

## A study on transferring cultural heritage assets in Isparta province to new generations through high school students

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### Abstract

The conservation of cultural heritage is directly proportional to the success of cultural transfer. For this purpose, in this study, sustainability is aimed by introducing the cultural heritage assets in Isparta to the students studying in the field of foreign language in high school, raising awareness and transferring these values to new generations. Before the trip, interviews were made with 33 students selected from high schools studying in the field of foreign language in Isparta, which was selected in the research, and their preliminary information about the cultural heritage assets in Isparta was asked and cultural heritages were introduced with a presentation. In this context, Dundar Bey Madrasa, Adada Ancient City, Aya Stefanos Church, Men's Temple, Egirdir Castle, Pisidia Antiokheia Ancient City and Saint Paul's Road and apple gardens in Isparta province were introduced and the civilizations that lived in these areas were expressed accompanied by a guide with Turkish and English explanations. Before the trip, students had little knowledge about tangible and intangible cultural heritage assets; after the trip, it was seen that their knowledge on the subject increased; the students stated that they would share the information they gained with their environment and that they would evaluate the guidance profession in their university department preferences.

**Keywords:** Cultural heritage, Tourism, Conservation, Transfer, Tour guiding, Isparta

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### 1. Introduction

Cultural heritage is set of values that are tangible or intangible knowledge of a society that comes from past generation, maintained at the moment and bestowed to future. Heritage indicates everything we assume has been come down to us from the past (Lowenthal, 2005). In this context, since there is a common history of humanity; cultural heritage products, on the one hand, represent the civilization they belong to, and on the other hand, they have a universal value as complementary parts of the common accumulation of all humanity. It connects the past with the present; creates a foundation for the culture and the world lived in, and enriches human lives while providing a solid reference in the creation of the future. However, as a result of the rapid changes in the social, economic and cultural dimensions of the world, national and local values are losing their importance and value day by day. Arguing that each society

has its own challenges, the growing culture with the community itself (Syah, Nuradi, & Nasution, 2017).

Cultural values have become less transferable to the next generation because of the bilateral relations that become technological, accelerated and young people, who use all the opportunities that technology offers them to the fullest, have less communication with their families. Therefore, it makes a gap between traditional culture and young people and leads to evanish of the culture. All over the world cries out the disappearance of societies, forms of life, values, identities, roots, languages and so forth (Berliner, 2013). Within this scope, it is significant to deal with the concept of cultural heritage and this forms the subject of this research. In the study, it is aimed to raise awareness of students about conserving our cultural heritage and to contribute to the transfer of our values to future generations in a sustainable way. In this context, first of all, the concept of cultural tourism is

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explained then cultural heritage assets in Isparta the method, findings, results and suggestions of the study are presented.

## 2. The concept of cultural heritage

Frankly enough when we are trying to understand the nature and essence of the term "cultural heritage" it is necessary to consider the two constituent elements which forms it: "culture" and "heritage". Culture is a French word of Latin origin used by Voltaire in the XVIII century to mean the formation, development, and exaltation of human intelligence and today the definitions are up to 200 (Baykara, 2003). For to TDK (2022), culture is described as; "*all the material and spiritual values created in the historical and social development process and the tools used in creating them and transmitting them to the next generations, showing the extent of human dominance over their natural and social environment, culture, crop*" and "*the whole of the works of thought and art specific to a society or community of people.*" From these descriptions it can be pointed out that culture is the whole of human knowledge, belief and behavior and all kinds of material and spiritual creations that are parts of this whole.

Heritage is defined as 'property that is or may be inherited; an inheritance', 'valued things such as historic buildings that have been passed down from previous generations', and 'relating to things of historic or cultural value that are worthy of preservation' in the *Oxford English Dictionary*. Heritage is, first and foremost, a process that shouldn't be given tight definition. As it is susceptible to change and is actually changing (Loulanski, 2006). Heritage is something that can be passed from one generation to the next, something that can be conserved or inherited, and something that has historic or cultural value (Harrison, 2012). Therefore, heritage enables living societies with a feeling of continuity with previous generations (Deacon, 2003).

The term cultural heritage as denoted by UNESCO (2022a) is that both tangible and intangible contributions of a society that is inherited from previous generations, preserved at present and bestowed on future generations. As heritage is the contemporary use of the past, and its meanings are defined in the present, then we create the heritage that we require and manage it for a range of purposes defined by the needs and demands of our present societies (Graham, 2002). It is a dynamic process and is reinterpreted over time according to the requirements of the age. Through this, the significance of cultural heritage as symbolic of the culture and those aspects of it which a society views as valuable is recognized (Blake, 2000). There are many different factors that affects its formation and selection as a cultural heritage. That is, the cultural heritage is not merely formed by a few select objects singled out by national legislation (Prot & O'Keefe, 1992). Whereas primarily the historic and artistic values were the only criteria; the cultural value, its value of identity and the capacity of the object to interact with memory have been added and cultural heritage has been di-

vided into categories like tangible, movable, immovable, underwater, intangible and natural by UNESCO, ICOMOS and international organisation practices (Vecco, 2010).

### 2.1. Cultural heritage assets in Isparta

Since the aim of this study is to transfer the cultural heritage assets in Isparta to new generations; in this context, cultural heritage sites in the province: Dundar Bey Madrasa, Adada Antique City, Aya Stefanos Church, Men's Temple, Egirdir Castle, Kutlubey Ulu Mosque, Pisidia Antiokheia Ancient City and Saint Paul Road were toured accompanied by a guide.

### 2.2. Dundar Bey madrasa

Dundarbey Madrasa was built in 1237 by the Seljuk Sultan II. It was built as an inn during the time of Gıyaseddin Keyhusrev, then it was converted into a madrasah by Hamidoğlu Dundar Bey in 1301. The madrasah has two floors and has 30 cells. It has found fame with the extraordinary ornament of its large outer door and the superiority of its architectural value. When entering through the outer door, a second door is passed after the small entrance hall, and the courtyard with a fountain in the middle is entered. The second floor is reached by a 12-step staircase. The madrasa has 11 rooms, 6 of which are on the right and 5 on the left of the courtyard. Its inscriptions were engraved around the big door with the Seljuk slug (Türkiye Kültür Portalı, 2022a).

### 2.3. Adada ancient city

The name of Isparta Adada Ancient City was first mentioned in Artemidoros. Kent was first founded in 1888 by G. Hirschfeld and also by W.M. It was discovered by Ramsey. Although the exact date of establishment of the city is not known, II. It is mentioned in the text of an agreement made between Termesos and Adada in the century. Considering that coins were minted in the city in the 1st century BC, it is thought that the city was founded before this date. During the Roman Imperial Period, especially the periods of Emperor Traianus, Hadrianus and Antonius Pius were the brightest periods of Adada. The city is located on the ancient road leading to the ancient city of Pednelissos (Kozan) and Perge (Aksu) via Antiokheia (Yalvaç), Neapolis (Şarkikaraağaç), Timbiriada (Aksu), Adada (Karabavlu) following the western shore of Caralis (Beyşehir) Lake. In the city, there is an ancient road with a stone floor, the Temple of Traianus from the Roman Imperial Age, the Temple of Emperors, the Temple of Emperors and Zeus Megistos-Serapis, and the Temple of Emperors and Aphrodite under the Yeniköy road.

There is also a forum, basilica, acropolis, monumental fountain, administrative building, open-air meeting place, theater and grave monument. The acropolis in the rocky area located in the section between the city plain and the valley was built for defense purposes. The acropolis is surrounded

by fortifications and towers. In the western part of the acropolis, there is an open-air meeting place of the city. The forum and basilica, which later became the shopping and administrative center of the city, were built in front of the meeting place. The island forum occupies an area of 32x45m. There is a large cistern in the middle of the forum, the floor of which is covered with smooth stones. There is a street in the west of the forum, and stoats (columned gallery) on the other two sides. There is a basilica in the east-west direction to the north of the forum. There is a monumental fountain in the southeast part of the forum (Türkiye Kültür Portalı, 2022b).

#### 2.4. Aya Stefanos church

The church which is located in Yeşilada, Eğirdir and extends in the east-west direction, has a rectangular plan and has three naves and an apse. It was built in the second half of the XIX. century. The side walls were built with rubble stone. The roof is a gable roof and the inside is plastered with mortar. The roof, which rests on wooden pillars with plaster on the outside, is covered with Turkish style tiles. There is a half-round apse protruding outwards on the eastern wall of the building. The illumination of the apse is done with one window at the bottom, two windows at the second-floor level above, and a round window at the top. The windowsills are surrounded by white marble blocks. Plaster decorations were poured inside. The church was included in the scope of restoration within the scope of the Lakes Region Research Project, then the roof covering was renewed, the outer walls were made, and the interior wooden parts were renewed (Türkiye Kültür Portalı, 2022c).

#### 2.5. Egirdir castle

Egirdir Castle is located on the peninsula extending to Lake Egirdir. There are residences on the fortification walls extending along the peninsula in the north-south direction. The exact date of construction of Egirdir Castle, which consists of an inner and an outer castle, is not known. Its ruins today are from the Byzantine period. The castle walls, which were repaired at various times, were built as a row of bricks and stones. The outer cover is inside the rubble fill. It was damaged during Timur's invasion of Egirdir, and it was repaired during the Hamidoğulları and Ottoman periods (T.C. Isparta İl Kültür ve Turizm Müdürlüğü, 2022a).

#### 2.6. Men's temple

The Sanctuary was built in the name of "The Moon God Men" and its history dates back to the 4th century BC. The hills and skirts of the area consist of many structures. On the highest hill to the south is the Temple of Men. The temple was built on a platform with multiple stairs. There is a Temenos Wall surrounding the temple. There are some ruins of houses in the north and east of the Sanctuary of Men, and the remains of a stadium in the northernmost part. In addition, a little further to the east, on a certain elevation, there is the remains of a small temple and an andron. On the northern side of the sanctuary, there is also the remains of the Byzantine Church (Türkiye Kültür Portalı, 2022d).

#### 2.7. Pisidia Antiokheia ancient city

Pisidia Antiokheia Ancient City was established on a sloping and partially rocky land. Antiochos (Hisarardı) road passes from its north and west, and Antiochos River flows from its southeast. In the city, which can be defined as having a trapezoidal plan, there are building remains from the Roman and Byzantine Periods. The main entrance to the city is located in the west. There are ruins of structures such as Aqueducts, Nympheum, Turkish Bath and Palestra in the north of the city. In the centre, there is the Theatre, the Tiberius Field, the Propylon and the Temple of Augustus. There are also the remains of a Byzantine church near the Tiberius site and the remains of a basilica to the west. The aqueducts of the city can be seen partially standing in the northeast direction (Isparta İl Kültür ve Turizm Müdürlüğü, 2022b).

### 3. Method

In line with the purpose of the study, a trip to the cultural heritage assets in Isparta was carried out with the students, and the civilizations that lived in Isparta, and the tangible and intangible cultural heritage items were signified. On the other hand, a content consisting of the visuals of destroyed cultural assets both in Turkey and in the world was prepared to be shown to the students before the trip, and it was tried to give the students information about the subject. In order to evaluate the awareness of students about destruction in tourism within the scope of the displayed content and the trip, the interview technique, one of the qualitative research methods, was used in the study, and a semi-structured interview form was created as a result of examining the studies on the subject and receiving expert opinions.

The interview form was approved by the Scientific Research and Publication Ethics Committee of Isparta University of Applied Sciences, with meeting number 55 and decision number 01 dated 03.06.2021. There are two separate interview forms, before and after the trip. The pre-trip interview form consists of 11 questions and the post-trip interview form consists of 8 questions. The population of the study consists of totally 33 high school students from 11<sup>th</sup> and 12<sup>th</sup> grades who are volunteer to participate in the trip, curious about tourism guidance as a profession, living in Isparta and studying in the language field to raise their awareness.

In the study, sampling and purposeful sampling method were used. Face-to-face interviews were conducted with the participants before and after the trip. On 25.11. 2021, the day before the trip, the students were asked pre-trip interview questions and the content prepared on the cultural heritage assets of Isparta was shown on the same day. On 26.11. 2021, a trip was held in Isparta and on the same day, interview questions were asked to the students after the trip. The study was carried out especially among students selected from foreign language departments of high schools to increase awareness and to measure their attitudes towards the guidance profession.

3.1. Research ethics

The study was carried out within the scope of the project titled "Introducing Isparta Cultural Heritage Items and Sites through High School and Disabled Students and Raising Community Awareness" of the Tourism Guidance Department student, which I supervised, supported by the TUBITAK 2209-A University Students Research Projects Support Program. The interview form used in the research part of the study was approved by the Scientific Research and Publication Ethics Committee of Isparta University of Applied Sciences, with meeting number 55 and decision number 01 dated 03.06.2021.

4. Findings

In the study, the results of the content analysis of the findings obtained from the interviews with the participants were presented with the help of explanations about the main theme, sub-themes and codes. As a result of the analyzes, three main themes were determined before the trip, namely "cultural heritage awareness in Isparta", "advertisement of Isparta cultural heritage" and "opinions about tourist guidance". After the trip, three main themes were determined as "the contribution of the trip to the awareness of Isparta cultural heritage", "opinions about the benefit of the trip" and "opinions about the tourist guide profession" and there are six main themes in total. The most frequently repeated codes among the themes are presented in tables. The main themes before and after the trip were presented under separate headings and the findings were included under these headings. Table 1 presents information on the individual characteristics of the participants.

Table 1. Individual characteristics of the participants

Gender	Number	Percent (%)
Female	24	79
Male	9	21
Age	Number	Percent (%)
17	15	46
18	18	54

79% of the participants are female and 21% are male. 54% of the students are at the age of 18; 46% are 17 years old.

4.1. Findings related to the main themes before the trip

The main theme was determined within the scope of the content analysis results of the findings obtained from the pre-trip interviews. Findings related to the main theme of cultural heritage awareness in Isparta were divided into 5 separate sub-themes as a result of the detailed analysis of the participant's views, and the most frequently repeated codes are presented in Table 2.

While almost all of the participants stated that they do not know about the cultural heritage assets in Isparta, for example participant 21: "I have never visited any historical ruin in Isparta.", those who are aware of it expressed like

Participant 2: "Rose gardens and lavenders come to my mind when you say cultural heritage" or visits to Egirdir Participant 14: "I went to Egirdir with my family."; half of the participants stated that they didn't know any tradition in Isparta the ones who answered like Participant 30: "Isparta was bound to traditions beforehand, now only weddings."

Table 2. Findings related to the main theme of "cultural heritage awareness in Isparta"

Sub themes	Codes	F
Awareness of cultural heritage assets	No, I don't know	15
	Yes, I know	18
	If yes...	
	Rose Gardens	11
	Carpet and kilim weaving	9
	Lavenders	3
Awareness of cultural assets of Isparta	No, I don't know	28
	Yes, I know	5
	If yes...	
	Egirdir Castle	6
	Rose gardens	6
	Lavenders	6
	Yazılı canyon	4
	Carpet weaving	3
	Lake Egirdir	3
	Ethnography Museum	2
	Aya Stefanos Church	1
	Ertokus Bey Madrasa	1
Gökçay	1	
Ulu mosque	1	
Awareness of civilizations that lived in Isparta	No, I don't know	22
	Yes, I know	11
	If yes...	
	Hamitogulları	7
	Seljuks	3
	Ottoman	2
	Ancient Greek Civilization	1
Lydians	1	
Byzantine	1	
Opportunity to visit the ruins in Isparta	No, I don't know	20
	Yes, I know	13
	If yes...	
	With my family	8
With Tour	5	
Views on traditions and customs of Isparta	No, I don't know	16
	Yes, I know	17
	If yes...	
	Bound to wedding tradition	12
	Bound to the rose crafting culture	8
Bound to the food culture	5	
Not as much as before	3	

The advertisement of Isparta cultural heritage was divided into 2 separate sub-themes as a result of the detailed analysis of the participant's views, and the most frequently repeated codes are presented in Table 3.

While the participants agree that Isparta is not advertised enough, such as Participant 11: "Important but not advertised"; most of them pointed out that it is vital to make advertisement for the economy and for future like Participant 9: "Yes, it is important for tourism and economy" and Participant 5: "It is important for economy but it is not advertised enough".

Table 3. Findings related to the main theme of “the advertisement of Isparta cultural heritage”

Sub themes	Codes	F
Opinions on advertisement situation of Isparta	Not well known	33
Importance of advertisement of Isparta	No, it isn't	2
	Yes, it is important	31
	If yes...	
	It is important for future	14
	It is important in regards to economy	10

The main theme of opinions about the tourist guidance was divided into two separate sub-themes as a result of the detailed analysis of the participant opinions, and the most frequently repeated codes are presented in Table 4.

Table 4. Findings related to the main theme “opinions about tourist guidance”

Sub themes	Codes	F
Opinions on university department preference	I don't know	4
	English Teaching	17
	English Language and Literature	4
	Translation and interpreting	4
	Translation Studies	2
	French Language and Literature	1
	Tourism Guidance	1
Views on the tourist guidance job	An enjoyable and funny job	12
	I can do this as extra job	10
	It requires socialness	5
	No permanent but seasonal job	3
	Economically important and good job	1
	A difficult job	2

When the participants were asked their opinions about their university department preferences; most of them remarked that they would choose the department of English

Teaching such as Participant 23: *"I want to be an English teacher that is why I chose this department"*; almost half of them evaluated tourist guidance profession as enjoyable but difficult like Participant 17: *"Tourist guidance is a difficult job. I don't think"* or Participant 29: *"I want to be because I am a sociable person"*.

#### 4.2. Findings related to the main themes after the trip

Three main themes were determined within the scope of the content analysis results of the findings obtained from the post-trip interviews. The main theme of the trip's contribution to Isparta cultural heritage awareness was divided into five separate sub-themes as a result of the detailed analysis of the participants' views, and the most frequently repeated codes are presented in Table 5.

After the trip, almost all the participants had the idea about cultural heritage assets, civilizations in Isparta such as Participant 9: *"I didn't know civilizations lived there before the trip."*, or Participant 16: *"I saw ancient city for the first*

*time in Isparta."*, or Participant 23: *"I like Saint Paul's road. I didn't know Isparta is a transit point of Christianity."* and were aware of the transfer of cultural heritage to new generations like Participant 32: *"Our past creates our future, so it is important to know and conserve our cultural heritages."* However, as understood from the answers, since the trip could not be made on the planned dates due to the corona virus, the intangible cultural heritage assets of Isparta were not shown on site and the contribution was limited on this trip.

Table 5. Findings related to the main theme "contribution of the trip to the awareness of Isparta cultural heritage"

Sub themes	Codes	F
Awareness of cultural heritage assets	No, I do not know	5
	Yes, I know	28
	If yes	
	Christianity spread along the Way of St. Paul	12
	Egirdir Castle	6
	Dundar Bey Madrasa	4
	Ertokus Bey Madrasa	4
	Egirdir is the capital of apples	4
	Aya Stefanos Church	3
	Awareness of civilizations that lived in Isparta	No, I do not know
Yes, I know		31
If yes...		
Phrygia		13
Lydia		9
Greeks		7
Seljuks		7
Hamitogullari		6
Romans		2
Hellens		1
The opportunity to visit of the ruins of Isparta	Yes, I know	31
	St. Paul's Road	19
	Egirdir Castle	7
	Aya Stefanos Church	6
	Ertokus Bey Madrasa	5
	Dundar Bey Madrasa	2
	Seljuk Ruins	1
Opinions on traditions and customs of Isparta	No, I do not know	31
	Yes, I know	2
	If yes...	
	Apple	2
	Rose	2
	Lavender	2
Transferring our cultural heritage to future generations	No, it isn't	5
	Yes, it is important	29
	If yes...	
	Our past makes us who we are	12
	The past creates the future	5
	It is important for tourism and economy	3
	To change the perspectives of young people	3
	For the spread of culture	2

The main theme of the opinions on the benefit of the trip was divided into two separate sub-themes as a result of the detailed analysis of the participants' views, and the most frequently repeated codes are presented in Table 6.

All participants are agreed on the benefit of trip like Participant 6: *‘I learned new things about Isparta so this trip is beneficial for me.’* or Participant 27: *‘It is helpful and I will choose tourist guidance department in my university preferences.’* and stated that they would share with their environment such as Participant 31: *‘I didn’t know Aya Stefanos Church in Egirdir, I will visit there with my family again.’* or Participant 13: *‘I will share it with my environment and may be visit again.’*

Table 6. Findings related to the main theme “opinions on the benefit of the trip”

Sub Themes	Codes	F
Opinions on the benefit of the Trip	I think it is helpful	33
Sharing the Trip with people in your environment	Yes, I will No, I won’t share	30 3

The main theme of opinions on the tourist guidance job is given under a sub-theme as a result of the detailed analysis of the participant opinions, and the most frequently repeated codes are presented in Table 7.

Table 7. Findings related to the main theme “opinions on the tourist guidance job”

Sub themes	Codes	F
Views on the tourist guidance job	No	12
	Yes	21
	If yes...	
	I want to do this job	8
	Second line in university preference	6
	Leaning towards the job after the trip	5
	Outperformed my previous review	1
It is a difficult job, but I will choose it	1	

The number of the participants that would pay regard to tourist guidance profession has increased after the trip like Participant 11: *‘After this trip I may think it because it is a funny job.’*, or Participant 8: *‘I had prejudices but now I like it and I may choose.’* or Participant 2: *‘I like wandering so I will choose.’* and twelve of the participants were determined to which profession to choose and did not change their opinions such as Participant 25: *‘No, I want to be English teacher.’* or Participant 19: *‘It is a difficult and seasonal job for Isparta so, I don’t think.’*

## 5. Conclusion and discussion

Introducing our cultural assets and transferring them to younger generations is an important issue both in terms of social, tourism and economic aspects. These fields are all intermingled one another. So by forbidding culture from our conversations, we economists deprive ourselves from any insight into the role that values play in the economy (Kalmer, 1996). Although the lack of awareness of young people about traditional culture in the transmission between generations does not seem to be a concrete problem today, cultural

heritage will disappear to a large extent in the coming years, as a generation grows away from traditional culture. In order to avoid this situation, educational practices that bring young people together with tangible and intangible cultural heritage should be adopted. This study, which was conducted with a group of 33 high school students, actually reveals the problems that may be experienced in the future. In this context, it has been tried to contribute to the awareness of the new generation, so that our cultural assets can be transferred to future generations in a sustainable way.

It was observed that the students did not know the concepts of cultural heritage, tangible and intangible cultural heritage before the trip, and that they had partial knowledge of these concepts after they were explained. It is noteworthy that fifteen students, in particular, have no knowledge of the subject. When the findings in the theme of cultural heritage assets related to the questions that are common in the interview questions before and after the trip are compared; it is seen that the students mostly agree on the importance of protecting the cultural heritage, advertising it more and transferring it to the next generations. Furthermore, it is noteworthy that after the trip, the students expressed more opinions about why cultural assets are important and the number of repeated codes was higher than before the trip. Another finding which is considered important is that after the trip; the awareness of students is increased because there are so many cultural heritage assets and so many civilizations live in Isparta.

Students who agree that Isparta is not sufficiently advertised; they stated that they would do their duty for this and if necessary, they would choose the guidance profession. While there were twenty-eight students who were not aware of the cultural heritage assets in Isparta before the trip; after the trip, it is indicated that this number is six and they stated more about cultural assets than before the trip. In addition, it is seen that there is a change in the attitudes of the students towards the guidance profession. While the number of students considering the profession of guidance before the trip was twelve; after the trip, it is seen that this number has increased to twenty-one.

When the significant findings related to the main theme of the benefit of the trip are examined, it is seen that the students agree that the trip is beneficial in having information about the subject. The students stated that they had knowledge about the subject, that they were happy to participate in the trip and that they would tell their surroundings about what they saw during the trip. On the other hand, another substantial finding that shows that the students have knowledge about the subject can be shown as giving longer answers to all the questions after the trip. However, it would be appropriate to point out that the limitation of this study is that since this study could not be carried out on the due date due to the corona virus, the students could not see the examples of our intangible cultural heritage in situ. The apple garden, which is the symbol of Isparta, was visited in the trip

and many of the students who are residents of Isparta stated that they had experienced apple picking for the first time.

As a result of the findings obtained from the study, suggestions that are thought to contribute to the sector and the literature are presented:

- On the transfer of cultural heritage assets to young generations; it is seen that there are informative conferences, seminars, training, etc. that draw attention to the importance of doing activities and especially raising awareness of young people on this issue (Delors, 1996). It would be beneficial for local administrative, universities, secondary and primary schools to work together to raise awareness of the youth on the importance of our cultural heritage.

- It will be more remarkable in terms of raising awareness of the issue, by participating in the places where the ceremonies, festivals, traditions, etc. from our tangible and intangible cultural heritage take place, together with the youth, and informing about our values in-situ.

- It is an undeniable fact that in our country, which is rich in cultural heritage, it contributes to the economy of the region where it is located by increasing the advertisement of cultural heritage assets. The greatest power in ensuring the continuity of this has a lot on the youth; young people should be included in this process in some way (UNESCO, 2022b).

- It is seen that the technical trips in primary and secondary education should be carried out with a guide, and it is understood from the study that the attitudes of the students who receive education in the field towards the tourist guidance profession will change.

#### Author contribution statements

Authors contributed equally to the design and implementation of the research, to the analysis of the results and to the writing of the manuscript.

#### Disclosure statement

No potential conflict of interest was reported by the author.

#### Ethics committee approval

This research has Ethics Committee Approval from Isparta University of Applied Sciences with 03/06/2021 date and 55-1 number. All responsibility belongs to the researcher. All parties were involved in the research of their own free will.

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