

SMALL TOWNS RESHAPING THEIR URBAN PLANNING POLICIES
JOINING IN THE CITTASLOW INTERNATIONAL NETWORK:
THE CASE OF SEFERİHİSAR IN TURKEY

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ABSTRACT

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With the industrial revolution, the world was acquainted with the concept of speed. 'Speed' has not only reshaped the economic life but also the social, cultural and environmental dynamics of cities have been determined by the concept of speed. In the fast cities of the global world, the relation between place and dwellers is disrupted, cultural values and physical environment are homogenised, and their authenticity are under the risk of being lost. Slow Movement emerged as a reaction of the fast world and its values in 1989 under the name of Slow Food Movement. It also inspired with Slow City Movement.

This thesis introduces the Slow City (Cittaslow) Movement, its organisational structure and basic documents and the requirements of becoming a slow city in order to analyse how becoming a Cittaslow reshapes urban planning policies and projects via doing comparative analysis of the past, present and future urban policies and projects of Seferihisar. Since the candidacy process, in Seferihisar, many

projects and works in the fields of environment, urban quality and infrastructure were completed or have been undertaken in collaboration with the universities, relevant occupational groups and public institutions. The planning approach of the Municipality has been distinguishably changed in the way of preserving its tranquillity and local peculiarities. These changes in the manner of the physical environment of Seferihisar and mentality of the staff and dwellers have been evaluated within the scope of their permanency. Finally, some recommendations were made for Seferihisar to sustain the name Cittaslow.

Keywords: Slow Movement, Cittaslow, Seferihisar, urban planning policy

ÖZ

KÜÇÜK KENTLER CITTASLOW ULUSLARARASI AĞINA KATILMAKLA
KENTSEL PLANLAMA POLİTİKALARINI YENİDEN
ŞEKİLLENDİRİYORLAR:
TÜRKİYE'DEN SEFERİHİSAR ÖRNEĞİ

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Yüksek Lisans, Kentsel Politika Planlaması ve Yerel Yönetimler

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Dünya hız kavramıyla Sanayi Devrimiyle birlikte tanışmıştır. Hız yalnızca ekonomik hayatı şekillendirmekle kalmamış, kentleri şekillendiren sosyal, kültürel ve çevresel dinamikler üzerinde de etkili olmuştur. Küresel dünyanın hızlı kentlerinde ikamet edenlerle yerleşim yeri arasındaki ilişki bozulmakta, kültürel değerler ve fiziki çevreler benzeşmekte, özgünlükleri yok olma tehditi altında bulunmaktadır. Yavaş Hareketi, 1989 yılında Yavaş Yemek'le, hızlı dünyaya ve onun dayattığı değerlere karşı bir reaksiyon olarak ortaya çıkmıştır. Aynı zamanda Yavaş Şehir (Cittaslow) Hareketi'ne ilham olmuştur.

Bu tez çalışması, Cittaslow olmak kentsel planlama politikaları ve projelerini nasıl yeniden şekillendirir sorusunu Seferihisar'ın geçmiş, bugünkü ve gelecekteki kentsel politika, proje ve çalışmalarını karşılaştırmalı analiz ederek yanıtlamak amacıyla Yavaş Şehir

Hareketini, organizasyon yapısı ve temel dokümanlarını, Cittaslow olma gerekliliklerini analiz etmektedir. Adaylık sürecinden itibaren, Seferihisar'da çevre, kentsel kalite ve altyapı alanlarında birçok proje ve çalışmalar üniversiteler, ilgili meslek grupları ve kamu kuruluşlarıyla işbirliği içerisinde tamamlanmış ya da yürütülmektedir. Belediyenin planlama yaklaşımında ilçenin sakinliğini ve yerel değerlerini korumaya yönelik değişimler olmuştur. Seferihisar'ın fiziksel çevresinde ve zihniyetinde meydana gelen bu değişikliklere işaret edilmiş, kalıcılıkları değerlendirilmiştir. Sonuç olarak, Cittaslow adını korumak için Seferihisar'ın yapabilecekleri konusunda tavsiyelerde bulunulmuştur.

Anahtar Kelimeler: Yavaş Hareketi, Cittaslow, Seferihisar, kentsel planlama politikası

To My Parents...

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LIST OF ABBREVIATIONS

ABBREVIATIONS

EBSO: Aegean Region Chamber of Industry

EMAS: Eco-Management and Audit Scheme

ESHOT: Directorate General of Izmir Electricity, Water, Town Gas, Bus and Trolleybus

G.M.O/O.G.M: Genetically Modified Organisms

İKBNİP: Master Development Plan for Izmir Region

ISO: International Organization for Standardization

IZSU: Directorate General of *Izmir Water and Sewage Administration*

SA: Social Accountability International

TOKİ: Housing Development Administration of Turkey

CHAPTER 1

INTRODUCTION

What kind of a world do we live in? This is a very significant question which must be considered earnestly. Each people would answer the question in a different way. My answer would be as follows: we are living in the fast world which is getting faster and faster. Today's people are pressed for time and need more time. With the intervention of modern clock we lost our natural rhythm and it became a determinant of the rhythm of our lives.

“We have lost our sense of time. We believe that we can add meaning to life by making things go faster. We have an idea that life is short and that we must go fast to fit everything in. But life is long. The problem is that we don't know how to spend our time wisely” (Petrini cited in Gardner, 2009, p.11).

While the majority of people are accelerating fully in their lives, a considerable amount of people is slowing down. Living slow means good health and food and happy at the work and with family. Slow idea, namely Slow Food, was born in Italy in 1989 against to the opening of a McDonald's restaurant next to the Piazza di Spagna in the heart of Rome. Even though it was originally focused on food, Carl Honore, a journalist, stated that “more recently ‘slow’ has become a universal label to explain the benefits of doing everything at the right speed” (http://www.carlhonore.com/?page_id=6, 1 January 2012).

“Speed” is not only shaping our lives: the social, cultural and economical dynamics of cities are also determined by the speed

concept. The Industrial Revolution is a breaking point that caused speed-based transformations in economic, technological, cultural and urban contexts. Increasingly car dependant urban development, visual, light and noise pollution, lack of authenticity and identity, and homogeneity are the proof of prepotency of speed in city planning. Since the 1980's, as a result of globalization, the world has been evolved into a 'McWorld' and living in clone towns has become unavoidable. In the global economic system, time is money, and people and places are being homogenised and losing their distinctiveness. Cittaslow, a grass-roots movement, has emerged as a reaction to the irreversible changes in urban areas originating from speed culture.

Cittaslow Movement, a direct descendant of the Slow Food movement, was born in October 1999 in Italy. It is small in size (there are only about 150 slow cities around the world) and still largely concentrated within the Italian borders. However, it has been spreading to other countries too and many small city governments are keen to adopt this approach in their strategies to plan their settlements. In Turkey too there is a growing interest, with increasing numbers of municipalities wanting to join the Cittaslow network.

In this thesis, the research question is defined as follows: does becoming a Cittaslow make a significant and permanent change on urban planning policies and approaches in a city?

The main aim of this thesis is to introduce Cittaslow Movement, its requirements, and the first Cittaslow of Turkey, Seferihisar in order to show how becoming a Cittaslow affects local government's planning approaches and reshapes urban policies and projects. The analysis also purposes to discuss whether or not these changes could be sustained in the future.

The candidacy process of Seferihisar will be mentioned broadly to know why it was admitted to the network and which projects and

policies were committed in this period. Urban policies and projects for Seferihisar just before the candidacy process, during the process and pledges are put into a table (Table 9) in accordance with the requirements for excellence in the Charter. Another table (Table 10) again compatible with the Cittaslow requirements will be prepared to compare and understand urban policies and projects of Seferihisar's local government in the past and after being awarded Cittaslow status. These two tables will be compared to illustrate which pledged policies and projects were carried out and which were not carried out. Planned urban policies and projects will also be analysed at the aim of assessing the long-term sustainability of local government's policies and projects. These two tables are the main sources that will help answer the research question.

Discourse analysis is used as the method for analysing past, present and future urban policies and projects of Seferihisar. Data and information have been collected from primary and secondary sources (primary sources are questionnaires, face to face and by phone interviews, impressions at the site visits, photographs; secondary sources are e-sources, websites books, literature etc.). A questionnaire, consisting of 3 questions, has been prepared and conducted by myself. The questions are as follows:

- Have you ever heard of Cittaslow?
- How long have you been in Seferihisar?
- What changes have occurred in Seferihisar since joining the Cittaslow network?

It is thought that interviews with the staff of provincial directorates of the relevant Ministries, the Municipality of Seferihisar and inhabitants will provide a chance to complete imperfect required data as well as the survey to randomly selected inhabitants. Tunç Soyer at the mayor of the Seferihisar Municipality is a very active man to introduce Cittaslow movement and Seferihisar in Turkey and the

world. There are many news and TV programmes on Seferihisar and interviews made with him that help to shed light to this research.

Seferihisar, the first Turkish Cittaslow and the most well-known slow city in the country, is chosen as the case of this research. Seferihisar joined the network in 2009. According to the Charter, the first slow city of the country becomes directly a focal point or a capital town of Cittaslow of this country. Hereunder, Seferihisar is a capital town of Cittaslow of Turkey and responsible for representing new candidate towns to the Association. In Seferihisar many projects and works, have been undertaken since becoming a Cittaslow, nearly 3 years ago. Therefore, it is possible to compare past, present and future projects, works and policies of Seferihisar.

The thesis begins with a review of the evolution of the Slow Activism and slowness which are described in Chapter 2. The reasons of the emergence of Slow Activism have been analyzed within the socio-cultural and psychological contexts. The slowness and slow philosophy have been discussed not only from an academic perspective but also from writers' and activists' point of views. Then, Slow Living, Slow Tourism and Slow Food from within other slow fields are studied as they are closely related to Cittaslow Movement. Fundamental concerns of Slow Living and its meaning are examined in order to understand living well enough in any slow city. Even though Cittaslow Movement is not concerned mainly with tourism, slow cities are attractive for many excursionists in the world as it gives particular importance to quality, hospitality and liveability. Slow Tourism/Travel is reviewed to give an idea on the principles of tourism development in Cittaslows, slow destinations of the world. On the other hand, Slow Food Movement is studied in more detail as Cittaslow Movement is its spinoff, and the Cittaslow Association is responsible for promoting the values and contents of Slow Food as it is stated in its Charter. The philosophy of Slow Food Movement, its principles, organizational structure, projects and two important

Manifestos are mentioned with the words of its founder and supporters, Carlo Petrini, Gigi Padovani and Vandana Shiva. In this chapter, the story of the birth of Cittaslow Movement with nuances and its dimensions are introduced. There are limited reviews and researches because of being a very young movement and small in size. It has been assessed as an alternative urban sense-scape and sustainable development, example of urban identity movement, a tool for destination development and place-making, and a fluid organization in a number of articles. In this study, all discussions have been examined in the context of sustainability.

In Chapter 3, the Cittaslow Association with its organs and their duties and the Cittaslow International Network and Charter are introduced in detail. The Charter is reviewed as an outline of its obligations and membership application procedures. Its Manifesto and Award are briefly mentioned because of the existence of the limited sources in English on these titles. Nearly 60 requirements for excellence in six areas in the Charter are listed in this Chapter to show which policies and tools are using to be authentic, hospital and liveable city and create slow urban areas with respecting local culture and history as well as environment. Hoeschele's study (2010) on the application of criteria of abundance to the Cittaslow foundational documents is summarized following the requirements for excellence. At last, its national organizational structure is introduced from the relevant articles of the Charter and the establishment story of Turkey's national organization is given from related news. Even though Turkish context on Cittaslow has not yet been fully developed, it was interpreted from news on Cittaslow and interviews with Tunç Soyer, the current mayor of Seferihisar Municipality. The members of National Scientific Committee, just established at the end of 2011, are listed in this chapter.

In Chapter 4, Seferihisar has been introduced and studied under the following subheadings: population, history, local values and features,

protected areas, tourism, earthquake risk and the related physical development plans. Population growth is mentioned by years as the prerequisite for becoming Cittaslow is to have less than 50 thousands residents. Its history, local attributes, protected areas and tourism are examined to show its potentials and weakness points. Under the heading of history, *Teos*, *Lebedos* and *Myonnesos* ancient cities, Sığacık Castle and registered historical buildings are examined to illustrate its weight for Turkey and in the world. Its rich geothermal energy sources, longest coastline, mandarin, olive and artichoke and history are given as its strong points under the title of local values. Tourism potential and development in Seferihisar is a very important issue as Cittaslow movement has been introduced as a new tourism and local development model in Turkey. Additionally, in the upper scale plans, Seferihisar is defined as a touristic and historic town. Within this context, tourism potential and development trends of Seferihisar are analysed under the subheading of tourism. The other subheading is about its protected areas which provide a basis for untouched nature and tranquillity of Seferihisar. Also mentioned in this chapter are relevant legislations; the Metropolitan Municipality Law, Germs Growing Law and the Establishment Decrees in Force of Law of the Ministry of Environment and Urbanization. Seferihisar became one of the district municipalities of Izmir Metropolitan Municipality according to the first Law mentioned above. Germs Growing Law is directly related to use of G.M.O in agriculture and ban on buying and selling of indigenous germs. General Directorate for Protection of Natural Assets at the aforementioned Ministry is its responsible unit for all protected areas. Candidacy process, its urban planning policies and projects in this period and pledges are scrutinized within this chapter to answer the research question. In nearly 3 years since being awarded the name of Cittaslow, what has been going on in Seferihisar, in the context of urban development and completed projects, is tried to be answered with information and data publicized in Cittaslow Turkey and Seferihisar Municipality websites

and through face to face and by phone interviews as well as street surveys. Three main areas of Cittaslow obligations; environmental policies, infrastructure policies and technologies and facilities for urban quality are closely related with planning policies. Pledges, completed works and ongoing projects and workings are examined closely in order to inspect changes in planning policies and approaches. The projects planned for near future are studied to evaluate whether or not local government interiorize the principles and philosophy of Cittaslow. This is also supported with the answers obtained from street surveys.

The last chapter comprises the results of this study. After the summary of the research, it concludes with main findings of the study.

CHAPTER 2

SLOWNESS AND SLOW ACTIVISM

2.1. Introduction

Honore (2004) explains why slowness was driven out of our lives. The invention of the modern clock was one of the most fundamental tools in the organization of fast production by increasing the work discipline through an hourly rate policy within Taylorist working practice. Slowness in such a work order was declared as one of the greatest deficiencies while speed and punctuality were blessed to a great extent.

After entering in every aspect of life with the industrial revolution, speed has become a main factor in people's lives in a global world where economic and cultural values spread freely as a result of the advances in communication devices and technology. The production approach of the industrial revolution which is based on profit and much more product has completely changed the traditional production methods. The more production increased, the more people consumed in the modern world, and consumption has sustained its importance in the fast information age. A fast life style pushes both people and nature's limit; and as a result, natural resources and biodiversity are lost, varieties in local and cultural areas disappear, and foods, places, people, and culture becomes homogenized.

“Global processes, including international tourism, increasingly influence economic life at the local level; place-specific differences and particularities become less prominent. The spread of businesses, products, brand names and patterns of consumption between countries and continents can be viewed

as a process of homogenisation” (Dicken, 2007; Kearns and Philo, 1993, cited in Nilsson et al., 2010, p.373).

For Doğrusoy and Dalgakıran (2011) one of the most important factors that foster the development of speed within the socio-cultural and psychological contexts is the organic relationship between the “speed” and “pleasure”. They cite the explanations of Kundera and Honore that speed is pleasure-based, and is so easily accepted by the society, because it provided pleasure and it gradually turned into a habit.

‘Speed’ and ‘Slow’ terms have a meaning beyond to describing an exchange ratio. Both terms are actually brief explanations of a philosophy relative to life and existing. As described by Honore (2004) fast is busy, controlling, aggressive, hurried, analytical, stressed, superficial, impatient, active, quantity over quality. Slow is the opposite: calm, careful, receptive, still, intuitive, unhurried patient, reflective, quality over quantity. It’s about making real and meaningful connections with people, culture, work, food, everything. The paradox is here that the term of slowness does not always mean as behaving /acting slowly.

“The degree of slowness is directly proportional to the intensity of memory; the degree of speed is directly proportional to the intensity of forgetting” (Kundera cited in Miele, 2008, p.146).

According to Honore (2004), slowness philosophy means neither doing everything at the pace of a snail, nor embracing the pre-industrial life style, nor being against innovation which ignores technology and machines. Slowness can be defined as achieving a balance in every aspect of life. Slowness is the ability of people to control the rhythms of their life and to decide how fast they will act in any situation. Actually, people struggle to have the right to determine their own pace.

Honore describes the Slow Movement as a cultural revolution against the notion that faster is always better. It's about seeking to do everything at the right speed. Savouring the hours and minutes rather than just counting them. His slogan is that doing everything as well as possible, instead of as fast as possible. He also emphasizes that the Slow Movement is about quality over quantity in everything from work to food to parenting. "It seems to me that we are moving towards an historical turning point. For at least 150 years everything has been getting faster and for the most part speed was doing us better than harm in that time. But in recent years we've entered the phase of diminishing returns. Today we are addicted to speed, to cramming more and more into every minute. Every moment of the day feels like a race against the clock, a dash to a finish line that we never seem to reach. This roadrunner culture is taking a toll on everything from our health, diet and work to our communities, relationships and the environment. That is why the Slow Movement is taking off" (http://www.carlhonore.com/?page_id=6).

From point of views of Yurtseven et al., (2010) the Slow Movement emphasizes localization and aims to protect and sustain local features and distinctiveness in the homogenous global world where local cultures and identities have weakened, life styles have become monotonous, and the consumption and mass culture have become widespread. Slow movement enables people to slow down and integrate creativity and slow itineraries into their daily lives. Owing to slowness, individuals lead their lives in their own way. Slow movement aims to preserve the peculiarities of each individual and to prevent them from melting in the majority.

Güven (2011) states that the Slow Movement feeds on the notion of nostalgia. "However, the nostalgic point of view to which slow movement refers is not the pathological point of view which results from modernity which was emphasized by Susan Stewart and Stephan Legg. It is the restorative and prospective nostalgic notion

that uses the past as a value for the future and that refers to nostos instead of algia” (Güven, 2011, p.116).

The claim of Honore (2004) is that the Slow Activism has mutual aims with anti-globalization movement. He suggests that the supporters of both movements believe that turbo capitalism provides a one-way ticket for both the world and the people living in it. They claim that if people consume, produce and work at a more reasonable pace, they will have a better life. On the other hand, the slow movement activists do not aim to overthrow the capitalist system even though they share similar points of view with the people against globalization. They try to make capitalism more humane; however, slow movement is more than just an economic reform; it has a deeper and broader philosophy. A slow world means to change the life style completely. Yurtseven agrees with Honore in that slow movement does not reject globalization, whereas he claims that the movement emphasizes that globalization brings about negative cultural changes.

Radstrom (2011) states that the Slow Activism is an influential grassroots movement. Around the world, there are many separate occurrences of a slow philosophy and these are not necessarily linked to Slow Food or Slow Cities. She claims that these grassroots movements however, are indicative of a general dissatisfaction with the speed of life and the loss of quality with an increase of quantity and haste. The scope is generally individual, and the word ‘slow’ is usually used in its literal definition regarding time.

The Slow Movement is directed neither from a head office nor by a leader nor by a political party. It is still being shaped. It is a movement of the people who have been negatively affected by the problems caused by a fast pace of life and who have decided to slow down. Each slow activity strengthens the movement. Just like the anti-globalization supporters, slow movement activists try to spread their philosophy via conferences, the internet and the media.

The slow movement which is thought to have started against fast food is seen in other fields which are negatively influenced by speed and globalization, such as slow city, slow travel, slow school, slow book or slow word, slow money, slow sex, slow living and slow media.

There are organizations, such as Slow Food, Slow Travel and Slow City, that focus on only one theme as well as institutions or communities that deal with the slowness philosophy in a broader sense, such as Voluntary Simplicity Movement (based in North America), The Long Now Foundation in USA, and The Society for The Deceleration of Time in Europe.

“The symbol of thematic slow movements (Slow Food, Slow City, and Slow Tourism) is simply snail because of its life style and some specific features. Snails are equipped to enjoy maximum comfort in their passage through life. They have not one, but two, sets of sensory detectors—eyes on stalks and feelers—to ensure they avoid obstacles. Their hard spiral shells protect them from attack from above. And best of all, they have a marvellous mechanism for ensuring their path is always smooth. They secrete mucus as they move which reduces friction and minimizes the risk of injury. As the snail’s trail unrolls beneath them, they slowly glide along, like celebrities on a red carpet” (Jackson, 2007, p.7).

Snail has been chosen by the Slow Food organization as the symbol of the movement since it moves slowly, eats calmly, and most importantly it is a speciality of Bra in Italy where the Slow Food movement was born.

2.2. Slow Living

Gardner (2000) cites the words of Carlo Petrini on the art of living that is about learning how to give time to each and every thing.

“A new relationship between the individual, the local and the global is emerging, and it is here, not in the public realm of governance, that there is a re-evaluation of what an ethics of living might be ...The individual practice of identity making, of negotiating relationships and defending oneself against the social forces of capital, racism and sexism, is not simply an aesthetic of lifestyle, but the necessary emotional work of everyday life” (Rutherford cited in Gardner, 2000, p.66).

Slow living doesn't mean as living easily or an ordinary life. As it is mentioned above, slowness is fully related with “speed” and its lifestyle, while simple living may signal a greater disengagement from, even rejection of, contemporary culture. “Slow living, and its manifestation in the Slow Food movement, is one such attempt to offer an alternative story about what makes a life good. It is a story of the quotidian location of the good life and the pleasures of presentness in the global everyday” (Parkins and Craig, 2006, p.138).

Parkins and Craig (2006) argues that slow living is not a return to the past, the good old days (pre-Mc-Donald's Arcadia), neither is it a form of laziness, nor a slow-motion version of life, nor possible only in romantic locations like Tuscany. Rather, slow living is a process whereby everyday life-in all its pace and complexity, frisson and routine-is approached with care and attention.

“It's about slowing down and becoming more mindful of our basic connection with land, place and people, taking the long view that builds a healthy, fulfilling way of life for the generations to come. It is more time for family, community, and self. It is a simpler, better, richer, more prosperous life in terms of human happiness and fulfilment. It is new ways of doing business, commerce and investing, getting the food and energy we need, and making the decisions that govern our lives based on the common good. It celebrates and rewards socially and

environmentally responsible entrepreneurship and activism for each one's innovations and contributions to community" (<http://www.slowlivingsummit.org/the-slow-living-vision>, 10 November 2011).

From point of view of Jorg & Olif, the Slow Life Company, a bicycle company set up in Vancouver, the Slow Life is a global movement that redefines quality, authenticity, exclusivity and luxury in a modern and personal way. It counters the rapid pace of life and urbanization and represents a balanced way of living that is about quality over quantity. The Slow Life focuses on authenticity – a new level of consciousness and appreciation to things around people. It is not about sparing luxury or intense economizing, nor is it purely about doing good environmental deeds or consuming organic goods. It is about applying a new set of values for the modern generation. It encourages people to enjoy living in the present with friends and family, to belong to a community of erudite global citizens and to appreciate what's easily neglected. The Slow Life is not about finding methods to save time, it is about discovering new ways to appreciate and enjoy time. Most importantly, the Slow Life inspires people to see, not just look.

In accordance with Parkins and Craig's view (2006) a fundamental concern in slow living is time. It should not be thought of simply as a slow-motion version of postmodern life; it does not offer or make possible a parallel temporality for slow subjects to inhabit in isolation from the rest of global culture. 'Having time' for something means investing it with significance through attention and deliberation. To live slowly in this sense, then, means engaging in 'mindful' rather than 'mindless' practices which make us consider the pleasure or at least the purpose of each task to which we give our time. 'Care', 'attention' and 'mindfulness' are terms which recur in descriptions of slow living practices, whether in relation to cooking, walking, mediating, gardening or just doing nothing. Slow living, is not

synonymous with ‘cocooning’ which we understand as a withdrawal from engagement with a hostile world to the shelter of personal space and private life” (Parkins and Craig, 2006, p.3-4).

“Jon Kabat-Zinn, professor emeritus at the University of Massachusetts Medical School has been a proponent of mindfulness – a Buddhist concept that can be best described as awareness. Awareness of everything, awareness of our senses, our body, our mind. When we practice mindfulness in our everyday life we are less caught up in and at the mercy of our destructive emotions, and we are then predisposed to greater emotional intelligence and balance and therefore to greater happiness because living mindfully gives us more satisfaction in our job, in our family and in our life in general” (http://www.slowmovement.com/slow_living.php,2011).

“Slow living provides individuals with an opportunity to have a life style focused on the values of the local community rather than a carefree and relaxed life style” (Yurtseven et al., 2010, p.8-9).

Pierre Sansot, a French philosopher, in his book concerning slow living, defines ‘slowness’ that is not laziness, negligence or inability of people who can't keep up with the society which is moving so fast today. For Sansot, it is important to preserve and cherish something precious in our life by slowing down our pace. Sansot’s slow man is a man who can step a little back from the mainstream of the current time, who can be in silence pleasantly and who can get into meditation delightfully even when working hard to get knowledgeable experience and struggling in raging waves of life. Living slow, however, he says, is not given by accidents but by a determination to choose such a life (http://yu.ac.kr/~yno1/html/254/254_14.html).

Additionally, Sansot suggests the followings to have the wisdom of living slow: First, start taking a free walks wherever your feet lead

you. Second, try to concentrate on what other people you trust are saying. Third, try to cherish things that might look trivial, so that whatever you do, try it with your whole heart. Fourth, waken your early dreams residing quietly in you, so that you can pursue them whenever you wish. Fifth, open up your potential and await the time. Sixth, try to recall your beautiful memories. Seventh, start to practice writing to grow your sincerity. Eighth, try to be absorbed in the pure liquid called wine. Ninth, be moderate (http://yu.ac.kr/~yno1/html/254/254_14.html).

Sansot gives an example from his writing style. He thinks much more to find the right word and sometimes spends a whole day for the right word in writing. He is waiting, stop and resting and thinking than to go ahead in writing. In that regard, slowness is not a mark of laziness but of wisdom.

From point of view of Honore (2004) since the introduction of watches that show the exact time, people have lost their natural rhythm and started planning their lives looking at their watches. Therefore, they are becoming faster and faster due to thinking that they do not have enough time for everything. Speed causes people to have serious illnesses, such as stress, hypertension, insomnia, migraine, asthma and stomach diseases. Ironically, a new occupation has appeared to guide people who suffer from not having enough time: time management gurus. While asking people to achieve better results by doing less, they actually ask people to slow down. By living slowly, people learn to enjoy, recognize and pay attention to the activities that have become a major source of stress, such as travel and hobbies, in their family and business life.

2.3. Slow Tourism

Today's trends in the field of tourism, such as environment tourism, culinary tourism (gastronomic or wine and food tourism), rural tourism, cultural tourism, social tourism and sports tourism etc. can

be reviewed in a 'slow-key' without forgetting that the Slow Tourism is a way to live the vacation, therefore, it crosses all types. Matos (2004) claims that to be genuine, Slow Tourism must follow two essential principles: taking time and attachment to a particular place. Taking time means modification of the daily time relationship, specifically a different perception of nature and living in harmony with a place, its inhabitants, and their culture. The environment is not merely perceived by sight, but by using all five senses. Tourists must be able to change pace, to look rather than to see, to experience the area rather than to endure it.

Heitmann et al., (2011) state that central to the meaning and concept of Slow Tourism is the shift in focus from achieving a quantity and volume of experiences while on holiday towards the quality of experiences.

For Gardner (2009), Slow Travel is about making conscious choices. The journey becomes a moment to relax, rather than a stressful interlude imposed between home and destination. Slow Travel is not about money or privilege. It is a state of mind and about having the courage not to go the way of the crowd. Slow Travel reinvigorates our habits of perception, taunting us to look more deeply into that we thought we already knew. Travel slowly, explore byways, avoid the big tourist sites, and where once you might have thought of pausing merely overnight, stay instead for a few days.

In the Guidelines Handbook, prepared under the scientific responsibility of the Department of Political and Human Sciences of the University of Trieste in Italy in collaboration with the Lead Partner Delta 2000 in Slovenia, the aspects of characterizing slow tourism are given that the decline of mass tourism, since the eighties, has created the post-tourist identity, which does not identify himself as a collective dimension, but he seems to seek confirmation of his existence and his own identity within the diversity and originality of

their holiday experience. To confirm this, the hotels have suffered a fall in attendance in the face of growing presence in camps, bed & breakfast and in cottages, the effect of a desire for greater autonomy from the travellers, where the place where to go to becomes more important to the place where to stay. It is essential that those who practice slow tourism have an idea of territory as a spread cultural good, which requires the overcoming of the identification idea for the sustainability idea.

Additionally, in the Handbook, the dimensions of slow tourism are listed as *time*, *slowness*, *otherness* (practicing slow tourism also means being able to build a society of different people based on equality), *authenticity* (who practices slow tourism wishes to be in a unique place, in a place where to find to peculiarities that characterize exclusively the chosen area and the people who live there. The slow tourist can be described as a traveller who rejects the tourism infrastructure with western amenities, commoditised products, standardized services and the focus on consumption), *vertigo* (places become generators of moods, feelings, emotions that come along, going through known roads or unusual places, but of which we perceive the soul. All of this is emotional geography), *sustainability* (the sustainable tourism products are those that act in harmony with the environment, community and local cultures, so that they are the beneficiaries and not the victims of tourism development) are also basics of being slow (<http://www.slow-tourism.net>).

Heitman et al., (2011) claim that local food can be considered one of the pull factors by offering that slow tourism originates from the Slow Food movement. Slow Tourism particularly caters for physical motivators. Accordingly, avoiding stress and noisy environment and making body and spirit feeding activities such as hiking, cycling etc. are supporting evidences to this approach. According to them, local culture and heritage are other pull factors because of interests of

slow tourist about local culture. Additionally, from point of views of them, another motivator of Slow Tourist is about development of new skills through learning the language or taking a cooking course or understanding the places he/she visits.

In the above mentioned Handbook, the quality of travelling is described that it is not a “touch and go” holiday where stamps on the passport are collected or the greatest number of places is visited and responds to the concept of relax, deep understanding and knowledge of the territory. In one word it responds to “slowness”: few places to discover and to experience with calm. During a city break, for instance, the bus tour that takes the tourist to the main attractions of the city in an hour is not slow; what is slow is a walk or a theme-based bike tour with an expert guide. Footprint Choices, a family run enterprise with 12 members comments this in a different way that slow travel reengineers time, transforming it into a commodity of abundance rather than scarcity. Slow travellers stay in one place for at least a week and usually choose holiday rentals i.e. houses, cottages, apartments, and villas that are a ‘home away from home’. One of the pleasures of slow travel is the slow and through exploration of the local area. Most slow travellers start by exploring everything within a couple of hundred metres of where they are living. This can easily be done on foot and is the area that is given most time and attention. Next they explore out to a few kilometres – this can easily be done on a bike. If there is time slow travellers then explore further afield, perhaps by train or hire car. They underline the differences between conventional travel and slow tourism. Even as conventional travel seeks to ‘hit’ the major tourist features in a 20 km radius, for slow travellers by exploring on foot and by bike there are *traditional ways of doing things* opportunities to talk to people and find out the points of interest. Slow travel is comfortable – you have your own home where you can spread out (<http://www.slowmovement.com>, 10 November 2011).

2.4. Slow Food

Slow Food is an important movement because it is the origin of the Slow City Movement and has progressed in a short period of time. It was started by a group of young people in Langa, Italy, including Carlo Petrini, when they turned a simple village festival to an international activity; and later it has become a significant movement to protect the local values in the world.

Petrini and Padovani (2011) cites the Vandana Shiva's starting point on this issue with her words that the starting point of Carlo Petrini was the culinary culture; however, my starting point was the ecology of food. While praising the taste, Carlo Petrini realized the importance of biodiversity and small sized producers; on the other hand, I realized the significance of quality and taste when trying to protect biodiversity and sustainable agriculture.

“The name was selected to represent qualities that are the opposites of fast food- sustainable farming; artisanal production; fresh, local, seasonal produce; recipes handed down through generations and leisurely dining with family and friends” (Mayer and Knox, 2010, p.1552).

Van Der Meulen (2008) explains that Slow Food started in the 1970s with cultural activities organized by a couple of friends in the town of Bra, among them Carlo Petrini, visionary food writer and now the international president of Slow Food, Piero Sardo, now president of the Slow Food Foundation for Biodiversity, and Alberto Capatti, now dean of the University of Gastronomic Science. The name Slow Food had been evoked by a protest demonstration at the opening of the first McDonald's. But the real reason behind the name was a critical attitude towards the emerging globalisation, as Petrini emphasizes.

Slow Food movement was included in “80 ideas that shook the world in 2001” by *New York Times* magazine.

While some articles on the slow food movement declare that it was founded by Carlo Petrini in 1986 in Italy as a reaction to the opening of a McDonald's restaurant next to the Piazza di Spagna in the heart of Rome, others give the year of its birth as 1989. That is why; there is a need to clarify the story of its foundation. It is enclosed (Appendix A) herewith.

Güven (2011) conveys Barber's interpretation on existing situation before McWorld in order to analyze the circumstances under which Slow Food movement was born. There is a need to mention how the international consumption patterns are homogenized. Benjamin Barber explains this process with McWorld notion and claims that after the cold war, the world has come under the hegemony of America in terms of culture and economy. Before the McWorld, people used to consume indigenous or traditional consumer products. For instance, Swiss people used to consume Swedish products while people in England used to consume English products. The people in the other countries, however, either imitated their colonialists or improve their local economies based on their indigenous products or culture. While United States is a dominant power of the world economy, English people dominated England and Italians dominated Italy.

“As in the notion of McWorld of Barber, Slow Food movement advises that local values must fight with global values in every aspect of life. Similarly, George Ritzer describes Slow Food as an anti-American movement and states that the movement is a reaction of Europeans who are afraid of losing their distinctiveness and variety. According to Ritzer, the movement is related not only to the incentive to preserve the past but also to the present and the future. Victoria De Grazia also mentioned Americanism and stated that since the process of Americanism started, there has been a struggle between ‘fast and big’ and ‘slow and small’ (Güven, 2011, p.115).

Bommel and Spicer (2011) mention Petrini's fear of the further Americanization of Italian (culinary) culture, and the resulting standardization and poor-quality food, and death of the rich, traditional and varied Italian cuisine.

Slow Food doesn't necessarily mean that food is cooked slowly, although traditional methods of food preparation are favoured. What Slow Food is all about is connection of consumers with producers, of diners with each other and of all of us with our bodies and the land. To achieve these objectives, advocates encourage the choice of fresh, seasonal, local produce. For devotees of Slow Food, Fast Food is public enemy number 1. "In Petrini's words: fast foods diminish opportunities for conversation, communion, quiet reflection, and sensuous pleasure, thus short-changing the hungers of the soul" (Jackson, 2007, p.2).

Mayer and Knox (2010) mention the important aspects of the Slow Food movement what keeps local economies vital and also emphasizes local distinctiveness. In particular, Slow Food is locally grounded through its goal of maintaining the viability of locally owned businesses such as butchers, bakers, restaurants and farms. Slow Food also emphasizes local distinctiveness through traditional specialties, traditional foods and ways of producing and growing produce such as wine, cheese, fruits and vegetables and traditional ways of preparing and cooking signature dishes.

Mayer and Knox (2006) explain the concept of "territory" at the core of the movement as a combination of natural factors (soil, water, slope, height above sea level, vegetation, microclimate) and human ones (tradition and practice of cultivation) that gives a unique character to each small agricultural locality and the food grown, raised, made and cooked there. They also mention Slow Food's understanding of territory that connects the environment aspects of a place to the culture and the history of people who inhabit the

territory and have utilized it for generations for traditional food production. One example of Slow Food program that highlights the importance of territory is the so-called “Salone del Gusto”.

Nilsson et al., (2011) mention that the Slow Food movement calls itself an ecological and gastronomic and also a cultural movement; the main profile of its activities is to promote eco-gastronomy and to counteract the contemporary development towards an increasingly ‘fast’ way of life. They list three main fields of action: preservation of gastronomic traditions and biological diversity; promotion of network building among small-scale producers and between producers and consumers; and to enhance consumer’s knowledge of food, taste, nutrition on the environment. They introduce Binkley works on Slow Food that he puts the movement into the framework of post-modern anti-consumerism, as an effort to come to terms with the accelerated conditions of contemporary life. In a wider context, Slow Food is discussed as a new set of practices in which the consumption of food becomes a matter of culture, identities and aesthetical distinction.

Mayer and Knox (2006) argue that Slow Food implicitly aims to connect the three E’s of sustainability. Its programs focus on creating an “aware consumer” who would in turn support local small farmers and local business owners. Through such local consumption practices, it is argued; people can give local producers the opportunity to derive an income, thereby helping to maintain the equity part of the three-E triangle. They list Slow Food’s ways of promotion of environmentally sound production; through organic farming, by raising awareness about the dangers of genetically modified products and their threats to biodiversity. They give an example from Italian Slow Food programs to show how the three E’s are connected. The program is related to Slow Food’s efforts to promote small, mostly family owned restaurants, known as *osterieas* and *trattorias* and serve good-quality traditional local cuisine and wine, and most importantly charge moderate prices. The movement

began to highlight the importance of osterieas to urban life as a response to McDonald's expansion in Italy.

Honore (2004) gives a reason of closing of McDonald's branches that after trying to spread in the world for almost half a century, McDonalds first started to lose money in 2002 and it closed some of its branches in transoceanic countries. For many people, protesting McDonalds means saying no to the standardization of palatal delight and unhealthy foods.

“Slow Food has become one of the first organizations which provide alternatives to the health precautions that destroy food variety, traditional methods of food processing and production. With the help of Slow Food, quality and safety have become a part of cultural diversity of the community, and local producers have become independent from mass industrial production, technical cooperation and bureaucratic control of the governments. The movement has clearly chosen the nutritional freedom instead of food dictatorship” (Petrini & Padovani, 2011, p.11).

From point of view of Güven (2011) even though Slow Food is sometimes considered an elitist movement which feeds on globalization, it should be given importance because of expressing different opinions regarding consumption ethics.

Petrini and Padovani (2011) state that the reason why they spread Slow Food in the south of the world is to disprove the belief that quality, security, culture, sustainability, ethics, beauty, and taste are luxurious values that poor people cannot afford. Another belief that they try to remove is that Genetically Modified Organisms must be used to feed the poor in the world. Their research has shown that small sized local farms using various agricultural methods based on biodiversity can produce more. The best way to fight starvation is to preserve biodiversity rather than using GMOs.

“Although it is thought that Slow Food is the natural nemesis of capitalism, as in the slow movement, it is not against the use of the opportunities provided by globalization, which is named as ‘virtuous globalization’ by Petrini. By this concept, he refers to a commercial agreement which enables a European chef to import quinoa from a family farm in Chile or to a information technology that enables a Scottish salmon producer to find clients in Japan” (Honore, 2004, p.64).

Parkins and Craig (2006) refer to Silvio Barbero’s (Slow Food Italy National Secretary) description of the movement as ‘against “negative” globalization’ and his explanation about how Slow Food Organisation uses globalism for positive purposes. It exploits the global communicative potentials to promote food and cultural differences through the Slow Food Press Office and website and fosters networks of support and cooperation across national borders such as the Presidia and Terra Madre meetings.

Mayer and Knox (2011) cited Petrini’s description on the Slow Food Philosophy that is tranquil: calm, unhurried and restorative of body and soul.

2.5. Slow City/Cittaslow/Citta Lente

“Slow cities were not born as a conservation movement, but, rather, as a movement that in the wake of modernisation and globalisation asks itself about how to transfer ‘cities’ in a globalised world without making them lose their soul in that journey” (Paolo Saturnini cited in Miele, 2008).

Petrini and Padovoni (2011) refer to Emanuel Lancerini description on slow cities in his doctoral dissertation written in the department of City Planning at Venice University that slow cities should be thought as a metaphor for obtaining a new urbanization hypothesis instead of a new urban development model.

The slow philosophy and the Slow Food movement constitutes for the ideological basis of Cittaslow movement. It is closely linked with the Slow Food movement, and as it is stated at the international webpage, the main goal of Cittaslow, was and still is today, to enlarge the philosophy of Slow Food to local communities and to government of towns, applying the concepts of ecogastronomy at practice of everyday life.

“In broad terms, both organisations are in favour of local, traditional cultures, leisurely consideration, enjoyment, and conviviality” (Knox and Mayer, 2009, p.43).

The Founder of Slow City movement, Paolo Saturnini, former mayor of Greve-in-Chienti, has been inspired from Slow Food movement and its philosophy. Mr. Saturnini asked himself why not slow cities? “As Saturnini has noted, ‘Cities are becoming all uniform; they are losing their identity, their soul.’ He recognised that, in the long run, cities would suffer by becoming large global metropolises with no local connections. In other words, cities will become ‘everywhere communities’ (Calthorpe and Fulton cited in Radstrom, 2011) losing the sense of place which had defined them for centuries” (Radstrom, 2011, p.91).

Thereby, Paolo Saturnini organised a meeting with the participation of three mayors from Orvieto (Stefano Cimicchi), Bra (Francesca Guida), Positano (Domenico Marrone) and the President and Founder of Slow Food (Carlo Petrini) in 1999. Although four founder cities are well-being tourism destinations of Italy, they came up against crush hazard by fast world. The increasing number of vehicle traffics, advertising boards and fast food restaurants in parallel to increasing number of tourists caused to light and noise pollution and be forgotten local cuisine in these towns. At the founding meeting, a series of principles that might characterise a citta lente/slow city, were accepted (Appendix D).

“The idea behind Cittaslow was simple. It emphasised the concept of good living seen in terms of the quality of the local environment and gastronomic resources and the use of new technologies for collective well-being. The real cities of the late-medieval and Renaissance in Italy, with their piazzas functioning as a centre of social aggregation, were the concrete reference for the actual and future Cittaslow, as explained by Stefano Cimicchi, former president of the Italian Cittaslow network and mayor of Orvieto. We do not foster a return [to the ‘Age of the Communes’] but...it’s important to remember...the socio-cultural role of towns and cities in Europe and the enormous contribution that they can potentially give to a new model of good living” (Miele, 2008, p.137).

Milutinovic’s (2010) definition of the movement is the following: Cittaslow is a tool which channels a community’s efforts towards preserving or restoring its own town, so it could be a place where it is good to live at a human scale.

Radstrom (2011) accurately claimed that there is a need to understand deeply how the term slow is used within the context of Cittaslow. “It is often assumed that a member city of Cittaslow is simply a slow-growth city or a city in which life is always relaxing and easy-going. Many writers only interpret the word slow based upon the common English use of the word, remaining ignorant of the original intention, which is based upon the Italian cultural interpretation inherent to Slow Food and goes far beyond a simple notion of speed. It represents a higher quality of life and taking the time to achieve and appreciate this quality” (Radstrom, 2011, p. 95).

Dalgakıran and Dođrusoy (2009) list the main characteristics of slow urbanization as originality, diversity, heterogeneity, sense of belonging and appropriation instead of homogeneity, monotony and uniformity. For them, slow urbanization is a new way of the re-

exploration of local values, which have been forgotten or disregarded for a long time, and uses these values as a tool in economic development. They also states that with the new lifestyle it envisages, it also resists the global culture expansionism that assimilates and homogenizes the 'places' and cultures.

The Cittaslow movement is evaluated as an alternative approach for sustainable urban development by Knox and Mayer (2006):

“The Slow City criteria are easily related to the three E’s framework for sustainability. Environmental measures such as air-quality control, waste management, and light pollution control, and alternative energy sources are aimed at protecting the town’s environmental assets. Some of the criteria are also connected with economic growth through the production and consumption of local products. For example, the Slow City agenda suggests conducting an annual census of typical local products, to conserve local cultural events, to develop local markets in the city’s interesting and prestigious places, the development of organic agriculture, programs to increase the local gastronomic traditions, and initiatives to encourage the protection of products and handicrafts of the local area. Equity concerns are not directly addressed in the list of criteria, but they are implicated indirectly through the focus on local products and the resulting economic opportunities” (p.328).

Doğrusoy and Dalgakıran (2011) also put forward slow urbanism as an alternative approach in sustainable planning, as it forms the antithesis of 'speed' and confronts the deformations of global culture shaped by fast consumption:

“Modern urban development models characterized by fast consumption culture create a significant obstacle in achieving sustainability. In this sense, slowing down seems inevitable for the sake of regaining the relationship between the urban

environment and the individual, protecting the local values, improving the environmental, cultural and social potentials, and transferring them to future generations. The Slow Movement that emphasizes the use of alternative and renewable energy sources and improvement of the local producers, local products and their production techniques, adopts the social, economic and environmental sustainability principles. In this context, Slow Urbanization brought about by Slow City Movement emerges as an alternative model in sustainable planning, as it replaces the 'destroy and construct' philosophy of consumption culture with 're-explore and reconstruct' approach" (p.140-141).

Milutinovic (2010) points out that his basic founding about slow cities is that none of these are clone towns:

"Regardless that their urban planning policies are based on the same principles, the solutions each town found for the same problems somehow differ. I would say that this is due to the active inclusion of the citizens, recognizing and building on the local characteristics that they live in, trying to form their town to be comfortable to live in. The movement therefore just serves as a guideline and gives ideas how to become more sustainable and how to achieve active public participation" (p.2).

Milutinovic is asking a vital question that is how this concept fits the sustainable cities agenda. He investigated whether there is any initiative of ICLEI (Local Government for Sustainability) into which the Cittaslow movement could fit. He found that the theme of Sustainable Communities and Cities has the following four themes: Resilient Communities and Cities, Just and Peaceful Communities, Viable Local Economies, and Eco-efficient Cities. Out of these four, he would categorize the Cittaslow movement under the Viable Local Economies Initiative (ICLEI 2007).

Keskin (2010) claims that the main component of sustainability is the approach towards environment. When Cittaslow criteria are analyzed, it is seen that environmental policies have a crucial part and the first title of requirements for excellence is environmental policies. The main objectives of sustainable urban development approaches are to create liveable and healthy cities and to provide global sustainability with the help of local scale efforts. He also draws up similar Cittaslow criteria with the other mentioned authors in order to designate resemblances between Cittaslow movement and sustainability.

Pink (2008) complements these interpretations with a recent anthropological literature on the senses to propose a novel approach to sustainable local development. Pink (2008) argued that to understand the “specificity of place” implied by Petrini’s notion of terroir requires a sensory appreciation. This means attending to both the tastes, smells and textures of local resources and products, and what Petrini refers to as “tradition and practice of cultivation”; the sensory knowledge and practice that inform the skills of farming techniques food preparation and other crafts. Essential to maintaining continuities in specificity of place is the intergenerational transmission of sensory skilled knowledge and practice. Pink (2008) combined this essential with the potential of Cittaslow to generate economic sustainability that its need to transfer skilled knowledge and practice intergenerationally begs further investigation.

“Sensory experience is foregrounded by Cittaslow in several ways: through the sensory education projects of Slow Food; and Cittaslow membership criteria indicate concern for sensory elements of the urban environment including sound and environmental pollution, planting “sweet-smelling” flowers, and architecture” (Pink, 2008, p.98).

Pink (2007) gives last approaches drawing from ethnographic, anthropological and cultural geography studies on sensory

experiences and urban studies literature on the sensoriality of the city in order to understand urban processes and interrelationships between human, material and sensorial agencies in urban contexts.

“Social and cultural anthropologists have also demonstrated that the way people experience their environments is inevitably multisensory...Anthropological work in modern Western cultures and elsewhere has made it clear that sensory experience of a particular type of physical and material environment (be it a forest in Papua New Guinea, a Spanish kitchen or a shelter for the homeless in the USA) is inextricable from the cultural knowledge and everyday practices through which localities are constructed and experienced. Likewise, cultural geographers have recognized the city as a sensory domain and the importance of studying people’s sensory practices in cities ethnographically” (p.61).

Pink (2007) refers to the suggestion of David Howes for using the notion of ‘emplacement’ to theorize people’s relationships to their environments. “Howes notes how ‘we usually think of emplacement in terms of our visible and tangible surroundings’ and the term has frequently been used to refer to people’s relationships to landscape. But as Howes points out, ‘we relate to and create environments through all of our senses’, thus reconceptualizing emplacement to depart from the notion of ‘embodiment’ and suggests the sensuous interrelationship of body-mind-environment” (p.61).

From point of view of Pink (2008), the production of sensory engagements through Cittaslow policies, projects, activities and events is insufficient to create a sustainable local economy. Rather, a sensory approach can produce insights that contribute, alongside conventional methodologies, to our understandings of human engagements in sustainable urban development processes.

Nilsson et al. (2010) claim that Miele (2008), by using methods from science and technology studies, sees Cittaslow philosophy, especially requirements for excellence, as fluid technologies which make it possible for each town to improve its sustainability according to local preconditions.

Miele's (2008) starting point is from Parkins and Craig's suggestions about Cittaslow as a fluid organisation and she, actually, explores how each Cittaslow produces and translates its own slowness against the fast life.

“The tremendous power of global culture to threaten cultural difference and standardize everyday practices gives rise to expressions of resistance in the form of entities such as slow communities. Cittaslow, then, does not seek to promote ‘static’ cultures defined through their stubborn opposition to the ‘monolithic fluidity’ (if one can use such a phrase) of modern global culture but it is itself a ‘fluid’ organization, defining itself through its on-going negotiation of emerging cultural change and traditional way of living” (Parkins and Craig, 2006, p.82-83).

In accordance with the view of the founder of Cittaslow movement Saturnini, the movement is not against change, it is against the wrong way to change. The wrong way is to cancel the past.

Miele (2008) states that Cittaslow uses the Slow Food technologies for performing boundaries between slow and fast, by naming the slow objects and practices of slowness (i.e. the convivial, the taste education in school for training the senses to remember the taste of local foods, or for cooking and cultivating a garden). It also uses the same technique for imagining the new slow objects (alternative energies, solar panels), slow practices (eno-gastronomic tourism, slow-Sunday walks, shuttle journeys to the beaches) and slow spaces (slow beaches, pedestrian lanes connecting the city centre to the

beaches)...They resonate Slowness in the forms of ‘similitude’: *convenientia*, *aemulatio*, analogy and sympathy as opposed to representation.

Miele (2008) comes to the conclusion that Cittaslow is a successful invention, as the number of towns that apply to join the movement is growing quickly and Cittaslow is moving to distant localities and is producing many new versions of Slowness, and also like the bush pump and the clinical gaze, its fluidity makes it a successful invention. It can be defined as one such fluid object that forms fluid spaces of slowness.

“The fluid spaces that Cittaslow moulds, and moves into, are the mixed places of the ordinary towns that join the movement. They are the local restaurants with the regional dishes and the local wines and the beach resorts, the billboards, the buildings equipped with solar panels and the building without solar panels, the houses organised for household-waste recycling, the schools with their school meals and courses in taste education, the town squares with their alternating of car traffic and car free Sundays etc” (p.149).

On the contrary, Mayer and Knox (2006) argue that because of focusing on local products, the Slow City ideas distinguish from definitions of sustainability. “While sustainability agendas are mostly motivated by issue of resource use and consumption, Slow Food and Slow Cities utilize local products as mediators of local economic, social, and cultural distinctiveness and sustainability, with resources and environmental quality only part of the concern” (p.328).

Keskin (2010) also emphasizes the differences between sustainability and Cittaslow’s approach. While sustainability is more concerned with environment, Cittaslow focuses on humans. Sustainability is related to the future; however, Cittaslow is more related to the present as well as having future aspects. Based on these differences,

it can be claimed that Cittaslow criteria share certain environmental, economic, and social objectives with sustainability; but it has a limited scope. In other words, Cittaslow focuses mainly on the projects to increase people's quality of life in many cities.

The characteristics that can be seen in Table 1 are the basic ingredients of the Cittaslow movement. These are usually contradicting to the so-called corporate-centred, mainstream model's characteristics. Nowadays small towns are seriously faced to being abandoned by their citizens or being homogenized because of lack of development or mismanaged development or uncontrolled tourism development. The characteristics seen below are the basics of the Cittaslow movement to make a real difference.

The Slow City and Slow Food movements are not directly aimed at tourism and thus are not primarily about tourism or destination marketing. Nilsson et al. (2011) claim that the influence of Cittaslow on the destinations is mainly visible in connection to local events related to eco-gastronomy in Slow Food Contexts, and in local product development. The philosophy behind Cittaslow means that the citizens are the main target for the local actors, not the tourists. There is also an anti-commercial side to both Slow Food and Cittaslow. As a result, the local respondents hesitate to work ambitiously with destination marketing and they try to resist mass tourism. Nilsson et al. (2011) evaluate the significance of Cittaslow for tourism development as being partly rural in character:

“In a rural context, development of gastronomic tourism has often been viewed as one solution to general rural development problems, such as decreasing employment in agriculture and the threat of depopulation...In relation to rural tourism, gastronomic heritage is generally seen as a way of making small producers and enterprises more economically and socially sustainable by increasing tourist spending, extending the tourist season, promoting local

entrepreneurship and networking, and strengthening the local identity...it is not explicitly stated in their policies, but Cittaslow is undoubtedly trying to use eco-gastronomic tourism as part of their local development projects” (p.378).

Table 1 The main characteristics of fast and slow towns

Agendas	Corporate-centred	Alternative (including Cittaslow)
Characteristics	Homogenized	Idiosyncratic/asset specific
	Single imperative	Multiple imperatives
	Inequitable	Equitable
	Industrial	Craft
	Standardized	Customized
	Corporate	Grassroots
	Unsustainable	Sustainable
	Copied	Authentic
	Low quality	High quality
	Replicable	Asset specific
	Insensitive to local history, culture	Sensitive to local history, culture
	Fast	Slow
Examples	Urban mega projects	Community economic development
	Smokestack chasing	Slow City
	Industrial food systems	Slow Food

Source: (Milutinovic, 2010)

Yurtseven and Kaya (2011) support their claims. Slow Food and Cittaslow movements can influence local tourism in two ways. First, they can have an influence on destination development; and second, the brand slow can bring a quality reputation with it.

Heitmann et al. (2011) claim that Cittaslow, Slow Tourism and Slow Food can make use of the label slow to attract quality tourists and quality tourism development. In terms of destination specific resources, the attractions mainly build on cultural heritage such as historical buildings, pedestrian streets, street markets and gastronomy. Heitmann et al. (2011) also mention that tourism marketing has not been explored by any Cittaslow yet-this omission might be intentional in order to avoid too much tourism, or due to a lack of skills. Nevertheless, the concept indirectly influences segmentation.

Nilsson et al. (2011) make a point of increasing the risk of gentrification for Cittaslow towns if local price levels are kept at a high level, and if development strategies are aimed at promoting middle class life style, and also the risk of attracting well-off visitors whose expectations and demands may change the very sense of place that Cittaslow tries to preserve. Nilsson et al. (2011) claim that the other risk is that some slow values might be threatened by increasing number of tourists through improving the quality of their destinations. They evaluate overexploitation caused by tourism as the weakness point of Cittaslow.

In conclusion, the Slow City, Cittaslow or Citta Lente Movement is a spin-off the Slow Food movement. It is commonly evaluated as an alternative approach to sustainable urban development and creates sustainable places through regenerating local economy, taking environmental friendly measures and providing social equity. While having a political anti-globalization message, it distinguishes itself from other protest groups as globalization is used for positive purposes, exploiting global communication potential for the promotion of food and cultural differences and fostering networks and transnational cooperation.

“Together with being mark of quality for small communities, it calls for the creation of alternative urban ‘sense-scapes’ that implicitly critique the visual, olfactory, gustatory, sonic and haptic experiences that are associated with global consumer capitalism” (Pink, 2007, p.65-66).

With Miele words (2008), Cittaslow is a successful invention, the number of towns joining the movement is growing rapidly, and it is expanding to distant localities and most importantly, it is producing many new versions of slowness. The Cittaslow movement is an example of an urban identity movement. It targets sustaining the identity of each local place, and grew from dissatisfaction that cities losing their local identity have been homogenised in the global world. Cittaslow movement approach on urban issues is holistic and interdisciplinary. In Pink’s (2008) words, Cittaslow movement’s principles acknowledge sensoriality and also at the level of everyday sensory engagement have been identified as Cittaslow’s success in producing sustainable urban development.

“Slow City movement is basically distinguished from New Urbanism approach. It replaces the seeing, smelling, tasting, hearing and touching experiences brought by global capitalism with the authentic ones. The Slow City is not a purely conservation movement, but rather asks the question of how cities can make progress without losing their spirit in their journey towards modernization and globalization” (Miele cited in Doğrusoy & Dalgakıran, 2011, p.132).

I would like to have the last word with the Soyer evaluation that Cittaslow is not a utopian initiative rather it is a movement which has solid results on increases income of dwellers.

CHAPTER 3

CITTASLOW INTERNATIONAL NETWORK of TOWNS

3.1. Introduction

In 1999 Cittaslow movement was founded with only four Italian small towns, and embraced approximately 60 Italian Cittaslow in 2004. As of the year 2012, 150 small towns from 25 countries around the world are joined in the network. Some of those countries and the number of member cities they have are: 68 towns from Italy; 10 towns each from Germany and South Korea; 6 towns each from Great Britain, Spain, and Poland; 5 towns each from Portugal and Turkey; 4 towns each from Holland and Belgium; 3 towns each from USA, Norway, France, Australia, and Austria; 2 towns from Canada, and lastly only 1 town each from China, Denmark, Finland, Hungary, Ireland, New Zealand, South Africa, Sweden, Switzerland (Appendix G). This growth is an evidence of its success.

Radström (2005) claims that having a network which has grown by joining each new member town is the strength of the Slow City movement. She touches on Paolo Staurini's primary concern that today small towns are under the risk of losing their identities in the competitive world if they do not supported by an influential network such as Slow Cities. This network is a new connection platform, not based on geographical proximity. This network is respectful to the uniqueness of each member town and also a free platform that any town could not interlope the other member towns.

“Municipalities which join the association are motivated by curious people of a recovered time, where man is still

protagonist of the slow and healthy succession of seasons, respectful of citizens' health, the authenticity of products and good food, rich of fascinating craft traditions of valuable works of art, squares, theatres, shops, cafés, restaurants, places of the spirit and unspoiled landscapes, characterized by spontaneity of religious rites, respect of traditions through the joy of a slow and quiet living" (<http://www.cittaslow.org>, 2011).

3.2. The Cittaslow Association

The Association called "Cittaslow-Rete Internazionale delle città del buon vivere", in short, "Cittaslow", is established between the Towns of Bra, Greve in Chianti, Orvieto, Positano and Slow Food Association. The duration of the Association is unlimited. The International headquarters of the Association is Orvieto at the "Palazzo del Gusto", in the San Giovanni Convent, via Ripa di Serancia I, 16 (<http://www.cittaslow.org>, 2011).

Its logo is "an orange colored snail bearing a crown of modern and historical buildings": integral part of its logo is the wording "Cittaslow International network of cities where living is easy". Polat (2011) interprets that awarding by an orange snail also means to shoulder vital and urban responsibilities.



Figure 1 The logo of Cittaslow International Network of cities where living is easy

Source: (<http://www.cittaslow.org>)

3.2.1. Organs of Cittaslow Association and Their Duties

The organizational structure of Cittaslow movement includes a co-ordinating committee with decision-making tasks, a scientific committee with the office of indicating guidelines for the movement besides to be an organ control and a secretariat which deals with all the operational part of activities, both on the National territory and within the International network (<http://www.cittaslow.org>, 2011).

Organs of the International Association are given below. Members of all organs are appointed for 3 years.

- International Assembly
- International Coordination Committee
- International President
- President Council
- Board of Guarantors
- International Scientific Committee
- Accounting Auditor.

The International Assembly, made up of all the representatives, or their delegates, of the member towns whose membership fees are fully paid up and which have completed all the other requisite formalities and all emeritus international presidents, without voting rights, meets annually at international headquarters in Orvieto (Italy). Electing the International Coordination Committee and the president, appointing the Accounting Auditor and Board of Guarantors, modifying the Charter and regulations, approving budget and establishing the annual fees are among its tasks.

The International Coordination Committee meets at least twice a year, and normally, in one of the Cittaslow, if not at the international headquarters of Orvieto. 22 members of the Committee are: 8 representatives for delegates of National Networks, 8 representatives for delegates from Italian Cittaslow, 4 representatives for the four city

founding and 1 representative of Slow Food International. The number of members will grow as the national networks grow.

Main tasks of the Coordination Committee are to appoint the President Council, deliberate the membership procedures for the cities and the exclusion of a member within the rule, deliberate on membership application by the cities, the initiatives for implementing the Assembly decisions, the general subjects and valid guide lines for the National Operating Structures of Cittaslow Movement and the management of the Mutual Fund, and approve the general criteria for assigning the Cittaslow award.

The International President represents the Association, oversees the activities of the Association, calls to meeting the Assembly and Coordination Committee. President Council is made up by the president and 9 vice presidents. Its tasks are to nominate the Director General, the Secretary and the Treasurer and make those technical appointments necessary for the carrying out of social activities and also instruct or manage competence of the International Coordination Committee if necessary.

The Board of Guarantors is the organism of statutory and jurisdictional guarantee. It reviews the disciplinary cases submitted by the members and decides about them by issuing written measures to take within 60 days. It is made up by three members and elect within a president.

The Scientific Committee that includes representatives of Italian academia in the fields of urban design, architecture, economics, journalism and consumer studies, has been set up to give advice to the Association organs. Its role is to supply to the Association organs, broad and updated scientific and cultural information for the improvement of the activities fulfilled and to cooperate for the organizational activity of the Cittaslow award.

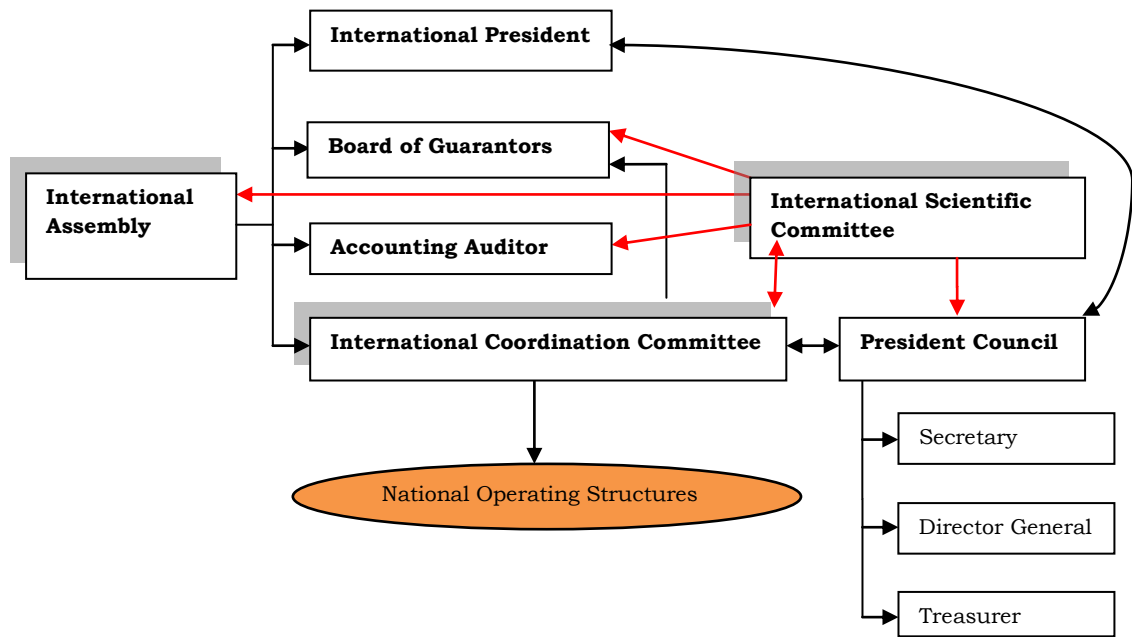


Figure 2 The scheme for organizational structure

Accounting Auditor oversees audit of expenses, supervises operating administration of the association and reports to the general assembly.

3.2.2. Cittaslow Manifesto

The Original Cittaslow Manifesto defines main urban fabrics of any slow city and also the important characteristics of its dwellers. It is beginning with “We are looking for towns where people are still curious about times past, towns rich in theatres, squares, cafes, workshops, restaurants and spiritual places, towns with untouched landscapes and fascinating craftsmen, where people are still aware of the slow passing of the seasons, marked by genuine products, respecting tastes, health and spontaneous customs...” (<http://www.cittaslow.org/section/association/philosophy>).

Cittaslow Manifesto (Appendix E) begins with this sentence: Manifesto delle Cittaslow per un nuovo umanesimo dell’essere e dell’abitare (Manifesto for a novel existence and living for mankind). It

includes all principles of becoming a slow city. On the one hand, the Manifesto explains the meaning of living in a slow city; on the other hand it lists the principles of the management of a slow city. Its first paragraph reminds the main principles of slow living: tranquil, productive, sensitive to the needs of people and environment, developing with an eye to future and future generations, respectful of localization and indigenous life style.

This could be continued if only a slow city could be managed in a sustainable manner. For small settlements such as villages, small islands, there is a need to remove the obstacles for promoting science, art and knowledge, and to support them to get in touch with others. Today, this task is successfully undertaken by International Cittaslow Network in which 150 small towns around the world joined. Connected the past with the present by blending the experiments of old cultures with modern technology and knowhow means that it is an ability to live in a better way of today while looking to future.

Cittaslow movement does not only concern with culture: it is a new urbanization model including many themes such as planning, environment, energy, transportation, tourism, urban design, agriculture, education. Its approach of quality of life is different from the approach of modern era living good and deluxe. It primarily services inhabitants and have conscious and well-educated inhabitants to welcome modern tourists with universal hospitality principles. It aims to introduce natural, historical and cultural values and features and gastronomy in a slow city for enhancing awareness on identity and citizenship. It is a new urban model and living place which puts slowness into its center and tries to supply quality for each inhabitant.

The previous Charter Document, signed in Orvieto on 15 October 1999, is introduced as the Manifesto of Cittaslow at the Article 2 of Cittaslow International Charter (Appendix D). The goal is to create

energetic local places without damaging environments and local uniqueness, by using technologies aimed at healthy environment and good quality of urban fabric, by regenerating traditional and cultural production methods and handicrafts for spreading Slow Food philosophy, and sustainable economies.

“These ideas soon led to a Charter with a 59 point list of pledges” (Mayer and Knox, 2010).

3.2.3. The Cittaslow Charter

The Charter of Association identifies globalization as a phenomenon that, while it offers “a great opportunity for exchange and diffusion,... does tend to level out differences and conceal the peculiar characteristics of single realities. In short, it proposes median models which belong to no one and inevitably generate mediocrity” (http://www.citymayors.com/environment/slow_cities.html).

International Cittaslow Charter, made up of 28 articles and 5 attachments, introduces descriptions and principles for many different issues including establishment of Association, its organs, requirements for excellence, joining commitments, using of logo, the annual membership fee and managing funds.

“The Slow City movement and its Charter may represent a model for going beyond description by assessing a community’s willingness to nurture a sense of place and engage in “authentic place-making” with definitive action plans included as an important component of indicator systems. The Charter encourages towns to work towards normative goals of increasing quality of life. This contrasts with other types of indicators that typically have been descriptive of the state of a community...The Slow City Charter and indicator system acknowledges urban planning with the goal of authentic and sustainable place-making. Instead of pursuing an economic

development agenda that tries to attract companies from outside the region (exogenous), the Slow City Charter emphasizes endogenous community and economic development opportunities that are embedded in region-specific products, habits and traditions” (Mayer and Knox, 2009, p.36-37).

Mayer and Knox (2009) also read the Charter as the representative of the broader philosophy of the movement and as a blueprint or a roadmap for future urban development which outlines the obligations for a Slow City regarding environmental protection and sustainability, as well as quality of life, conviviality, and hospitality.

It strongly emphasizes to share and recognize local communities intrinsic specific traits and to spread their differences without necessarily turning it in an elite event, but instead, proposing it as a cultural event. “The Charter highlights ‘individuality’ and ‘creativity’ at the local level in opposition to the ‘proliferation of uniformity’ that occurs in global culture” (Parkins, 2006, p.31).

3.2.4. The Requirements for Excellence

“We decided to call ‘slow’ those cities that adopted a certain type of environmental policy, one that promotes the use of technologies for improving the quality of the environment, those cities that encourage the use of natural foods...Later we identified the list of criteria for becoming a Cittaslow: There are sixty of them, divided in six big ‘families’. On this basis we have built and developed the movement. These criteria were inspired by the small and medium size towns of the Central Regions of Italy” (Paolo Saturnini cited in Miele, 2008, p. 139).

Miele (2008) describes the philosophical principle of the criteria for the enrolment of a candidate town into the Cittaslow network. “They are constructed on the philosophical principle of *festina lente* (‘make haste slowly’), a Latin concept used here to address the everyday

search of the ‘modern day counterpart for the best achievements of the past’. In other words, looking for the best of the knowledge of the past and enjoying it thanks to the best possibilities of the present and of the future” (p.139).

For Mayer and Knox (2009), the indicators or criteria list is the tangible application of the charter’s philosophy and helps the movement with the certification of new members and assesses the development and implementation of planning programs and policies. They (2009) state that through the charter and the quality-of-life indicator system, the Slow City Movement aims to develop a code of conduct for local governance.

For membership; at least half of near 60 criteria that are categorized under environmental policies, infrastructure policies, technologies and facilities for urban quality, safeguarding autochthonous production, hospitality and awareness are required to be fulfilled.

Environmental policies

With the environmental policies, it is aiming for reducing environmental pollution, promoting the use of renewable energy sources, and acceptance of environmental management systems. Ban on the use of GMO (Genetically Modified Organisms) in agriculture is one of the obligatory requirements due to the fact that it has negative effects on environmental quality, biodiversity and human health.

1-Verification of the quality of the air, of water, of the soil within the parameters established by law.

2-Plans for the promotion and dissemination of differentiated refuse collection including urban refuse and special wastes.*

3-Dissemination and promotion of industrial and domestic composting.

4-Existence of a purification plant for urban or cooperative sewage.

5-Municipal plan for saving energy, with reference particularly to the use of alternative sources of energy (renewable sources, green hydrogen, mini hydroelectric power plant) and producing heat from RSU (a resistance soldering unit) and biomasses.*

6-Ban on the use of O.G.M.* in agriculture.

7-Municipal plan for the regulation of commercial art and traffic signs.

8-Systems for controlling electromagnetic pollution.

9-Program for controlling and reducing noise pollution.

10-Systems and programs for controlling light pollution.*

11-Adoption of systems of environmental management (EMAS and ECOLABEL or ISO 9001; ISO 14000, SA 8000 and participation in Agenda 21 projects).*

Infrastructure policies

These policies are about transportation and social infrastructure and urban renewal. They aim at creating safety, quality, friendly and livable city.

1-Plans for improving and for the reclamation of historical centers and/or works of cultural or historical value.

2-Plans for safe mobility and traffic.

3-Bicycle tracks connecting schools and public buildings.

4-Plans favoring alternative mobility over private transportation and for the integration of traffic with public means of transportation and pedestrian areas (extra urban car parks linked to public transportation, escalators, moving walkways, rail or cable

installations, cycling tracks, pedestrian itineraries providing access to schools, work places, etc.)*

6-Verification of infrastructures to guarantee that public places and those of public interest are accessible for the disabled and the removal of architectural barriers and access to technologies.*

7-Promotion of programs to facilitate family life and local activities (recreation, sports, activities aimed at creating bonds between school and family, assistance, including home assistance for the elderly and chronically ill, social centers, regulatory plan of municipal business hours, public lavatories).*

8-Center for medical assistance.

9-Quality green areas and service infrastructures (interconnecting green areas, play grounds, etc.)

10-Plan for the distribution of merchandise and the creation of “commercial centers for natural products”.

11-Agreement with the shopkeepers with regards to the reception and assistance to citizens in trouble: “friendly shops”.

12-Redevelopment of deteriorating urban areas and projects for the reutilization of the city.

13-Program for an urban restyling and upgrading.*

14-Integration of a citizen information Office, with Cittaslow information window.*

Technologies and Facilities for Urban Quality

These are mainly about eliminating visual pollution and improving aesthetics.

1-Window for bio-architecture and programs for the training of personnel assigned to the information Project for the promotion of bio-architecture.*

2-Equipping the city with cables for optical fiber and wireless systems.

3-Adoption of systems for monitoring electromagnetic fields.

4-Providing refuse containers in keeping with the environment and the landscape and removal according to established timetables.

5-Programs and promotion for planting public and private places with important environmentally suitable plants, preferably autochthonous in line with criteria of landscape gardening.

6-Plans for providing services for the citizens (dissemination of municipal services via internet and plans for creating and educating the citizens in the use of an internet-based civic network).

7-Plan for controlling noise in specifically noisy areas.

8-Plan concerning colors.

9-Promotion of telework.

Safeguarding autochthonous production

Most of the criteria in this area should be fulfilled. That is why, protecting local production, local values and agricultural products is the most important factor to recreate or maintain local distinctiveness and authenticity. This area relates directly to sense of place.

1-Plans for the development of organic farming.*

2-Certification of the quality of artisan produced products and objects and artistic crafts.*

3-Programs for the safeguarding of artisan and/or artistic craft products in danger of extinction.*

4-Safeguarding traditional methods of work and professions at a risk of extinction.*

5-Use of organic products and/or those produced in the territory and the preservation of local traditions in restaurants, protected structures, and school cafeterias.)*

6-Programs for educating taste and nutrition in schools in collaboration with Slow Food.*

7-Favoring the activities of wine and gastronomic Slow Food Presidia for species and preparations risking extinction.*

8-Census of the typical products of the territory and support of their commercialization (updating of markets for local products, creation of appropriate spaces.)*

9-Census of trees in the city and enhancing the value of large trees or “historical trees”.

10-Promoting and preserving local cultural events.*

11-Promoting “urban” and school gardens for autochthonous cultures grown with traditional methods.

Hospitality

All criteria in this section focus on helping foreign and domestic tourists to feel themselves at home and to itinerate or find their ways easily in a Cittaslow city.

1-Training courses for tourist information and quality hospitality.*

2-Using international signs in the tourist signs of the historical centers with guided tourist itineraries.*

3-Reception policies and plans to facilitate the approach of the visitors to the city and access to information and services (parking, extension/elasticity of opening hours of public offices etc.) with particular regards to scheduled events.

4-Preparation of “slow” itineraries of the city (brochures, websites, home pages, etc.)

5-Making the tourist operators and storekeepers aware of the need for a transparency of prices and the exhibition of rates outside the business establishments.

Awareness

It completely focuses on enhancing public consciousness on becoming a Cittaslow and its philosophy, and also ongoing and planned Slow City programs, projects and activities with campaigns and many events.

1-Campaign to provide the citizens with information on the aims and procedures of what a Slow City is, preceded by information of the intentions of the Administration to become a Slow City.*

2-Programs to involve the social fabric in acquiring the “slow” philosophy and the application of Slow City projects and in particular: educational gardens and parks, book facilities, adhesion to the Project of the germ plasma bank.*

3-Programs for the dissemination of the Slow City and Slow Food activities.*

*=Obligatory requirement

Support to Slow Food activities and projects

These criteria are left to local government’s appreciation. On the one hand the pledges support to Slow Food activities and projects, on the

other hand they contribute to safeguard local products. As it is stated at the Article 7, Cittaslow is linked to the Associazione of the International of Slow Food with which shares the philosophy the memorandum agreement signed in Plueba on 09.11.2007.

1-Establishment of a local Convivium Slow Food.

2-Education programs for tastes and nutrition for the Compulsory and secondary schools in cooperation with Slow Food.

3-Set-up of school vegetable gardens in cooperation with Slow Food.

4-Implementing one or more projects of Arca or Slow Food Centers for species or productions with the risk of extinction.

5-Use of local area products safeguarded by Slow Food and maintenance of nutritional traditions in collective food service, in protected structures, schools canteens with annexed food education programs.

6-Support to the typical local area products through implementation of the “Mercati della Terra” in cooperation with Slow Food.

7-Support for the “Terra Madre” Project and food communities through joint twinning.

Hoeschele (2010), in his interesting article on measuring abundance, examines the application of criteria of abundance to the Cittaslow foundational documents: Its manifesto, Charter and Requirements for Excellence. As distinct from conventional economics or reigning neoliberal paradigm, Hoeschele (2010) defines abundance as the condition when all people, now and in the future, are enabled to flourish, and when a great diversity of animals and plants can likewise flourish in their natural habitats. As argued by Hoeschele (2008), “for humans to flourish, they must be enabled to live life as art-i.e., as self-expression to others (consistent with Maslow’s (1954)

concept of self-actualization), discovering their own values and finding a way to make their life an expression of their values, which must always include other people because we live as persons within communities. Thus abundance includes the *freedom of individuals* to live life as art, the *social equity* that all people can live life as art, and the *environmental sustainability* that people, as well as animals and plant species, will continue to be able to live life as befits them in future” (p.67). Hoeschele (2010) specifies the individual freedom in four points. The first point is based on the premise that it requires some form of education to enable people to live life as art. The second point relates to artful consumers, meaning consumers who do not just search for the cheapest laundry detergent or the most prestigious car, but who wish to consume in ways that express deeper values such as care for the environment or for working conditions of the producers of a commodity. The third point addresses the vital point of political freedom, the freedom to meaningfully take part in collective decision-making. The final point on freedom recognizes that all freedoms must be for everybody. Hoeschele (2010) gives five issues for social equity. It is important to ensure that people of low income can obtain vital goods and services. The second point is that producers of marketed commodities should also obtain adequate compensation of their work. As the third point, Hoeschele (2010) suggests preventing the emergence of monopolies, or striving to regenerate a free market if there is already a monopoly/oligopoly. The most effective way to overcome the contradictory demands of producers and consumers in the marketplace (for high or low prices) and of workers and employers in the labor market (for high or low wages) is to eliminate the contradiction itself-enable consumers to produce some of the things they need, and enable workers to become co-owners of the businesses where they work (point 4). The final social equity issue is ensuring that all costs of production are borne by the producers, so that others do not have to suffer the externalized costs. From point of

his view, the issues on environmental sustainability are those: ensuring that all environmental resources are used sustainably; includes promotion of organic agriculture and non-polluting manufacturing, reducing the use of non-renewable energy sources and increasing the use of appropriate renewable energy sources, increasing reuse and recycling, and lastly limiting urban sprawl; protecting natural habitats.

Hoeschele (2010) applies the criteria of abundance to the Cittaslow foundational documents and he concludes that the member cities' commitments address only some of the areas that could promote greater abundance for the residents of those cities. He claims that an incomplete definition of the 'good life' and the failure to analyze the causes why this good life is threatened raises the danger that the Cittaslow movement could serve only the interests of a 'leisure class' which can afford to take the time to enjoy the good things in life. His analysis could be an evident of great deficiencies regarding equity. Public services are to be provided for low-income people, there are no provisions to ensure that such things as slow food are available at low cost. Market opportunities are to be expanded for local enterprises, but there are no provisions to ensure that this also benefits the workers in those enterprises. Hoeschele (2010) points out that there is no discussion of common-property institutions or the 'social' or 'solidarity' economy more generally; to ensure that ordinary people are able to benefit fully and directly from their own labor. He (2010) mentions the importance of the polluter-pays principle and the potential problem of gentrification as a result of urban planning to improve the urban fabrics that are ignored by the Association. For Hoeschele (2010), there are no provisions to promote greater citizen participation in decision-making and the Cittaslow charter see environmental concern as 'post-material' or 'post-industrial' issue that can only be pursued after economic growth has been achieved.

His analysis on abundance applied here shows us why a concern with equity is important and where amendments to the Cittaslow charter and list of standards as well as the member cities policies would be desirable.

3.2.5. Membership Application Procedure

According to Attachment B to the Charter, firstly, the local administrator of the candidate town prepare a letter including explanation of the reasons for the application, outlining the grounds for becoming a Cittaslow and identifying a delegate and a local technical expert who will work directly with the Certification Office. The preliminary membership application is decided by the Certification Office in consultation with Slow Food. A delegate from the Cittaslow Association can visit the candidate towns at this stage. The Certification forms are sent to the candidate town. If it needs to take assistance for the Certification procedure, the Office could assist to the town. The candidate town pays 600 euro as a one-off certification fee. Fulfilled Certification form is sent to Cittaslow head Office. If the town's Certification score exceeds 50% of the requirements, it will be declared a new Cittaslow at the next appropriate official Cittaslow gathering. Lastly, the Mayor of the new Cittaslow, or a delegate in his/her place, receives the Certificate of membership from the President of Cittaslow International personally.

In the website of Cittaslow Turkey, organizing public availability sessions are additionally included in the steps. The aims of the sessions should be enhancing public awareness and information about the aims and procedures of Cittaslow, and plans, projects and programs of local administration to become Cittaslow. Preparing a Cittaslow Candidate File, which consists of two files, includes detail explanations of the projects prepared for requirements and photographs of the candidate town. The other file also includes photographs of the projects, city council resolutions on these issues and other relevant.

In accordance with Article 8 of Attachment B to the Charter on Regulations on Admission, the above steps will be repeated every 5 years in each City. The Coordination Committee will decide on the term of permanence of the city within the network. The Assembly can decide to exclude a member city if there is a serious reason for exclusion, such as not having paid the membership fees for at least two years. To take an answer of this question: is there any city, excluded from the network? I have sent e-mails and a fax message to the Headquarters in many times. Unfortunately, I didn't take any response.

The annual membership fee is increased in accordance with the population of the city. For example, for cities with 1 to 5 thousand residents, the annual membership fee is 750 Euro; it is 2,500 Euro for the cities with 15-30 thousand residents.

According to both the Article 8 and the Article 3 of Attachment B to the Charter, towns which do not have more than 50 thousand residents and are not provincial capitals, are eligible. The International Coordination Committee reserves the right to accept towns with more than 50,000 residents. Massimo Borri explains this issue in detail: "all Slow Cities must be under 50,000 people, and currently, all are within this number. This wasn't so much of a necessity but that it is preferred. If a city wanted to become a Slow City, but its population exceeded 50,000, then the Slow City committee would meet to decide whether the Slow City policies would be appropriate for this city. The Slow City movement was established particularly for smaller cities and towns. Although similar goals and policies may work successfully in a larger city, it is more effective to implement such policies on a smaller scale" (Radstrom, 2005, p.65).

3.2.6. The Cittaslow Award

"We wish to reward the commitment of those who administer 'cities of good living' to acknowledge the fact that they have opened a new

front of ‘slow’ culture, organizing, creating and acting with imagination and knowhow for their citizens, for the quality of life and for the environment” (Stefano Cimicchi, <http://www.slowfood.com>, 2011).

The Award is split into two sections: the first section for ‘Cittaslow administrators’ and the second section for ‘non-Cittaslow administrators’ who have applied some of the key principles of the movement to their urban reality. The Cittaslow Award 2002 , for instance, was given to Roberto Angelucci, mayor of Francavilla al Mare (Chieti) for the ‘project for the promotion and improvement of small-scale fishing as a paradigm of an intervention capable of wedding tradition and innovation, collective and personal interests, environment and production through the involvement of the entire city’. For the ‘non-Cittaslow administrators’ section, Bertrand Delanoë, mayor of Paris, was awarded in 2002 because of “the proven capacity of its administration and its first citizen to govern a modern metropolis and an outstanding city of culture, while welcoming and professing every diversity” (<http://www.slowfood.com>, 2011).

3.3. Cittaslow National Organizational Structure and Turkey

According to Paragraph V of the Charter, in any national and/or territorial area which has at least three member cities, a National or Territorial Organizational Structure is established and its executive organ, namely National Coordination Group, reports to a Cittaslow and carries out the role of coordinator within the country. Additionally, a Cittaslow National Network is constituted in those countries with at least 3 ordinary members.

The National Coordination Committee is made up of one national network representative per town or per group of towns and has the following responsibilities:

- elects, by majority vote, the national coordinator, who may call on the services of technical aides at the behest of the town representatives;
- organizes the association's activities by projects and audits their results at least once a year, reporting to the International Coordinating Committee accordingly.
- establishes the annual calendar of national events, even if organized by member towns, which can boast the display of the Cittaslow logo and sends copy to the International Coordination Committee;
- draws the forecasted and final national budget for the subsequent fiscal year by January 31 and sends a copy to the Coordination Committee;
- manages the national network fund;
- verify the application of membership from new candidate cities to submit to the Coordination Committee;
- notifies the International Coordination Committee, the request for immediate expulsion of a member due to any behavior contrary to the purposes of the Association that may seriously harm its image (http://www.cittaslow.org/download/DocumentiUfficiali/Charter_20.06.11.pdf).

According to the Charter, Seferihisar is a focal point or a capital town of Cittaslow in Turkey. Seferihisar is responsible for representing new candidate towns to the Association. After verifying membership applications of four towns from Turkey (Akyaka Muğla, Yenipazar Aydın, Gökçeada Çanakkale and Taraklı Sakarya) (Figure 3) in the International Assembly of Cittaslow Association, held in 24-26.6.2011 in Poland, her Cittaslow National Network position has been established. Thereby, Seferihisar become sixteenth member of Cittaslow International Coordination Committee together with the

representatives from Cittaslow national organizations of Italy, Portuguese, Australia, USA, Poland, Belgium and Austria. But, her National Coordination Committee has not yet been formally set up.



Figure 3 The slow cities and candidate towns (😊) of Turkey

Source: (Şahinkaya, 2010)

Mayer and Knox (2009) give an example from Germany to show how each country develops its own Cittaslow organization and national framework:

“As the movement has spread and become international, so has its organization and certification process. Slow Cities in Germany have organized a non-profit group to manage the German Chapter. They have translated the Charter into German and have adapted it to national context. For example, unlike the Italian Charter, the German charter includes an indicator that notes whether a town has a policy in place that bans genetically modified plants and organisms in the local agricultural economies. In general, the six key areas remain the same, but the overall number and type of indicators changes slightly in the context of each national framework as each country develops its own Slow City organization. For example, if a German town wants to become certified as a Slow City, it will

need to apply to the German chapter of the movement. According to the Slow City indicators in the German charter, cities first need to conduct a self-assessment. An on-site visit by a delegation of Slow City representatives follows this assessment and will determine whether the town will become certified” (p.26-29).

I asked the following question on this issue to Köstem:

“As you know, the implementation of the Cittaslow Charter varies according to the country and the local context. The Italian towns, for example, place a greater emphasis on improving environmental aspects such as waste management, eliminating light pollution, and local economic development through tourism. German towns, in contrast, emphasize the promotion of local products and produce, food and nutritional education, and the implementation of alternative energy systems. Differences also exist in how a city is motivated to become part of the movement. Within this frame, of which 6 Cittaslow key areas are particularly underlined by Turkey, in other words, what is the context of Turkish Charter?”

His answer was unforeseen for me: “There are no studies to set up principles for Turkish Charter.” From my point of view, it is possible to find a road map from newspaper reports done with Seferihisar Mayor. In his interviews, he mainly declares that they will present a new tourism model for Turkey and the world with Turkish slow cities. Additionally, he particularly introduces Cittaslow movement as an alternative local development model for small towns. In his words: A district developing by claiming its values. In addition to, he emphasizes that Cittaslow has a novel approach to increase quality of life.

14 towns from Turkey have got in contact with Seferihisar officially to become a Cittaslow since Seferihisar joined the Cittaslow

International Network. Additional to the above new Turkish Cittaslow towns, the files of Perşembe-Ordu, Yalvaç-Isparta, Vize-Kırklareli and Halfeti-Urfa (Figure 3) are appreciated as proper to be sent to the Association in Italy. Soyer highlighted that they wish to have at least one Cittaslow town from each region of Turkey. After that, they are planning to stop to prepare new towns to become a Cittaslow, and discuss what they can do together to enhance public awareness and develop locally and sustainably with just new members. Soyer continued his speech stating that they are planning to introduce all Turkish slow cities to Turkey and around the world and organize tours for each Turkish slow city and lastly, work together to make the best organization for the meeting of the International Coordination Committee which will be held in Seferihisar in 2013. Soyer also points out his belief that this meeting is much more significant for Izmir as much as Seferihisar. Additionally, Soyer draw attention that 23 member countries of the International Coordination Committee are also the members of the International Exhibitions Bureau, an intergovernmental organization created to EXPOs ([http://www.milliyet.com.tr/dort-kent-daha-cittaslow-
oldu/ege/haberdetayarsiv/29.06.2011/1407919/default.htm](http://www.milliyet.com.tr/dort-kent-daha-cittaslow-oldu/ege/haberdetayarsiv/29.06.2011/1407919/default.htm)).

At the end of the 2011, National Scientific Committee was established on Seferihisar Municipality's own initiation. The members of the Committee are following: Tunç Soyer- *the current mayor of Seferihisar Municipality*, Prof. Dr. Murat Barkan- *the rector of Yaşar University*, Bülent Köstem- *Cittaslow coordinator*, Prof. Dr. Tayfun Özkaya- *Department of Agricultural Engineering at Aegean University*, Ahmet Çalca- *the current mayor of Akyaka Municipality*, Yüsrân Erden- *the current mayor of Yenipazar Municipality*, Tacettin Özkaraman- *the current mayor of Taraklı Municipality*, Yücel Atalay- *the current mayor of Gökçeada Municipality*, Tekin Bayram- *the current mayor of Yalvaç Municipality*, Selçuk Yılmaz- *the current mayor of Vize Municipality*, Selami Çarkçı- *the current mayor of Perşembe Municipality*, Prof. Dr.

Ercan Tatlıgil- *Department of Sociology at Aegean University*, Prof. Dr. Ayşe Filibeli- *Department of Environmental Engineering at Dokuz Eylül University*, Prof. Dr. Cemal Ark- *Department of City and Regional Planning at Izmir Institute of Technology*, Prof. Dr. Tevfik Balcıoğlu- *Faculty of Architecture at Yaşar University*, Prof. Dr. Ahmet İnel- *Head of Department of Economics at Galatasaray University*, Çetin Öztürk- *an architecture*, İlker Ünsever- *a lawyer, Department of Tourism Law at Bosphorus University*, Nedim Atilla- *a writer and journalist*, Prof. Dr. Sıddık İçli- *Solar Energy Institute at Aegean University*, Prof. Dr. Ümit Erdem- *Research Center for Environmental Issues at Aegean University*, Prof. Dr. Melek Göregenli- *Department of Psychology at Aegean University*, Sema Demir- *Gazi University*, Prof. Dr. Korel Göymen- *Faculty of Art and Social Sciences at Sabancı University*, Prof. Dr. Yavuz Demir- *Faculty of Literature at 19 May University*, Güven Eken- *the president of Nature Association*, Assist. Prof. Melike Demirbağ Kaplan- *Strategically Planning Director at Izmir University of Economics*, Prof. Dr. Dilek Ünal- *Bosphorus University*, Prof. Dr. H. Rıdvan Yurtseven- *Department of Gastronomy at Çanakkale 18 March University*, Semiha Ahmet and Onur Donat- *Trakya Development Agency*, Prof. Dr. Esin Can- *Yıldız Technical University*, Prof. Dr. Huriye Çatalca- *Department of Healthcare Management at Medipol University*, Prof. Dr. Bülent Cihangir- *Department of Fishing Technologies at Çanakkale 18 March University*, Prof. Dr. Hasan Çatalca- *Department of Statistics at Arel University*, Associate Prof. Şule Aydın- *Department of Tourism at Çanakkale 18 March University*, Assoc. Prof. Dr. Uğur Ömürgülşenel- *Department of Political Science and Public Administration at Hacettepe University*, Prof. Dr. Ahmet Reşit Ersay- *Faculty of Medical at Çanakkale 18 March University*, Prof. Dr. Dicle Oğuz- *Department of Landscape Architecture at Ankara University*.

CHAPTER 4

SEFERİHİSAR: A CASE OF SLOW CITIES in TURKEY

4.1. Introduction

Seferihisar is located 45 km south of Izmir city (Figure 4) and was incorporated as a town in 1884. It spreads over wide territory. It covers just over 386 square kilometres.

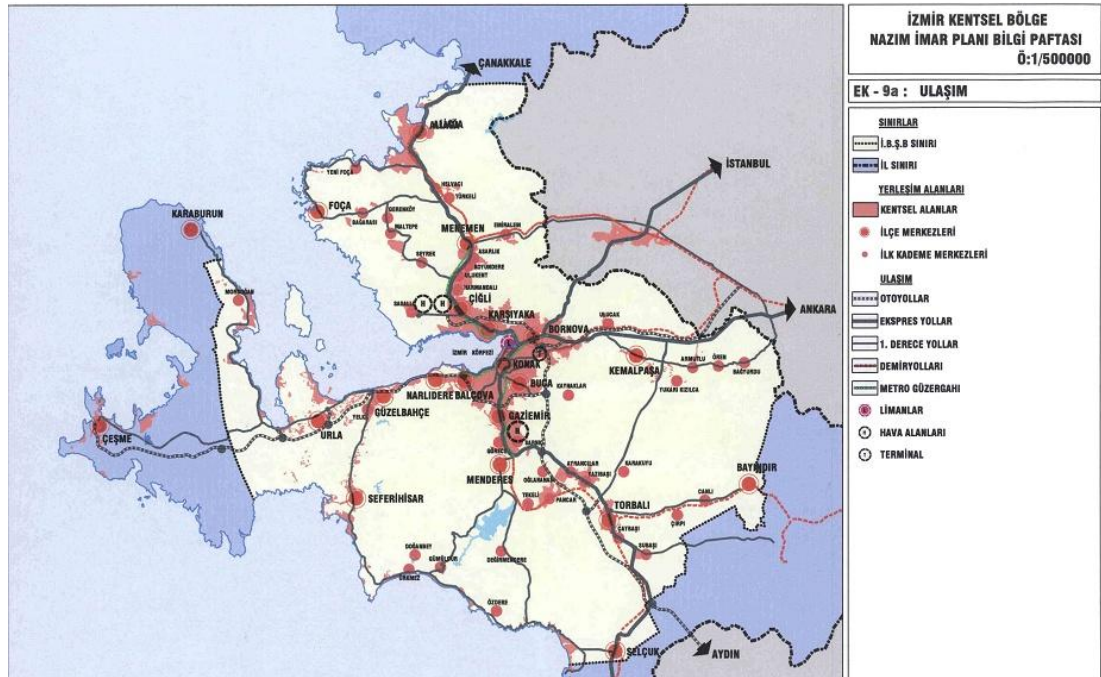


Figure 4 The location of Seferihisar

Source: [1/25000 scaled Master Plan for Izmir Region (2008)]

Seferihisar is encircled by Menderes town on the east, Urla and Güzelbahçe towns on the north and Aegean Sea on the west and south. Seferihisar is 23 km far from Güzelbahçe town, 30 km far from

Urla, 45 km far from Menderes, 45 km far from Konak and 85 km far from Çeşme.

Seferihisar town centre is situated slightly inland at an altitude of 28 m. Çakmaktepe is the highest point of the district with 680 m. Two streams, Kocaçay and Hereke, cross the town to join the sea within its boundaries and these generally dry up in summer. Five small dams are built on these streams and they are used for agricultural irrigation. Two artificial lakes also were built for the same purpose. Four small islands, namely Kanlıada, Bahadır, İpsil and Eşek, remain within the boundaries of Seferihisar and a fifth near Doğanbey locality, connected to the mainland by a small causeway but still called Çıfit Island (*ancient "Myonnesos", still also often called as such locally*) is a prized location for rock climbers.

Seferihisar town centre has twelve neighbourhoods; Turabiye, Camikebir, Hıdırlık, Tepecik, Çolak İbrahim Bey, Atatürk, Payamlı (Doğanbey), Cumhuriyet, Bengiler, Mersin Alanı, Ulanmış and Sığacık stands somewhat separately from the rest at a distance of 5 km. Doğanbey (Payamlı) and Ürkmez municipalities are changed into neighbourhoods in accordance with the Metropolitan Municipality Law. Turgut, Beyler, Düzce, İhsaniye, Gödençe, Çamtepe, Orhanlı, Kavakdere are forestry villages within the administrative boundary of the town.

Seferihisar has a typical Mediterranean climate which is characterized by long, hot and dry summers; and mild to cool, rainy winters. The average maximum temperatures during the winter months vary between the low-to-mid 10 °C (50 °F). During summer, the temperature can climb as high as 40 °C (104 °F) in July and August, however the average maximum temperatures ranges between the low-to-mid 30 °C (86 °F).

In the following sections describe several socio-economic and historical characteristics of Seferihisar as these characteristics have contributed to the town's potential to become a slow city. In addition, the current town plans and the relevant legislation are also studied to show the existing situation in Seferihisar.

4.1.1. Population

In Seferihisar, there were 32.655 inhabitants in 2010. After becoming a slow city in 2009, its population was increased from 28.603 to 32.655 in one year. This growth is higher than the other towns of Izmir of which population is under 50,000 (Table 2).

The Tourism Encouragement Law of 1982, that gave generous incentives to tourism investment, has resulted in exceptionally rapid growth in tourism in terms of volume, value, and physical infrastructure. Coastal areas of Turkey have been filled with big hotel complexes and summer cottages since 1980. In parallel with these policies, the population of coastal towns has increased tremendously. This can also be observed in Seferihisar that its population has increased sharply since 1985 (Table 3).

An address based population registration system has been used by Turkish Statistical Institute since 2007. That is why; there is a big contrast between 2000 and 2007 years. In accordance with the address based population registration system results for 2010, the population of Seferihisar totalled 32 655 persons, meanwhile the population in centre was 29 332, and the population in villages is merely 3 423. Annual growth rate of population in the district centre was %144, 1 and %38, 1 in villages. In the official documents, the population projection for Seferihisar was calculated by taking 2000 year demographic structure into account. Therefore, these projections are not included in this study as they could misdirect for future estimations.

Table 2 The population growth of Seferihisar is higher than the other towns of Izmir.

	2007	2008	2009	2010
Güzelbahçe	19.255	22.138	24.296	24.462
Bayındır	42.152	41.965	41.244	41.506
Foça	30.549	29.018	30.779	44.500
Seferihisar	25.830	26.945	28.603	32.655
Selçuk	34.002	34.459	34.479	34.441
Urla	48.058	49.774	50.609	52.500
Beydağ	13.500	13.395	13.047	12.977
Çeşme	27.796	31.968	32.475	33.051
Dikili	27.348	30.863	31.907	33.021
Karaburun	8.040	9.224	8.889	8.689
Kınık	27.938	28.337	28.550	28.210
Kiraz	45.072	44.830	44.436	44.555

Source: (<http://www.mahalliidareler.gov.tr>)

Table 3 The population of Seferihisar among 1970-2009

	2009	2008	2007	2000	1990	1985	1980	1975	1970
Total	28.603	26.945	25.830	34.761	21.406	14.727	12.009	11.022	10.235
Man	15.026	13.807	13.633	18.319	12.056	7.842	6.182	5.969	5.311
Woman	13.577	13.138	12.197	16.442	9.350	6.885	5.827	5.053	4.924
Centre	25.308	23.669	16.114	17.526	10.720	8.168	6.405	6.484	5.670
Village	3.295	3.276	9.716	17.235	10.686	6.559	5.604	4.538	4.565

Source:

(http://www.yerelnet.org.tr/ilceler/ilce_nufus.php?ilceid=198680)

It is estimated that the population reaches the level of 130.000 or 150,000 people during the touristic season.

4.1.2. Its History and Historical Buildings

Seferihisar is a historical town. The oldest settlement is Teos, thought to be a Carian city, established by Cretans that escaped from the Akas in 2000 B.C. It was called as Tysaferinopolis in Ancient Rome and Byzantium periods. The name was changed to Tsaferinhisar during the Seljuk and Ottoman periods. It was briefly occupied by Grecian among 1919-1922 (Seferihisar Municipality, 2009).

In the words of Gökovalı, Seferihisar is Paris of Ionia and located in the heart of Ionia, which is one of the most important regions in the ancient period (Atilla and Öztüre, 2011). Two of twelve Ionian cities: Teos and Lebedos were located in the boundary of Seferihisar district. The modern neighbourhood of Sığacık is situated close to the ruins of Teos, and the ruins of Lebedos exist near Ürkmez. The other ancient settlement, Myonnesos, is called as “Çıfıtkale” or “the island of rats” by the residents. It is believed that Teos was initially established by an Akhalı commander, Athamas in B.C. 1080. Teos was a maritime city of Ionia on a peninsula between Chytrium and Myonnesos. The city is situated on a low hilly narrow strip of land connecting two larger areas of land (isthmus). During the times of the Roman emperors, the town was noted for its wine, a theatre and Temple of Dionysus. These are positioned near the acropolis, which is situated on a low hill and had fortifications by the sixth century. A shipwreck near Tektaş, a small rock outcrop near Teos harbour, dates from the Classical period (around the sixth to the fourth centuries BC) and implies trading connections by sea with eastern Aegean islands. It was the birthplace of Anacreon the poet, Hecateus the historian, Protagoras the sophist, Scythinus the poet, Andron the geographer, and Apellicon, the preserver of the works of Aristotle (<http://en.wikipedia.org/wiki/Teos>).

Atilla and Öztüre (2011) state that Teos is still attractive for many excursionists because of the Temple of Dionysus (Photograph 1). The Temple was one of the biggest and the most important Temples of

Dionysus and was the centre for Western Anatolia Branches of Dionysus artists in that period. Ancient writers expressed that Teos, especially Temple of Dionysus, was a shelter for artists. In fact, Teos was known as a place where art can be only a product of free thoughts and art and artists should be free to express their thoughts. Teos became an inspiration for Europeans during the Renaissance period. Additionally, many researchers claim that the root of Zeibek folk dance is based on Zei-Bakkhos dance which performed at the Dionysus Festivals in Teos.



Photograph 1 Temple of Dionysus

Source: (The archive of the Municipality)

Lebedos and Myonnesos, two other ancient settlements, datable to the ancient Greek period and beyond are located along Seferihisar district's seashore, both to the south of Teos. Near the southern boundary of the district is Lebedos, the smallest of the twelve original Ionian settlements along the Anatolian coastline. Pausanias mentions that the town was initially inhabited by Carians, for whom the region was normally a very northern one. Ionian Greeks immigrated there under the guidance of Andraemon. Although it is known to have

engaged in maritime commerce, it was also famous for its mineral springs and a member of the Ionian League.

The peninsular settlement of Lebedos suffered from the limited space of its hinterland and a comparatively unsuitable port. It has not been excavated and the visible ruins are scanty. Seferihisar-Kuşadası touristic road separates Lebedos archaeological site in two areas. Its necropolis is located in the northern and north-eastern hillsides. Southern and eastern lands of the archaeological site are occupied with Sun-Tour and Redeem-Tour summer cottages. Western and south-western hillsides are also occupied with summer cottages.

The other settlement, at the edge of a promontory between Teos and Lebedos, referred to by Hecataeus of Miletus (500 BC) as a "city" and by Artemidorus of Ephesus (100 BC) as merely a "place" is Myonnesos (Photograph 2). Advantaged by a peninsula with a 60 m cliff, Myonnesos was very difficult to access and easy to defend. Traces of Cyclopean walls attest to the presence of a very particular site and it remains a visitor's attraction due to the challenges of rock climbing it offers (<http://en.wikipedia.org/wiki/Seferihisar>).



Photograph 2 Myonnesos

Source: <http://en.wikipedia.org/wiki/Seferihisar>

The Sığacık Castle (Photograph 3), which dates back to the Seljuk's, is well preserved enduring the dilapidating effects of history, nature and technology. After the destructive earthquakes, it has been reconstructed first by Aydinogullari and than by the Ottomans. After the realization of its strategic importance in the Aegean Sea by Piri Reis, it was reconstructed by Palak Mustafa Pasha with the order of Sultan Suleiman the Magnificent, with the stones brought from Teos ruins. The present condition of the Castle dates back to 1521-1522 (<http://www.ecer.web.tr/english.htm>).



Photograph 3 Sığacık Castle

The municipality of Seferihisar was in situated in 1884 and by the time of the fall of the Empire, the kaza of Seferihisar counted roughly twenty thousand people, in which about half, according to varying sources, were Greeks, mostly recent immigrants from the islands (Atilla and Öztüre, 2011).

Its registered historical buildings are given in Table 4.

Table 4 Seferihisar’s officially registered historical buildings

Historical Period and Location	Registered historical building
15. Century- Düzce	Kasım Çelebi Medresa and Mosque (Photo 4)
Rome period	Beyler Village Aqueduct
Sığacık Castle	Mustafa Effendi Tomb
Late Ottoman period- Centre	Güdük Minaret Mosque and Hıdırlık Mosque
Late Ottoman period	İhsaniye Village Old Mosque
Republic period	İhsaniye Village Mosque
Ottoman period-Düzce village	Kasım Çelebi Mosque
Ottoman period	Sığacık Mosque
Late Ottoman period	Tepecik Mosque
Late Ottoman period- Centre	Turabiye Mosque
Late Ottoman period	Turgut Village Mosque
Ottoman period	Ulamış Village Mosque
Classic Ottoman period-Ulamış	Old Mosque
Late Ottoman period-Camikebir	Ulu Mosque
Ottoman period	Sığacık Small Mosque
Ottoman period- Ulamış	Turkish Bath and Shaft
Early Ottoman period- Düzce	Turkish Bath
Classic Ottoman period- Centre	Turkish Bath
Ottoman period- Centre	Ottoman Bath
Ottoman period	Sığacık Turkish Bath
Republic period- Çolak İbrahim	Erendede Grave
Republic period-Centre	Hıdırdede Tomb
Late Ottoman period- Sığacık	Mustafa Effendi Tomb
Ottoman-Republic periods Ulamış	Cemetery
Düzce	Yılanlıdede Entombed Saint
Sığacık	Balaban Shaft
Republic period	Şehitler Fountain
Kavakdere	Cumalı Thermal Springs
Tepecik	Güneşlikent Tumulus
Rome period- Hıdırlık	Tumulus
Doğanbey	Karaköse Ruins
Turgut	Kesik Taş Ancient Quarry
Republic period- Ulamış	Martyrs Memorial
Late Ottoman and Republic periods- Centre	Houses

Source: (Seferihisar Municipality, 2011)



Photograph 4 Kasım Çelebi Medresa

Source: (<http://wownturkey.com/forum/viewtopic.php?t=24906>)

4.1.3. Its Local Values and Peculiarities

Seferihisar's strong points are its famous mandarins, its sun, rich geothermal resources and historical assets. The unplanned tourism development on the Aegean and Mediterranean shores has not affected Seferihisar's coastal area because of the archaeological sites and military zones surrounding Seferihisar.

Agriculture plays an important role in Seferihisar's economy. Agriculture is still the occupation of the majority, despite the share of service sector are rising constantly. According to the Report of Izmir Chamber of Commerce (2006), its agricultural land is totally 89, 301 decare and %7.9 of its agricultural land is uncultivated. Its irrigated land is totally increased to 13, 000 decare by 3 new irrigation dams. Mandarins and olives are the main agricultural products. %75 of total amount of mandarins' production is exported around the world. In Gödence and Beyler villages, quality olive is growing without using any pesticides. 3400 ton olive oil was produced in 13 olive oil factories in 2006. Viniculture is also made in recent years. Artichoke is another important agricultural product of Seferihisar. The amount of its production increased in 2011. Some projects for artichoke production have been planned by the Municipality (Interview with the Seferihisar District Directorate of Agriculture).

There are 13 packing plants for fresh fruits and vegetables in the town. In the master plans, there is no allocation for such agricultural plants. It is the problem for planned projects of Municipality and entrepreneurs in the field of agriculture. It is supposed that good farming practices are principally applied in the town. Developing and initiating viniculture and branding process are stopped for now by the Gödence Agricultural Development Cooperative because of new banderol law (http://www.izto.org.tr/NR/rdonlyres/898956C7-DD92-46C6-92D1-F06317523AE9/9357/27_SEFER%C4%B0H%C4%B0SAR.pdf).

It is one of the most important geothermal areas of Aegean region. The most significant geysers are as follows: Tuzla Thermal (82C), Cumalı Thermal (80C), Doğanbey Thermal (71C) and Karakoç Thermal (72C). There are two different reservoirs in terms of feeding ground and source. Cumalı and Tuzla Thermals mainly include marine water, Doğanbey and Karakoç geysers are mainly meteoric sources. Seferihisar-Karakoç-Doğanbey geothermal region has the second most high temperature wells of Izmir. Their temperature is between 90C-153C. Meanwhile heating output of Seferihisar's Thermals is between 55C-93C and their flow rate is 40 lt/sec, in Balçova, heating output is 63C and the flow rate is 31 lt/sec. These rates show the significance of Seferihisar geothermal potential (Seferihisar Municipality, 2011).

Turkey is literally a cheese heaven. Seferihisar's artisan cheese, called *Armola*, is a kind of goat tulum cheese. It is also made in Samos Island (Atilla & Öztüre, 2011). Nohutlu Mantı (Turkish type ravioli with chick-peas), Tatlı Tarhana (sweet tarhana soup), Ekmek Dolması (stuffed bread), Oğlak Dolması (roast stuffed goat), Yuvalaça, sweet of tangerine, Oklavadan Sıyırma (a kind of sweet) and Samsades sweet are about to be forgotten tastes peculiar to Seferihisar's cuisine.

The coastal areas between Seferihisar-Seljuk towns are the habitat of Mediterranean Monk Seal.

There is a Teos amlık Recreational Area (14, 13 ha.) in Sıgacık.

4.1.4. Protected Sites in Seferihisar

Protected sites are covering around 8% (3363.2 ha) of Seferihisar’s land area. Those sites are: 1. degree natural site covering 66.5%, 2.degree natural site covering 6.5%, 3. degree natural site covering 2.97%, 1.degree archaeological site covering 18.1%, mixed 1.degree natural site/1.degree archaeological site covering 4.6%, mixed 1.degree natural site/3.degree archaeological site covering 0.9%, urban site covering 0.4%.

Table 5 Protected sites in Seferihisar

	Area (ha)	Percentage (%)
A ₁	609.6	18.1
N ₁ -A ₃	30.5	0.9
N ₁ -A ₁	155.7	4.6
N ₁	2235.1	66.5
N ₂	219.1	6.5
N ₃	100	2.97
Urban site	13.2	0.4
Total	3363.2	

Source: (Draft Environment Master Plan, 2011)

Seferihisar-Dođanbey terrestrial environment is a natural protection site. The land of ancient cities in Seferihisar is declared as archaeological sites. Additionally, the territory (40 km²) among Akakaya and Dođanbeyli Kavaklıkuyu road is a military forbidden zone.

The Ministry of Culture and Tourism is currently reviewing the boundaries of these archaeological and natural sites in the Izmir

region including Seferihisar. Their goal is to use Izmir's touristic potential without giving any harm to its nature (<http://www.sondakika.com/haber-gunay-ege-nin-sit-alanlari-yeniden-gozden-2759703>, January 2012).

4.1.5. Tourism

Even though Seferihisar has a huge tourism development potential, existing tourism policies do not match its enormous potential of great diversity. In the summer months, people from Izmir and its surroundings settlements mostly make day-trips to Seferihisar with the aim of swimming. Seferihisar's quality beaches are given in Table 6. Sığacık Büyük Akkum, Akarca and Ürkmez beaches were awarded by Blue Flag in 2011 (Seferihisar Municipality, 2011).

Table 6 Seferihisar's beaches

Name	Long
Doğanbey	5.000 m
Bölme	200 m
Şirabuk	1.000 m
Akarca	4.000 m
Teos	150 m
Killik	150 m
Çamcağız	150 m
Akkum	200 m
Azmaç	300 m
Yelkenkaya (rocky and stony coast)	1.000 m

Source: (The Seferihisar Municipality, 2011)

The number of establishments with the number of rooms and beds are given in Table 7. It is expected that the number of arrivals and accommodations will increase with the parallel of increasing number of the licensed establishments and tourism investments in the long term. It is projected that in 2015 the number of international and

national arrivals in Seferihisar will reach a total of 166 thousand and 115000 arrivals will be accommodated in the licensed establishments. In 2020 this number is expected to reach a total of 193 thousand and 130 thousand.

Table 7 The number of licensed establishments in Seferihisar (2004-2010)

Years	Tourism Operation License			Tourism Investment License		
	Establishments	Rooms	Beds	Establishments	Rooms	Beds
2004	6	536	1 196	2	300	636
2005	6	588	1 302	4	939	2 250
2006	8	880	2 006	3	583	1 396
2007	9	896	2 058	5	991	3 005
2008	7	622	1 460	5	976	2 939
2009	7	622	1 462	6	982	2 981
2010	5	421	948	6	1 243	3 941

Source: (Draft Tourism Strategic Plan, 2011)

Even though Seferihisar has important geothermal resources, thermal tourism has not yet been revitalized till now. Doğanbey, Cumalı and Karakoç thermal unauthorized establishments for excursionists are used only by rural people. Izmir Geothermal Inc. has licence and operating rights of Seferihisar geothermal resources. It completed necessary works for giving electricity or hot water to touristic establishments. (<http://haberekspres.com.tr/jeotermal-asnin-ilk-elektrik-uretim-projesi-seferihisara.htm>, 7 November 2011).

Sığacık, an old fishing village, with its marina, beaches, and historical sites has become a main destination point of Seferihisar. Ürkmez-Doğanbey coastlines are occupied by summer houses (Photograph 5). Additionally, Akkum is a famous bay with its natural beaches and the third best surfing zone in the world.



Photograph 5 Doğanbey-Ürkmez coastlines

Source: (The archive of the Municipality)

4.1.6. Earthquake Risk

Urla-Seferihisar lies in zone 1 degree of seismic risk. Tsunami disaster has occurred in Izmir gulf region including Urla-Seferihisar throughout history. It is estimated that Seferihisar fault line in Seferihisar lies between Sığacık bay and Güzelbahçe and its length is total 30 km. (Sezer, 2004, p.54). In the Seferihisar earthquake of 2003, its surface wave magnitude was 5.6 and 90 people were injured. The possibility of 7.0 M seismic risk in marine area is higher than terrestrial area.

4.1.7. Development Plans

Decisions on Seferihisar in the master plans (Table 8) do have effects on preserving its local features, nature and tranquillity.

In 1/25000 scaled Master Development Plan for Izmir Region, Seferihisar is included in Western Urban Development Sub-region together with Urla-Güzelbahçe-Menderes-Seljuk towns.

Table 8 The existing development plans for Seferihisar

Scale	Plan Name	Date	Institutions
1/100000	Environmental Plan for İzmir-Manisa-Kütahya Planning Zone	14.8.2009	The Ministry of Environment and Forestry
1/25000	Master Development Plan for Izmir Region (İKBNİP)	2008	Izmir Metropolitan Municipality
1/25000	Revised Master Development Plan for Izmir Region	September 2009	Izmir Metropolitan Municipality
1/1000	Development Plan	1985	Seferihisar Municipality

Source: [Report of Izmir Region Master Development Plan (2008)]

Seferihisar is designated as a tourism corridor and 'historical and touristic' zone by the revised İKBNİP because of high tourism potential of the sub-region beginning with Güzelbahçe-Yelki settlements through Seferihisar-Selçuk coastal area. Even though it is determined as a centre for thermal tourism, the settlements in the sub-region, Doğanbey, Ürkmez, Gümüldür and Özdere, have been occupied by summer houses as a result of proximity to Izmir and accessibility with highway through coastal areas. This land use pattern is also the result of the decisions of 1/25000 scaled Environmental Plan and 1/1000 scaled development plan and local zoning plans which were prepared in accordance with the decisions of the Environmental Plan.

The İKBNİP plan was revised in accordance with the Environmental Plan instead of the Development Plan decisions. Fertile agricultural lands are preserved in both the Environmental Plan and the Revised Master Development Plan.

The agricultural lands along Seferihisar axis beginning with Güzelbahçe are under the risk of occupation of summer houses. The land use decisions in the revised İKBNİP are as follows:

Accommodation Facilities Area, Health and Thermal Tourism Facilities Areas, Sport Tourism, Golf Tourism, Education Facilities Areas, Congress Tourism, Recreational and Big Green Areas and Controlled Housing Development Area (Yelki-Seferihisar) (İKBNİP Revision Report, p.219-220).

Conflicts between the Development Plan and the revised İKBNİP are as follows:

-Even though in the 1/1000 scaled Development Plan the areas along from the Centre to Sığacık are designated as low-density housing areas, these agricultural lands are preserved without giving any land use decision in the 1/25000 scaled revised İKBNİP.

-Built-up areas in Sığacık in accordance with the local zoning plans are designated as pasture lands in the 1/25000 scaled revised İKBNİP.

-Proposed housing areas in Tepecik on the highway of Kuşadası-Seferihisar in the Development Plan are changed as tourism areas in the 1/25000 scaled revised İKBNİP. Similar changes are also done for Sığacık.

It is difficult to analyse the plans with these 3 conflicts. İKBNİP can be evaluated as a protective plan in accordance with item 2. However, as it is stated above that İKBNİP plan was revised in accordance with the Environmental Plan instead of the Development Plan decisions. This decision is high probability taken in parallel to the decisions of Environmental Plan.

I want to mention the news, written by Mustafa Karabulut in Seferihisar Yeni Haber, regarding this issue. Its title is "Who determines the future of Seferihisar". In the news, Karabulut listed the conflicts mentioned above and criticized Seferihisar Municipality for not objecting to the decisions or bringing a law suit. He emphasized that these conflicts could not be eliminated even though

preparation of 1/5000 and 1/1000 development plans is under the responsibility of the district municipalities. Because, decisions of development plans must be appropriate with 1/25000 scaled master plan. Additionally, he informed that 1/5000 scaled development plans for Sığacık, Akarca, Merkez and Ürkmez were not prepared yet, and for that reason, inhabitants lands are not developed, buildings are not constructed and consequently municipality does not generate an income. Therefore, the Seferihisar Municipality is obliged to sell its own estates in every month to cover the expenses (<http://www.seferihisar.com/yazar/2259-mustafa-karabulut-seferihisar39in-gelecegini-kim-ve-kimler-ciziyor.html>, 07 January 2012).

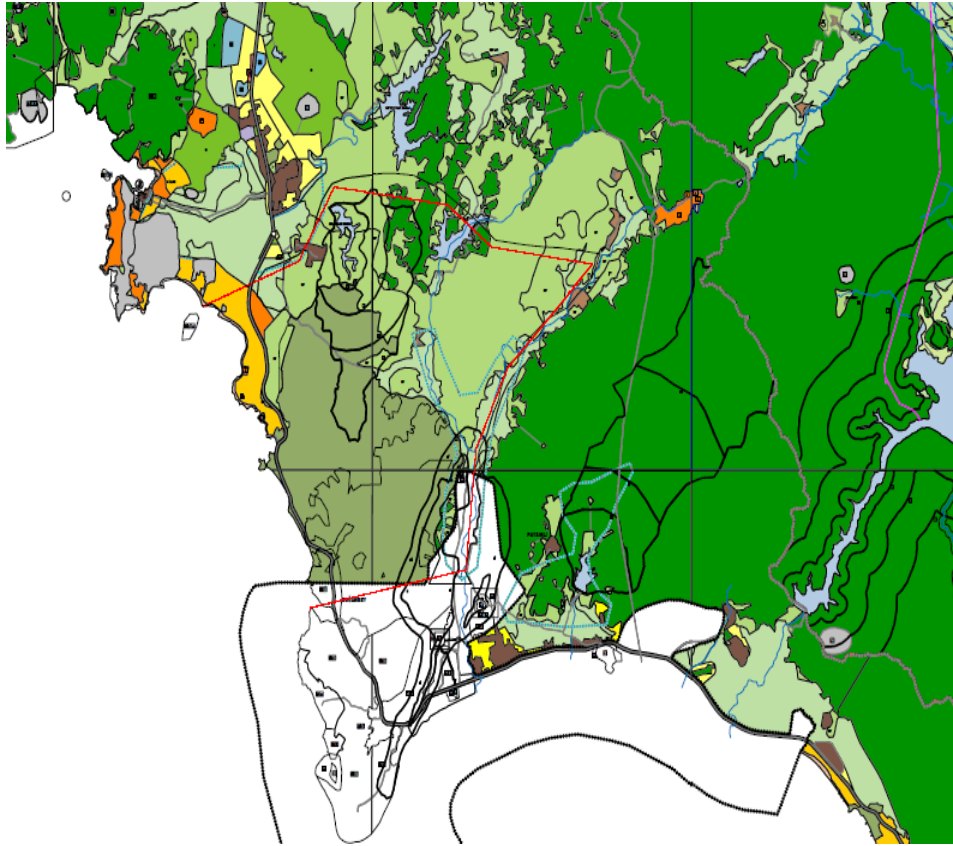


Figure 5 Seferihisar at the Master Development Plan for Izmir region

Source: 1/25000 scaled Master Development Plan Report for Izmir Region (2009)

In the interview with Soyer in TOKİ Haber, Soyer's explanation is a response to Karabulut.

TOKİ Haber: Requirements for becoming Cittaslow such as having less than 50.000 inhabitants ban on the growth, mass agricultural production and industrialization cause to decrease the municipality's income obtained from taxes. Is/will this be disadvantage for Seferihisar and its inhabitants?

Soyer: This is a choice. In other word, we prefer to make Seferihisar big instead of making the municipality's income bigger. If its inhabitants generate more income, the municipality will strengthen in the long term. This is our preference and our model (Öztürk, 2010, p.42).

4.2. Relevant Legislation

District municipalities do not take any decision by themselves to carry out many requirements such as prevention of noise pollution, flow regulation, parking areas location, establishment of bicycle tracks, and regulatory plan of municipal business hours. 5393 numbered Municipality Law and Metropolitan Municipality Law, Municipal Police Regulation, Highway Traffic Law and Regulation, Provincial Administration Law are the main relevant legislation.

Seferihisar Municipality became a district municipality of Izmir Metropolitan Municipality according to 5216 numbered Metropolitan Municipality Law dated on 10/7/2004. Doğanbey and Ürkmez Municipalities also became neighbourhoods of Seferihisar according to the Law. According to the Law, towns which remain within the boundary and determined radius (the governor's office is accepted as the centre of the province) (20 km, 30 km or 50 km) become metropolitan municipalities or district municipalities in accordance with their population (less than 1 million, 1 million-2 million and more than 2 million). According to Izmir Metropolitan Municipality

Council decision, development works of villages within the boundary of Seferihisar are under the responsibility of the Seferihisar Municipality.

Joining the international organizations/associations etc. for local governments or cities in Turkey is subject to the article 74 of 5393 numbered Municipality Law. In accordance to the article, a municipality, on condition that it receives permission from the Ministry of Interior Affairs, within the framework of decision of municipal council, join or become a member or carry out projects with collaboration with any international institutions/organizations. Activities must be in parallel to ratified international agreements and foreign policies of Turkey.

Ban on the use of OGM in agriculture is an obligatory requirement. 5553 numbered “Germs Growing Law” dated on 31/10/2006 includes rules for producing, marketing and importing of OGM germs in Turkey as well as bans on selling indigenous germs.

Even though improving historical centers and works for historical values are not obligatory requirements, I want to mention 644 numbered Decree Law. It is the establishment law of the Ministry of Environment and Urbanization. General Directorate for Protection of Natural Assets is established within the Ministry to declare and manage all protected areas. (<http://www.yesilgazete.org/blog/2011/08/17/cevre-ve-sehircilik-bakanligi-bunyesinde-yeni-bir-mudurluk-kuruldu>).

4.3. Candidacy Process

In Ataol Behramoğlu’s words, a famous Turkish poet and writer, “In Seferihisar, there is a tranquil, natural and calm living which is out of artificial and imitation atmosphere of touristic destinations and small sized cities, and different from killing paced life in big cities. There are still many conscious and desirous workings at that place in

order to create a deeper and calm living culture” (Atilla and Öztüre, 2011, p.8).

Yüsrhan Erden, the current Mayor of Yenipazar Municipality, tells his story that he became acquainted with *Cittaslow* movement in a visit to Italy in 2005 before being elected as a mayor. After retiring from a big company, he returned to his family land and was selected as a mayor of Yenipazar town in 2009. Yenipazar is a modest town far from highways with a ginnery and 6.000 inhabitants. Its local values are only famous ‘kıymalı pide’ (pide filled with seasmed minced meat) and ‘Mr. Yörük Ali, Kuva-yi Milliye efesi’ (one of the Turkish revolutionaries). In recent years, the establishment of a college in the town brought a dynamism a little bit and people are making money by keeping house pension for students. For that reason, he thought that there was a need to make a difference or to find a new urban development model. He remembered the *Cittaslow* movement and discussed this issue with Tunç Soyer, the current mayor of Seferihisar. He conveys that Soyer rightly told that the chance for joining in the network was higher for Seferihisar, as it has many requirements of *Cittaslow*. In the first instance, he applied to the Association to become a *Cittaslow*. (<http://www.nationalgeographic.com.tr/ngm/1112/konu.aspx?Konu=3>, January 2012).

In many sources, candidacy process of Seferihisar is conveyed as follows: Mustafa Tunç Soyer has been informed about *Cittaslow* movement with his friend’s e-mails before municipal election. He had a chance to visit an Italian *Cittaslow* in that period. After being selected a mayor in March 2009, he created a new department in the Municipality, Department of Strategic Development to carry out the necessary work related with becoming *Cittaslow*. Its relevant works showed that Seferihisar has met many requirements of *Cittaslow* for a long time. Bülent Köstem, *Cittaslow* focal point of Turkey, expressed that “Seferihisar is already a slow city”

(<http://ekoiq.com/roportajlarDetay.asp?ID=4>). A road map was prepared as a result of the necessary assessments about how many requirements for excellence already existed in Seferihisar. Immediately after that, a letter of intent was prepared and posted to the International headquarters in 17 June 2009. The Certification form was delivered in 24 November 2009. Soyer's explanation about the reasons behind becoming Cittaslow is following:

“The Cittaslow movement is a new trend in the world which is being shaped by people who suffer from the fast paced life and vertiginous development of technology. In a slow city, mainly renewable energy resources are being used, roads are closed to motorized vehicle traffic and restaurants cooking with natural and organic foods are opened. Fast-food restaurants or big shopping malls do not exist. Consequently, a slow city is a new concept with its nostalgic and simple living style and preserving historical and cultural assets. We assessed that its nature and folkways are matched with the requirements of Cittaslow and then decided to apply” (Keskin, 2010, p.75).

Before joining in the network, quite a few meetings were organized in the villages (tea houses) and the Cultural Centre of Seferihisar Municipality in order to inform inhabitants, local administrations and other interest groups about the philosophy of Cittaslow movement, the requirements for becoming a Cittaslow and also give examples from other countries. In parallel with these meetings, many announcements were made and brochures were prepared and disseminated. Soyer stated that during the candidacy process, the necessary works for changing mentality were undertaken together with the workings for urban renewal <http://www.dijimecmua.com/index.php?c=sw&V=357&s=1804&p=7>.

Urban policies and projects which were undertaken during the candidacy process and pledged for future are shown in the table (Table 9).

International headquarters accepted its candidature as it meets the prerequisite of having less than 50 thousands residents. On the other hand, even though it is a coastal town in Aegean region; it preserved its tranquillity because of the absence of high-rise hotels and loud entertainments (Köstem, 2010). After taking positive response, Soyer attended and made a presentation to introduce Seferihisar town at the International Coordination Committee meeting in November 2009. At the meeting, Soyer managed to persuade most of the participants with his strong and impressive presentation. Additionally, Seferihisar's Certification score exceeded 70% of the requirements, which was more than needed. Thereby, Seferihisar was awarded Cittaslow status in 28 November 2009. Seferihisar is the first case in the world to be awarded Cittaslow status without the international committee visiting the candidate town. "Turkey became 19th member country of the Association and Seferihisar is 129th Cittaslow of the network" (Öztürk, 2010, p.38). Soyer's words briefed the process: "Seferihisar is one and only town to be awarded Cittaslow status without inspecting" (Keskin, 2010, s.251).

"Berkay Eskinazi, the vice president of EBSO, emphasized that Cittaslow is a status which can not be taken easily because of the requirements for excellence of Cittaslow. She expresses also that historical sites of Seferihisar are guaranteed with awarded the name Cittaslow. She added that Izmir and also Turkey are introduced to foreign countries. This status gives economic and socio-cultural hopes to the dwellers of Seferihisar" (Şahinkaya, 2010, p.15).

Although, in the article 4 of the Charter, it is stated that the name Cittaslow will not be translated into other languages, at the news and presentations related with Seferihisar, "*sakin şehir*" has been

substituted the name Cittaslow. Bülent Köstem explained the reason of using the term of tranquil in the interview with Keskin in detail. The Italian name Cittaslow is understandable for Europeans but it is meaningless for Turkish people. We prefer using tranquil town instead of slow city. Because, we learnt that the residents living in European slow cities assign a negative meaning to the term slow and are anxious about how far we will slow down. We thought that it will be more suitable to use the term tranquil to eliminate residents' reactions. The name Cittaslow may be used then by residents who understand the true meaning of being slow (Köstem, 2010).

Although, Seferihisar has a unique nature, the longest coastline in Turkey and historical assets, it is affected less than other coastal towns in Turkey by unplanned and mass tourism development in the 1980's. That is mostly because 4.55% (3697.4 ha.) of its surface area is covered by military forbidden zone and 7.6% (3577.5 ha.) of its land is protected areas. At the video film, prepared for giving general information on completed, ongoing and planned urban policies and projects for Seferihisar, it is introduced as one of the most beautiful shelters of the world with its history, Teos archaeological site, 49 km coastline and virgin natural beauties.

During the candidacy process, in six months, many projects were done and designed. The important projects and works are as follows:

- necessary applications for awarding its 3 beaches with blue flag
- determining the standards of commercial arts and billboards
- ban on the entrance of vehicles in some parts of town
- Village Market (Photograph 6), Sığacık Producer Market (Photograph 7) and Women's Labour House
- Sığacık Landscape Project

- restyling small fish restaurants
- restyling chairs and tables in cafes
- renewing Ataturk Street
- training farmers on organic agriculture
- tangerine festival (Photograph 8), dinner for 75+ (a dinner organization for old people whose age are upper than 75)
- preparing Rural Development Plan
- hanging information boards on Teos and Sığacık Castle (Photo 9)
- training inhabitants and employees in tourism sector on quality hospitality
- vegetable gardens at the school
- cooking indigenous culinary in Terra Madre Day
- news and interviews in many radio and TV programs

In that time, the works were mostly concentrated on enhancing public awareness in both Seferihisar and Turkey. In the websites, newspapers, TV and radio channels, over 1000 news and interviews on Seferihisar and Cittaslow have been publicized since its candidature. These were due to the efforts of the Municipality.

Environmental Master Plan including the analysis reports on urban development, waste management, environmental pollution etc. in collaboration with Aegean University, the project for the establishment of composting plant (if feasible), training of all interest groups on energy efficiency, packing satellite dishes on the roofs, restarting the excavations at the ancient city of Teos after 46 years, Municipal Board's decision on closing the Ataturk Street to motorized vehicle traffic, works on constructing bicycle tracks considering also

a longer term transportation plan to be undertaken, plan for establishing Women's Labour Houses in each neighbourhood, plan for carrying out the same restyling and upgrading works done on Ataturk Street on the other streets and Sığacık neighbourhood in order to abate visual pollution, plan for integrating vehicle tracking system into garbage trucks , plan for the establishment of integrated plants for tangerine and artichoke, establishing vegetable gardens at all schools, plan for determination of slow itineraries of the town in collaboration with Cittaslow volunteers are the significant pledges to the International Association which contributed to the high Certification score.

To provide a synthesis of all the information obtained for the analysis of Seferihisar case, firstly, a table (Table 9) was filled with the data and information from the postgraduate thesis of Keskin (2010), and from relevant websites and sources. Then, it was scrutinized and corrected together with Bülent Köstem, Cittaslow project officer, during the face-to-face interview. However, Köstem informed that the Cittaslow Assembly does not give a permission to share the certification forms with third parties or institutions. Table 9 was also controlled with the city planner, the environmental engineer, the survey engineer, the archaeologist and the landscape architecture, working at the Ministry. They had hesitations regarding the accurateness or presence of only a few projects and policies such as preparing a transportation plan for Seferihisar in collaboration with Izmir Institute of Technology. Therefore, it can be thought that Table 9 truly indicates the existing situation during the candidacy process. In that time, local administration's efforts were concentrated on analyzing current situation, studying out its local potential and values, and works for which its inhabitants embrace becoming Cittaslow in the short run such as Village Market and Producers Markets (Photographs 6-7). On the other hand, the analysis of pledged policies and projects shows that some of them are created for

long term with the aims of its upgrading and renewal, and providing added value to the district, a few could be realized if adequate financial resources will be founded and with the other projects, it is aimed to create easy-going urban life and increase quality of life.



Photograph 6 Village Market

Source: (The archive of the Municipality)



Photograph 7 Sığacık producer market

Source: (The archive of the Municipality)

Table 9 Urban policies and projects for Seferihisar during the candidacy process

CRITERIA FOR JOINING CITTASLOW ASSOCIATION	URBAN POLICIES AND PROJECTS FOR SEFERIHISAR JUST BEFORE THE CANDIDACY PROCESS	DURING THE CANDIDACY PROCESS	PLEGED POLICIES AND PROJECTS FOR SEFERIHISAR
ENVIRONMENTAL POLICIES			
1. Verification of the quality of the air, of water, of the soil within the parameters established by law.	Parameters for sea water qualities were measured by Izmir Health Provincial Authority, and parameters for drinking water were measured by İZSU. According to the results of two reports on these issues, sea water and drinking water are clean and healthy (2009).	-Parameters for air quality have been measured by air pollution monitoring mobile vehicle of Izmir Metropolitan Municipality for 2 months (2009). -All relevant reports were prepared for awarding Büyük Akkum, Akarca and Ürkmez beaches in Seferihisar with Blue Flag. National Jury evaluated the reports and accepted. The applications have been appreciating by International Blue Flag Coordination.	-Existing potential of drinking water and potable water sources will be evaluated and some recommendations for improving their qualities will be replaced in the Environmental Master Plan which will be completed on October 2010. -It is planned to award 3 beaches with Blue Flag in 2011.
2. Plans for the promotion and dissemination of differentiated refuse collection including urban refuse and special wastes.*	Collected garbage from Seferihisar town is differentiated by Izmir Metropolitan Municipality according to the agreement among the Municipality, Environmental Protection and Packaging Waste Recovery and Recycling Trust and Izmir district municipalities.		Feasibility studies on solid waste management will be completed within the Environmental Master Plan on October 2010.
3. Dissemination and promotion of industrial and domestic composting.		Studies on industrial and domestic composting have been conducted and also experts on this issue were consulted.	Feasibility study for establishing composting facility in Seferihisar will be made by a private company in accordance with the amounts of green wastes of Seferihisar. If it is evaluated as feasible, it is planned to buy a composting vehicle and making land reclamation for composting facility.
4. Existence of a purification plant for urban or cooperative sewage.	Biological waste water plant for 50.000 persons was established by Izmir Metropolitan Municipality (2009).		The plant will be going into operation in a short time.
5. Municipal plan for saving energy, with reference particularly to the use of alternative sources of energy (renewable sources, green hydrogen, mini hydroelectric power plant) and producing heat from RSU and biomasses.*			-Seferihisar municipality's personnel, non-governmental organizations representatives, electrical outfitters, residents and students will be educated on energy efficiency in order to increase awareness on using energy efficiently and put energy efficiency into the agenda of Seferihisar. -The possibilities for using solar energy in the field of lightening of streets will be assessed by the Environmental Master Plan on October 2010.
6. Ban on the use of O.G.M.* in agriculture.		To get detail information on G.D.O, Seferihisar Municipality joined to GDOHP. The Municipality is searching legal possibilities to ban the use of O.G.M in agriculture within the town. Currently, existing laws give a permission to use GDO in agriculture.	
7. Municipal plan for the regulation of commercial art and traffic signs.		Sizes and styles for commercial arts and billboards are standardized by Seferihisar Municipality. Existing signs and billboards in Atatürk Street have been demolished by the Municipality and new ones have been hanged according to new standards.	Dish antennas will be packed on roofs as soon as finding financial resource.
8. Systems for controlling electromagnetic pollution.		The technical features and places of base stations, the sources of electromagnetic pollution, were determined.	

9. Program for controlling and reducing noise pollution.			The amount of noise will be measured by Environmental Issues Research Center of Aegean University in the summer season, as Seferihisar is more crowded in the summer. If the measurements will be higher than the normal values, a project for preventing noise pollution will be prepared.
10. Systems and programs for controlling light pollution.*			The amount of light will be measured by Environmental Issues Research Center of Aegean University in the summer season, as Seferihisar is more crowded in the summer. If the measurements will be higher than the normal values, a project for preventing light pollution will be prepared.
11. Adoption of systems of environmental management (EMAS and ECOLABEL or ISO 9001; ISO 14000, SA 8000 and participation in Agenda 21 projects).*	Local Council was established on August 2009 within the context of Agenda 21 project. Its local committees have studied on compliance with Cittaslow criteria.		Educational programs on environmental management systems will be organized in collaboration with the universities in Izmir in order to provide usages of environmental management systems by many institutions in Seferihisar.
INFRASTRUCTURE POLICIES			
1. Plans for improving and for the reclamation of historical centres and/or works of cultural or historical value.			The municipality will make some attempts to the relevant Ministry to give a start to excavation of the ancient city, Teos.
2. Plans for safe mobility and traffic.		-Entrance by vehicles to some parts of Sığacık is forbidden in the summer in order to provide safe and regular traffic and also decrease the number of vehicle traffic. -Students of City Planning Department of Izmir Institute of Technology studied on alternatives for transportation planning for Seferihisar.	Municipal Board decided to close the Atatürk street to vehicle traffic. The report on this decision will be submitted to UKOME, Izmir Metropolitan Municipality, in January 2012.
3. Bicycle tracks connecting schools and public buildings.			In order to construct bicycle, preexisting conditions of Seferihisar's roads will be analyzed with the collaboration of Izmir Metropolitan Municipality and General Directorate of Highways. In the first step, it is planned to construct bicycle tracks on the roads connecting Sığacık to Seferihisar and finalize these works at the end of the summer of 2010.
4.Plans favouring alternative mobility over private transportation and for the integration of traffic with public means of transportation and pedestrian areas (extra urban car parks linked to public transportation, escalators, moving walkways, rail or cable installations, cycling tracks, pedestrian itineraries providing access to schools, work places, etc.)*			It is planned to give a start to prepare a transportation planning of Seferihisar. In the first step, alternative solutions for minimizing traffic and widening pedestrian road at the city center will be suggested. Creating alternative axis, reusing dead roads, relocation of city station, construction of bicycle parking at the different points of the city can be listed among alternative solutions.
5. Verification of infrastructures to guarantee that public places and those of public interest are accessible for the disabled and the removal of architectural barriers and access to technologies.*			The municipality has taken steps in the direction for creating financial resources in order to remove architectural barriers for the disabled. If it creates financial resources, works in line with this criterion will be carried out in a short time.
6.Promotion of programs to facilitate family life and local activities (recreation, sports, activities aimed at creating bonds between school and family, assistance, including home assistance for the elderly and chronically ill, social centres, regulatory plan of municipal business hours, public lavatories).*	Different kinds of activities have been organized by the Municipality and City Council for this criterion. -Furniture and clothing support to persons, chronically ill and also their houses and gardens have been disinfected.		

	<ul style="list-style-type: none"> -22 wheelchairs have been distributed to disabled persons, living in Seferihisar. - Food aid for low income people in the Ramadan -Establishment of Youth Center with the support of the Municipality -Drug aid for old peoples, living in Seferihisar. -Restoring houses of the deserving poor and designing their gardens. -Classroom training for students. -Construction of restrooms for all beaches in Seferihisar. 		
7. Centre for medical assistance.		A formal letter was prepared to improve the existence of the centres for medical assistance and hospital by Public Health Centre of Seferihisar District Governorship.	
8. Quality green areas and service infrastructures (interconnecting green areas, play grounds, etc.)		Needs for increasing the quality of green areas have been determined by the relevant department.	In case of creating enough financial resources, workings for this criterion will be launched.
9. Plan for the distribution of merchandise and the creation of "commercial centres for natural products".		<p>"Village Market" has been established in the old municipal building by allocating each room for each villages of Seferihisar by the Municipality. Villagers have a chance to sell their own products in the Village Market. Furthermore, an open market in front of Village Market has been organized for every Tuesday. It is forbidden to bring any fruits or vegetables from wholesale market hall and only domestic producers could sell their own products. Sigacık Producer Market has been also established in every Sunday in the Sigacık Castle. In the market, in addition to sale of local products, handicrafts and many artistic productions have been exposed.</p> <p>- Women's Labour House in Ulaş was opened by the Municipality in order to become socialized and train women for producing string bag etc.</p>	The goal of the Municipality is to open a Women's Labour House in each neighbourhood of Seferihisar.
10. Agreement with the shopkeepers with regards to the reception and assistance to citizens in trouble:"friendly shops".			
11. Redevelopment of deteriorating urban areas and projects for the reutilization of the city.		<p>-Sigacık Landscape Project has been submitted to the Izmir Development Agency. The aims of the project are to support its sustainable development, usages of renewable energy sources, and design square and recreational area in line with Cittaslow criteria.</p> <p>-Window shades of cafes, aligned through western walls of Sigacık Castle were removed and same arbors were constructed by the Municipality.</p> <p>-Nylon shades of fish restaurants, aligned through southern part of Sigacık Castle, were removed. Sitting areas of the restaurants were moved to streamside. Roofs of fish restaurants were also removed and standard and aesthetic roof models were constructed for each restaurant.</p> <p>-In order to use same kind of tables and chairs in cafes, possible solutions were discussed with Cafe owners and a mutual understanding was reached.</p>	<p>-To prevent visual pollution, the study on creating architectural standards for new buildings, have just been completed together with Izmir Branch of the Union of Turkish Engineers and Architects. It will be submitted to Municipal Council.</p> <p>- A group, consisting of architects and painters, working at Izmir, prepared a draft plan for redevelopment of Ataturk Street. Ataturk Street will be painted in white color and window frames will be implemented around building's windows. Window frames will be painted in orange color. Because, orange color resembles mandarin. Flowerpots with different colors geranium will set down balconies. It is planned that these will be implemented to all buildings of the street and to minimize traffic in the Street. Thereby, Ataturk Street will be a recreation area for the residents and visitors.</p> <p>-The workings in the Ataturk Street will be continued in Sigacık and also other streets.</p> <p>-Furthermore, Ataturk Street will be decorated by environmental friendly urban furniture.</p>
12. Program for an urban restyling and upgrading.*			In an Analysis Report for Urban Development, one of

			the outcomes of Environmental Master Plan, strategies for future urban settlements will be determined.
13. Integration of a citizen information office, with Cittaslow information window.*			Tourism and Cittaslow information offices will be established at 4 different places of Seferihisar that are City Center, Sigacık, Ürkmez and Doğanbey.
TECHNOLOGIES AND FACILITIES FOR URBAN QUALITY			
1. Window for bio-architecture and programs for the training of personnel assigned to the information Project for the promotion of bio-architecture.*			Programs will be prepared in order to increase building-service employees, architectures, and construction companies and contractors awareness on bio-architecture.
2. Equipping the city with cables for optical fiber and wireless systems.	Seferihisar was equipped with cables for optical fiber and wireless systems.		
3. Adoption of systems for monitoring electromagnetic fields.		The technical features and places of base stations, the sources of electromagnetic pollution, were determined.	It will be measured by Aegean University.
4. Providing refuse containers in keeping with the environment and the landscape and removal according to established timetables.			To collect garbage according to established timetables, a working for integrating vehicle tracking system into garbage trucks will be started. It will be finalized in June 2010.
5. Programs and promotion for planting public and private places with important environmentally suitable plants, preferably autochthonous in line with criteria of landscape gardening.		The Sea Daffodil, a flower, in Ürkmez is under the risk of extinction. The surroundings of one existing Sea Daffodil are wired for protection.	Some work will be carried out in order to introduce Sea Daffodil and It will be planted in suitable areas.
6. Plans for providing services for the citizens (dissemination of municipal services via internet and plans for creating and educating the citizens in the use of an internet-based civic network).	Payment of property tax and garbage collection tax, document tracking etc. could be done using e-municipality service on the Municipality website by inhabitants.		
7. Plan for controlling noise in specifically noisy areas.			The amount of noise will be measured in the summer by Research Centre on Environment of Aegean University. If it is determined that there is noise pollution, Municipality will prepare a project in order to prevent noise pollution.
8. Plan concerning colours.		A plan concerning colour is done for Ataturk Street. It is decided to paint all buildings in white colour and paint all doorjams in orange colour.	This plan has been implemented in Ataturk Street and Sigacık. It will be implemented also in other streets and neighbourhoods in order to create a harmony.
9. Promotion of telework.			
SAFEGUARDING AUTOCHTHONOUS PRODUCTION			
1. Plans for the development of organic farming.*	-Projects on Organic Agriculture, Organic Honey and Honey House, prepared by Izmir Provincial Directorate of Agriculture with support of Seferihisar Municipality, were submitted to Organic Agriculture Program for 2012 of the Ministry of Food, Agriculture and Animal Husbandry. It is accepted. -A Project on Growing Organic Chios Sheep and a Project on Growing Organic Laying Hen were submitted to Growing Organic Husbandry Projects for 2012 of the Ministry of Food, Agriculture and Animal Husbandry by Izmir Provincial Directorate of Agriculture. -A project on good farming practice for growing artichoke and a project on establishing mandarin and artichoke integrated facilities were submitted to Izmir Development Agency by Seferihisar	-A Project on a case study for sustainable socio-economic development: Organic Agriculture in the Peninsula, prepared in collaboration with Izmir Metropolitan Municipality, has been undertaken. Within the scope of the project, many meetings were organized in order to train farmers on organic agriculture and some applications were performed with farmers. Farmers who finished trainings successfully, were awarded with organic germs.	In collaboration with the Faculty of Agriculture of Aegean University, Seferihisar Municipality will -undertake a project on agro tourism and home lodging in Gödence village -establish mandarin and artichoke integrated facilities -increase the number of activities on agriculture -undertake common works with farmers to extend good farming practice to the town. - establish a honey house for producing organic honey - encourage farmers for growing organic mandarin. - Project for strengthening fishery cooperatives of Seferihisar, prepared by Seferihisar Municipality in collaboration with Pollica (Italian Cittaslow) and RC (Italian NGO) was submitted to EU fund. Within the scope of the projects, fisheries will be trained, information on fishery will be exchanged between two towns and place of auction in Seferihisar will be

	Municipality in collaboration with Ulaş Village Agricultural Development Cooperative.		improved.
2. Certification of the quality of artisan produced products and objects and artistic crafts.*		A protocol was signed between the Faculty of Architecture of Aegean University and Seferihisar Municipality in order to prepare rural development program for Seferihisar.	Local artistic crafts and objects will be determined and taken inventory.
3. Programs for the safeguarding of artisan and/or artistic craft products in danger of extinction.*			Training programs for producing cloth dolls, ceramic and developing skin plate art will be organized by City Council of Seferihisar and their production will be promoted.
4. Safeguarding traditional methods of work and professions at a risk of extinction.*	Project on Organic Honey and Honey House, prepared by Izmir Provincial Directorate of Agriculture with support of Seferihisar Municipality, was submitted to Organic Agriculture Program for 2012 of the Ministry of Food, Agriculture and Animal Husbandry to prevent the disappearance of the methods using in migratory beekeeping. It was accepted.		
5. Use of organic products and/or those produced in the territory and the preservation of local traditions in restaurants, protected structures, and school cafeterias.)*			
6. Programs for educating taste and nutrition in schools in collaboration with Slow Food.*			Vegetable gardens at the schools
7. Favouring the activities of wine and gastronomic Slow Food Presidia for species and preparations risking extinction.*			
8. Census of the typical products of the territory and support of their commercialization (updating of markets for local products, creation of appropriate spaces.)*		Typical products of the town are determined by City Council. These products are being sold in Village Market, Producer Market and Ulaş Women's Labour House.	
9. Census of trees in the city and enhancing the value of large trees or "historical trees".			Census of trees will be made by the students of the Faculty of Architecture of Aegean University in 2010.
10. Promoting and preserving local cultural events.*	-Hidrellez is celebrated traditionally in every year in Beyler village. In 2009 too, Hidrellez was celebrated in Beyler village. Women cooked local cuisines and served to the villagers.	-The Tangerine Festival was organized on 13-14 October 2009. - "Dinner for 75+" was organized. In this event, interviews were made with the elderly people to sift through the local dishes and handicrafts. Information obtained from interviews was collected in the Seferihisar oral history book. In connection with this event, the old municipality building in Ürkmez was renovated for a youth centre.	-It is planned to organize such events to keep connection with past
11. Promoting "urban" and school gardens for autochthonous cultures grown with traditional methods.			Vegetable gardens will be created at the schools of the town.
HOSPITALITY			
1. Training courses for tourist information and quality hospitality.*		-Training course, namely Healthy and Safety Food Cooking in Catering Sectors was organized by Dokuz Eylül Rotary Club and the Department of Food Engineering of Aegean University -Training course namely, Tourist Information and Qualified Hospitality was organized in collaboration with the Faculty of Administration of the Aegean University and certificates were given to course's participants.	
2. Using international signs in the tourist signs of the historical centres with guided tourist itineraries.*		Informative signboards and signs were used in Teos and Sığacık Castle.	

3. Reception policies and plans to facilitate the approach of the visitors to the city and access to information and services (parking, extension/elasticity of opening hours of public offices etc.) with particular regards to scheduled events.			-It is planned to open to Cittaslow and Tourism Information Offices in the Centre, Sığacık, Ürkmez and Doğanbey in order to inform tourists and visitors. -Informative signboards and signs will be used in touristic, historical and natural beauty places in Seferihisar.
4. Preparation of "slow" itineraries of the city (brochures, websites, home pages, etc.)			- "slow" itineraries of the city will be determined in collaboration with Cittaslow Volunteers. -Walking and bicycle tracks will be determined.
5. Making the tourist operators and storekeepers aware of the need for a transparency of prices and the exhibition of rates outside the business establishments.		Training course namely, Tourist Information and Qualified Hospitality, included also transparency of prices and exhibition of rates.	
AWARENESS			
1. Campaign to provide the citizens with information on the aims and procedures of what a Slow City is, preceded by information of the intentions of the Administration to become a Slow City.*		-In Convention Center of Seferihisar, a meeting was organized in order to introduce Cittaslow, its procedure, its contributions to a city and give examples from other countries' Cittaslow -Meetings in 12 cafes for Municipal Council and different political party representatives were organized for this purpose. -Strategic Planning Studies for Sustainability (November-December 2010) (see Appendix F)	
2. Programs to involve the social fabric in acquiring the "slow" philosophy and the application of Slow City projects and in particular: educational gardens and parks, book facilities, adhesion to the Project of the germ plasma bank.*	-City Council was established in August 2009 with the participation of inhabitants, representatives from NGOs and Seferihisar Municipality. City Council consists of 5 councils: women council, children council, disabled council, youth council and retired employee council. Working Program of City Council is prepared in accordance with the goals of Cittaslow and requirements of excellence.		
3. Programs for the dissemination of the Slow City and Slow Food activities.*		- "Dinner for 75+" was organized. Nearly 400 elderly inhabitants participated in this event. -Terra Madre Day was celebrated. In this celebration forgotten local meals were cooked by 20 women of City Council. -Women Council produces and sells tomato and pimento, noodle and tangerine jam in order to gain money. This gain is used for educational costs of poorer children. -Representatives from Seferihisar Municipality participated in many TV and radio programs and made interviews with journalists in order to introduce Slow City and Slow Food.	-50 inhabitants from Samos island will visit to Seferihisar on 28 May 2010 (European Neighbors' Day) and Inhabitants from Samos and Seferihisar will share local artisanal crafts and meals.
SUPPORT TO SLOW FOOD ACTIVITIES AND PROJECT			
Establishment of a local Convivium Slow Food.		Seferihisar Municipality became a member of Izmir Bardaick Convivium in order to get information and experiments.	A Convivium will be established in 2010 in Seferihisar.
Education programs for tastes and nutrition for the Compulsory and secondary schools in cooperation with Slow Food.		In school gardens, students grow local vegetables. Students were trained on hoeing, dibbling and vegetables grown by the Municipality staff. Meals for students are cooked with their growing vegetables.	
Set-up of school vegetable gardens in cooperation with Slow Food.		New crops from school gardens are sold in Village Market and the gains are used for their many needs.	
Implementing one or more projects of Arca or Slow Food Centers for species or productions with the risk of extinction.			
Use of local area products safeguarded by Slow Food and		A campaign has been undertaken to inform students	

maintenance of nutritional traditions in collective food service, in protected structures, schools canteens with annexed food education programs.		on Slow Food and its philosophy.	
Support to the typical local area products through implementation of the "Mercati della Terra" in cooperation with Slow Food.		-Village Market, Sığacık Producer Market and Ulaş Women Labor's House were established to produce typical local and regional products by Seferihisar Municipality -Local meals were taken inventory and a training course was organized to train women on how they are cooked.	
Support for the "Terra Madre" Project and food communities through joint twinning.		Terra Madre Day was celebrated. In this celebration forgotten local meals were cooked by 20 women of City Council and offered to guests.	

*=obligatory requirement

-Red colour writings in the last column mean that these pledges were completed.

present policies in Seferihisar, as well as the Seferihisar case being a quite recent Cittaslow and therefore having limited experience, projects and practices for this case. In addition, although there are new Cittaslow settlements in Turkey today, these have very recently joined the Cittaslow network and therefore they have very limited experience yet. As a result, the analysis is limited to only one case on this issue, and therefore some limitations are inevitable when linking planning policies and projects with requirements for excellence for Cittaslow.

Nevertheless, comparison of past, present and future policies and projects in Seferihisar reveal some important findings regarding the effect of becoming a Cittaslow. In order to carry out the analysis, Table 10 was prepared to provide a summary of comparison of past, present and future urban policies and projects in the fields of environment, infrastructure, technologies and facilities for urban quality, autochthonous production, hospitality, awareness and lastly slow food supporting activities. It is mostly focused on the planning policies for Cittaslow which are those related with environmental policies, infrastructure policies, and technologies and facilities for urban quality. Policies and projects on other requirements are also given and compared to see whether becoming a Cittaslow changes urban policies and approaches in a sustainable manner. Environmental policies, infrastructure policies and technologies and facilities for urban quality are relevant directly with planning policies of Cittaslow while others are related to protection of local distinctiveness, enhancing of sensibility and creation of a local identity.

In Seferihisar except for its villages, urban infrastructure such as sewerage system, potable water pipeline, treatment plants both for waste water and drinking water was rebuilt and renewed in the 1990's. Additionally, streets in the Centre were improved and paved stone blocks or asphalted. Medical centres, approximately 70 green

areas, recreational areas already existed in Seferihisar before awarded the name Cittaslow. Some projects have been undertaken for supporting agricultural productions and products in Seferihisar, such as olive. A producer market was organized in the 2000's for local farmers but it had not lasted very long. It lost its producer market characteristic in 6 months because of the fact that farmers started to sell vegetables and fruits from wholesale market hall. This is a good case to understand truly the effects of becoming a slow city on making durable projects and plans. On the other hand, numerous historical buildings and values in the Centre and its villages were officially registered in the past. Teos marine project was prepared and also put in a tender in the past. Pollution parameters on air, water, and soil and sea water have been measured by provincial directorates of relevant ministries. In consideration of these works and projects in the past, it can be said that urban projects and policies for Seferihisar in the past were corresponded to the Cittaslow criteria. However, considering the interviews with technical staff, it can be analyzed that the aim of these works was to attract more tourists to the town, not to preserve local values or increase living quality of the dwellers.

Secondly, it is intended to understand which pledged projects and policies that were promised and committed to during the candidacy process were completed or have been carried out. It is believed that this can give some clues as to whether becoming a Cittaslow brings about a real and permanent change in urban policies and approaches. Astoundingly, almost all pledged projects and policies were completed or continued except for those regarding citizen information offices and also monitoring electromagnetic fields. Significant projects have been undertaken as seen in Table 10; in addition financial resources for planned blueprints have been looked for in various financial circles and this also shows a commitment to the implementation of projects.

Urban planning policies and projects in nearly 3 years are as follows:

-Buildings through the main street (Ataturk Street) were painted in white colour with the co-decision of architects, city planners and painters, working at Izmir (Photograph10)

-Windows of these buildings were framed by doorjambs, painted in orange colour as a symbol of tangerine

-Balconies of these buildings were decorated with flower pots, planted with colourful geraniums

-Infrastructure of Ataturk Street was renewed. Utility poles were buried under the road. Pavements were widened. The street was again decorated with big flower pots, planted with colourful geraniums.



Photograph 10 Restyled Ataturk Street

Source: (The archive of the Municipality)

-Snail sculpture was erected in the middle of the town square

-Sizes and styles for commercial arts and billboards were standardized by the Seferihisar Municipality. Existing signs and billboards in Ataturk Street were demolished by the Municipality and new ones have been hanged according to new standards. It is planned to renew signs and billboards of other streets in a short time.

-Decision on banning vehicle traffic in determined hours on Ataturk Street.

-Projects in Sığacık (improving castle streets, using same kind of chairs and tables in cafes, constructing new small fish restaurants near stream, Sığacık Landscape Project)(Photograph 11)



Photograph 11 Sığacık landscape project

Source: (The archive of the Municipality)

-Playground fabrics and furniture were renewed in all playgrounds in the centre and neighbourhoods.

-All green areas and playgrounds, planned in 1/1000 development plan, were built in the centre.

-The plan for building playgrounds in easy access in each neighbourhood.

-Project of creating a square on Ataturk Street

-Slow itineraries of Seferihisar were determined.

-Bicycle tracks and location of parks were determined.

- Project for a tramway system which will run on alternative energy source between the Centre and Sığacık.
- Studies for establishing wind turbine on Eşek Island
- Projects for using geothermal potential of Seferihisar
- Project for solar powered bicycles (Photograph 12)



Photograph 12 Solar powered bicycle

- Project for producing electricity and drinking water from sea water
- Commitment for reducing carbon emissions by 20%.
- Project for establishing hobby gardens in Gödence village
- Studies for identifying and reinforcing different characteristics for each village
- Restitution and restoration projects for historical centres and buildings
- Historical trees were taken inventory
- The project on Ecolabel in Tourism with financial support of Izmir Development Agency

As it is seen, a considerable amount of projects, which changed and affected planning approaches positively, have been undertaken and applied in Seferihisar after becoming Cittaslow.

This finding is also put into words by technical staff of the Municipality of Seferihisar while making interviews with them. Ms. Nilay, working as a city planner in the Municipality, told that we are still making planning applications in accordance with and based on the development plan of 1985 but that their planning approaches and manner had really changed after becoming a slow city. For example, the previous planning decision of increasing number of floors in the Centre to 5 was not applied. A maximum of 4 stories high buildings are allowed in the Centre. An application regulation for renewing facades with the aim of preventing visual pollution was prepared. But, Izmir Metropolitan Municipality did not approve it as Izmir Metropolitan Municipality has also prepared an application regulation for this purpose for all towns. Ms. Melike, a landscape architect at the Municipality, explains another approach changing in the planning policies was that the Municipality lay down conditions that it is required to prepare a landscape plan for residence permits. Landscape plan must be ready for at least 500 m² parcel of land in order to obtain construction permits. After approving the landscape plan, residence permit is given. Even though, in the Development Plan Law it is under the initiative of the Municipality, Seferihisar Municipality is the first local administration of Izmir which signed a protocol on this matter with Izmir Chamber for Landscape Architectures. It is not a binding legal document but it is a good example to see the changes in its urban planning approach.

Works for preparing 1/5000 scaled Master Plan has just started and 1/1000 scaled Development Plan of 1985 is not yet revised in parallel with 1/25.000 scaled Environmental Master Plan. At this point, it is much difficult to estimate truly the answer of the questions of how the above urban projects and policies will be represented in the

development plans or which projects or policies will be regarded. Additionally, implementation of many projects and works is under the responsibility of several public institutions/agencies. It is thought that this will be an obstacle to implement the projects and the plans in time and in coordination.

With regards to planned urban planning projects and policies for the future, my evaluations are as follows:

-It is a risk that high cost environmental projects such as Tram Project, Solar Powered Bicycle Project, could be accomplished if additional financial support is found even though the feasibility studies of most of the projects were completed.

-It is planned to establish digital archive and documentation management system in 2012. It will definitely contribute to the access of up-to-date information and correct data to make realistic plans and policies and use scarce financial resources efficiently.

-Giving priority to such projects as Teos Marina Project (Photograph 13) which boost domestic tourism and foreign travel, Ataturk Square Project, Sığacık Castle Restoration Project and plan for keeping pension of all castle houses, supports the idea that Cittaslow is often seen as a new local development and tourism model.



Photograph 13 Teos Marina

Source: (The archive of the Municipality)

With regards to safeguarding autochthonous production, the following projects and policies are planned or given start to be completed in the short run.

- support to good farming practice and organic agriculture
- the Municipality's financial support at the stage of taking organic certificate
- research project for tangerine liqueur and Turkish delight
- integrated plants for canned tangerine and artichoke
- olive oil filling plant
- village market, producers market, Women's Labour Houses
- revitalizing local festivals and traditions
- list of cuisines peculiar to Seferihisar
- Sefertası restaurants in each neighbourhood ¹
- vegetable gardens at the schools

It is obvious that those projects and policies will enhance public awareness and sense of belonging as well as preserving its environment and local values. Additionally, for good farming practices and organic agriculture, policy makers and implementing agencies should preserve agricultural lands, use and make environment friendly policies and practices and restrict tourism development. From point of their contribution on the subject of embracing Cittaslow requirements for excellence in a sustainable manner, they can be linked directly with urban planning policies.

¹ The name of Sefertası restaurant is taken inspiration from the Sefertası Movement, an internet based organization, which was started by Ümit Sinan Topçuoğlu, a journalist, and Nadir Güllü, well-known baklava producer. There are 3 regional representatives in Bursa, Ordu and Sakarya. The Sefertası Movement initially aims to warn society on the negative effects of fast food mentality and create a public opinion against this mentality. The Movement promote to cook at home and family tables. All of these also include protection of conventional cuisine and food culture and bringing them to future (http://www.bagimsizsosyalbilimciler.org/Yazilar_Uye/SahinTem10.pdf).

As it is known, in accordance with 5553 numbered Law, the sale of indigenous germs is forbidden. The Municipality organized a festival, “Germs Barter Festival”, to provide exchange of indigenous germs among producers freely. The Municipality obtained 84 kinds of germs and growth them. It has disseminated 21 thousand seedlings to producers for free. This project was selected as one of the best two Cittaslow projects and decided to organize in Italian Cittaslows. Another best project was an Italian project.

On the other hand, it is thought that having no action plan on elimination of earthquake risk and also lack of a policy for earthquake hazards in coastal areas are an important deficit. Drinking water is obtained from underground water. There is a risk of sea water mixing with underground water during the dry seasons. Seferihisar experienced this event a few years ago. Those are problematic areas for urban quality and tourism development.

Seferihisar’s population has increased as much as 4000 people in one year. It is a risk for a small town to establish sufficient infrastructure and superstructure and planned development.

Per capita green area in Seferihisar is 5.4 m². In the Centre, green areas cover a total area of 160000 m². Even though this is under the limit of Development Regulation, the Municipality plans to create quality green areas accessible for everyone.

Finally, it is planned to give new function summer houses in Draft Tourism Strategic Plan, prepared by the Municipality, and Seferihisar is considered as a touristic and historical centre of Izmir by the 1/25.000 scaled Master Plan for Izmir Region. In the summer, the population of the town is increasing to approximately 130.000 or 150.000 people. All of these decisions will have negative effects on coastal areas. At the street surveys, respondents expressed this situation that they are not swimming in Sığacık beaches at the weekend because of the crowd.

At the street survey, I asked three questions to 15 inhabitants who accepted to make interview with me.

- Have you ever heard of Cittaslow?
- How long have you been in Seferihisar?
- What changes have occurred in Seferihisar since joining Cittaslow network?

Each fifteen inhabitants know and heard the name Cittaslow ('tranquil city' in Turkish). They have general information on it and its philosophy. All of them also know its logo: the snail. They heard about it in the news, public availability meetings during the candidacy process, Cittaslow signboards and the snail sculpture at the square. They all agree that the process resulted in an increase in the value of real estates. They explained that Seferihisar is becoming an expensive city. A real estate agency in the Centre stated that even though in the Centre many new buildings have been constructed, all flats are sold easily and the value of real estates and parcels increases in the proportion of 20-30%. Nilsson et al. (2011) bring this into agenda that there is a risk of gentrification for Cittaslow towns if local price levels are kept at a high level. Another real estate agency in Sığacık however disagrees with others on the increasing value of real estates and parcels. He claims that for a long time, real estates and parcels in Seferihisar have been sold cheaply under the market price and inflation rate. He expected a higher rise in their values. He added that Seferihisar is commonly preferred by retired people or middle income groups and their interpretation of Seferihisar becoming expensive is therefore not surprising. In his words: "after becoming Cittaslow there was no additional demand from Turkish and foreign people. Fifteen foreign people living in Seferihisar bought their houses much earlier. Sığacık is already a tranquil settlement. It is an old historical town and has its own culture and local values. For example, Ürkmez and Özdemir are established in 50 years. It is more authentic than the others."

Some of the respondents listed the positive aspects of becoming a Cittaslow and then said that they are missing the tranquil Seferihisar of the past: “it is more populated instead of being tranquil”.

Village Market, producer markets and Women’s Labour House initiatives are well-known and put into words. They are very pleased to gain more income; they said that “producers and housewives are very happy”. With these initiatives farmers begin to cultivate uncultivated agricultural areas as well as other agricultural policies. At the weekends, people from Izmir and near cities visit the town to buy organic and handmade foods. Thereby, domestic tourism limited in three or four months spreads over twelve months, predominantly at the weekends. However, two small retailers, except for a fish restaurant owner, said that there has been no change in their income after becoming a Cittaslow. Most of them agree that public awareness on becoming Cittaslow and being a tranquil city is not enough and without Soyer as a mayor, Seferihisar will get further away from becoming Cittaslow. They are very pleased that the visibility of Seferihisar increased in Turkey and the world. The real estate agency in Sığacık disagreed with others and said that people are escaping from very crowded areas like Alaçatı, Çeşme. “Although Şirince is not a coastal town, it was very popular for a short time. The demands for Seferihisar have begun in recent past and there will be a change with or without Soyer”.

The common answers for what changes have occurred in Seferihisar since joining Cittaslow network are as follows:

- E-municipality
- Germs Barter Festival
- Bringing to light local cuisines
- Fair for inhabitants of Seferihisar
- Renewal works in Ataturk Street
- Using standardized and aesthetic signboards

- Improvement of municipal services such as regular collection of garbage, reconstruction of roads
- ESHOT shuttle bus between Seferihisar and Izmir
- Free courses for young people
- Restoration works in Sığacık Castle
- Teos marina
- Teos excavations
- Tangerine Festivals
- Permission of only organic fruits and vegetables sale in producer and village markets.
- Transparency of prices
- Boom in business life (thirty new firms were opened in Sığacık in the summer of 2011)
- House pension
- Urban renewal
- Using solar powered street lamps

Activities for generating income and improvement of municipal services are mostly expressed by the persons surveyed.

On the other hand, out of requirements of excellence, there are significant initiatives and activities to preserve local values and assets. Representatives from many environmental NGOs, inhabitants and famous artists run a campaign against tuna hatchery which will be established in Sığacık port by a private firm. Even though, it has a positive Environmental Impact Assessment Report, the court adopted a motion for stay of execution. In 2011, Sığacık became an entry point and navigations between Sisam Island and Seferihisar were started. There is another work for accommodation of 60.000 Scandinavian tourists, who will come to Sisam Island in 2012, in Seferihisar for one night.

Seferihisar is the first example of Child Friendly Cities, one of the initiatives of UNICEF, in Turkey. Children elect their mayor and

council, meet periodically, challenge the decisions and follow closely the Municipality's works.

Additionally, the Cittaslow University, first example in the world, will be established in Seferihisar. 800 decares lands were allocated for this aim and Izmir Metropolitan Municipality approved this allocation. Soyer plans to establish a foundation to support the University. The Cittaslow University will be a unique academic platform which produces information for the local world in the fields of arts, agriculture, tourism and city planning etc. instead of the globalized world. After awarding the name Cittaslow, three technical divisions, Culture and Social Affairs Division, Strategic Development Division and Environmental Inspection Division were established within the Municipality and personnel for new departments has been recruited. Lastly, Seferihisar will host the meeting of Cittaslow International Coordination Committee in 2013.

I think that Soyer's vision is the most important factor for achieving the above mentioned activities and initiatives. On the other hand, works and projects such as restructuring the Municipality and Strategic Planning Studies for Sustainability, establishment of national scientific committee and Cittaslow University should be seen as the important initiatives to ensure continuity of the Cittaslow movement in Turkey and Seferihisar.

Knox (2005) states that achieving the goals of the Cittaslow movement requires, in the first instance, a strong commitment to the principles of the movement on the part of the city mayor. In the longer haul, success will inevitably depend on developing a new political dynamic that incorporates an alliance of city leadership, local businesses and residents in support of Slow City ideals. This statement also supports my evaluation that Soyer is still driving force behind all creative projects and completed works. On the other hand, any local organism including all interest groups in the town has not yet been established in support of the continuity of Cittaslow ideals.

However, at the end of 2012, it is planned to increase the number of Turkish slow cities as 10 and establish a national Cittaslow network among these cities. It can be thought that this network together with the aforementioned projects can work as a control mechanisms and push the towns to behave in parallel to slow city ideals.

At this point it will be useful to assess whether Seferihisar has the main characteristics of slow towns listed in Table 1. The municipality of Seferihisar has been trying to find out and preserve the specific assets of Seferihisar in order not to resemble the other small coastal towns and be homogenized. Projects and applications on restoration and renovation of historical buildings and areas and revitalizing local culture and crafts can be evaluated as the intent of preserving local values and being authentic. Aforementioned environmental policies and applications in the town and activities for increasing the income levels of the inhabitants are the evidences of sustainable development approach. Although, producer markets and Village Market, which producers and consumers meet directly, provide better conditions for workers and small producers as opposed to monopolies, the other criteria of social equity are not still included in the priorities of the Municipality. On the other hand, almost all achievements are commemorated with Tunç Soyer. This can also be considered as the weakness point of Seferihisar however. As already mentioned in some relevant parts of this thesis, being slow or slow city has not emerged as grass-roots movement in Seferihisar. It was introduced by local administrators as an alternative of local development model in Turkey.

Table 10 Urban policies and projects for Seferihisar in the past, today and future

REQUIREMENTS FOR EXCELLENCE	URBAN POLICIES AND PROJECTS OF SEFERIHISAR IN THE PAST (THAT ARE NOT RELATED TO THE PROCESS OF JOINING CITTASLOW INT. NETWORK)	URBAN POLICIES AND PROJECTS OF SEFERIHISAR THAT WERE IMPLEMENTED AS A RESULT OF JOINING CITTASLOW INTERNATIONAL NETWORK		
		COMPLETED PROJECTS	ONGOING PROJECTS	PLANNED PROJECTS
ENVIRONMENTAL POLICIES				
1. Verification of the quality of the air, of water, of the soil within the parameters established by law.	-Drinking water pipelines were renewed in 1990's. -Sewerage systems have been renewed since 1990's; the works was completed in 2006.	-Sığacık Büyük Akkum, Akarca and Ürkmez beaches were awarded by Blue Flag. -Air quality parameters have been measured by air pollution monitoring mobile vehicle of Izmir Metropolitan Municipality for 2 months (2009).	-To award 5 beaches with Blue Flag, files for each beach were prepared. - Seferihisar is one of the sampling points in Izmir. Thus parameters for sea water qualities measure regularly by Izmir Health Provincial Authority. -Parameters for drinking water measure regularly by İZSU -Soil analyses are made regularly for good farming practices in collaboration with District Directorate of Agriculture.	
2. Plans for the promotion and dissemination of differentiated refuse collection including urban refuse and special wastes.*		-Refuse containers for waste batteries were put in some places of town.		
3. Dissemination and promotion of industrial and domestic composting.		Studies on industrial and domestic wastes composting were concluded. The result is that industrial and domestic wastes composting is not feasible for Seferihisar.		
4. Existence of a purification plant for urban or cooperative sewage.	-Ürkmez Waste Water Treatment Plant for 10.000 people was put into operation in 2008 by Directorate General of <i>Izmir Water and Sewage Administration</i> . -Ürkmez Drinking Water Treatment Plant and its connections were completed.	Seferihisar Biological Waste Water Treatment Plant for 50.000 people was put into operation on 17 July 2010. Waste waters of Seferihisar Centre, Sığacık and Akarca districts have been refined by the plant. Water quality has been measured regularly by İZSU.	-Ürkmez (Doğanbey) Biological Waste Water Treatment Plant for 80.000 persons has been constructed by İZSU. -Doğanbey-Payamlı and Ürkmez waste waters will be refined.	Ürkmez Treatment Plant will be put into operation in June 2012.
5.Municipal plan for saving energy, with reference particularly to the use of alternative sources of energy (renewable sources, green hydrogen, mini hydroelectric power plant) and producing heat from RSU and biomasses.*		-Solar Powered Street Lamps used in Atatürk Street and Sığacık Landscape Project area (see Appendix F) -According to the feasibility report of the project, Biogas Facility in Seferihisar is not feasible. -Alternative Energy Tram Project (see Appendix F) -Solar Powered Bicycle Project (Photograph 12)(see Appendix F) -Membership to "Energy Cities Association" in 2010 (see Appendix F) - Membership to European <i>Photovoltaic Technology Platform in November 2011</i> (see Appendix F) -Application for establishment of wind turbines in Eşek Island in December 2011.	-Works for establishment of thermal cure centre for excursionists in Seferihisar-Doğanbey. -Talking with entrepreneurs for producing Solar Powered Bicycle -Project for obtaining electricity and drinking water from sea water in technical support of German firm. Financial support is looked for.	- Alternative Energy Tram Project will be undertaken as soon as financial sources are found. - Solar Powered Bicycle Project will be undertaken as soon as financial sources are found. -The amount of carbon emissions will be reduced by 20% in 2020
6. Ban on the use of O.G.M.* in agriculture.		-Germs Barter Festival in 5 February 2011 (Photograph 30-31) (see Appendix F) -Farmers trained on good farming practices. -The Municipality supported twelve farmers financially during taking organic certification in 2011.	-Indigenous seedling production in the greenhouse of the Municipality and their dissemination for free -Works for organizing Seeds Barter Festival in other towns.	
7. Municipal plan for the regulation of commercial art and traffic signs.		-The size and shapes of advertising boards and signboards are standardized in 2011.	-Renewal of existing advertising boards and signboards	-New advertising boards and signboards in this standards will be used
8. Systems for controlling				

electromagnetic pollution.				
9. Program for controlling and reducing noise pollution.		Establishment of Department of Environmental Inspection in 2011 and purchase of relevant technical equipments for measuring noise pollution.	-Parameters of noise pollution are measured regularly	
10. Systems and programs for controlling light pollution.*		According to the study of Aegean University on light pollution, there is no light pollution in the town. The proposals of the study on street lighting will be considered.		
11. Adoption of systems of environmental management (EMAS and ECOLABEL or ISO 9001; ISO 14000, SA 8000 and participation in Agenda 21 projects).*			-Works for taking ISO 9001 certificate (2011) -Works for taking ecolabel in 2012 within the context of project on Ecolabel in Tourism with financial support of Izmir Development Agency	
INFRASTRUCTURE POLICIES				
1. Plans for improving and for the reclamation of historical centres and/or works of cultural or historical value.		-Give a start to the archaeological excavations in Teos (see Appendix F) -Informative and destination boards in Teos -Project for improvements of roads in the registered Sığacık Castle -Restitution and Restoration Projects for Sığacık Castle, Ulamış Mosque, Düzce Mosque and Madrasah. 500.000 grants were received from Provincial Administration for these projects. -Renewing Sığacık Citadel's doors (2009). -Preparation of a road map for Turkish baths in the Centre. Decision of Municipal Council on expropriation of Turkish baths in the Centre. -Application for registration of İhsaniye old Mosque, two Ottoman and Greek fountains, Old Mosque in Gölcük and Ottoman bridge.	Projects within the framework of Teos excavations: -Bouleuterion Project (2011-2013) -Ancient Marine Project (2011-2013) -Routes and tracks (2011-2013) -Karagöl Africano Marble Quarry Open Air Museum (2011-2012) - Restitution and Restoration Projects for Sığacık Castle put in a tender. -Two registered buildings in the Centre have been restored by owners with the technical support of the Municipality.	Projects within the framework of Teos excavations: -Dionysus Temple Excavation and Restoration Project (10 years) -Urban Development Project- Hellenistic and Rome Ancient Buildings (5 years) -Theatre Excavation and Restoration Project (10 years) - Roads in Sığacık Castle will be improved in 2003
2. Plans for safe mobility and traffic.	-Coastal road, approximately 2 km in Akarca. -Roads were asphalted or paved by stone blocks in the town.	-Ataturk Street was paved by stone and pedestrian roads were widened. -Decision of UKOME on ban on the entrance of vehicles in Ataturk Street between 10:00-22:00 hours. -Decision of Municipal Council on pedestrian zones arrangements in some areas of Ataturk Street and Square, Hıdırlık, Sığacık and Akarca. Its application is under the responsibility of Transport Authority. -The location of Bus Terminal was changed with 1/1000 development plan. Its application is under the responsibility of Izmir Metropolitan Municipality.		
3. Bicycle tracks connecting schools and public buildings.		-Decision of the Municipal Council on establishment of bicycle road from Karakayalar to the Centre.	Bicycle road will be established after construction of city entrances in 2012 by General Directorate of Highways	
4.Plans favouring alternative mobility over private transportation and for the integration of traffic with public means of transportation and pedestrian areas (extra urban car parks linked to public transportation, escalators, moving walkways, rail or cable installations, cycling tracks, pedestrian itineraries providing access to schools, work places, etc.)*		-9 slow routes are determined in Seferihisar. Brochures on 9 slow routes were publicized. -Determination routes of bicycle roads and parking areas from Seferihisar to Sığacık or villages.		

5. Verification of infrastructures to guarantee that public places and those of public interest are accessible for the disabled and the removal of architectural barriers and access to technologies.*				
6. Promotion of programs to facilitate family life and local activities (recreation, sports, activities aimed at creating bonds between school and family, assistance, including home assistance for the elderly and chronically ill, social centres, regulatory plan of municipal business hours, public lavatories).*			City Council works	
7. Centre for medical assistance.	1 state hospital (Necat Hepkon State Hospital) and 5 village clinics			
8. Quality green areas and service infrastructures (interconnecting green areas, play grounds, etc.)	-landscaping of 14.000 m ² area at the front of the Sığacık marina with decorative pools, green areas, canteens, playgrounds and fitness equipments in 2008. -Recreation area (20.000 m ²) at the vicinity of creek in the Centre with Astroturf in Olympic standards, dressing rooms, tennis, basketball and volleyball courts, canteens, toilets, parking area and green areas. -Green area (15.000 m ²) in Karakayalar with playground, basketball court, fitness equipments and arbore. -Nearly 70 playgrounds in neighbourhoods.	-Renewal of all playground and fitness equipments, rubbish bins and benches. - 7 playgrounds in 2011 -Sığacık Landscape Project in 2011 -Doğanbey Havacilar Housing Estate Recreational Area Project (25.000 m ²) was submitted to receive financial support to the Ministry of Culture and Tourism. -Recreational Gardens Project in Gödençe	-Establishment of all proposed green areas at the Development Plan	-Establishment of all proposed green areas at the Development Plan -Projects for Blue Flag for five beaches (front of Doğanbey Havacilar Housing Complexes, Doğanbey Sakızağacı place, Doğanbey Ömür area, Zümrütevler Housing Complexes place in Tepecik, front of İztuSertur Housing Complexes in Hidırlık)
9. Plan for the distribution of merchandise and the creation of "commercial centres for natural products".	In 2000, producer market was established by the District Directorate of Agriculture. However, it was closed in 6 months.	-Village Market and Sığacık Producer Market (see Appendix F) -Women's Labour Houses in Ulamış and Doğanbey in 2010 (see Appendix D)		
10. Agreement with the shopkeepers with regards to the reception and assistance to citizens in trouble:"friendly shops".		-Training on "Fine Hosting and Hospitality" by Dokuz Eylül University		
11. Redevelopment of deteriorating urban areas and projects for the reutilization of the city.		- Upgrading and renewal of Atatürk Street (see Appendix F) -Renewing window shades of cafes in Sığacık Citadel -Renewing small fish restaurants in Sığacık	-Renovation of buildings in Sığacık Citadel (see Appendix F)	
12. Program for an urban restyling and upgrading.*		-Electrical wires in Atatürk Street were collected under the roads in collaboration with TEDAŞ. -Drinking water pipelines in Atatürk Street were renewed in collaboration with İZSU. -Painting of outworn metal bus stops (Photograph 18) -Designing urban furniture in suitable with local and cultural features of the Town. (see Appendix D)	-Preparation of Environment Master Plan -Onur Air Holiday Village construction in Sığacık (see Appendix F)	-Square Project (see Appendix F)
13. Integration of a citizen information office, with Cittaslow information window.*				Cittaslow information offices will be established in 4 different points of Seferihisar (Centre, Sığacık, Ürkmez, and Doğanbey) (2012).
TECHNOLOGIES AND FACILITIES FOR URBAN QUALITY				
1. Window for bio-architecture and programs for the training of personnel		-Program for enhancing awareness of architects, constructors and civil engineers on bio-architecture and		

assigned to the information Project for the promotion of bio-architecture.*		environment friendly construction materials.		
2. Equipping the city with cables for optical fiber and wireless systems.				
3. Adoption of systems for monitoring electromagnetic fields.				
4. Providing refuse containers in keeping with the environment and the landscape and removal according to established timetables.		-Integrated vehicle tracking systems into garbage trucks -Environment friendly rubbish bins in Ataturk Street and Sığacık.		New rubbish bins will be used in 2012
5. Programs and promotion for planting public and private places with important environmentally suitable plants, preferably autochthonous in line with criteria of landscape gardening.		-Planting the autochthonous plants in Sığacık Landscape Project area.		
6. Plans for providing services for the citizens (dissemination of municipal services via internet and plans for creating and educating the citizens in the use of an internet-based civic network).		-E-municipality in 2011 (see Appendix F)		In 2012, digital archive and documentation management system will be established.
7. Plan for controlling noise in specifically noisy areas.				
8. Plan concerning colours.		-Painting of all buildings in white colour and window casing frames in orange colour in Ataturk Street and Sığacık. -Preparation of the Regulation on buildings colours, materials, energy uses etc. But, Izmir Metropolitan Municipality did not approve it.		Works for colouring buildings will be spread over other streets
9. Promotion of telework.				
SAFEGUARDING AUTOCHTHONOUS PRODUCTION				
1. Plans for the development of organic farming.*		-Seeds Barter Festival -Within the context of the Project on "Good Farming Practices from Farms to Tables", 140 farmers were introduced and informed with good farming practices.	-EU Project on Fishery (see Appendix F)	
2. Certification of the quality of artisan produced products and objects and artistic crafts.*				
3. Programs for the safeguarding of artisan and/or artistic craft products in danger of extinction.*				
4. Safeguarding traditional methods of work and professions at a risk of extinction.*				
5. Use of organic products and/or those produced in the territory and the preservation of local traditions in restaurants, protected structures, school cafeterias.*		-Sefertası Restaurant in which local cuisine is cooked.		Works for cooking with local products in all restaurants in Seferihisar
6. Programs for educating taste and nutrition in schools in collaboration with Slow Food.*		-Training of students on organic products by Izmir Metropolitan Municipality with the support of Seferihisar Municipality. Students had a chance to taste organic products.	-Vegetable gardens at the schools	Training of students on tasting in collaboration with Yağmur Böreği Convivium
7. Favours the activities of wine and gastronomic Slow Food Presidia for		-Teos Workshop on Vineyard and Vine in 23 - 24 September 2010 by the Ministry of Culture and Tourism		Research for local cuisine and products for Slow Food Presidia

species and preparations risking extinction.*		with the support of Seferihisar Municipality -International Sailing Race in 31 July- 1 August 2010 -“Cittaslow Festival” in 25–26 September 2010 -12. Traditional Tangerine Festival in 27-28 November 2011 (see Appendix F)		
8.Census of the typical products of the territory and support of their commercialization (updating of markets for local products, creation of appropriate spaces.)*	-Olive Growing Development Project in 2007-2011. Olive trees were disseminated to the farmers.	-Tangerine Jam production -Contact information and addresses of all importers of 38 countries to export tangerines produced in Seferihisar.	-Emission map for endangered and endemic species -Feasibility study on tangerine cologne -Study on formulas for tangerine liquor by Ankara University -Works for tangerine Turkish delight -Establishment of tangerine jam and canned artichoke plants in Ulamiş - Preparation of a new marketing model at the international standards for marketing tangerine and its sub-products for beneficiaries.	-works for brand registration certificate for tangerine jam -works for increasing the amount of exportation of tangerine together with Aegean Exporters Association. -Establishment of Virtual Farmers Market in 2012
9. Census of trees in the city and enhancing the value of large trees or “historical trees”.		-Ascertaining all monumental trees		Works for registration of monumental trees in 2012
10. Promoting and preserving local cultural events.*		-Breeding Goats and Sheep Fair in 29-30 May 2010 -Traditional Tangerine Festivals in 2009 and 2010 - Celebrations of Hidirellez, Yanar Night, Sea Feast (2009-2011) (see Appendix F) -4. Traditional Theatre Meeting		It is planned to organize these festivals and activities in every year.
11. Promoting “urban” and school gardens for autochthonous cultures grown with traditional methods.			-The practices on the vegetable gardens at the schools are spreading to the other schools.	Vegetable gardens will be established in all schools in 2012
1. Training courses for tourist information and quality hospitality.*		-Fairs for immigrants		Fairs for seething immigrants with dwellers will be organized in every year.
2. Using international signs in the tourist signs of the historical centres with guided tourist itineraries.*		Information boards in Sığack Castle and Teos		Information boards will be put in historical sites.
3. Reception policies and plans to facilitate the approach of the visitors to the city and access to information and services (parking, extension/elasticity of opening hours of public offices etc.) with particular regards to scheduled events.		Program for activities are publicized on the website.		
4. Preparation of “slow” itineraries of the city (brochures, websites, home pages, etc.)		-A Documentary film on Seferihisar by Çağan Irmak, a famous director and born in Seferihisar, and a song on Seferihisar by Demir Demirkan. - Brochures translated in 3 languages, books and souvenirs		A Documentary Film for Seferihisar will be produced.
5. Making the tourist operators and storekeepers aware of the need for a transparency of prices and the exhibition of rates outside the business establishments.		-Designing of price boards in 2011 (Photograph 27).		Price boards will be used commonly by shopkeepers in 2012
AWARENESS				
1.Campaign to provide the citizens with information on the aims and procedures of what a Slow City is, preceded by information of the intentions of the Administration to become a Slow City.*		Brochures, namely “Slow Food”, “Cittaslow Seferihisar”, “The History of Seferihisar” and “Slow Routes” and City Guide were publicized and translated in different languages for introduction of Seferihisar.		

2. Programs to involve the social fabric in acquiring the "slow" philosophy and the application of Slow City projects and in particular: educational gardens and parks, book facilities, adhesion to the Project of the germ plasma bank.*				-Izmir Branch of Tranquil Living Association will be established in Seferihisar.
3. Programs for the dissemination of the Slow City and Slow Food activities.*		-"Cittaslow Festival" in 25-26 September		-Meetings for enhancing public awareness will be organized again in 2012.
Establishment of a local Convivium Slow Food.		-Establishment of Teos convivium		
Education programs for tastes and nutrition for the Compulsory and secondary schools in cooperation with Slow Food.				Good taste training and education at the schools in collaboration with İstanbul-Yağmur Böreği convivium
Set-up of school vegetable gardens in cooperation with Slow Food.		-Vegetable garden in Sığacık for inhabitants		
Implementing one or more projects of Arca or Slow Food Centres for species or productions with the risk of extinction.				
Use of local area products safeguarded by Slow Food and maintenance of nutritional traditions in collective food service, in protected structures, schools canteens with annexed food education programs.				
Support to the typical local area products through implementation of the "Mercati della Terra" in cooperation with Slow Food.		Women's Labour Houses in Ulamiş and Doğanbey in 2010.		
Support for the "Terra Madre" Project and food communities through joint twinning.		Introduction of Seferihisar by participating in Cittaslow stand in Terra Madre Day in Italy.		

*=obligatory requirement

As a conclusion, after becoming a Cittaslow, in 2, 5 years, many projects were completed, undertaken and planned for Seferihisar in a remarkable speed. It is clear that a new planning approach and tools for renewing and upgrading the town in respect of local values, inhabitants, visitors and environment have been created as well as income generating activities such as village market, producer markets and fairs for seething immigrants with dwellers. Seferihisar is changing, renewing and upgrading even though there are many obstacles originating from legislation, limited budget, the demand for tourism and still completely unperceived of becoming a Cittaslow. I think that it is too early to determine whether all the progress is due to the efforts of Soyer or a momentum of becoming a Cittaslow. In order to preserve its tranquility, the most significant issue is how to solve the conflict between plan for developing based on tourism in parallel with the decisions of the upper scaled plans and the pressures of big investors and creation of an urban area respectful to local and environmental assets. I think that it is hopeful to have a goal to organize meetings for enhancing public awareness and informing inhabitants on ongoing and planned projects. Many ongoing and planned projects for future are related with preserving environment, renewing urban area and increasing quality of life. It is thought that other projects and policies too will make a contribution to the projects in the fields of environment and urbanization.

I learn that thirty small towns unofficially and fourteen small towns officially from Turkey applied to Seferihisar for becoming a Cittaslow. In near 3 years the number of slow cities of Turkey increased to five towns. Additionally, a Cittaslow national network will be established after this number increase to 10 towns in order to support each other and share their experiences. I think that the Cittaslow national network will automatically become a control mechanism for all these slow cities as any negative development in any slow city will affect negatively other slow cities. It will be a guarantee to sustain their

urban projects and policies in line with the Cittaslow's principles and philosophy.

CHAPTER 5

CONCLUSION

5.1. Summary of the Research

Considering that there are limited sources, researches and studies on small towns that have less than 50,000 residents, it can be said that small towns, in other words slow parts of the fast world, are neglected in the academic fields of urban planning, urban design, architecture, civil engineering, sociology and so on. Contrarily, a significant fraction of total population lives in small towns of many regions of the world. In the USA, for example, more than 97% of cities have less than 50,000 residents. In Turkey, there are a total of 37,217 settlements and the population of 36,983 settlements (%99.4) is less than 50,000. Additionally, 2700 settlements of those have their own municipality, others are villages.

Most small towns are now under the pressure to lose their distinctiveness, authenticity, sense of place, local cuisine, respectively untouched nature, and identities as a result of economic and cultural globalization feeding on 'speed'. Their well-being is critical for both their inhabitants and the economic and social cohesion of metropolitan cities and deep rural areas. Small towns have not yet fully transformed into clone towns or homogenized by the negative effects of globalization. Transnational grassroots movements; Slow Food, Cittaslow, Sweden's eco-cities, economic gardening in the USA etc. have emerged to address the small-town communities' needs, opportunities and struggles. This study mainly

focused on Cittaslow movement as well as Slow Living, Slow Tourism and Slow Food Movements.

The main aim of this thesis was to introduce Cittaslow movement, its requirements, and Seferihisar, the first Cittaslow of Turkey, in order to evaluate how Cittaslow membership affects and reshapes local government's planning policies, approaches and projects. The analysis also aims to discuss whether these changes will be sustained in the future. An in-depth analysis and understanding of the Cittaslow Movement and its obligations requires an analysis of whether or not the past, present and future urban policies, projects, works and the planning approach for Seferihisar have been changed or reshaped significantly as a result of being awarded the name Cittaslow. The case of Seferihisar provides the following three comparisons between urban planning policies, projects and works in the past, present and future.

- a comparison before and after being awarded the name of Cittaslow
- A comparison of 6 months during the candidacy process (to take passing certification credit which works were completed at first and after which works were pledged or carried out.)
- a comparison between pledges and completed works and projects

The assessment of urban policies, projects and planning approach for Seferihisar is summarized below. Main findings are listed and policy proposals are provided for further steps. Last step is the discussion of future research.

Urban planning policies and projects mainly produced by, or in collaboration with the Municipality of Seferihisar or on its own initiation have been the focus of this study. It was determined that many urban policies, projects and works far beyond the vision of any

small town have been done or undertaken in Seferihisar for the candidacy process and for becoming a Cittaslow. It was believed that becoming a Cittaslow (slow city) makes noticeable changes on urban planning policies and approach in a city, and it was intended to verify this via an analysis of the case of Seferihisar. It was not estimated clearly whether this process ensures a continuing commitment to the planning principles of Cittaslow. In fact, since Seferihisar was awarded the name Cittaslow, only three years have passed by, and this may be too short to decide whether the planning approach will be applied in the coming years. That is also because Tunç Soyer who made all endeavors for Seferihisar to be awarded the name Cittaslow is still the mayor of the Municipality and work actively to introduce and spread over Cittaslow Movement in Turkey, local government policies and approach are still going in parallel to the philosophy of Cittaslow.

The research question of the thesis is; “does becoming a Cittaslow make a significant and permanent change on urban planning policies and approaches in a city?”

A table for analyzing urban policies and works during the candidacy process and another table for the analysis of planning policies and projects of 3 years since becoming a Cittaslow were prepared in accordance with the requirements of excellence of Cittaslow. The information required for these tables were filled based on data obtained through e-resources, face to face interviews and various publications. These two tables have been the basis of the analysis on this issue. Additionally, it was evaluated that several important initiatives or projects which could not be directly matched with the obligations, but have beard the traces of Cittaslow philosophy, are the evidences that becoming Cittaslow makes remarkable alterations on planning policies and approaches.

Although some works in the past such as construction or renewal of urban infrastructure, registration of historical buildings or structures and measurement of pollution parameters complied with the Cittaslow requirements, they were carried out for attracting more excursionists to Seferihisar.

To become a Cittaslow, the Seferihisar Municipality pledged with the urban policies and projects mostly within the framework of environmental and infrastructure policies, technologies and facilities for urban quality and safeguarding autochthonous production. Most of the pledged projects have been done at the candidacy process or after being awarded the Cittaslow status and continued. This result was evaluated as the evidence that becoming a Cittaslow made important changes on urban planning policies and approaches of the Municipality of Seferihisar.

At the candidacy process, the Municipality mostly concentrated on increasing public awareness on Cittaslow and projects which could have results in a short run such as Village Market, producer's market, Women's Labor Houses or renewing the Centre and Sığacık. Contrarily, in nearly 3 years after being awarded the Cittaslow status, many progressive projects in the field of environmental protection were completed as well as upgrading and renewing of the Centre and Sığacık, restarting the excavations in Teos and projects for renovation of some historical buildings and prevention of visual pollution, revitalization of local celebrations, supporting organic agriculture and good farming practices, use of tangerine and artichoke as local values, rearrangement of transportation system etc. Such projects and works in Seferihisar were the results of becoming a slow city. It is difficult to claim with certainty that these changes will be permanent in Seferihisar. Considering the answers of the questionnaires and face to face or by phone interviews and my observations, it is seen that the current mayor is still the main driving force of all these initiatives. On the other hand, establishment of National Cittaslow

Scientific Committee in 2011, National Cittaslow Network in 2012 and Cittaslow University can be assessed as the tools for ensuring the continuity of local development in line with the Cittaslow philosophy and requirements.

5.2. Main Findings

The analysis of Seferihisar revealed the following outcomes regarding the impacts of becoming a Cittaslow on the present and future planning policies, projects and approaches and their sustainability:

- Since the decision to apply for becoming a Cittaslow, many works and projects have been carried out under the guidance of the requirements of excellence of Cittaslow. This purpose of becoming a Cittaslow has given acceleration to and resulted in various brain storming sessions on producing creative projects and different policies in different fields. Solar Powered Bicycle Project, Alternative Energy Tram Project, the Project for Obtaining Electricity and Drinking Water from Sea Water and application for establishment of wind turbines in Eşek Island are really progressive projects for a small town as well as a middle sized town.
- In the Seferihisar case, planning principles and approach have changed perceivably in the manner that they are more respectful to environment, nature and humans.
- The planning approach and policies have been distinguishably evolved to make a place what simply means the social construction of place, instead of built urban form. All works in Ataturk Street, the main street of the Centre, and the Sığacık Castle, Village Market and Women's Labor Houses are good examples for socially constructed places.
- To make difference and create own physical environment, the projects or policies are designed or made in collaboration with all relevant occupational groups as well as universities. This also marks a change in planning practices, which in most small towns in Turkey

do not yet involve a collaborative approach (see Appendix F) The students of City Planning Department of Izmir Institute of Technology studied on the alternatives for transportation planning for Seferihisar, the research of Ankara University for producing liquor and Turkish delight from tangerine. The students of the Department of Industrial Design at the University of Izmir Economics designed urban furniture suitable with its local peculiarities and cultural values. Preparation of Rural Development Plan and Environmental Master Plan in collaboration with the relevant departments of Aegean University are the other instances.

It may be possible to make some generalizations based on these specific findings:

- Becoming a Cittaslow forces local government to organize meetings for enhancing public awareness, because central to the Cittaslow Movement is to make the local people and inhabitants to embrace and sustain small towns' tranquility and peculiarities.
- Becoming a Cittaslow causes a change in mentality in the creation or planning of any project or policy in such a way that any opportunity or peculiarity of a town could be used as a tool to acquire distinctiveness.
- Its philosophy on developing with local potentials in a sustainable manner, forces local governments to functionalize historical areas, agricultural lands etc. meanwhile preserving them.
- It can be suggested that becoming a Cittaslow provides the re-emergence and rediscovering of local values that have sunk into oblivion which then make a difference in designing urban projects, policies or works.

5.3. Policy Proposals

When questionnaires, relevant legislation, physical plans and planning decisions and budget deficit of Seferihisar are considered closely, it was determined that there is a need to enhance public awareness and interest in order to provide continuity of the policies

and approaches in line with Cittaslow philosophy. Recognizing that this is a hard and long-term effort, awareness campaigns should be organized in a regular base, new instruments on this area should be used. Local policy making process should be open to the participation of local people.

It is believed that achieving the goals of the Cittaslow Movement requires in the longer haul, development of a new political dynamic that incorporates an alliance of city leadership, local businesses and residents in support of Slow City ideals.

On the other hand, I need to emphasize the conflict that the Cittaslow Movement is introduced as an alternative model for local development and tourism in Turkey although it underlines the importance of living quality, preserving local environment, nature and assets and also more importantly creating sense of places for the inhabitants. The local development and tourism development that these policies are likely to create may threaten the local and natural assets and environment. Therefore, there is a need to clarify the principles of these development models even though the requirements of Cittaslow frame its context. Seferihisar is nowadays more attractive. In one year, 4000 people immigrated to Seferihisar and it is becoming crowded. In the summer, its population increases up to 130.000 or 150.000 people. This could become an obstacle to protect its tranquillity. Draft Tourism Development Strategy-2020, prepared by the Municipality, proposed for different kinds of tourism such as cultural, thermal, sea, golf, nature, diving, camping and surf tourism and ecotourism, should be re-examined considering its carrying capacity. It was proposed that because of its fertile and uncontaminated agricultural lands, agro-tourism should be included in the Strategy as a chapter. It is not a mass tourism type and directly related with the Cittaslow philosophy and obligations.

At the research stage, accurate data on population projection for Seferihisar for a long term could not be obtained. Considering its rapid population growth, it is necessary to make a population projection by using different methods and according to different scenarios.

The Municipality should create new financial resources in the short run. Even though, the results of the feasibility studies of big and creative projects, such as solar powered bicycle, alternative energy powered tram etc., are feasible, the Municipality cannot put them into practice due to the lack of financial resources. Like in the case of the project on fishery, the Municipality might undertake projects or works together with the rich Cittaslows around the world. It could use the resources of Cittaslow Association or try to encourage the Association to create a budget to fund successful Cittaslow projects.

At the stage of development plan revision, green axes should be planned together with slow routes instead of creating huge green areas or green areas in parts.

Immediately, Action Plan for Earthquake Risk should be prepared and all physical plans and relevant policies should be rearranged according to this plan.

From this day forth, The Municipality should decide alternative policies in case any change occurs at the status of protected areas considering the statement of the Culture and Tourism Minister and reorganization of the Ministry of Environment and Urbanization.

It was determined that its villages except for Gödence are ignored at the existing or planned urban projects and policies. There is a need to establish policies and produce projects for the peculiarities of the villages in order to create income for villagers and decongest visitors for protecting its calm atmosphere.

To avoid risk of gentrification, local retail investors should be encouraged with creating friendly policies instead of attracting big investors.

5.4. Future Research

Slow cities have great design challenges far beyond the name, and small settlements are still untouched issues for academicians and other researchers both in the world and Turkey. On the other hand, as Seferihisar has become the first Cittaslow of Turkey, it was chosen as a case for this research. New Turkish Cittaslow settlements Taraklı or Gökçeada, which have less than 10.000 inhabitants, can also be studied to determine how smaller sized municipalities benefit from the possibilities of becoming a Cittaslow.

In addition, Seferihisar can be compared with any well-known small town which has been developed with its local potentials, such as Beypazarı, in the field of alternative local development in order to show whether or not becoming a Cittaslow would bring innovation to the town.

Seferihisar's tourism potential, decisions on tourism development at the upper scale plans and development plans and other official documents on this issue may be analyzed to see in which way Seferihisar will be transformed in the future. This may also be done in the field of agriculture.

The other important issue is to designate a new organizational structure for Seferihisar to sustain urban planning policies and projects in line with the Cittaslow ideals. This new model could be adapted to the other Turkish slow cities.

Local administration structures of Seferihisar and their duties and responsibilities could be analyzed to know what the main obstacles and opportunities are to take decisions and implement the policies and projects within the framework of the Cittaslow requirements.

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APPENDIX A

Slow Food Foundation

Meulen (2008) mentions that it began with a food and wine group called *Libera e Benemerita Associazione Amici del Barolo* – Free and Meritorious Association of Friends of Barolo (in 1980) – the great wine of the Piedmont region of northern Italy. It was hardly fashionable to promote good food and wine. As a result of this, the Osteria del Boccondivino was opened, a restaurant around which Slow Food headquarters would develop. In the website of slow food Australia, the aim and story of its birth are explained that their purpose was to promote awareness of local products and how to appreciate them. This led to an association called ARCIGOLA (1986) – a play on the name of a cultural and social club, affiliated with the Italian Communist Party, called ARCI, and *gola*, which, in Italian, means ‘throat’ or ‘gullet’. Also in 1986 clouds of nuclear contamination left a Ukrainian town called Chernobyl and devastated the environment for thousands of kilometres beyond. It was also the year that 19 people died in a small Piemontese town from drinking wine laced with ethanol. And it was the year a McDonald’s opened by the Spanish steps in Rome. A number of Italians, Carlo Petrini among them, assembled in Rome in protest – armed with nothing but bowls of *penne*, traditional Italian pasta. The Slow Food – as in ‘anti-fast food’ movement was born (<http://slowfoodaustralia.com.au/history>, 13 December 2011).

“The early Slow Food movement sought to protect local farmers, restaurants and economies through an appreciation of the value of local produce and the promotion of local osteria. The movement has undergone a significant transformation in recent years, most notably

developing from a solely gastronomic organization to a self-proclaimed 'eco-gastronomic' one. Slow Food now professes itself to be 'a more complex mixture of pleasure and ecology' " (Parkins, 2006, p.20).

The first version of Slow Food Manifesto, written by Folco Portinari, was published in 3 November 1987 at *Gambero Rosso*. It ironically criticized the manifestos, formed fast since the beginning of the century like futurist manifesto, fast life and its offspring: fast food, fast sex etc., world of slogans and people in hurry. It is longer than the final manifesto which was signed by delegates from Argentina, Austria, Brazil, Denmark, France, Germany, Holland, Hungary, Italy, Japan, Spain, Sweden, Switzerland, USA and Venezuela in 1989 in Paris. Slow Food Manifesto (Appendix B) mainly emphasizes on the negative effects of fast life on our living, tranquil material pleasure and what real culture means.

Bommel and Spicer (2011) explain the changes at the goal of the Slow Food movement through years that it was gastronomic and the quality of food and the sensual pleasure and enjoyment to be derived from eating and drinking was at the core of the movement in its early period. This stigmatized Slow Food as being rather elitist, of being a club of snobbish gourmets. The movement's activities were represented in terms of taste, slowness, artisan production and local and traditional foods. From point of views of them, around 2000, the term eco-gastronomy, coined by Petrini, became more prominent. Eco-gastronomy can be recognized as the strong connections between plate and planet, and recalls the fact that our food choices have a major impact on the health of the environment and society. After 2000, the new Slow Food discourse was emerged: sustainability, biodiversity and social justice. Those are also principles of the Quality: Good, Clean and Fair. In the later 2000s, Slow Food again introduces a new concept neo-gastronomy. Gastronomy is a multidisciplinary

approach to food that enables us to make food choices for our palate, environment and society. The biodiversity projects prepared by Slow Food to directly help artisanal food producers is a part of neo-gastronomy.

Slow Food has a general office in Bra, Italy, which is the birthplace of Carlo Petrini, and national centres in eight countries and 1300 convivium from 153 countries around the world (<http://www.slowfood.com>, January 2012). Convivium, its local chapter, is the main organization form of Slow Food. The largest concentration of membership and convivia is in Italy. It is recommended that a convivium should consist of no fewer than 25 members and it could be divided into several groups if its members' number will be excess of 250. People who share the same point of views come together and try to protect their culinary cultures. The main aims of a convivium are to spread the philosophy of Slow Food by finding new members, to cooperate with governmental institutions, NGOs, schools, universities, and media regarding food and beverages, to make a list of all the food values that are in danger of becoming extinct, and to organize various activities that support national/international projects of Slow Food alone or with other conviviums. Convivia also play an important role in the larger projects in their own regions as sponsors or nominators (Atilla and Öztüre, 2011).

As it is seen in the Chapter 5 on Seferihisar's introduction, there are many projects and activities, carried out with regard to Slow Food Projects in Seferihisar. For this reason, the projects are listed briefly.

Four key international events held in Italy -Salone del Gusto, Cheese, Fish and the Terra Madre world meeting - are organized by Slow Food headquarters in close collaboration with the worldwide network. The

Terra Madre network was launched by Slow Food in 2004 to give a voice and visibility to the small-scale farmers, breeders, fishers and food artisans around the world whose approach to food production protects the environment and communities. More than 2,000 Terra Madre food communities have been formed around the world (<http://www.slowfood.com>, 2011).

The Slow Food Foundation for Biodiversity, founded in 2003, to develop projects and new economic models to support the Terra Madre food communities. Presidia are sustainable food production initiatives which build the capacity of a group of producers in order to improve production techniques, to develop production protocols and to find local and international markets. The Ark of Taste project was launched to rediscover, catalogue and promote foods which are at risk of extinction, but have productive and commercial potential and are closely linked to specific communities and cultures. Earth Markets are places where small-scale producers and farmers can sell their products directly to consumers. Food and taste education activities take a wide range of approaches and are organized for varied audiences: children and adults, teachers, members and the public. (<http://www.slowfood.com>, 2011).

Atilla, a journalist and a researcher, and Öztüre, an industrialist and a photographer, (2011) reply capably to the question how slow food movement was organised in Turkey in their book.

“The first activity that Turkish Slow Food activists participated in was Terra Madre in 2004, in which Veli Gülaş won a gold medal with his honey. Carlo Petrini himself started the Slow Food organization in Turkey by appointing Defne Koryürek, Ayfer Yavi, Aylin Öney Tan and Nedim Atilla to establish conviviums in Istanbul, Ankara, and Izmir. Petrini had a long trip to Turkey and wrote an article in *Slow* magazine entitled “Welcome to Slow Food Turkey” in 20 January,

2007. He stated that he had a chance to get to know Istanbul and Aegean culinary culture in Turkey and explained the aim of Slow Food and what he tries to change in the world. He also said “Turkish farmers and villagers are limited and replaced by the European agricultural policies instead of being encouraged and helped. How much longer Turkey has to struggle with Europe?... Welcome to Slow Food Turkey and good luck to the representatives of this unique land” (Atilla and Öztüre, 2011, p.104-105).

As of today approximately 20 convivium were constituted in 11 cities in Turkey: Kars Convivium, Adapazarı Convivium, İzmir-Çeşme-Alaçatı Convivium, İzmir-Bardacık Convivium, İzmir-Teos Convivium, İzmir-Zeytindalı Convivium, İzmir-Tire Convivium, İzmir-Urla Convivium, Ankara Convivium, Iğdır Convivium, Aydın-Yenpazar Convivium, Balıkesir-Ayvalık Convivium, Muğla-Bodrum Convivium, Çanakkale-Bozcada Convivium, Çanakkale-Gökçeada Convivium, Gaziantep Convivium, İstanbul-Yağmur Böreği and lastly İstanbul-Balkon Bahçeleri Convivium.

APPENDIX B

Slow Food Manifesto

Born and nurtured under the sign of Industrialization, this century first invented the machine and then modelled its lifestyle after it. Speed became our shackles. We fell prey to the same virus: 'the fast life' that fractures our customs and assails us even in our own homes, forcing us to ingest "fast-food". Homo sapiens must regain wisdom and liberate itself from the 'velocity' that is propelling it on the road to extinction. Let us defend ourselves against the universal madness of 'the fast life' with tranquil material pleasure. Against those - or, rather, the vast majority - who confuse efficiency with frenzy, we propose the vaccine of an adequate portion of sensual gourmandise pleasures, to be taken with slow and prolonged enjoyment. Appropriately, we will start in the kitchen, with Slow Food. To escape the tediousness of "fast-food", let us rediscover the rich varieties and aromas of local cuisines. In the name of productivity, the 'fast life' has changed our lifestyle and now threatens our environment and our land (and city) scapes. Slow Food is the alternative, the avant-garde's riposte. Real culture is here to be found. First of all, we can begin by cultivating taste, rather than impoverishing it, by stimulating progress, by encouraging international exchange programs, by endorsing worthwhile projects, by advocating historical food culture and by defending old-fashioned food traditions. Slow Food assures us of a better quality lifestyle. With a snail purposely chosen as its patron and symbol, it is an idea and a way of life that needs much sure but steady support.

APPENDIX C

Slow Food Manifesto for Quality

Over the years, Slow Food has spearheaded several successful campaigns to raise awareness about food issues. Today it is committed to promoting the goals set out in...

Good, Clean and Fair: the Slow Food Manifesto for Quality

The food production and consumption systems most common today are harmful to the earth, to its ecosystem and to the peoples that inhabit it.

Taste, biodiversity, the health of humans and animals, well-being and nature are coming under continuous attack. This jeopardizes the very urge to eat and produce food as gastronomes and exercise the right to pleasure without harming the existence of others or the environmental equilibria of the planet we live on.

If, as the farmer poet Wendell Berry says, 'eating is an agricultural act', it follows that producing food must be considered a 'gastronomic act'.

The consumer orients the market and production with his or her choices and, growing aware of these processes, he or she assumes a new role. Consumption becomes part of the productive act and the consumer thus becomes a co-producer.

The producer plays a key role in this process, working to achieve quality, making his or her experience available and welcoming the knowledge and knowhow of others.

The effort must be a common one and must be made in the same aware, shared and interdisciplinary spirit as the science of

gastronomy.

Each of us is called upon to practice and disseminate a new, more precise and, at the same time, broader concept of food quality based on three basic, interconnected prerequisites. Quality food must be:

Good. A food's flavor and aroma, recognizable to educated, well-trained senses, is the fruit of the competence of the producer and of choice of raw materials and production methods, which should in no way alter its naturalness.

Clean. The environment has to be respected and sustainable practices of farming, animal husbandary, processing, marketing and consumption should be taken into serious consideration. Every stage in the agro-industrail production chain, consumption included, should protect ecosystems and biodiversity, safeguarding the health of the consumer and the producer.

Fair. Social justice should be pursued through the creation of conditions of labor respectful of man and his rights and capable of generating adequate rewards; through the pursuit of balanced global economies; through the practice of sympathy and solidarity; through respect for cultural diversities and traditions.

Good, Clean and Fair quality is a pledge for a beter future. Good, Clean and Fair quality is an act of civilization and a tool to improve the food system as it is today. Everyone can contribute to Good, Clean and Fair quality through their choices and individual behavior.

...and to do so it has promoted a series of campaigns, includin the following.

APPENDIX D

Cittaslow Manifesto

The development of local communities is based, among others, on the ability to share and recognise their intrinsic specific traits, of regaining their own identity, visible from outside and deeply lived within. Globalisation, although representing an opportunity of exchange and circulation, has a tendency though, to flatten-out the differences and hide the features typical of the individual communities, proposing pedestrian average models that do not belong to no one and generate, inevitably, mediocrity. But a different need is spreading, of new solutions that go toward research and spreading of excellence, without necessarily turning it in an elite event, but instead, proposing it as a cultural event, and as such universal. From here the success of the many who have searched specificity and have brought it to the knowledge of the world. For this reason Slow Food, which of the search for quality, starting from taste, has made the reasons of its success and diffusion at the international level, and the Cities which have distinguished themselves in this activity, represent an international network of the Cittaslow, which decided together to live their mutual experiences, starting from a shared code of concrete and verifiable behaviours, broadening attention to a good table, quality of accommodation, services and urban fabric. Cittaslow sign and underwrite a number of commitments whose compliance with will be verified periodically and in a uniform fashion in all joining cities, in any town in all continents.

Cittaslow are those in which:

- an environmental policy is implemented aimed at maintaining and developing the characteristics of the area and urban fabric, appreciating in first place the techniques of recovery and recycle.
- an infrastructure policy is implemented functional to the appreciations of the territory and not to its occupation;
- the use of technologies aimed at improving quality of the environment and urban fabric is promoted
- is stimulated the production and use of food products obtained through natural techniques and compatible with the environment, excluding transgenic products, and whereby deemed necessary, to the set up of facilities for the safeguard and development of typical productions in difficulties.
- the autochthonal production rooted in the culture and traditions is safeguarded and contribute to the standardisation of the area, maintaining the places and methods, promoting privileged events and spaces for the direct contact between consumers and producers of quality.
- quality of hospitality is promoted as a real moment of connection with the community and its features, removing physical and cultural obstacles that may prejudice the full and widespread use of city resources.
- amongst the citizens, and not just among the operators, is promoted the awareness of living in a Cittaslow, with special attention paid to the world of youth and school through systematic introduction of taste education.

The Cities joining the movement undertake the commitment:

- spreading the initiatives of the Cittaslow and make public the initiative implemented to achieve the objectives of the movement.
- to apply, based on the respect for the local features, the choices shared by the Cittaslow and promote verification by the subjects charged by the movement through parameters agreed upon for the assessment of the results of the initiatives.
- to contribute, based on their own willingness, to the initiatives of general concern, which will be agreed upon, and to the coordination of the movement.

The Cities will have the faculty:

- to associate their image to the logo of the movement boasting display of the Citta Slow title.
- grant the use of the logo in all public and private initiatives and activities, which contribute to the achievement of the objectives by the movement.
- participate to the initiatives that will be conducted within the movement, utilising, through procedures to be agreed upon, models and structures.

The movement activity will be directed by annual assemblies which will decide on:

- the objectives for the year and work guidelines, assessing - parameters and structures necessary to measure them
- initiatives of general interest and the necessary budget, therein included coordinating activities.
- the set-up of a coordinating Committee for the activities which will include representatives of Slow Food and promoting Cities and a

number of representatives from other Cities, insuring the presence of a delegation from every Country.

The annual Assemblies, to be held each time in different City, will represent the opportunity for a debate, even technical and scientific, on the problems of quality of life in the cities and to draw up a report on the Cittaslow.

Orvieto, 15 October 1999

APPENDIX E

Cittaslow Manifesto

VIVERE SLOW : il controtempo della modernità

Manifesto delle Cittaslow per un nuovo umanesimo dell'essere e dell'abitare

Vivere in una città slow, ma anche amministrarla, è un modo di essere, un tratto distintivo del condurre la vita quotidiana in un certo modo rispetto ad un altro fin' ora maggioritario, un modo rallentato, certo, meno frenetico, produttivista e veloce, ma senza dubbio più umanizzante ed ecologicamente corretto, più solidale con le presenti e le future generazioni, rispettoso del locale in un mondo sempre più globale ed interconnesso

vivere in una città slow, ma anche amministrarla, significa sdoganare a favore di tutti, metropolitani compresi, il grande bagaglio di esperienze, valori, sapienze, arte e scienza, presente nei piccoli centri, nelle ex terre marginali, nelle province e periferie del mondo che ora si fanno centro. Significa contaminare i quartieri della grande città attraverso la qualità della vita, il mondo di relazioni e le prassi di gestione sociale ed economica sostenibili proprie delle campagne, delle montagne, delle piccole isole

vivere in una città slow, ma anche amministrarla, significa vivere il tempo presente nel modo migliore possibile tenendo lo sguardo costantemente rivolto al futuro, utilizzare le grandi opportunità tecnologiche e culturali del nostro tempo senza mai dimenticare il patrimonio di esperienza che ci viene dalla storia e dalla cultura materiale dei popoli. Se Slow Food ha insegnato la difesa delle produzioni agroalimentari autoctone assieme alla messa in valore dei modi tradizionali di far cucina e dei sapori locali, da qui si parte per scoprire nelle città slow un mondo di eccellenze in diversi campi già oggi possibile e sperimentato. E' un modello da conoscere e mutuare che tocca non solo il cibo, la cultura e il sociale, ma anche l'urbanistica, l'ambiente, l'energia, i trasporti, il turismo, il mondo agricolo, la formazione dei giovani, le ragioni stesse di una comunità abitante vivere in una città slow, ma anche amministrarla, significa in qualche modo declinare il moderno concetto del "buon vivere" e dell'abitare di qualità come impegno prioritario e diffuso a favore dei residenti; ma significa anche risolvere a somma positiva la falsa contraddizione tra l'apertura ospitale verso il mondo e l'orgoglio dell'appartenenza e delle specificità locali. Vuol dire anche avere concittadini consapevoli e informati pronti ad accogliere il moderno viaggiatore secondo i canoni dell'ospitalità più autentica vivere in una città slow, ma anche amministrarla, significa riconoscere il complesso delle risorse materiali e immateriali del luogo, dall'ambiente al paesaggio naturale e urbano, dai beni storici e artistici alla cultura, anche enogastronomica, per rinsaldare o talvolta ricostruire un'identità cittadina che i mutamenti degli ultimi decenni hanno talvolta compromesso

vivere in una città slow, ma anche amministrarla, vuol dire mettere al centro la lentezza come valore, dare senso compiuto e concretezza alla rivoluzione temporale di chi, per storia, cultura e ambiente, ha resistito e resiste alle accelerazioni del Ventunesimo secolo, armonizzare i tempi storici con i tempi moderni, le ragioni della natura con quelle della cultura e dell'eco-nomia

vivere in una città slow, ma anche amministrarla, significa in sintesi darsi il tempo per costruire qualità in tutti i settori del vivere civile, rallentare i ritmi e combattere i parossismi.

Cittaslow Manifesto

YAVAŞ YAŞAMAK: Modernizmin zamana karşı duruşu

Cittaslow, insanlık için yeni bir varoluş ve yaşam manifestosu

Yavaş bir şehirde yaşamak, aynı zamanda onu yönetmek, bir varoluş biçimidir. Bugüne kadar büyük çoğunluğun önemseydiği hayat tarzından farklı; yavaş, çok daha sakin, üretici ve hızlı ancak daha insancıl ve ekolojik açıdan doğru, bugünkü ve gelecek nesillerle daha büyük bir dayanışma içinde ve küreselleşen ve bağlılığın arttığı dünyada yöreye saygılı bir tarz, bir yaklaşımdır.

Yavaş bir şehirde yaşamak, aynı zamanda onu yönetmek, herkes için, büyük şehirler dahil, şimdilerde birer gerçek merkez olan, bir zamanın küçük merkezlerinde, ikincil derecede öneme sahip olan topraklarında, kasabalarında ve kenar mahallelerindeki deneyim, değer, bilgi, sanat ve bilim birikimi için gümrük kapılarını açmak yani sınırları kaldırmak anlamına gelir. Bilhassa köylerin, dağların ve küçük adaların ilişkilerinin, desteklenebilir sosyal ve ekonomik yönetimler aracılığıyla büyük şehirlerin kenar mahallelerini etki altında bırakmasını sağlamak anlamına gelir.

Yavaş bir şehirde yaşamak, aynı zamanda onu yönetmek, bakışlarımızı geleceğe yönelterek şimdiki zamanı en iyi şekilde yaşamak, tarihten ve insanlığın yaşam kültüründen bize kalan deneyimler mirasını unutmaksızın günümüzün ileri teknoloji ve büyük kültür birikiminden faydalanmak anlamına gelir. Şayet Slow Food, mutfak geleneklerinin ve yerel tatların değerlendirilmesi ile birlikte zirai besin üretimini savunmayı öğretmeyi başardığıysa, bu noktadan hareketle slow şehirlerde halihazırda mevcut ve tecrübe edilmiş olan farklı alanlarda kusursuzluğu keşfetmek için yola çıkılmalıdır.

Yalnızca gıdaları, kültürü ve toplumu ilgilendirmeyen aynı zamanda şehirciliği, çevreyi, enerjiyi, ulaşımı, turizmi, tarım dünyasını, gençlerin eğitimini ve yerleşik bir toplumun benzer unsurlarını ilgilendiren bilinmesi gereken bir modeldir.

Yavaş bir şehirde yaşamak, aynı zamanda onu yönetmek, öncelikli olarak yöre insanlarının lehine olacak bir şekilde modern “iyi yaşam” ve kaliteli yaşam konseptini yıkmak ve bununla birlikte dünyaya

karşı misafirperver açılımla, ait olma duygusu ve yöresel özgülük gururu arasındaki çelişkiyi çözmek anlamına gelir.

Modern gezgini, gerçek misafirperverlik ilkelerine göre karşılamaya hazır, bilinçli ve bilgili hemşerilere sahip olmak anlamına gelir. Yavaş bir şehirde yaşamak, aynı zamanda onu yönetmek, son birkaç on yılda gerçekleşen değişikliklerin zaman zaman tehlikeye attığı vatandaşlık kimliğini sağlamlaştırmak ya da kimi zaman yeniden oluşturmak için çevreden, doğa ve şehir peyzajına kadar tarihi ve sanatsal eserlerden, kültüre hatta eno-gastronomiye kadar yaşanan yerin önemli ya da önemsiz kaynaklar bütününe tanımak anlamına gelir.

Yavaş bir şehirde yaşamak, aynı zamanda onu yönetmek, yavaşlığı bir değer olarak merkeze koymak, tarih, kültür ve çevre için her kim 21. yüzyılın hızına dayandıysa ve dayanmaktaysa, bu geçici devrime bir somutluk kazandırmak ve son halini vermek, eski zamanla modern zamanı harmanlamak, doğayı, kültürü ve ekonomiyi kendi içinde uyumlu bir hale getirmek anlamına gelir. Yavaş bir şehirde yaşamak, aynı zamanda onu yönetmek, özetlemek gerekirse, modern yaşamın bütün alanlarında kaliteye ulaşabilmek için zamanla mücadele etmek, ritmi yavaşlatmak ve en şiddetli noktaya karşı savaşmak anlamına gelir.

APPENDIX F

The Cittaslow Works of the Seferihisar Municipality

-Strategic Planning Studies for Sustainability

In November and December 2012, Pınar Öncel and Tuna Özçuhadar carried out some activities with the active participation of the staff of the Municipality. The goals of these activities is to create concrete sustainability vision and make strategic planning in accordance with this vision. The aim of this study is to give a support to the Municipality of Seferihisar in its journey for becoming Cittaslow with the view and methods of Strategic Sustainable Development. It targets to sustain the succesfull works and projects of Seferihisar in accordance with the Cittaslow requirements via enhancing the awaraness and responsibilities of staff of the Municipality.

-Alternative Energy Tram Project

The Municipality in collaboration with the İzmir Economics University, Güneş Fayton Ltd. and a project consultant has worked on a projcet namely, Alternative Energy Tram Project which will travel between the Center and Sığacık. Its capacity is at the most 25-30 persons and it will travel on rail road.

-Solar Powered Bicycle Project

The Municipality in collaboration with the İzmir Economics University, Seferihisar Geothermal Construction Inc. and a project consultant has carried out a project to popularize the use of solar powered bicycle, which has 3 wheels, instead of motor vehicles in the urban transportation. Its prototype has just been produced.

-The membership to Energy Cities Association:

In 2010 the Municipality became a member of Energy Cities Association, the European Association of local authorities inventing their energy future. Its main objectives are:

- To strengthen local authorities' role and skills in the field of sustainable energy.
- To represent local authorities' interests and influence the policies and proposals made by European Union institutions in the fields of energy, environmental protection and urban policy.
- To develop and promote local authorities' initiatives through exchange of experiences, the transfer of know-how and the implementation of joint projects. Gaziantep, Bornova and Seferihisar from Turkey are only the members of the Association.

-The membership to European *Photovoltaic Technology Platform*:

Municipality also became a member of European Photovoltaic Technology Platform in November 2011 with the aim of finding financial resources and technical assistance for the projects which will be submitted to Energy Cities Association. Antalya, Bornova and Seferihisar from Turkey are only the members of the Platform.

-The archeological excavations in Teos:

Municipality expropriated 27 decaire lands around the Temple of Dyonisos to restart the archeological excavations in Teos after a 50 years interval. The head of excavation site was appointed by the Ministerial Cabinet. Its website (<http://www.teosarkeoloji.com>) was prepared to introduce and share all researches, projects and results with all interest groups. Municipality has found sponsors, Yaşar Holding, Odak Construction Inc. and Anatolia Culture Academics Association to sustain the excavations in Teos.

-Sığacık Landscape Project

In 2011, the Municipality landscaped 20.000 m² spaces in Sığacık. The space consists of 5500m² grassed spaces, 1000 m² canvassed spaces for the usage of cafes, 'aromatic garden', planted with lavender, thyme, salvia plants, nearly 100 planted big trees, walking paths with colourful decorative pavements, two amphitheatres and three sculptures on Teos ancient city, solar powered street lights, playgrounds with wood vessel in 372 m², Atatürk's pedestal and drydock with LED lightining, renewed drainage system and rest rooms for men, women and disabled people.

-Village Market

The Fuzz Old Building was rearranged as Village Market and each room is allocated for the each village of Seferihisar. Villagers sell their own products in the Market. It opens every weekday.

-Produce Markets

In every Tuesday, at front of Village Market at the Centre, the producer market (Photograph 14-15) is organised by local producers to sell their organic or good farming practices products. In every Sundays, Sığacık Producer Market (Photograph 16) is organised in the Castle with the similar aim. People from İzmir and near cities come to Sığacık Producer Market in crowds.



Photograph 14 the informative board for the producer market



Photograph 15 the Producer Market at the Centre



Photograph16 the place of Sığacık Producer Market and concerts

-Women's Labour Houses:

The first Women's Labour House was established in Ulamiş in 8 March 2010, and the second one was established in Doğanbey in 17 June 2010 in order to provide women with occupation and increase income level of women.

-Renewing Atatürk Street:

The Municipality carried out some works to renew and upgrade Atatürk Street in collaboration with the students of the Department of Architecture at the Yaşar University. On the one hand the students made relief studies for its old buildings (Photograph 17), on the other hand the students of the Department of Graphic Design renewed old bus stops (Photograph 18)

-All buildings through Atatürk Street were painted in white colour.

-Atatürk Street was paved by stone.

-Pedestrian roads were widened.

-Pipelines and sewerage systems were renewed.

-Environmental friendly urban furnitures and sculptures were put into the suitable places.



Photograph 17 Atatürk Street relief project

Source: (The archive of the Municipality)



Photographs 18 Illustrated bus stops

-The panels and billboards of different sizes and styles placed in Ataturk Street were replaced by the standardised panels and billboards. Works regarding this subject by Seferihisar Municipality are still underway at and Sığacık.

-Window frames will be implemented around the windows and painted in orange colour.

-Flowerpots planted with different colours geranium were set down balconies (Photograph 19)



Photograph 19 Flowerpot in front of window

Source:

(http://www.seferihisar.bel.tr/index.php?option=com_phocagallery&view=category&id=11%3Aseferihisar-fotograflari&Itemid=114&limitstart=40)

-Square Project at the Centre

It is a project which will design the square at the centre with green areas underground car parking, cafes and cinemas. Old Municipality Building will be demolished and terminal will replaced.

-Designing urban furnitures in suitable with local and cultural features of the Town

The students of the Department of Industrial Design of the Faculty of Art and Design at the University of Izmir Economics designed urban furniture suitable with its local peculiarities and cultural values. After the evaluation by Tunç Soyer, selected designs will be implemented in the district.

-Bicycle paths

The pre-existing condition of roads of Seferihisar was analysed in terms of having suitable conditions for bicycle paths in collaboration with Izmir Metropolitan Municipality and General Directorate of Highways. First phase Kocaçay Road that connects Sığacık to Seferihisar, is assessed as suitable for bikes.



Photograph 20 Soyer and Köstem together with an industrial design student

Source: http://www.ieu.edu.tr/haber.php?haber_id=1230&lang=en

-E-municipality

Municipality services have started to reach citizens via e-municipality over the Internet. Certain transactions such as property taxes, rent

payments, waste taxes, document tracking and other similar transactions can now be performed via the municipality's website.

-Festivals, Celebrations and Fairs

-International Sailing Race in 31 July- 1 August 2010

-“Cittaslow Festival” in 25–26 September 2010

-12. Traditional Tangerine Festival in 27-28 November 2011

Till 2011, 9 festivals had been arranged by the old mayors. These festivals aimed to promote the planting of tangerina in Seferihisar and be known Seferihisar as a tangerine homeland. In the 2011 Tangerine festival a Tangerine Queen and for the first time a Tangerine King were crowned.

-Breeding Goats and Sheeps Fair in 29-30 May 2010

-Celebrations of Hıdırellez, Yanar Night, Sea Feast (2009-2011)

-Fair for seething immigrants with dwellers and introducing their cultures.

-Thermal cure center in Doğanbey

Thermal cure center for daily uses and accommodation for excursionists will be established on the property of the Municipality in Doğanbey. For this project, 150.000 € was taken financial support from the Ministry of Culture and Tourism in 2011.

-Renovation of houses in Sığacık Castle

284 historical houses in Sığacık Castle have been renovated according to the renovation project. It is aimed that all these houses will be kept as home lodging and marketed as a holiday village with 284 rooms. It will be the first case in the world. The Municipality

demanded from the Ministry of Culture and Tourism for legislative amendment. The Ministry has been working on a regulation in order to give permission for keeping home lodging with one room.



Photograph 21 Snail tractor in Tangerine Festival

Source:

(http://www.cittaslowseferihisar.org/index.php?option=com_content&view=article&id=84:seferihisarda-12-mandalina-senligi-coskusu&catid=3:ozel-haber)



Photograph 22 Yanar Night celebration

Source:

(http://www.cittaslowseferihisar.org/index.php?option=com_content&view=article&id=82:young-ladies-at-yanar-night-celebrations&catid=3:ozel-haber)



Photograph 23 Fair for seething immigrants with dwellers

Source:

(http://www.seferihisar.bel.tr/index.php?option=com_content&views=article&id=587:acilista-herkese-ahiska-mantisi&catid=3:seferihisar-haber)



Photograph 24 Sığacık Castle



Photograph 25 informative board for Sığacık Castle

-Reconstruction of Onur Air Holiday Village

Onur Air Holiday Village Construction which was started 7 years ago in Sığacık and aborted 4 years ago has restarted in pursuit of a running battle among the authorities of Onur Air and The Municipality. It is planned to complete in the summer of 2013. It has 1000 beds capacity and will offer an employment opportunity for 300 local people.

-Environmental Master Plan:

It has been undertaken in collaboration with the Environmental Centre at the Aegean University. The Plan will consist of reports on urban development strategy, waste management, and environmental pollution and so on.

-Rural Development Program:

A protocol was signed with the aim of preparation and implementation of Rural Development Program for Seferihisar between the Department of Agriculture at the Aegean University and the Municipality. The projects are as follows; agro-tourism and home lodgings in Gödence Village, a mandarin and an artichoke integrated

facilities and a pollen facility, Satsuma nectar production and good agriculture practices.

-EU Project on Fishery

The project partners are Seferihisar and Pollica, an Italian Cittaslow. The project budget is 200 thousands Euro. The aims of the project are to increase the capacity of production and marketing of fisheries cooperative in Seferihisar, guide sustainable fisheries at EU standard in Seferihisar. Within the frame of the project, fish market will be renewed and the fish storage's conditions will be improved.

-Vegetable gardens at the school

Suitable lands in the school gardens are prepared as vegetable gardens by the municipal workers. The students are trained on planting vegetable, hoeing and dibbling. The Municipality also provides necessary tools and germs (Photograph 26).

-Cittaslow volunteers

Til 2011, 300 people became Cittaslow volunteers by filling the form on the official Cittaslow Seferihisar website (<http://www.cittaslowseferihisar.org/gonullu-ol.htm>). Volunteers have worked on some projects in line with the Cittaslow obligations.

-Renewal fish restaurants

Nylon shades of fish restaurants, aligned through southern part of Sığacık castle, were removed. Sitting areas of the restaurants were moved to streamside. Roofs of fish restaurants were also removed and standard and aesthetic roof models were constructed for each restaurant (Photographs 27).



Photograph 26 Vegetable garden

Source: (<http://www.cittaslowturkiye.orgp=110>)



Photographs 27 fish restaurants in Sığacık



Photograph 30 an example of tourist signs



Photographs 31 Germs Barter Festival

APPENDIX G

Cittaslow List (December 2011)

Country	Cittaslows
Australia	Goolwa, Katoomba, Yea
Austria	Enns, Hartberg, Horn
Belgium	Chaufontaine, Enghien, Lens, Silly
Canada	Cowichan Bay, Naramata
China	Yaxi (Gaochun County)
Denmark	Svendborg
Finland	Kristinestad
France	Labastide d'Armagnac, Mirande, Segonzac
Germany	Bad Schussenried, Blieskastel, Deidesheim, Hersbruck Lüdinghausen, Marihn, Nördlingen, Überlingen, Waldkirch, Wirsberg
Great Britain	Aylsham, Berwick upon Tweed, Diss, Mold, Perth, Sturminster Newton
Holland	Alphen-Chaam, Borger-Odoorn, Midden-Delfland, Vaals
Hungary	Hódmezővásárhely
Ireland	Clonakilty
Italy	Abbiategrosso, Acqualagna, Acquapendente, Altomonte, Amalfi, Amelia, Anghiari, Asolo, Barga, Borgo Val di Taro, Bazzano, Bra, Brisighella, Bucine, Caiazzo, Capalbio, Casalbeltrame, Castel San Pietro, Terme, Castelnuovo në Monti, Castelnuovo Berardenga, Castiglione Olona, Cerreto Sannita, Chiavenna, Chiaverano, Cisternino, Città della Pieve, Città Sant'Angelo, Civitella in Val di Chiana, Fontanellato, Francavilla al Mare, Galeata, Giuliano Teatino, Greve in Chianti, Grumes, Guardigliagrele, Levanto, Massa Marittima, Monte Castello di Vibio, Montefalco, Morimondo, Novellara, Orsara di Puglia, Orvieto, Pellegrino Parmense, Penne, Pianella, Pollica, Positano, Pratovecchio, Preci, Ribera, San Daniele del Friuli, San Gemini, San Miniato, San Potito Sannitico, Santarcangelo di Romagna, San Vincenzo, Santa Sofia, Scandiano, Stia, Suvereto, Teglio, Tirano, Todi, Torgiano, Trani, Trevi, Zibello
New Zealand	Matakana (Rodney District)
Norway	Eidskog, Levanger, Sokndal
Poland	Biskupiec, Bisztynek, Lidzbark Warminski, Murowana Goślina, Nowe Miasto Lubawskie, Reszel
Portugal	Lagos, Sao Bras de Alportel, Silves, Tavira, Vizela
South Africa	Sedgefield
South Korea	Cheongsong County (Pacheon-myeon), Damyang (Changpyeong- myeon village), Hadong (Akyang - myeon village) Jangheung (Yuchi-myeon village), Jeonju City (Jeonju Hanok Village), Namyangju City (Joan-myeon), Sangju City (Hamchang- eup, Gonggeom-myeon, Ian Myoun), Sinan (jeung-do island), Wando (Cheongsando Island), Yesan (Daeheung & Eungbong villages)
Spain	Begur, Bigastro, Lekeitio, Mungia, Pals, Rubielos de Mora
Sweden	Falköping
Switzerland	Mendrisio
Turkey	Akyaka, Gökçeada, Seferihisar, Tarakli, Yenipazar
USA	Fairfax, Sebastopol, Sonoma

Source: http://www.cittaslow.org/download/DocumentiUfficiali/CITTASLOW_LIST_12:2011.pdf