the history of humankind, its located structures, and its significant documenting stages over the world as a single unique area of human development, it was nominated as Turkey's candidate to permanently become a UNESCO World Heritage Site in 2019.

Many ceramic pieces from the Byzantine, Seljuk and Ottoman Periods have been found during the surveys carried out in the *Orduzu* District (Di Nocera, 2008). According to the findings, we can see that this area was used as a settlement area in later periods. Today, it is conferred that in *Orduzu*, which is established on a wide valley floor, its rich hydrological features, agricultural areas and orchards are densely spread (Figure 2).

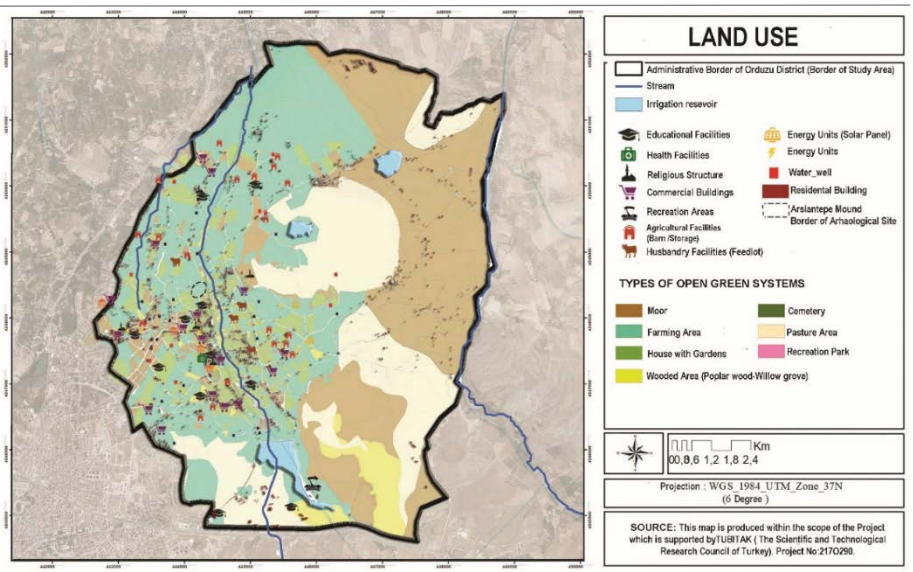

Figure 2. The Map of Land Use of *Orduzu* District in Malatya City

Methodology

The main purpose of the paper is to define the cultural landscapes of the study area by the local people using the community mapping method. With this method, it is aimed to understand the landscape potential of the study area with local people, identifying the problems and developing realistic and sustainable solutions to these problems.

In order to learn community mapping processes and techniques, studies in this field have been examined. In this research, is focused on toolkits that explain the mapping process and the implementation stages with the case studies. In the paper, it was used the booklets published by Penrith City Council and University of Western Sydney and Vale of Glamorgan as the materials, among the toolkits examined. The community mapping process in these toolkits is shown in Table 1 and Table 2.

The method used in this research consists of various stages, such as determining the boundaries of the study area, determining the goals and objectives of the community mapping, evaluation of the mapping process in the examined toolkits, and the community mapping process design specific to the study area according to the toolkits, and the outputs and observations obtained from the maps. The flow chart of the research method is shown in Figure 3.

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Table 1. The Creative Community Mapping Toolkits published by Penrith City Council and University of Western Sydney (Armstrong *et al.*, 2008)

Aim	Target groups	Mapping Process	The Materials Used	Outputs
To develop an understanding of the cultural values related to existing parks and outdoor recreational space in Penrith To use art processes to reveal uses and barriers to use of parks and open space To develop creative community mapping as an original design and planning tool for Penrith.	Children from Kindana After School Care Centre	**Pre-mapping** Initial Discussion, introduce the Project **information requested from children** write down stories about parks they enjoyed and their parent's stories games played in parks to collect small things such as leaves etc. from the parks. **Workshop One: Engaging with a Park** "What people do/find in parks" "Why we do this in parks" "What we don't do in parks **Making the Map (Collective)** **Building up Descriptive Words** **Workshop Two: Making Individual Maps** Mapping Favourite Parks. Mapping Not-Nice Parks **Discussion of Children's Workshops**	coloured folders with pens, drawing paper, notebooks and a personal letter. 3mx3m black mapping base, individual-coloured boards, each 600mmx800 mm	Children revealed that their use of parks and open space is changing from general play in neighbourhood open space to organised activities on playing fields at prescribed times. Their out of school activities seem to be increasingly structured, as a result many of them are not using local parks.
	Students of University of Western Sydney	**Pre-Mapping** individuals visited the places, wrote down emotions, both positive and negative **Workshop Design** Map One: Map of the Known Map Two: Map of Personal Landmarks Map Three: Mapping Layers of Memory and Experience Map Four: Map of Discomforting Places **Observations**	Using Google Maps For each participant, four A3 copies of the defined areas were printed out, digital images, coloured cotton, pins, tags	Youth groups indicated that a diversity of places is used for open space recreation. They are however restricted from using parks and open space at night because of the lack of lights. They are also prevented from gathering in the open space around Westfield by security guards.

				Participant'ssuggestion: "Parkouring' (a freestyle obstacle course). A new open space activity, is engaging the youth in Penrith.
	Local People (People with disabilities, Sudanese women, Sudanese youth, Indigenous Youth, The Elderly)	**Pre-Mapping** preliminary consultation **Workshop Design** stories of home, refugee camps, Penrith, using written stories **Making the Map (individual/ collective)** -using information technology to recall and map personal experiences as they relate to parks in other countries, -building on generic street maps, mapping using night-time digital photography (for Sudanese youth) -a map of connections (between points and spaces visited), a map of personal landmarks, and a map of layers of memory and experience (for Elderly) **Observations**	music, fabrics, beading, memorabilia Google Earth, digital images, word associations,	Sudanese women revealed how they felt conspicuous and possibly unwelcome in Penrith's parks. They are accustomed to using parks for large gatherings that include food and music. They do not feel free to do the same thing in Penrith parks

Table 2. The Community Mapping Toolkits published by Vale of Glamorgan (as part of the pilot project coordinated by the Creative Rural Communities Team) (Vale of Glamorgan Council, 2017)

Aim	Target groups	Mapping Process	Mapping Activities	Outputs
Building on and expanding existing community strengths	Local people from St.Athan in Vale of	**Pre-mapping** sets out the work involved before the mapping can take place.	**Ice breakers** a way of ensuring that all participants start to talk to one another and find out the names of people in their community. **Community Photo Quiz** an activity to give each group a page of photos of	**St. Athan:** The need to improve playgrounds and more activities for children

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Enabling the community to explore their assets within the physical and social environment Generating a shared awareness and understanding of community assets; Identifying new resources; Ensuring that the community has access to the resources it needs; Giving external agencies a greater understanding of the area and avoiding duplication of services and resources; Cultivating new	Glamorgan The Wenvoe Community Council, (85 attendees) Rhoose community (16 attendees) Ystradowen Community (over 220 attendees)	**Mapping** sets out some examples of exercise you could do to capture the community's views and guidance on developing a community survey **Taking things forward** enables the community to determine the most useful plan of action for effectively addressing the data findings and established goals as well as guidance on providing feedback to the community.	different sites in the community and ask them to identify on the map where they are. **Community bingo** Each person is given a list of questions about their local community to ask other participants. The first person who answers all the questions calls out BINGO and is the winner. **Dream Tree** An activity to gain feedback about the communities' aspirations. This exercise is offered to get informal feedback at a drop in sessions and start conversions as well as group exercises at a focus group **No map mapping** An individual activity with a focused group where participants are asked to map draw on a blank piece of paper a particular route they walk regularly and draw on the facilities / services they pass along the way for example a walk from their house to the local shop / community centre **Body maps** A group activity involving drawing a body and asking participants by sticking post what they love about the area (post-it notes on the heart), what services they use in the area (post-it notes on the legs and feet), what their hopes and aspirations (post-it notes on the head) to identify. **Citizen Mapping: My Favourite Places** A group activity involving participants putting post-it notes on a large map of the area identifying what they know about their local community.	**Wenvoe**: The need to provide a village café, a new library which could potentially be multi-functional including a café and, afterschool club and improve play areas and a new multi-use games area. **Rhoose:** a growing awareness of what other organizations exist in Rhoose, as well as a shared desire to increase collaboration between them, was identified. **Ystradowen:** At the end of the mapping, a 'sharing general assembly' was established and it was decided to prepare 2 new playgrounds with seating and barbecue facilities, 'Trim Track', Heritage Trail and an

partnerships and relationships; Providing information across agencies; and Encouraging collaboration.		**Maintaining momentum** Communicating and disseminating information is key throughout the implementation step. The final step involves maintaining, sustaining, and evaluating the efforts outlined in the community mapping process by continuously evaluating progress, making necessary changes to the plan, and learning from experiences	**Photo-visioning and mapping** A group activity bringing the community together to define the different types of physical / social assets in the area **Community asset mapping** A group activity bringing the community together to define the different types of / social assets in the area **Idea Prioritisation** An activity to initiate conversations, by asking participants to vote which issue / project is the highest priority in the community. **Creating a vision** An activity for participants to identify three things that are fundamental to the future of their community and, with flip chart papers, group words into themes and bring the words together in a vision	extension of the village hall, which were determined as needed.

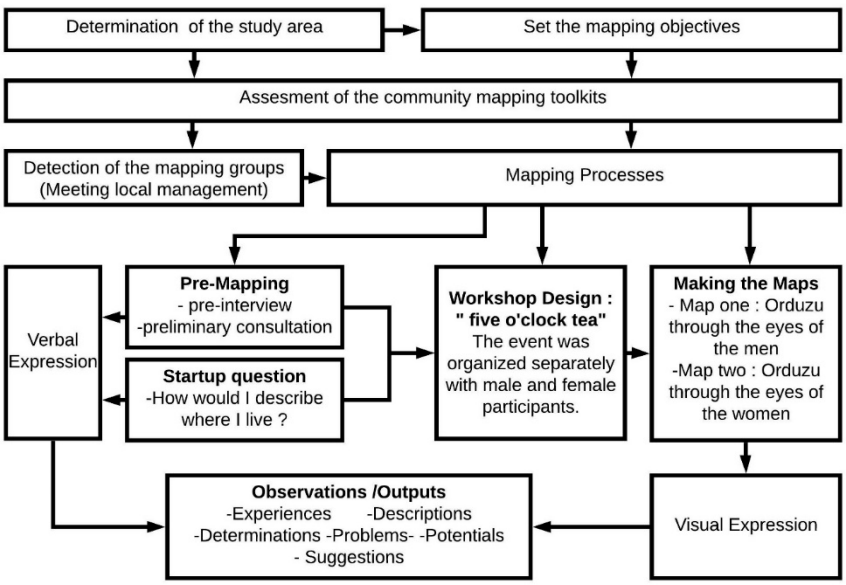

Figure 3. The flow chart of the research method

Pre-Mapping: Conservation with Local Management

The most critical point in this experience is the questions on ensuring participation in the mapping process and with whom the process is to be

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performed. Looking at the case studies conferred, the role of local governments is critical in the smooth execution of the process. Based on this, interviews were conducted with the upper- and lower-scale local government departments of *Orduzu* District. First, informative meetings were held for the purpose and importance of the community mapping method and especially its role in management. The first meeting was held on 23rd July 2019 within the *Battalgazi* Municipality, which is the district administrative management unit. On 30th July 2019, an informative meeting was held with the *mukhtar* (headman) of the district and the delegation under the coordination of the *Battalgazi* Municipality Culture Directorate. Following this meeting, discussions on the selection of participants were conducted during the mapping process. The mapping process aimed to achieve mixed participation, where all segments of society were together, without considering criteria such as gender, ethnicity, belief, age, and economic structure. However, in these meetings, there was a common discourse about the efficiency of the targeted expression in the mixed-participation stages by spokespersons and therefore the necessity of gender discrimination. Based on this, participation groups were formed by gender, and group studies were conducted at different times.

Pre-Mapping: Community Mapping with Local People

The following criteria were considered in the selection of individuals in the male and female groups: living in *Orduzu* for at least 10 years, having different professions, being in different ethnic groups, and being in different age groups. Regarding the perception of the living environment, it is of importance to bring together the subjective interpretation of the socio-cultural differences of individuals and therefore generate multiple meanings in the perception of the living environment and the shared space. In this framework, participant groups based on volunteerism were created. (Figs. 4-7). The groups were formed as follows: female participant group: 17 years (1 person), 25 years (1 person), 35 years (2 people), 45 years (6 people), and 46 years and above (5 people); male participant group: 17 years (1 person), 25 years (2 people), 35 years (4 people), 45 years (2 people), 46 years and above (13 people).

Figure 4: Meetings with *Orduzu* District Local Government Representatives (Photograph by author)

Figure 5: Meetings with *Orduzu* District Local People (Men) Participant Groups ((Photograph by author)

Figure 6: Meetings with *Orduzu* District Local People (Men) Participant Groups (Photograph by author)

Figure 7: Meetings with *Orduzu* District Local People (Women) Participant Groups (Photograph by author)

In the stages of the examined toolkits is seen that the activities have an important role for the efficient mapping process. During the mapping process, we determined that different workshop designs were carried out according to socio-cultural structure and age groups for the targeted groups. Based on this, we preferred the traditional activities of the neighbourhood as the workshop design for the community mapping process in the study area. It has been determined as the workshop event, called the "five o'clock tea", where the local people come together with each other. We were invited to two houses that hosted voluntarily for this event, which is usually held in the afternoon and where local dishes are served.

First, information was provided about the aim and purpose of the study. Afterwards, "How would I describe where I live?" was asked the starting question the participants. The process, which started with verbal dialogues without any direction, continued with visual expressions by giving A0 size white paper, coloured crayons, and coloured adhesive

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featured papers (note papers, etc.). The purpose of giving blank paper is to enable participants to express themselves freely. The stages of the drawing, the dialogues while drawing and the stories told were recorded (Fig. 8)

RESULTS

In the preparation process of community mapping, interviews and questionnaire techniques were used with participant groups. For verbal expressions, both groups first made a comparison with the present time by explaining the previous environment in which they lived. It was observed that these verbal expressions focused on the Arslantepe Mound. They evaluated the bond established with the Italian excavation team, along with the memories experienced, the contributions to the Orduzu neighbourhood and the people (making economic contributions to the local people during the excavation season, etc.). It was observed that the members of both groups actively participated in these verbal expressions. In the verbal expression stage, while the male group focused on describing the place in which they live, the female group mostly expressed their problems and expectations.

It was observed that the male group actively participated, and the majority of members of the female group remained hesitant when asked to proceed to the drawing stage after verbal expression. We voluntarily evaluated the community maps drawn by male and female participants both formally and contextually. In terms of stylistic features, the male group drew aerial views with a high vantage point, while the female group drew a mix of aerial and sideways perspectives. Both groups drew the neighbourhood in which they live in a circular form. While the male group divided the neighbourhood into four regions (old administrative boundaries that are not currently valid), the female group set the boundaries according to the present-day street names. Both groups drew the Arslantepe Mound as the centre of their maps.

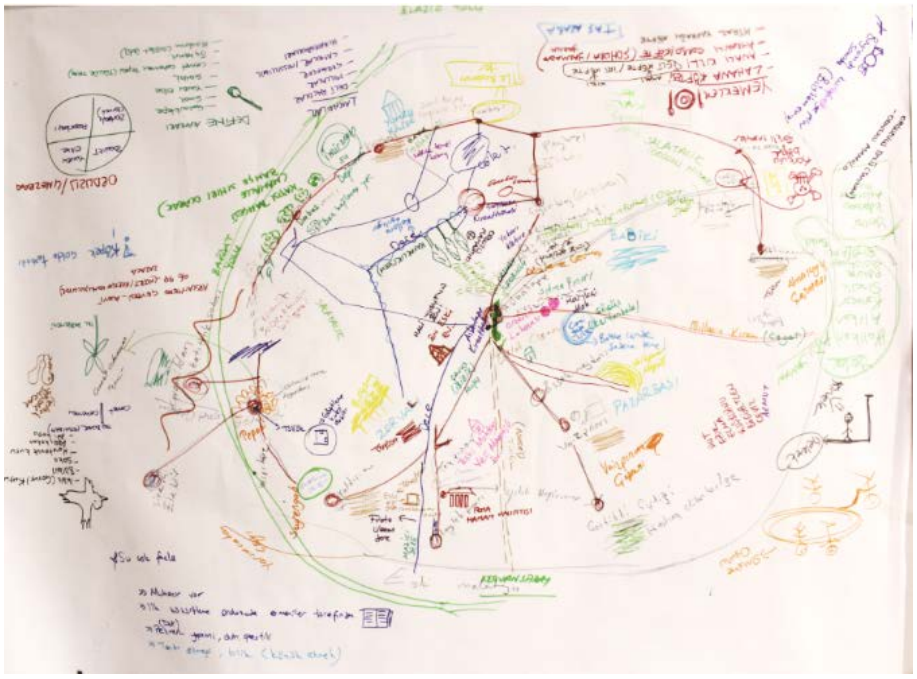

Figure 8: Example of community map with aerial view and high level of abstraction of men group

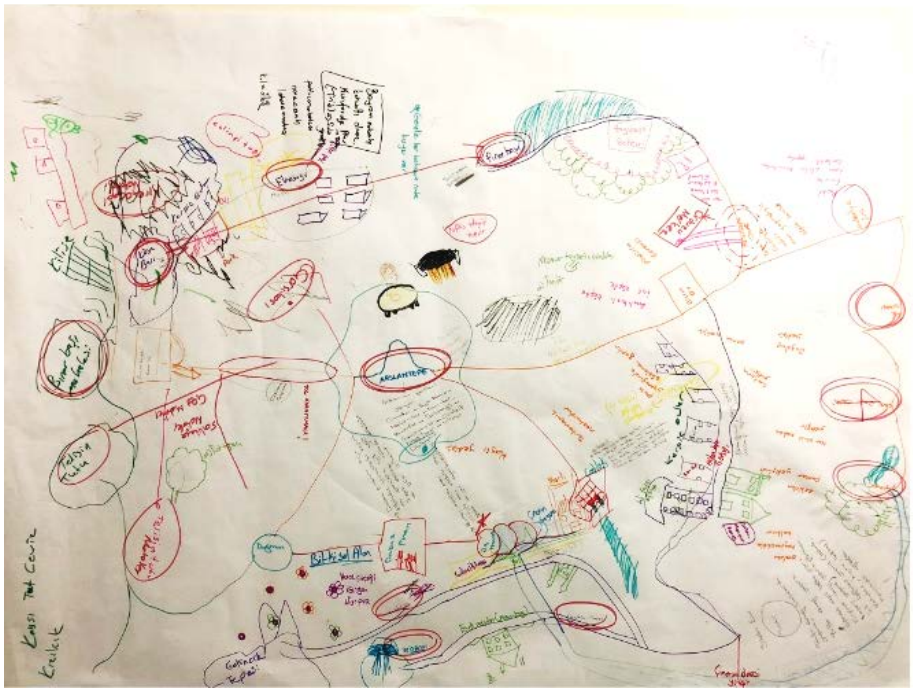

Figure 9: Example of community map with a blend of aerial and sideways perspective of women group

Analysing the formal language of the groups, it was determined that the locations drawn by the male group from the aerial viewpoint and their positions with each other reflect the existing land use, while there were errors in the geographical positioning of the women's drawings. It was observed that the female group drew the locations stated in the drawing according to the houses in which they lived (Fig. 8-9).

The items expressed in the community maps of both groups and the positioning stages (in the order of drawings) on the map are presented graphically in Table 3.

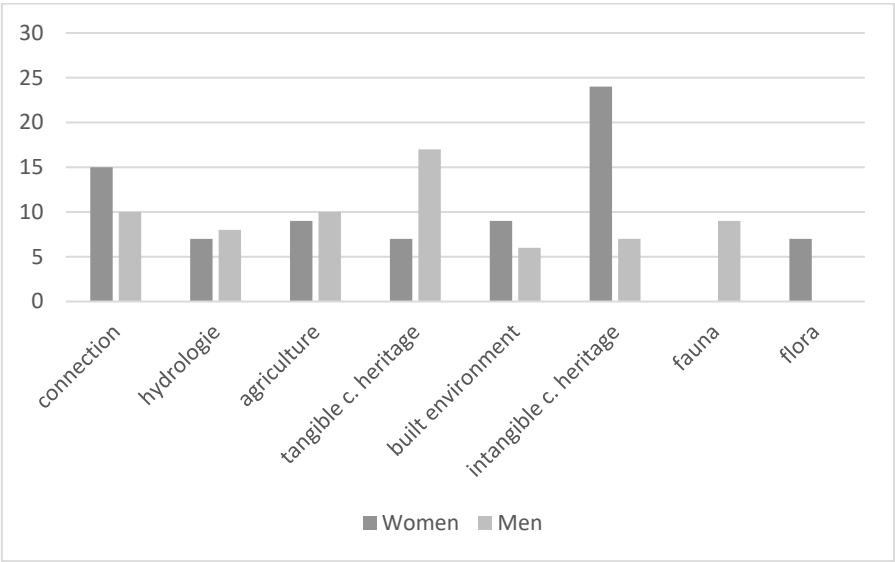

Figure 10: Comparison between historical landscape elements and features on community maps

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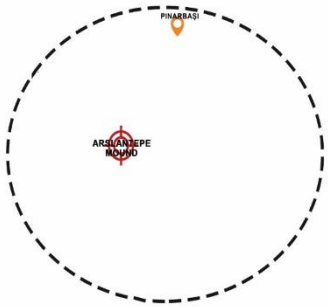
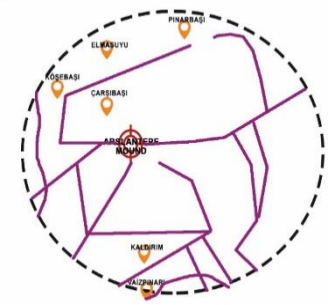
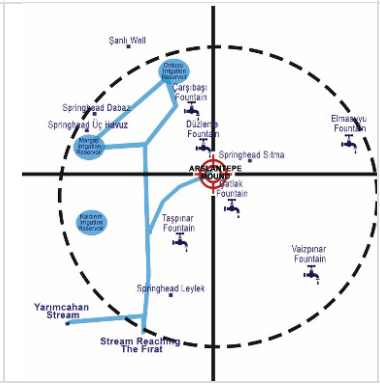
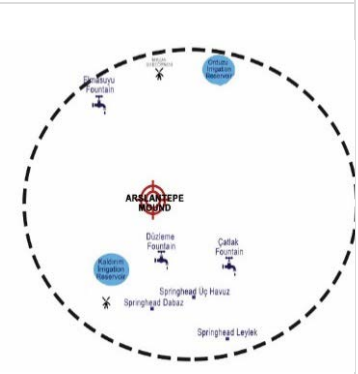
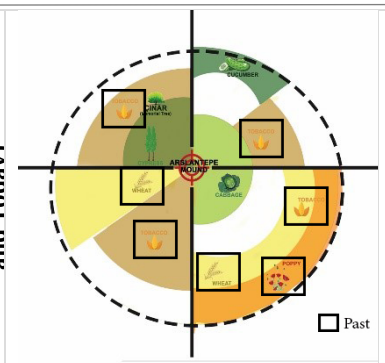
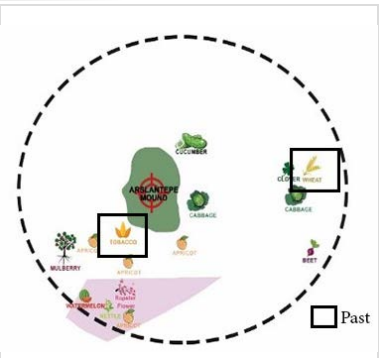
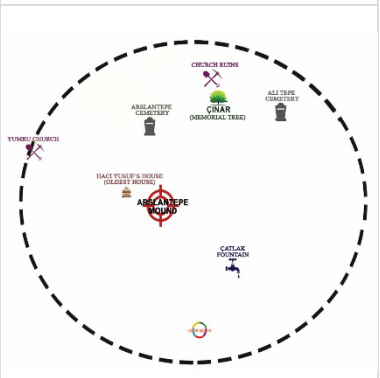
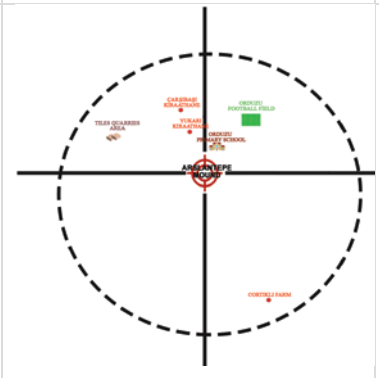
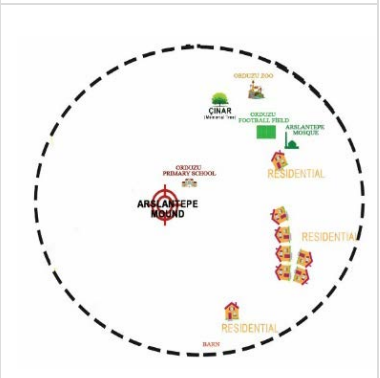
The community maps included in the table present the content. The topics of the groups are numbered in the order of drawing. In the mapping process, the local names are given in the table since they define the items drawn by the groups in the local language. Examining Table 4 both groups of community maps are generally composed of items under the themes of agriculture (past and today), hydrology, tangible cultural heritage, intangible cultural heritage, built environment, connection, flora and fauna. The distribution of the numbers of the items drawn under these titles according to the groups are presented in Figure 10.

Table 3. Formalistical Comparison of Community Maps of Man and Woman Groups: The Historical Landscape Elements on the Mapping (Drawing) Stages (Graphical Expression)

Stage	Men	Stage	Women
STARTING POINTS (Arslantepe Mound, Pınarbası Water Spring)		STARTING POINTS (Arslantepe Mound, Pınarbası Water Spring)	
CONNECTIONS (Neighbourhood, Hill, Old Town)		CONNECTIONS (Neighbourhood, Road)	
HYDROLOGICAL POINTS		HYDROLOGICAL POINTS	

INFORMATION ON AGRICULTURAL PATTERNS (Past and Today)		INFORMATION ON AGRICULTURAL PATTERNS (Past and Today)	
TANGIBLE CULTURAL HERITAGE		TANGIBLE CULTURAL HERITAGE	
INTANGIBLE CULTURAL HERITAGE		INTANGIBLE CULTURAL HERITAGE	
BUILT ENVIRONMENT		BUILT ENVIRONMENT	

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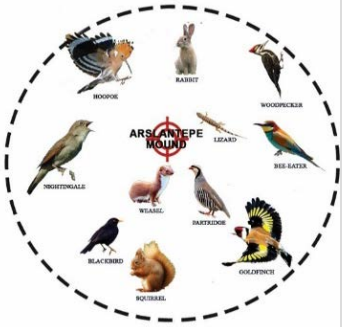
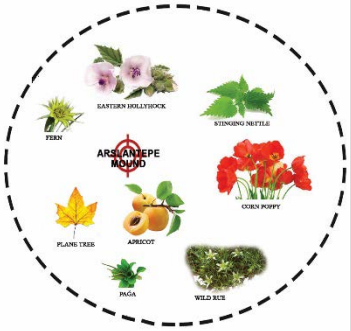
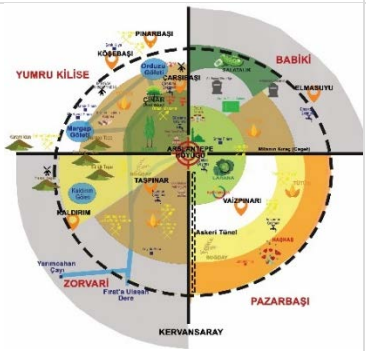
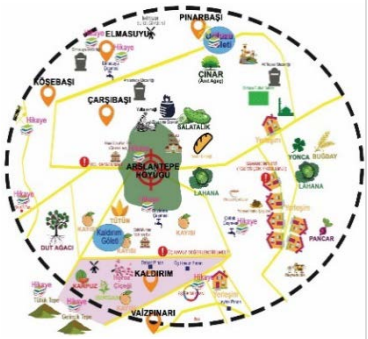
FAUNATIC INFORMATION		**FAUNATIC INFORMATION**	**There is no information on this theme on the community map.**
FLORISTIC INFORMATION	**There is no information on this theme on the community map.**	**FLORISTIC INFORMATION**	
FINAL MAP		**FINAL MAP**	

Table 4. Content-Wise Comparison of Community Maps of Man and Woman Groups

Men				**Women**			
Sketching Stage	Feature/ some of in Local Turkish Dialect	Features in Topics	Total Item	Sketching Stage	Feature/ some of in Local Turkish Dialect	Features in Topics	Total Item

Starting Point (First Drawing)	Arslantepe Höyüğü (Arslantepe Mound) Pınarbaşı	Prehistorical Archaeological Heritage Water Spring	2	Starting Point (First Drawing)	Arslantepe Höyüğü (Arslantepe Mound) Pınarbaşı	Arslantepe Höyüğü (Arslantepe Mound) Pınarbaşı	2
Connections (Today)	Vaizpınarı Köşebaşı Elmasuyu Şanlıkaya Pınarbaşı Çarşıbası	District, Streetname	6	Connections	Pınarbaşı, Elmasuyu Köşebaşı, Çarşıbaşı Kaldırım Vaizpınarı	District, Streetname	6
Connections (Past)	Yumru Church Babiki Zorvari Pazarbaşı	District, Streetname	4	Connections (Past)	X	**X**	0
Inter connections	**X**	**X**	0	Inter connections	Caget	Garden Paths	9
Hydrological Features	Margap Kaldırım Orduzu	Irrigation Reservoir	3	Hydrological Features	Margap Kaldırım Orduzu	Irrigation Reservoir	3
	Pınar Çatlak Üçhavuz	Sprinkhead/Fountain	3		Pınar Çatlak Üçhavuz	Sprinkhead/ Fountain	3
	Ordu Hacı	Stream	2		Harık	Water tunnel (passing through the courtyards)	1
Agricultural Patterns (Today)	Mış mış (Apricot) Elma (Apple) Hıyar (Cucumber) Lahana (Cabbage) Tut (Mulberry) Ceviz (Walnut)	Agriproduct	6	Agricultural Patterns (Today)	Mış Mış (Apricot), Elma (Apple), Hıyar (Cucumber), Lahana (Cabbage), Tut (Mulberry), Karpuz (Watermelon), pancar (beetroot)	Agriproduct	7
Agricultural Patterns (Past)	Tütün (Tobacco) (Çortik Farm) Gelincik (Poppy) Hıyar (Cucumber) Buğday (Wheat)	Agriproduct	4	Agricultural Patterns (Past)	Tütün (Tobacco) Buğday (Wheat)	Agriproduct	2

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Tangible Cultural Heritage (Today)	Kervansaray Arslantepe Cemetery Alitepe Cemetery Arslantepe Mosque Çınar, Hacı'nın Evi (House of "Hacı Ali"), Karamildan	Caravansary Cemetery, mosque, house, monumental tree, the oldest house, ruins of Roman period	6	Cultural Heritage (Today)	Çatlak Fountain Çınar	Fountain, Monumental tree,	2
Tangible Cultural Heritage (Past)	Yumru Church Orduzu Monastry Bathouse ruins (Roman period) Military tunnel Mosque ruins Gavur (unbeliever) cemetery Vaizpınar Mound Ruined mill Ruins in Tüllük Hill Ruins in Hill of Heaven Hell (Gelincik Hill) Düzleme Fountain	Church, Monastry, cemetery, mound, ruins (of mosque, bathhouse, mill) fountain,	11	Cultural Heritage (Past)	Yumru Church, Alitepe Cemetery Arslantepe Cemetery, Hacı'nın Evi (House of "Hacı Ali") Eşşek (Donkey)Square	Church, cemetery, the oldest house. square	5
Intangible Cultural Heritage	Damat Asma, Bayram sofraları	Bairam rituals	2	Intangible Cultural Heritage	Bayram sofraları	Bairam rituals,	1
	Gelincik Hill, Çatlak Spring, Düzleme Fountain Elmasuyu Fountain	Place of Mysterious and superstitious Beliefs	4		Arslantepe Mound, Arslantepe Mosque, Taşpınar Mosque, Elmasuyu Cemetery, Gâvur cemetery, Tüllük Hill, Gelincik	Place of Mysterious and superstitious Beliefs	8

					Hill, Çatlak Fountain		
	Terkedilmiş konak (abandoned inn)	Terrifying place	1		Eşşek Square, Elmasuyu Fountain, Imirgan watermill, Düzleme Fountain	Places used in the past (today not excited)	4
					Telisin Tutu	Story about, old garden path	1
					yufka ekmeği, Analıkızlı, Kirazyaprağı dolması, lahana dolması, Pirpirim çorbası, içli köfte, pazu dolması, fasulye yaprağı dolması	Traditional Dishes	8
					Tandır (house oven), değirmen (watermill, grinder, water well)	Traditional garden construction	2
Built environment	Tiles quarries area, Çarşıbaşı Kıraathane, Yukarı Kıraathane, Orduzu primary school, Orduzu football field, Cortikli farm	Education, recreational building, coffee house	6	Built environment	Own house, vernacular house (restored), some residence, Arslantepe Mosque, Orduzu Elementary School, Football field, Çınarpark, Barn, Zoo	Residental, regional, education, recreational building	9

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Faunatic Features	İbibik (Hoopoe), Baykuş (nighting ale) Saka (goldfinc h) Karatavu k (blackbir d) Ağaçkaka n (woodpec ker), Arıkuşu (bee-eater),Gelincik (weasel) Sincap (squirrel) , Kertenkel e (lizard)	Featured animal species (bird, weasel, squirrel, lizard)	9	Faunati c Feature s	**x**	**x**	0
Flora	x	**x**	0	Flora	Horoz çiçeği (eastern hollyhock) Isırgan (stinging nettle) Çınar (plane tree) Gelincik (corn poppy), Üzerlik otu (wild rue) Mış Mış (Apricot), Yemlik (fern)	Flowering plants in the home gardens, and fruit trees (especially apricot) surrounding	7
Problems and Suggestio ns	x	**x**	0	Proble ms and Suggest ions	More recreation areas for women Arslantepe road should be a pedestrian way Rehabilitati on and revitalisati on. Establishin g a connection to Gelincik Tepe	Problems (lack of playground, recreation areas and traffic noise) Suggestions (on the water surface and new connections)	3

According to the Figure 10, the most common intangible cultural heritage items are seen in the community maps drawn by both groups. Both groups provided verbal information about stories, superstitious beliefs, traditions and customs (festive rituals, etc.) under the title of intangible cultural heritage. While the male group did not express what they stated verbally in a linear fashion, they showed the locations where they told stories about the female group on their maps. Especially in the drawings about the stories, the illustrations about the religious places of the women and the illustrations about the water resources of the men come to the fore. Under this title, women drew more features than men. Both groups told and drew in detail the stories which they thought happened in the past at *Gelinciktepe-Tüllüktepe*, where the highest point of the neighbourhood.

Second highly drawn items are collected under the heading 'tangible cultural heritage'. Under this theme, the two groups accepted the *Arslantepe* Mound, the most important archaeological heritage site of the neighbourhoods, as the central point in their maps, and thus, they drew this point the first. While the male group expressed the *Arslantepe* Mound as an archaeological ruin, the female group used the concepts of hills and cemeteries. The male group also stated all the remains and registered structures found under the heading of tangible cultural heritage and the undetected remains and areas without any literature data on their maps. The male group correctly drew the cemetery, mosque, traditional house, monumental tree, which are registered under the title of tangible cultural heritage, and the caravanserai, which is located outside the borders of *Orduzu* district, according to the map location. In addition, the male group marked the archaeological remains without any information. The marked places are located around the *Arslantepe* Mound. (To the east of *Arslantepe* Mound, *Tüllük* remains, *Cennet Cehennem* Archaeological Relie, in the northeast Old mill, Roman baths ruins (drawn in 3 different regions), in the west, ruins thought to be a church or mosque, *Vaizpınarı* Mound, in the north the military tunnel that is connected to the historical city centre of *Battalgazi*, which is a Seljuk period city. In the southeast, *Orduzu* Monastery and outside the *neighborhood* border *Yumru* Church and *Gavur* cemetery). Elderly members of the male group said that they had visited these areas in the past or their family elders had told the stories about these areas. The female group drew only a few items under this theme.

Third highly drawn items are collected under the theme 'connections". Under this theme, it was determined that the female group drew road connections in detail (there were positioning errors). The male group drew the old town and neighbourhood boundaries and the interconnected roads in detail (the positions corresponded to the current situation. The women drew detailed garden paths as the interconnected roads, which they refer to as "*cagets*".

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Items found to be in the fourth density group were collected under the theme of agricultural product pattern and items. Information about the products grown in the previous years and present time is expressed both verbally and linearly.

Under the theme of built environment, the fifth densest group, the female group drew many elements, which were identified as residences, mosques, schools, recreational areas and traditional garden structures (garden ovens, etc.).

Under the theme of hydrological data, the two groups drew *Pınarbaşı*, the water source, together with the *Arslantepe* Mound. Water resources were drawn by the male group in detail.

In the mapping process, it was determined that the male group used bird species densely in *Orduzu* District, while the female group used plant species most. Apart from the themes created from the common elements in the mapping process, the female group expressed their problems and suggested solution about the area in which they live both verbally and linearly. The male group expressed such information verbally. Within the scope of the information obtained on the subject, it has been determined that there are significant differences in the satisfaction level of the male group and the female group concerning the area in which they live. While the female group focuses on the lack of children and sports areas in the neighbourhood, the security problem and the obsolescence of the residences, the male group states that they do not need additional children's playgrounds because the residences have a garden, and because they have strong social communication in the neighbourhood, they can immediately identify outsiders (there are coffeehouses at the node points of the district). They stated that they had no security problems for this reason. The most important problem for the male group was identified as the lack of infrastructure and unemployment. It was seen that both groups liked the area in which they live, and they do not think of living elsewhere. The main point on which the two groups related to *Orduzu* District agree was the *Arslantepe* Mound. The dominance of the male and female groups on the historical significance of the *Arslantepe* Mound is remarkable. They express that they owe this awareness to the excavation team. The emotional connection of the neighbourhood, which is observed to have a conservative and introverted structure in general, with the Italian excavation team is also remarkable. It has been stated that the establishment of this bond is based on years of a culture of coexistence, and at the same time, the group working in the excavation team made an economic contribution to the excavation work by choosing the residents of *Orduzu* District. Both groups agree that the potential of the *Arslantepe* Mound is not adequately described at the city and country scale and that it should be brought into tourism activities. In this sense, both groups stated that the *Arslantepe* Mound is the area that will provide the most economic contribution for *Orduzu* District and even Malatya City.

CONCLUSIONS

This study aims to define historical landscapes through locals' perspectives and employs community mapping as a tool for defining and transferring perceived landscape elements. The study reveals that the perception of the environment varies according to gender, age, and sociocultural profile, which leads us to the conclusion that healthy and multipurpose spaces can be designed by taking these perceptional differences into account in creating spaces and maintaining spatial continuity. It is thought that the spirit of the place (genius loci) (Tuan, 1977, Norberg-Schulz, 1980,), which is absorbed by collective memory in the context of nature landscape-constructed landscape-human, holds important clues concerning how it should be transferred to constructed environments in a way that creates landscape harmony (Thayer, 1994). In this study, beyond the recognized physiographic features of the settlement, we discovered its "unseen" components due to the statements of locals and the analysis of the perceptual data they provided. Most importantly, we acquired verbal information and point data about some archaeological sites that are not mentioned in any records or literature, as they remain undiscovered. The acquired data might be a useful source for archaeological research to be conducted in the area. Moreover, the comparisons drawn by focus groups between the past and today can be counted among the data, which may also be used to spot the differences in the landscape. In addition to tangible data, memory spaces are defined according to the information acquired from the locals via an interview on intangible cultural values' interaction with space. Experience has shown the criticality of local people's participation in the experience planning processes.

There is a consensus on the view that creating plans based on traditional research methods/approaches (which fail to capture real-life dynamics and locals' expectations and problems) and hence that is out of touch with "real life" or "users" will jeopardize the continuity of the planning process (Healey, 1997, UNDP, 1998, Taylor, 1998, Ersoy, 2008, Turgut and Seçilmişler, 2017). As a result, the planning policies and decisions to be made prove to be unfeasible in the long run. Therefore, it is suggested that the use of methods such as spatial data production (on historical differences in landscape) within the mainframe of the participant planning approach and community mapping (to ensure collective wellbeing (Warren, 2013) by creating healthy, sustainable spaces) and the inclusion of these methods in spatial planning stages will prove significantly useful.

In the participatory mapping with GIS experience of Panek and Sobotova (2015), where the community mapping method was used, the authors stated that there is no clear discourse revealing the hidden potential of the study area with this method. In our study, we were able to access data not found in the literature, especially concerning archaeological remains and agricultural product patterns. Comparing the two studies, we can say that the people express their landscapes more clearly with their own

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hand drawings, without using technology; therefore, we have concluded that hidden potential can be revealed in this manner.

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CONFLICT OF INTEREST

No conflict of interest was declared by the authors.

FINANCIAL DISCLOSURE

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ETHICS COMMITTEE APPROVAL

Ethics committee approval was not required for this article.

LEGAL PUBLIC/PRIVATE PERMISSIONS

In this research, the necessary permissions were obtained from the relevant participants during the site observations.

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Resume

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