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Research Article

DIGITALIZATION AND EVALUATION OF ACCESSIBILITY IN THE TOURISM USE OF HANDICRAFTS: TARAKLI EXAMPLE

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Abstract

In the study, the aim was to determine the opinions of individuals working in institutions effective on local governments, working as executives in non-governmental organizations and tourism establishments in Taraklı district on the importance of digitalization and accessibility. Taraklı district was selected as the study area due to the subsistence, variety, and richness of its cultural heritage. Moreover, the fact that there are many studies on Taraklı district, primarily on its Cittaslow title, has been effective in its selection as the research area. In the study, within the scope of qualitative analysis, a question and answer meeting consisting of seven questions was held between April 10 and June 10 with face-to-face interview technique with fifteen people. In conclusion, it was found that no digitalization and accessibility practices are carried out in terms of handicrafts. While Taraklı administrators have positive opinions about the utilization of the accessibility of their intangible cultural heritage elements via digital applications for tourism purposes, they support the development of tourism in Taraklı and exhibit very keen behavior in participating in tourism. The results of the analysis led to the proposal of suggestions for ensuring the accessibility of intangible cultural heritages of Taraklı via digital applications and how this can be utilized in tourism.

Keywords: Intangible Cultural Heritage, Tourism, Taraklı, Handicrafts

1. Introduction

The knowledge transmitted from one generation to the next has been effective in the development and survival of the civilizations that were established throughout the human history from the past to the present. While verbal communication tools were used to transmit knowledge in the early days of humanity, storage and recording of the knowledge transmitted through communication have occurred with the invention of writing. This process continued with the people constituting civilizations recording the knowledge they created on tree barks, cave walls, and finally, on instruments such as paper. The instruments of recording the knowledge generated or obtained by people are constantly renewed with the developing technology. Knowledge sources that make up the media, in which the knowledge generated by the communication media formed by the communities are stored, constantly and rapidly increase.

Continuity of the developments in technology, and the variety of both the knowledge formats and social media have caused the amount of knowledge generated to increase. Naturally, while knowledge sources ensure the storage of knowledge that will enable the development of communities, they also enabled the recording of the cultural knowledge the communities have acquired and their transmission to future generations. In terms of the cultural knowledge the communities have, knowledge resources are tangible and intangible sources of cultural heritage. Today, due to the developing technology, the necessity has arisen to generate the produced knowledge in the digital media, survival of cultural heritage elements in digital media, and their transmission to future generations via digital media.

Digitalization, which can be defined as the transfer of tangible and intangible cultural heritage elements from analogous media to digital media, can create various opportunities for all stakeholders. With digitalization, the new formats (sound, image, etc.) developed by the technology facilitate the recording of intangible cultural heritage elements. With the development of technologies such as sound and image, various project initiatives emerge by both public and private institutions toward sharing and increasing the visibility of cultural elements. Under the management of private and public institutions; libraries, museums and archives carry out the tasks of collecting and organizing cultural heritage elements and presenting them to the service of society via digitalization practices.

By creating various projects and making investments in digitalization practices, there are studies toward protecting cultural heritage. Within the scope of these studies, the initiatives toward the generation of libraries in the digital media and sharing their records are ongoing. With the projects carried out in association with these initiatives, the visibility of intangible cultural heritage elements recorded both as audio and video formats in the digital media will increase significantly. In the development of tourism in a country or a region, digitalization and accessibility are very important, particularly when using intangible cultural heritage for tourism purposes. This is because ensuring that the cultural elements inherited from the ancestors are used in tourism by enabling digitalization and accessibility in the maintenance and sustenance of intangible cultural heritage in everyday life is important for the development of tourism. Protection and maintenance of tangible and intangible cultural heritage are important. During the protection processes to be carried out depending on this importance, it is necessary to make the digital data obtained accessible to everyone for reliability, interaction density, efficiency, and actuality.

In the development of tourism in a country or a region, following the technological developments are important, particularly when using intangible cultural heritage for tourism purposes. Because maintenance and sustenance of the cultural elements that are used in everyday life in a region and supporting the use of tangible cultural heritage for tourism purposes are important for the development of tourism. In the study, the processes for the evaluation of digitalization practices, which are one of the methods used for the transfer of cultural heritage elements of Taraklı district by recording, in terms of intangible cultural heritage practices, and for the definition and accessibility of these practices. Enabling digitalization and accessibility in the use of intangible cultural heritage elements for tourism purposes will promote the development of tourism in Taraklı and can lead to the exhibition of very keen behaviours in terms of participation in tourism.

In the study, the aim was to determine the opinions of individuals working in institutions effective on local governments, working as executives in non-governmental organizations and tourism establishments in Taraklı district on the importance of digitalization and accessibility. Taraklı district was selected as the study area due to the subsistence, variety, and richness of its cultural heritage. Moreover, the fact that there are many studies on Taraklı district, primarily on its Cittaslow title, has been effective in its selection as the research area. In

the study, within the scope of qualitative analysis, a question and answer meeting consisting of seven questions was held between April 10 and June 10 with face-to-face interview technique with fifteen people. In conclusion, it was found that no digitalization and accessibility practices are carried out in terms of handicrafts. While Taraklı administrators have positive opinions about the utilization of the accessibility of their intangible cultural heritage elements via digital applications for tourism purposes, they support the development of tourism in Taraklı and exhibit very keen behaviour in participating in tourism. The results of the analysis led to the proposal of suggestions for ensuring the accessibility of intangible cultural heritages of Taraklı via digital applications and how this can be utilized in tourism. From here on, intangible cultural heritage will be referred to as ICH.

2. Intangible Cultural Heritage and Digitalization

Developments in both technical and social dimensions affect the lives of communities and result in changes in their lifestyles. While the experienced change and the effect carry a purpose of facilitating daily affairs, it requires the people or the institutions to adapt to this change. This adaptation also causes the previous ways of living and practices to become unused. At this point, it is seen that a field toward the analysis and protection of the works produced by the communities and the products that reflect the way of living of communities emerges within the framework of cultural heritage (Çakmak & Özel, 2016).

Cultural heritage can be defined as the creative expression of a community living in the past or today (Köroğlu et al, 2018, Açıcı et al, 2017). As defined by UNESCO (United Nations Educational, Scientific and Cultural Organization), cultural heritage is "*a general name given to what is left of the life experiences such as the works, language, and culture created by previous generations and believed to have universal values*". There is a consensus on the protection and transmission of cultural heritage assets to the next generations (Demirbulat et al, 2015, Yılmaz et al, 2017). According to UNESCO, ICH is *"practices, representations, expressions, knowledge, skills and associated instruments, objects, and cultural spaces that communities, groups, and in some cases individuals recognize as part of their cultural heritage"*. UNESCO also states that *"it is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity"* (Uzun, 2020).

In UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage dated 17 October 2003, elements of ICH are listed as follows:

- Verbal traditions and expressions, language (epics, folk tales, tales, funny stories, myths, proverbs, etc.),

- Performing arts (folk drama, puppets, Karagöz and Hacivat, etc.),

- Social practices, rituals and festive events (circumcision, engagement, wedding, Nowruz celebrations, etc.),

- Knowledge and practices concern in nature (folk meteorology, folk calendar, traditional foods, etc.),

- Handicrafts (filigree, evil eye, weaving, etc.).

Heritage is considered a concept that the majority of people attribute a positive value. While the elements of tangible culture are common objects of art and everyday use, architectural value, and landscape form, elements of intangible culture are performances concerning dance, music, theatre and ceremony, as well as general common interests such as language and human memory (Silverman & Ruggles, 2007). Cultural heritage is a product and process that is inherited to communities from their past, unearthed in the present day, and provides rich resources that can be presented to the interest of future generations. Cultural heritage not only includes tangible but also natural and intangible heritages. Since these resources are a fragile richness, it requires policies and development models that safeguard and respect its diversity and uniqueness. Because if they are lost, their regeneration is very difficult, or even impossible (Unesco, 2014).

Table 1. Classification of Cultural Heritage

Intangible Cultural Heritage	Tangible Cultural Heritage	
	Immovable Cultural Heritage	Movable Cultural Heritage
Traditional Games	Monuments	Musical Instruments

Handicrafts	Buildings	Old Coins
Verbal Traditions	Archaeological Sites	Everyday Objects
Ceremonies, Feasts	Historical Centres	Photos
Literature	Ducts	Jewellery
Theatre	Cultural Sights	Ornaments
Music	Historical Parks, Gardens	Archives
Folk Dances	Bridges	Library Works
Traditions	Windmills	Paintings, Sculptures
Customs, etc.	Architectural Works etc.	Photos etc.

The most important reason behind the digitalization of intangible cultural heritage is that sustainable documentation is possible with the transfer of the heritage data that needs to be safeguarded to the digital media. Digitalization is an important area of technological advancement that contributes to the positive developments in numerous areas today. Digitalization can be defined as the conversion of analogue information (word, picture, letter) to signals, which are made up of separate strokes, that can be transferred, processed, and electronically stored (Ormanlı, 2012). As bit sequences can be preserved without loss for long term compared to other methods of digital media, it is considered excellent in principle. With the shrinking of data media, archiving in digital media can be used universally. Another advantage of digitalization is that not only the appearance but also the content of the data is searched and this is achieved in a very short time, making a lot of information available regardless of the location, and it provides the opportunity to create new studies and documents anywhere by processing this data (Borghoff et al, 2006).

Another element as important as the protection of tangible cultural heritage that belongs to a community is the protection of intangible cultural heritage. It is important that the Intangible Cultural Heritage and the values that compose it are understood by the communities, and that the existing collective consciousness on this issue is developed and matured, and that it is kept alive by being transmitted to future generations (Anmaç, 2013). On the other hand, intangible cultural heritages are on the verge of disappearing due to the fact that some people do not adopt them and do not tell and demonstrate to their children. Therefore, cultural values that disappear and are consumed with the developing technology and globalization are condemned to become extinct due to their lack of recognition by the new generations (Ekici, 2004).

Table 2. Areas of Intangible Cultural Heritage

Verbal Traditions and Narratives	Performing Arts	Social Practices, Rituals, and Feasts	Knowledge and Practices Concerning Nature and Universe	Handicrafts
Lullaby	Minstrelsy	Birth	Folk Medicine	Woodworking
Chansonette	Dikhr Master	Circumcision	Shamanism and	Cloth weaving
Folk Song	(Zakirlik)	Wedding traditions	treatment methods	Blacksmithing
Elegy	Whirling	Military Service Send-	Other folk beliefs	Coppersmithing
Riddle	Ceremony	Off Celebration	Shrines	Cloth-Dress
Joke	Karagoz	Practices carried out in	Myths	embroidering
Myth	Baby Puppet	case of	Folk cuisine	Weavings
Memorate	Theatrical Village	death	Folk veterinary	Traditional Tools and
Tale	Plays	Collective works	medicine (Ethno	Objects
Folk Tale	Zeibek	Children's plays	veterinary)	Art of calligraphy,
Proverbs	Alawite Bektashi	Highland Festivities		glazed tile and
Idioms	Ritual:	Nowruz		marbling
Poetry	Traditional Dance	Mesir Paste		Pottery
Whistled	Music	Festival		Silkworm Breeding
Language				

Source: (Özsoy, 2019)

Digitalization is seen as a potential source of a huge and protracted productivity boom that can overcome any challenge (Cette et al, 2021). Information and material flow networks of logistics centres are important in the digital development of the economy along supply chains (Loske & Klumpp, 2020). The *"paperless office"*, which is much talked about and always difficult to understand, is the pinnacle of digitalization. Digitalization, on the other hand, refers to using digital technology, and possibly digitalized information, to create and collect value in new ways (MaryAnne, 2018).

The term digitalization is often put to use differently in public and scientific discourses, and is sometimes even used as a synonym for digitalization or digital transformation (Berlak et al, 2021). In addition to cultural memory institutions' protection of the originality of documents, their storage, and increasing access to the documents, digitalization is used because of the numerous other advantages it provides (Öztemiz, 2016). Now, the use of digital data obtained from cultural heritage practices for documentation and presentation has become widespread. Thus, the accessibility of digitalized cultural heritage data is increased and the protection level is upgraded. The conclusion based on this is that existing cultural heritage data or acquisitions should be protected by documenting (Halaç & Öğülmüş, 2021). Many of the intangible cultural values are still facing extinction due to uniform policies, globalization, lack of funding, knowledge and understanding (Özsoy, 2019).

Digitalization is the medium where all stakeholders can create raw and unused material related to ICH with the idea of creating a public resource (Alivizatou, 2021). The transfer of cultural heritage to digital media provides important opportunities for the use of the cultural richness of communities by all individuals and the long-term protection of cultural heritage. The spread of such practices contributes to the effective protection, survival and universalization of cultural heritage. Digitalization attempts require process management for institutions and organizations. The processes required for the transfer of cultural heritage to digital media can be listed as follows (Çakmak & Özel, 2016):

- Planning of digitalization projects: Analyses such as why digitalization is found appropriate, what risks it will involve, and to which target audience the content to be digitalized will be presented.
- Selection of materials: Cultural heritage elements to be digitalized should be selected according to certain selection criteria.
- Provision of original copies: It is necessary to provide original copies of cultural heritage elements to be transferred to digital media.
- Securing copyrights: Before the cultural heritage elements are transferred to the digital media and put into service, the legal rights of the institutions and organizations that will provide the service and the owners of the material should be identified and protected.
- Provision of hardware and software: Appropriate tools and equipment to be used in the realization of digitalization processes should be provided.
- Realization of digitalization processes: The transfer of cultural heritage items to digital media should be carried out using scanners, imaging devices and optical character recognition software.
- Protection of digitalized materials: Images or other information objects in digital form, which are the output of the digitalization process, should be saved on appropriate media using appropriate file formats.
- Identification of digitalized materials: In order to provide access, digitalized materials should be properly catalogued and metadata for these materials should be defined.
- Making digitalized material accessible: Materials transferred to digital media should be made available to users in a way that they can be accessed without limitation of time and place.
- Managing digitalization projects: All processes should be managed effectively within the scope of digitalization processes, teamwork should be encouraged, individuals working on the project should be trained, national/international cooperation should be carried out for technical support and content sharing, and cost should be considered.

3. Intangible Cultural Heritage and Tourism

The economic, social, and cultural changes that have occurred in the world after the industrial revolution have greatly affected the wishes and needs of people concerning tourism. Among the travel priorities of those who participate in tourism is the desire to learn and experience different cultures. In tourism for the purpose of getting to know the cultures, the activities carried out include participation in the activities of the local people, watching the traditional ceremonies, and shopping of local products. This type of tourism provides benefits to the local people, their cultures, as well as the visiting communities (Besculides et al, 2002). Cultural tourism is traveling to different destinations to view contemporary paintings, sculptures and performing arts by visiting buildings, sites, museums and art galleries (Hughes, 1996). Cultural heritage tourism is the cultural values that communities carry from past to present in relation to their economic, political and social characteristics (Khakzad et al, 2015). While travels to visit cultural values go back to ancient times, these activities hold a special place in the general tourism industry (Richards, 1996). This interaction shows that there is a dynamic relationship between all cultural assets and tourism (Açıcı et al, 2017).

Since tourism generally develops in naturally and culturally sensitive areas, it should be taken into account that the attitudes and ideas of the local people towards tourism and economic development are interdependent (Varnacı & Somuncu, 2011). Tourism always has the potential to create positive and negative effects in its sphere of influence. Achieving success in tourism depends on reliable planning and management (Byrd et al, 2009). Today, cultural and heritage tourism is considered one of the most important components of tourism that develop rapidly (Poria et al, 2003). The focal points in the development of tourism are to stimulate local economies, increase the living standards of local people, attract tourists to the destination, disseminate information about cultural heritage and protect cultural heritage against destruction (Binoy, 2011). Therefore, heritage tourism differs from general tourism in terms of ideological and institutional scope (Garrod & Fyall, 2000).

Cultural tourism is one of the biggest reasons for preference for tourists. It is a known fact that tourists focus their travels on cultural tourism (Menon & Sharma, 2021). Since alternative economic opportunities in destinations rich in cultural heritage pose a potential threat to the degradation of cultural heritage, communities are deprived of such resources and the benefits of tourism. It is not possible to develop cultural and heritage tourism without the support of tourism stakeholders in the society (Okuyucu & Somuncu, 2012). In tourism, not only rural destinations, works of art, historical buildings, but also intangible cultural heritage should be considered a product of cultural tourism activity (Üsküdar, 2012; Dinçer & Ertuğral, 2000).

As a result of the increase in demand for people to see the cultural heritage products in the world and the desire to present them to humanity, places rich in cultural heritage have been considered the development sites of cultural tourism. Nowadays, the efforts to bring these places in tourism are becoming more and more common. Efforts to develop cultural tourism are concentrated in areas that have a certain potential in terms of cultural heritage. Cultural tourism has a better development trend in areas with more authentic and relatively less degraded cultures (Sezer, 2017). While the desire of tourists to get to know cultural assets of different cultures increases their experience on this subject, it also contributes to the development of cultural tourism. Cultural heritage tourism makes a significant contribution to the economy and social life of destinations with this potential. From these views that are put forward, it is revealed that cultural heritage tourism makes a significant contribution to all stakeholders. While cultural heritage tourism benefits destinations and local economies, cultural heritage owners also gain from this in terms of the protection of these assets. The participants, on the other hand, have an opportunity to experience this heritage and gain experience (Gül & Gül, 2019).

Cultural heritage has been recognized as one of the most important, fastest growing components of the tourism industry and an ideal resource to attract tourists. It is important to constructively promote cultural tourism for a specific destination. The uniqueness of local artefacts, landscapes, stories, and social practices are recognized as the cultural heritage that has an important role as the carrier of socio-cultural and historical values from the past, as a symbolic representation, and as a valuable resource of social education. Cultural tourism allows destinations to build strategically distinctive and competitive brands by closely linking place, culture and heritage into a holistic package of tourism products (Chen & Wu, 2019). According to UNESCO, intangible heritage refers to anything that is not embodied in tangible works such as monuments, archaeological sites or city ruins. Examples of what is considered part of intangible culture are fairy tales, folklore, music, oral tradition, physical techniques, etc. or visual practices of this heritage. In intangible cultural heritage, the focus is on the preservation of cultural diversity, which is facing the homogenization resulting from globalization (Amselle, 2004).

4. Method

In order to develop cultural tourism in areas that have a certain potential in terms of tangible and intangible cultural heritage, it is important to first make a cultural inventory. Making a SWOT (Strenght, weaknesses, opportunities, threats) analysis of the cultural potential and ensuring its accessibility by transferring it to the digital media can be beneficial for tourists and other stakeholders in its use in terms of tourism. In this context, the aim of the study is to determine and examine which digitalization practices are used in the accessibility of intangible cultural assets in a town like Taraklı, which has a rich cultural heritage. Based on the research data, solutions were presented by trying to determine and suggest which digitalization practices will contribute to accessibility in order to increase tourism potentials.

In the study, a conformity report was obtained from Sakarya University of Applied Sciences, Social and Human Sciences Scientific Research and Publication Ethics Committee. In the study, the natural, human and economic characteristics of the Taraklı district and the cultural tourism potential of the district were analysed, problems and suggestions were discussed. The study was also supported by the data of Taraklı Municipality,

Taraklı District Governorate, Turkish Statistical Institute, Sakarya Governorship, Sakarya Metropolitan Municipality, Sakarya University, Sakarya University of Applied Sciences, Sakarya Provincial Culture and Tourism Directorate. It is expected that this study will contribute at a scientific level to the protection, sustenance, and accessibility of the rich intangible cultural heritage of the Taraklı district in terms of cultural tourism. For this purpose, in order to obtain the research data, firstly, face-to-face interviews were conducted by the researcher within the scope of qualitative analysis with the officials of public institutions (District Governorate, Municipality, District National Education Directorate) and fifteen local inhabitants manufacturing handicrafts in the Taraklı district. The questions prepared to be used in the interview are as follows;

- What are your thoughts on Taraklı's handicraft (ICH) heritage?
- Do you think Taraklı's handicrafts (ICH) are adequately protected?
- What are your thoughts on digitalization for protecting Taraklı's handicrafts (ICH)?
- What are your thoughts on the use of digitalization practices in the transmission of Taraklı's handicrafts (ICH) to future generations?
- What are your thoughts on the use of Taraklı's handicrafts (ICH) in tourism area by ensuring their accessibility by transferring them to digital media?
- What would be the contribution of the digitalization and accessibility of Taraklı's handicrafts (ICH) to the district in the tourism industry?
- Digitalization practice of which handicraft (ICH) elements may help us make our district stand out? Please rank and number them from the first to the fifth according to your priority.

4.1 Research Area

It is known that Taraklı, whose old name was Dablar, was in the region that was named Bytinia in the Hellenistic period. According to the two cisterns in Hisar Tepe, the history of this place is thought to date back to 2000 B.C. While Taraklı's history goes back to the early years of the Ottoman Empire, it is known that before the establishment of the Ottoman Empire, Osman Bey's commander Sergeant Samsa raided the region during the time of Ertugrul Gazi, and these lands were taken from the Byzantines and joined to the lands of the Ottoman Principality. After this date, Yunus Pasha Mosque, now known by his own name, built by the vizier Yunus Pasha when Yavuz Sultan Selim stayed in Tarakli while going on the Egypt Campaign, or Kursunlu Mosque, which is famous for the bullets in its domes, was completed in 1517. In his famous Travelogue (Seyahatname), Evliya Celebi states that the name of the district is called Yenice Tarakçı (Newly Comber) because the people of the district made boxwood spoons and combs.

Figure 1. Pictures of Taraklı

Source:taraklı.bel.tr

One of the sixteen districts of Sakarya, the historical Taraklı district (population of 6970 as of 2020), famous for its old Ottoman houses, is one of the favourite destinations of cultural tourism as an Ottoman town with an intact texture. The plane tree, which is about five centuries old, in Yusuf Bey neighbourhood has been registered as a natural monument by the Ministry of Culture. Yunus Pasha Mosque, built by Yavuz Sultan Selim's Vizier Yunus Pasha, is the oldest historical monument in Sakarya Province.
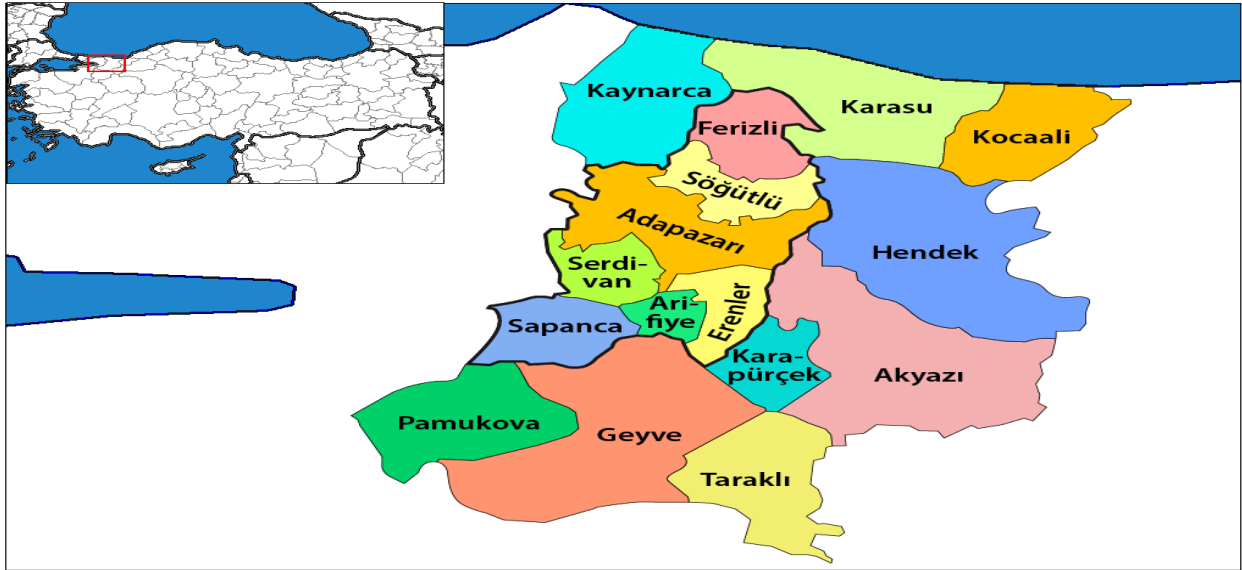
Figure 2. Pictures of Taraklı

Source:taraklı.bel.tr

Figure 3. Map of Turkey, Sakarya, and Taraklı

Source: google.com

4.2 Handicrafts (ich) in Taraklı

Turks are known for transferring their feelings and thoughts to plays, musical works, and embroidering them as motifs on paintings and handicrafts. Handicraft products, which are completely manufactured by hand, add richness to the culture with their colours, motifs, and materials. Handicrafts are intangible cultural assets that enable the transmission of hundreds of years old life practices from generation to generation.

4.2.1 Woodworking (spoon making)

Woodworking varies from one region to another, in terms of factors such as the climatic conditions of the region where it is manufactured, and the materials that can be obtained easily and economically. The most important application area of woodworking in Taraklı is spoon making. More than 468 different types of spoons are made in Taraklı, for which Evliya Celebi said "*its foresters are mostly filled with boxwood trees*". Spoons are made in specially built spoon houses/rooms. Wood is used in manufacturing handicraft tools such as kerchief pressing molds and weaving looms; in manufacturing agricultural tools such as ox cart, flail, plough, pitchfork; in manufacturing everyday objects such as backgammon, rosary, frame, chest, pencil,

mouthpiece, walking stick, button; in architectural elements such as door wings, blinds, wooden locks; in manufacturing kitchen tools such as spoon, rolling pin, bowl, basin; in combat tools such as spear, arrow, bow; in manufacturing musical instruments such as baglama, zurna, violin, end-blown flute, spoon drum (Çavaç, 2008).

Figure 4. Wooden Spoon Making (Boxwood Spoon)

Source:taraklı.bel.tr

4.2.2 Weaving

Weaving is a cultural product that has come to the fore among handicrafts in Taraklı in recent years. The "Taraklı Cloth" woven fabric has taken important steps towards becoming a brand. It is manufactured by dyeing the threads obtained from the flax plant, the threads obtained from the wool and the threads obtained from the silkworms with the plant roots.

Figure 5. Examples of Woven Fabric

Source: google.com

4.2.3 Blacksmithing

Blacksmithing is the process of heat-mediated bending, spreading, forging and shaping of iron or non-ferrous metals sufficiently using work benches or various hand tools. While ax, pickaxe, tongs and similar products are manufactured as hot forging products in Taraklı, stair and window railings are also manufactured. Various plant and animal figures are used in the manufactured blacksmithing products.

Figure 6. Blacksmith

Source: google.com

4.2.4 Goat Hair Weaving (mutaflik)

Goat hair weaving is one of the handicrafts in Taraklı that faces the danger of becoming extinct. Goat hair weaving is a handicraft similar to weaving, which uses the goat's hair as the raw material. The weaving loom used by goat hair weavers is different than that of the regular weaving looms. Goat hair weaving is used to manufacture saddlebags, rugs, girths for draught animals, feed bags, sacks, and ropes.

Figure 7. Goat Hair Weaver

Source: Genç et al, 2017

4.2.5. Harness Making

Harness making has an important place among ancient Turkish handicrafts. Making harnesses, weapon covers, bags, belts, and hunting equipment for animals using thick leather known as welt, and thin leather is called harness making.

Figure 8. Harnessmaker

Source: unutulmussanatlar.com

4.2.6 Saddlery

One of the most important handicrafts in Taraklı is saddlery. The saddle, which is an object that is placed on the back of riding animals such as donkeys, horses and mules and designed to sit on loads and people, is called a sledge in some regions. The main thing is to measure on the animal using callipers and adjust the saddle, which is the most difficult part of the job and shows the mastery of the saddler (Çavaç, 2008).

Figure 9. Saddles

Source: unutulmussanatlar.com

4.2.7 Shoemaking

The name of the handicraft, which produces various types of shoes, bridal shoes and children's shoes by using calfskin, is called shoemaking. Children's shoes are called boots, sandals or "babu".

Figure 10. Shoemaker

Source: google.com

5. Results

In the study, the knowledge of the people living in the district was consulted about the digitalization and accessibility of Taraklı's intangible cultural heritage. Thus, it has become easier to find out how the contents reflecting the culture of the district are in a digital sense. On the other hand, in terms of digitalization of intangible cultural heritage and its use in tourism industry, the opinions of the producers of the intangible cultural heritage, who work in the district public administration, were taken. The testimonies of the interviewed participants were coded using the numbering system such as P1, P2, P3, P4,......., P15.

Table 3. Demographic Characteristics of the Participants

Participants	Gender	Age	Duration of Residence (Taraklı)	Occupation/Institution
P1	Male	56	Since Birth	Employee of the District Governorate
P2	Male	60	Since Birth	Employee of the Municipality
P3	Male	63	Since Birth	Employee of the District Directorate of National Education
P4	Male	58	Since Birth	Shoemaker

P5	Male	51	Since Birth	Saddler
P6	Male	70	Since Birth	Harness maker
P7	Female	62	Since Birth	Weaver
P8	Male	57	Since Birth	Blacksmith
P9	Male	72	Since Birth	Spoon maker
P10	Male	70	Since Birth	Weaver
P11	Male	67	Since Birth	Spoon maker
P12	Male	65	Since Birth	Blacksmith
P13	Male	63	Since Birth	Shoemaker
P14	Male	60	Since Birth	Weaver
P15	Male	65	Since Birth	Goat Hair Weaver

Demographic information about the study participants are given in the table above. According to the table, all participants except one were male, and all of them resided in Taraklı since they were born. The age range of participants was 51-72 years. Considering their age, it is clear that they have been working in their respective occupations for many years. The answers of the participants to the posed questions are as follows:

What are your thoughts on Taraklı's Intangible Cultural Heritages?

"In fact, many ICHs were kept alive in the villages of the district until the early 2000s. But later, with the migration from villages to cities, the decrease in the village population, and the fact that only the elderly were left behind, ICH practices decreased or started to disappear" (P2, P3, and P5). "Since the people living in the villages made their living from animal husbandry, they made rugs, carpets, saddlebags, sackcloth and weavings from the hair and feathers of animals. Weaving, which is an ICH handicraft, disappeared when livestock breeding declines compared to the past" (P1, P8, and P15). "Although there are not many ICHs in the district, it is possible to come across almost all of them. The most prominent of these are: Folk medicine, Social practices, Children's games, Folk veterinary, Coppersmith, Blacksmithing, Weaving and Folk cuisine" (P7, P8, P11, and P12). "In addition to its many natural beauties, the district can also make its mark with ICH" (P4 and P6). "If an in-depth research is carried out, it will be seen that the ICH elements of the district are strong, as well as having a rich and diverse structure. Thus, an important step will be taken in the formation of the identity of the district" (P9 and P10).

Do you think Taraklı's Intangible Cultural Heritages are adequately protected?

"Necessary works have been started and carried out on some of the historical tangible cultural heritages of the district. These places are visited by tourists. However, it is not possible to say the same for ICH. We cannot yet protect the elements of ICH" (P1 and P5) ""In fact, it is necessary to inform the society first for ICT protection practices. The public does not fully know the ICH practices so that they can protect them" (P3 and P7) "In fact, not being able to protect ICH is not only a problem of our district, but of our entire country." (P8 and P11). "Until the emergence of devices such as television due to technological developments, we used to socialize at home, our oral traditions such as stories, fairy tales, chansonettes, and folk songs were kept alive, were listened to, and sung. The exchange of ideas was done very quickly and easily. With technology, these interactions have decreased or ended. This adversely affected ICH protection." (P2, P12, and P15). "Developing technology is causing the new generation to practice modern traditions. Traditional games are not played any more. Necessary sensitivity is not shown and ICHs are not adequately protected" (P4 and P10)."No it is not protected because it is not known how and why ICH practices are valuable" (P6 and P9). Unfortunately they are not protected. Because dizzying technological developments clear off everything, especially the concept of locality" (P13 and P14). According to the answers given to this question in the study, most of the participants stated that the ICH elements were not protected.

What are your thoughts on digitalization for protecting Taraklı's Intangible Cultural Heritages?

"An inventory should be created by researching the ICH elements of the district. With pilot schemes, the district should be declared an ICH protected area. Efforts can be made to include ICH practices in the district in UNESCO's ICH list. I can say that its transfer to digital media would be useful" (P1, P5, and P15). "ICH promotions should be made in digital media, and the promotion should be supported with videos and pictures. Culture days should be held in the district and seminars should be organized" (P3 and P14). I think a ICH

museum should be opened in the district. This museum tour can be transferred to digital media. Free lessons of ICH practices can be given to those who visit the museum digitally" (P4 and P12)."A conscious and educated generation can be created by opening ICH courses free of charge" (P11 and P8)."ICH digitalization and accessibility practices should be carried out under the leadership of public institutions" (P6 and P7)."By creating a digital archive named the ICH history of the district, all the information on the ICHs in the district should be collected and safeguarded here. This information can be backed up and given to the visitors of the district (P2, P6, P9, and P13). According to the answers given to this question, all participants agree on the use of digital applications for the protection and accessibility of ICH elements.

What are your thoughts on the use of digitalization practices in the transmission of Taraklı's Intangible Cultural Heritages to future generations?

"ICHs such as Chansonette, Folk Song, Elegy, Lullaby, Funny Story, Story, Tale are quite numerous throughout the district and the elderly population has immense amount of knowledge about these. However, only a few people possess this knowledge. It will be useful to record this knowledge using technological means" (P7, P8, P11, and P12)."While these heritages are not adequately passed on to future generations, many are either unaware of them or do not embrace them" (P9 and P10). "With technology, a positive situation can be created in the transfer and protection of intangible cultural heritage" (P1)."The district public education directorate can open courses for products with cultural value such as handicrafts, folk cuisine, and folk dances of the district, and transfer them to digital media. Thus, both cultural heritages will be kept alive and their transmission from generation to generation will be ensured" (P5). "In this regard, activities should be organized to raise the awareness of the people of the district. At these events, the public must be encouraged to preserve the intangible cultural heritage that makes us who we are. On the other hand, cultural associations should be established in the district. Within the scope of these associations, performing the researches and projects concerning the culture of the district in digital media should be encouraged" (P6 and P15)." In the weekly course curriculum of district schools, information on ICH can be provided via digital applications in weekly lessons" (P2, P13).

What are your thoughts on the use of Taraklı's Intangible Cultural Heritage in tourism industry by ensuring their accessibility by transferring them to digital media?

"Many lost intangible cultural heritages could have been recorded if such works had been started earlier"(P3 and P5)."Priority can be given to practices that will promote the district in digital media" (P7 and P11)."All potential tourists can be informed by using the ICH elements of the district in various languages in applications that can be accessed in digital media for tourism" (P12)."We can use ICH practices concerning clothing and lifestyle of the inhabitants of the district in our daily lives and transfer this tto digital media, and use it as an element of attraction for tourism" (P15)."Museums are the first places people visit in tourism. We can establishing an ICH museum in the district and make it accessible in digital media" (P14 and P4)."Ecological villages can be established in the district where ICH practices are carried out for tourists during their visits. In these villages, production stages of ICH handicrafts can be demonstrated"(P13 and P7)."With the contributions of the district municipality, district governorship, different institutions and organizations, promotions of the district's intangible cultural heritages can be published on digital platforms in various languages" (P8 and P10). "Workshops, where the handicrafts of the district are made, should be established and an area should be created where both the manufacturing is carried out and the guests can visit. Guests should be able to purchase a variety of handicraft products as gifts. Thus, when intangible cultural heritage is brought into tourism, it will contribute significantly to the economy of the district"(P1, P2, P6, and P9). According to the answers given to this question, it is understood that the participants have positive thoughts about the use of ICH practices in tourism industry by ensuring their accessibility by transferring them to digital media.

What would be the contribution of the digitalization and accessibility of Taraklı's Intangible Cultural Heritages to the district in tourism industry?

"It will ensure the recognition and popularity of the district in the national and international tourism market" (P5 and P14)."A different destination market is created" (P2)."The district is supported not only by the ICH but also by the ICH elements" (P6)."Visitors to the district then benefit from digital applications while conveying their knowledge and experiences to their social circle, which ensures a better transmission"(P9 and P12)."This outcome may contribute positively to the number of visitors to the district. ICH products that will be purchased by those who visit the district can contribute economically. So it can support people to manufacture ICH products as part of their lives" (P8, P3, P1, and P15). "With the digital ecological village

or ecological farm practices that will be established, ICH will be protected and transmitted to future generations. When ICH elements contribute economically, the desire of the local people to protect the ICH elements will be positively affected" (P4, P10, and P13)."The interaction of the local people with different cultures while transmitting their own culture to the visitors of the district will contribute positively to the cultural level of the local people. While district tourism develops with ICH, it will make a positive contribution to the infrastructure and superstructure of the district. It can enable the creation of environmentally sensitive tourism projects" (P7 and P11). According to the answers given to this question in the study, the participants said that the most important contribution would be the economic contribution.

Digitalization practice of which handicraft (ICH) elements may help us make our district stand out? Please rank and number them from the first to the fifth according to your priority. According to the answers given to the question of which ICH elements can be used to bring the district to the fore, seven people stated weaving as their first choice, and five people stated woodworking as their first choice. According to the answers, weaving was the first and second choice of eleven people while woodworking was the first and second choice of ten people. Participants primarily preferred weaving and woodworking to be used in digitalization practices. Due to the small number of people who work and have knowledge about handicrafts in Taraklı, which is the study universe, interviews were conducted with 15 samples. Due to the heavy labor requirement of handicrafts, only one female employee was interviewed in the sample.

Table 4. ICH Priorities Ranking

Handicrafts	1	2	3	4	5
Woodworking (Spoon making)	5 people	5 people			
Weaving	7 People	4 people			
Blacksmithing	1 Person	2 people	5 people		
Goat hair weaving	1 Person	1 Person	4 people	3 people	
Harness making	1 Person	2 people	5 people	2 people	5 people
Saddlery				5 people	6 people
Shoemaking			1 Person	5 people	4 people
Total (Number of Participants)	**15**	**15**	**15**	**15**	**15**

6. Conclusion

Every community has its own customs, traditions, and manners. In this way, with their respective cultural structure, each community differs from another. In line with the different demands of people due to developing technology, migration from rural areas to cities has started. When this is the case, the intangible cultural heritage of the district is in danger of extinction. It is important to raise awareness in order to protect, use, and sustain the cultural heritage. Awareness of having cultural heritage values and internalizing their meanings are important in terms of ensuring sustainability. Next, the right direction to take would be digitizing the heritage and making it accessible. Although culturally specific, digital heritage is an entity that is boundless in terms of geography and culture when accessible to everyone in the world. The preservation and accessibility of digital heritage is important for minorities to communicate with the majority and for individuals to have the right to reach large audiences. Protection of digital heritage and ensuring its sustenance by transmission to future generations are the responsibilities common to all communities.

Content for learning and educational purposes, documentaries, designs, tourism practices and games can be used repeatedly, provided that copyrights are respected in the process of digitalization. This situation may lead to significant gains in areas with different business lines. Thanks to the digitalization of cultural knowledge resources and wider access opportunities, these business lines can enable more productions suitable for digital media. Digitalized intangible cultural heritage items can also contribute to other industries with their accessibility feature, instead of just serving as digital documents. First of all, it is necessary to decide and choose the platform features that will be used in making the ICH products to be exhibited in the digital media accessible. Things to consider are as follows:

- It should be determined whether the digital platform will be created using commercial software or open-source software,
- The digital platform should have flexibility and expendability,
- The digital platform should support identification standards that have global validity,
- The digital platform should allow long-term protection practices with its storage infrastructure,

- The digital platform should have a structure that will provide access to information resources that can be created in different formats,
- The digital platform should be able to work with other digital data sources,
- The digital platform should have a structure to support data migration, metadata collation and interoperability practices,
- The digital Platform should be technically suitable for maintenance, development and sustainability.

Ensuring cultural development in Taraklı depends on the protection, sustenance, and sustainable development of the cultural heritage. For this reason, digitalization practices are necessary in order to protect existing cultural heritage elements, ensure their easy use, and transmit them to future generations without getting lost. In the region, not only intangible cultural heritage values, but also tangible cultural heritage values should be created and protected in digital media. Regarding cultural heritage elements, national, international and local digitalization projects are very important in terms of implementing innovations and adapting to change. Suggestions about what institutions, museums, archives, libraries and memory institutions should do within the scope of digitalization are as follows:

- Providing the software and hardware opportunities with the latest technology,
- Making selections on the basis of an appropriate and specific standard when selecting identification standards in the digitalization of materials,
- Planning the digitalization to be implemented effectively as a project,
- After defining the cultural elements, designing and accessing the interfaces in a usable structure,
- All copyright issues should be clearly stated,
- Creating an objective situation in transferring cultural heritage elements to digital media,
- Original copies of all cultural elements to be digitalized should be provided,
- Appropriate conditions should be provided for the preservation of digitalized cultural elements.

While implementing digitalization projects in Taraklı, cooperation and coordination with national and international organizations should be carried out. While globalization makes positive contributions to people's lives, developments in technology can cause local cultural values of the people to disappear. In order to avoid these negative situations, it is important and necessary to transmit the cultural values of the Taraklı region to the next generations by using the developments in technology. Digitalization practices also help libraries, museums and archives, which are the memories of communities, to fulfil their storage and transfer duties.

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