

**CERTIFICATION AND ADEQUACY OF THE SLOW CITY GLOBAL TREND
MODEL IN RELATION TO SEFERİHİSAR TOURISM AND CITY BRANDING
YAVAŞ ŞEHİR KÜRESEL TREND MODELİNİN SEFERİHİSAR TURİZMİ VE KENT
MARKALAŞMASI AÇISINDAN SERTİFİKASYONU VE YETERLİLİĞİ**

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Özet

Turizm sektörü, ekonominin üretken sektörlerini beslemede ve ülkenin bölgesel ve ulusal büyümesini sürdürmede önemli bir rol oynar. Bu nedenle, turizmin varlığıyla yerel ekonomi hem istihdam, hem iş genişlemesi hem de genel refah açısından gelişir. Ekonomiye ek olarak, turizm sektörünün şüphesiz kültürel sektör üzerinde büyük bir etkisi vardır. Türkiye'nin ilk yavaş şehri olan Seferihisar, sürdürülebilir hedeflere ulaşmak için hem doğal hem de insan kaynaklarını kullanarak etkili bir yerel yönetim profili göstermiştir. Dahası, bu etkili program Seferihisar'ın şu anda nasıl bir marka haline geldiğini ve bu süreçte Cittaslow ilkeleri nedeniyle tartışmasız bir şekilde değer katmaya devam eden önemli miktarda ilgi çeken bir turizm kültürü yaratmayı nasıl başardığını daha da vurgulamıştır. Turizm sektörünün kültürel sektör üzerinde önemli bir etkisi vardır ve farklı ülkelerden turist çekmede mükemmel rolü oynadığı tartışılmazdır. Çalışmada, Cittaslow hareketinin sürdürülebilir kalkınma ve çevresel kazanımlar, çevre koruma, ekonomik büyüme ve sosyal eşitlik gibi kavramlar üzerindeki etkisi incelenmiştir. Araştırmanın, bölgede nadiren ele alınan bir uygulama olarak yavaş şehir uygulamasıyla öne çıkması nedeniyle akademiye önemli bir katkı sağlaması amaçlanmaktadır.

Anahtar Kelimeler: Yavaş şehir, Cittaslow, Turizm, Seferihisar, Şehir Markalaşması.

Abstract

The Tourism industry plays a key role in feeding the productive sectors of the economy and maintaining the regional and national growth of the country. Therefore, with the presence of tourism, the local economy develops both in terms of employment, business expansion and general well-being. In addition to the economy, the tourism sector undoubtedly has a great impact on the cultural sector. Seferihisar, Turkey's first slow city, has demonstrated an effective local government profile, using both natural and human resources to achieve sustainable goals. Moreover, this effective program further emphasized how Seferihisar has presently become a brand and in this process has also successfully created a tourism culture that attracts a significant amount of attention which undeniably keeps on adding value due to the principles of Cittaslow. Tourism sector has a significant impact on cultural sector and it plays the magnet role in attracting tourists from different countries is indisputable. In the study, the impact of the Cittaslow movement on concepts such as sustainable development and environmental gains, environmental protection, economic growth and social equality was examined. The research is aimed to make a significant contribution to the academy as it stands out with the slow city application as an application rarely addressed in the region.

Keywords: Slow city, Cittaslow, Tourism, Seferihisar, City Branding.

1. Introduction

The Tourism industry plays a pivotal role in nourishing productive areas of the economy and sustaining a country's regional and national growth; with the existence of tourism, the local economy advances in terms of employment, company development, and overall welfare (Amerta et al., 2018). As well as the economic sector, the tourism industry also has an undeniably major impact on the cultural sector. With the effect of globalization, cities have become living spaces where people work fast, live fast, consume more than produce, and unfortunately are not self-sufficient. Additionally, tourism destinations have become places designed for people to move faster and work faster. The Cittaslow philosophy sets out with the goal that cities that advocate living at a pace that people enjoy living, where people can communicate with each other, socialize, are self-sufficient, sustainable, protect their handicrafts, nature, traditions and customs, but also do not have infrastructure problems, use renewable energy sources and benefit from the conveniences of technology (Prezenza et al., 2015).

The diverse cultures of many countries present an immense draw for tourists to visit and engage with. Hence, tourists can become intrigued by a country's unique culture not only by visiting once, but by visiting several times to take part in the culture. As well as culture, tourism has a direct impact on sustainability in relation to the environment (Csapo, 2012). Therefore, tourism development is strongly associated with the quality of the surroundings, which must be maintained, for the environment is also one of the attractions that surely plays a significant role in determining tourist satisfaction in the traveling rank. In this framework, the philosophy of Cittaslow and its application to the cultural richness of Seferishisar will be observed (Coşar, 2014).

2. Literature Review

2.1. Role of Tourism in Development

The natural and cultural resources of developing countries can be leveraged as capital to develop tourism as an economic activity. Of course, tourism - as a service and commerce - plays an essential role in employment strategies because of the growing urgent requirement for employment possibilities as the sector continues to flourish as an important industry of the future (Netra, 2015). On the global market, the tourism industry's influence has permeated numerous economic activities and spread swiftly through various linked industries. Furthermore, the economic impact encompasses a wide range of policies, including business opportunities, employment opportunities, transportation, hotels, construction, regional

development, taxation, commerce, and the environment (Zhou and Chen, 2021). The tourism sector, in particular, is believed to be especially effective in aiding small businesses, creating job possibilities for youths, and disseminating job prospects on a regional, national, and worldwide scale (Korry & Suartini, 2019). As Scarlett (2021) also highlights: "It is a significant aspect in economic development since it encourages the growth of multiple segments of the economy."

Although there is no precise definition for slow tourism because it has become a paradigm of sustainable tourist growth (Richardson, 2021). Nevertheless, the idea of slow tourism quickly expanded around the world and has its roots in certain formalized social movements like "slow cities." (Fullagar et al., 2012). Certainly, slow tourism proponents frequently highlight slowness in relation to mobility, speed, and less polluting forms of transportation. In contrast to simply expanding the number of tourists through the existing mass-tourism infrastructure, they suggest niche marketing for alternative types of tourism that prioritize quality improvements (Conway & Timms, 2010; Richardson, 2021). It is thought that alternative tourism models, which are becoming more and more important day by day, will add quality to tourism and will also be effective in our country's rightful place in world tourism (Asiltürk Okutan, 2023). Indeed, due to reasons such as mass tourism's concentration in time and place, its strain on transportation possibilities, and the increase in density on the coasts, there has been a significant increase in tourism diversification efforts in recent years in order to minimize environmental pollution and meet changing holiday demands and trends. Under the name of Alternative Tourism, Special Interest Tourism types like Slow Tourism that take into account various demands and trends and prioritize a healthy environmental awareness have been developed. In this type of tourism, travelers travel in small groups or individually (Özdemir ve Çelebi, 2018).

These travelers are educated and wealthy people, they are sensitive to nature, they want to establish relations with the local people and they look after the interests of the local people (Kahraman, 2010). In the context of slow tourism; nature-based, educational, hobbies, and culture-based tourism types have been developed. The demand for tourism types that include many sports activities for nature and sports purposes has increased day by day. It has not been created as a competitor to mass tourism. The main purpose is to meet the various motivations, social, cultural and psychological needs of individuals, as well as to be able to use natural resources by protecting them in tourism since the number of areas suitable for tourism cannot be increased in the world (Kahraman, 2010; Asiltürk Okutan, 2023).

2.2. A Brief History of Cittaslow

As a result of Paolo Saturnini's ground-breaking intuition, the Cittaslow Association was founded in 1999 in Italy. It has now spread throughout the world with 272 member cities in 32 countries and is a network of independent small towns disapproving of the imperatives of the multidimensional globalization phenomenon such as homogenizing services in townscapes, standardizing products, deteriorating environmental conditions, declining small communities, and increasingly consuming culture (Nilsson et al., 2011). Alternatively, it adopts a new mode of "slow" sustainable development (Knox, 2005; Pink, 2007). Indeed, Cittaslow's application of "slowness" as a viable metaphor for stepping off the treadmill, achieving work-life balance, or refusing the dominant logic of speed was aimed at extending the Slow Food philosophy and its principles through the destination governance level (Heitmann, Robinson, and Povey, 2011).

As previously mentioned, Cittaslow is an alternative movement to the "fast life" ideology that supports and encourages a slower, refined pace of life by embracing local diversity and economic culture strengths (Cittaslow, 2013; Semmens & Freeman, 2012). According to Miele (2008), this set of ideas can be considered to be a useful guide regarding local governance; representing some governmental efforts and commitments to advance progress, innovation, and improvement of quality of life, in contrast to economic, environmental, and territorial concerns no longer taken into account as the only basis of well-being. Without a doubt, a sustainable development plan simultaneously aims to improve the local environment as part of its exemplary program (Sousa, Santos and Lubowiecki-Vikuk, 2021). Since Cittaslow utilizes the concepts of environmental protection, economic development and social equity, its influence on sustainable local development is mainly discussed in the literature related to Cittaslow (Ekinci, 2014). For instance, Heitmann et al. (2011) emphasize the importance of the Cittaslow pillars in contributing to a holistic view of environmental, economic, and social sustainability.

Naturally, a main requirement for participation is that the cities in the Cittaslow network should not have a population greater than 50,000 (Lowry and Lee, 2016). In order to become members, towns must meet a specific criteria which includes the following: recognizing the importance of public health and ensuring the availability of healthy products and food; preserving and promoting local, unique, and historic resources; improving sustainable local development; sustaining traditional local handmade items; supporting economic and environmental development of their towns without jeopardizing old infrastructure and atmosphere; and preserving town's heritage (Sousa, Santos and Lubowiecki-Vikuk, 2021).

Therefore, Cittaslow certification is awarded to communities that agree to identify and work toward a set of goals aimed at improving the quality of life of its residents and visitors, as well as sharing favorable and constructive ideas, experiences, and information among national and worldwide Cittaslow networks (Miele, 2008).

2.3. Philosophy of Cittaslow

A paradigm shift in urban spaces has resulted from the impact of globalization, with urban environments evolving into highly industrious, fast-paced environments focused more on consumption than production. Therefore, cities have evolved from their traditional role as secure habitats, where communities co-exist, into designed spaces that re-inforce mobility and facilitate enhanced productivity (Sousa, Santos and Lubowiecki-Vikuk, 2021). As cities are increasingly perceived as mere stages where people exist for the sake of consumption, instead of social havens where people seek warmth, socialization, and the exchange of their craft, they lose this sense of earnestness and socialization. Due to the rapid pace of life, individuals strive to consume food, do their shopping, and to reach their destinations within a defined timeframe. Thus, these lifestyles have resulted in large shopping malls instead of small local shops like grocers and tailors, parking lots instead of playgrounds, and wide highways instead of parks (Presenza, Abbate, & Micera, 2015).

It has been argued that a great portion of the unnatural aspect of human existence is inextricably linked to unhealthy food, air pollution, traffic, loneliness, and consumerism, which are the hallmarks of modern society. Furthermore, a lack of time has long become a stamp of modern human behavior, characterized by individuals rushing to work in their cars, even consuming their coffee while moving around due to the absence of spare time, exhibiting a disregard concerning their neighbors or local shopkeepers, and prioritizing quick sustenance over enjoyment of meals, further perpetuating the need to consume fast food (Taş, 2021). This mode of living not only causes multiple health issues in urban society, such as depression, cardiovascular disease, and cancer, but also sadly renders cities unsustainable as these same cities are unable to provide self-sufficiency due to the obvious accelerated style of life. Moreover these non-self-sufficient places tend to devour resources not only from their immediate surrounds, but also from distant corners of the world, frequently thousands of kilometers away, diminishing environments while depleting human well-being (Mellars, 2005).

The design of cities with an emphasis on higher consumption and faster transportation has isolated people from nature and each other, making cities the sole option for human survival

or durability. By the same token, it has become clear that a consumer-oriented lifestyle does not provide individuals with happiness and contentment, prompting many to seek alternate forms of living. As a result, the Cittaslow movement arose from this search for an alternative urban lifestyle (Lowry and Lee, 2016). Indeed, the Cittaslow idea argues for a slower pace of life that allows people to enjoy their lives.

The Cittaslow movement also seeks to create viable alternatives in the form of cities in which people may connect, socialize, and live self-sufficient, sustainable lives that value traditional arts and crafts, nature, customs, and heritage. Equally important, these cities should also be free of infrastructural problems, use sustainable energy sources, and take advantage of technological advantages. Cittaslow, along with other slow movement initiatives worldwide, emerges not only as a response to the repetitive similarity of fast urbanism but also as a movement against its disconcerting tempo and ecological destructiveness. Once again, certain parameters are designed to limit this destructiveness, capture nature's innate pace; those cities interested in joining the movement should have a population of less than 50,000 people and a municipal government that aligns with the Cittaslow ideology (Lowry and Lee, 2016). Although the slow city movement originally emerged as a slow food movement aimed at reacting to the "fast food" culture, it encompasses much more than increasing local production and food quality. Because this movement includes goals such as ensuring the continuation of local authenticity, increasing the quality of local life, and supporting sustainability. Although slow cities initially set out with their own local governance goals, they have become global in time (Pink, 2009). Slow cities are "settlements formed by sustainable ideas aimed at protecting the environment, with environmentally friendly strategies aimed at improving urban life. According to another definition, slow cities are "places where local history is valued and local resources are used more consciously for sustainable development" (Mayer and Knox, 2006; Pink, 2009). In short, the aim of the slow city movement is to protect the unique traditional structures of small cities within the framework of strict rules, to ensure that people consume only local products, and to ensure that the use of sustainable energy becomes widespread.

2.4. Economic Perspective of Cittaslow

The new wave of globalization triggered by the development of information and communication technologies (most notably the development of the Internet from the mid-1990s) acknowledged predictions about the growing significance of network structures. The socio-economic and cultural processes of interconnections are a novel phenomenon in the

qualitative changes in the world's rules and global economic competitiveness (Standing, Tang-Taye and Boyer, 2010).

The extension of the Cittaslow network can be seen as an indication of the need to seek out new economic growth incentives, such as cooperative promotion of the city. Its goal is to address the demands of local communities while also attracting people to cities and businesses, assuring the city's future development and improve the population's living standards. Its significance rises in tandem with developing concern about the depopulation of small communities. As a matter of fact, the concept of 'city branding' (as used in the commercial literature) refers to the ability to pick and maintain a city's position by developing a specific image that has both economic and symbolic worth. Therefore, increasing the city's appeal, not only through the Slow City concept, certainly boosts its brand. Also, the need of preserving or creating a unique and unrepeatable nature of the area becomes increasingly apparent. The concern of loss of originality in a global era, which is notably prevalent in large urban areas, can also affect small villages. Hence, in branding efforts, cities attempt to develop a distinctive selling proposition that distinguishes from all others (Miele, 2006; Nilsson et al., 2011; Petrini, 2001).

2.5. Cittaslow as a Global Trend of Tourism

As previously said, the Slow City concept aims to boost the attractiveness of a location in order to show its unique character, which correlates to the development of small towns' tourist functions. To understand the significance of "slow" initiatives addressing these challenges, one should be aware of worldwide patterns defining the current development of tourism services, as well as the risks associated with their rapid expansion (Ball, 2015).

In today's society, the notions of globalization and tourism are inextricably interwoven with mobility emerging as the most aspired value. The relationship between tourism and globalization serves several causes such as being the main drive for socio-economic progress and seeing new destinations emerge apart from traditional favorite destinations like Europe or the United States, for example (Baycan and Girard, 2016). The most recent trends in the tourism market show increasing interest in intellectual tourism, which seeks to explore historical sites where visitors can unwind from the rush and bustle of civilization and find peace with nature (Hatipoglu, 2015).

The research literature also emphasizes the growing significance of tourist facilities in providing specialized experiences and causing changes in urban and cultural tourism. Because of the increasing relevance of cultural tourism, culture has become an important component of tourist programs being developed in ethnic, alternative, and urban tourism (Richards, 2018).

As a result, one may argue that contemporary trends fit quite well into the Cittaslow concept or that the idea is appropriate to address the demands suggested by these tendencies. Therefore, Slow City tourists can anticipate to arrive in an area where historic building restoration, local crafts, art, and cultural festivals, fairs and similar activities are promoted. The environment is given a high priority, and Slow Cities have a distinct atmosphere. Unfortunately, there are also concerns about an uncontrolled and excessive number of tourists. Without a doubt, managing the ancient city center, which is a popular tourist site, might be a major challenge. Fernandez (2007) stated that this city type suffers from a loss of citizens who leave the center, and since hotels and guest-houses are built from their homes, their functionality is primarily further highlighted. As a result, social relationships deteriorate and the area loses its old character. To that end, it is critical to emphasize sustainable development in these cities.

3. Seferihisar as a Cittaslow City

3.1. Brief History of Seferihisar

The oldest settlement in Seferihisar district is Teos, believed to be founded by the Cretans who fled from the Achaeans around 2000 BC. Thus, it can be said that the region has been settled for 4000 years. According to the Ministry of Tourism and Culture of Turkiye (2023), there are several arguments about the history of the foundation of Seferihisar. According to one version, it was founded by the Etruscans from the Indo-European race who migrated to Rome through Anatolian lands in the 7th century BC. It is suggested that the Etruscans, who desired to be closer to the coasts when they came to Anatolia, first established Seferihisar as a place of accommodation before a large part of them migrated to Italy by taking advantage of the ports of Teos and Sığacık. Yet, several sources mention that some of the Etruscans stayed in the area, making Seferihisar their strong-hold in the 5th century BC. Also, it is accepted that the name Seferihisar stemmed from the Roman General Tysaferin, that it was called Tysaferin or Tysaferinopolis until the Seljuks, and then became known as Tysaferinhisar with the word fortress added to its name during the Turkification of Anatolia. Like the other regions of the Aegean, Seferihisar was ruled by Lydians, Iranians, Athenians and Spartans between the 7th-5th centuries BC. Later, Iranians, Pergamon Kingdom, Macedonians, Ancient Greeks, Romans and Byzantines dominated the region (<https://izmir.ktb.gov.tr/TR-77466/seferihisar.html>).

3.2. Cultural Richness of Seferihisar

The region is culturally rich, with various mosques and masjids reflecting its diverse background. The Güdük Minaret Mosque is a stunning architectural jewel with exquisite

decorations and historical value. The Hıdırlık Mosque, recognized for its magnificent architecture and tranquil environment, is another notable place of worship. The Turabiye Mosque and Ulu Mosque are likewise revered religious sites, each with its own distinct features and historical significance. The Kasım Celebi Mosque and Sığacık Mosque, which offer a glimpse into the area's spiritual traditions, add to the cultural tapestry (Cumhuriyet, 2023). In addition to religious sites, the location has beautiful baths and madrasahs. A traditional Turkish bath, the Hamam, provides an immersive experience where tourists can refresh and unwind. Other prominent locales where old bathing rites are still practiced are the Sığacık Bath and Duzce Village Bath, which provide an insight into the region's rich history. The Kasım Celebi Madrasah, on the other hand, exemplifies the region's dedication to education and intellectual pursuits (Karatosun and Çakar, 2017).

The landscape is lined with exquisite fountains, monuments, water arches, and springs, all of which contribute to the region's cultural fabric. The Martyrs Fountain honors the heroic people who gave their lives, reminding tourists of the region's historical significance. The Ulamiş Village Martyrdom Monument honors the bravery and valor of local residents. The aqueduct, a tribute to engineering prowess, demonstrates prior technological achievements. Finally, Cumali Ilcalar fascinates people with its natural water springs, which are noted for their medicinal properties and peaceful atmosphere (Republic of Türkiye Ministry of Culture and Tourism, n.d.).

The tumuluses, ancient burial mounds with historical and archaeological significance, add to the region's attraction. The intriguing aura of the Güneşlikent Tumulus beckons research into the past. Tumulus-A and Tumulus-B, the region's second and third tumuli, add to the region's rich archaeological legacy. Finally, the region is endowed with historic cities and protected places that serve as portals to the past. Teos Ancient City, with its remains and remnants, provides a look into ancient Greek civilisation. Similarly, Lebedos Ancient City and Karaköse Ruins are examples of civilizations that have left their imprint on the region. The archaeological sites and ancient significance of Myonnesos Island add to the region's attraction. Overall, this region exemplifies the region's cultural diversity and historical significance. It offers a mesmerizing voyage into the past with its mosques, baths, monuments, tumuluses, and ancient cities, allowing tourists to appreciate and celebrate the unique cultural legacy that marks this remarkable location (Republic of Türkiye Ministry of Culture and Tourism, n.d.).

3.3. Seferihisar as a Model of Cittaslow from Türkiye

Seferihisar as Türkiye's first and pioneering Slow City not only sets a model for other candidate cities, but also contributes significantly to the country's economy and living environment as a tranquil city that has maintained its long-term viability (Gürsoy, 2021). Seferihisar has exhibited a successful municipal government profile in harnessing both natural and human resources for sustainable objectives. In doing so, Seferihisar has executed many key Slow City programs; detailed information about these projects may be found on the official web pages of Seferihisar Municipality and the Slow City National Network.

In his study, Çoşar (2014) acknowledges that with the increasing tourism mobility, the local people gain economically and are mostly favourable to the Slow City application, but some negative perceptions have emerged due to the population increase caused by migration in the city, noise, traffic, overbuilding that emerged as the region started to gain value, as well as the rise in land prices. Furthermore, the significant increase observed in the number of day-trippers especially in summer periods, the cost of living, the deterioration of daily functioning and the disruptions in the services provided by local administrations.

On the other hand, according to the research results of Küçükaltan and Pirnar (2012), it was concluded that Seferihisar Municipality is able to spread the philosophy of calmness to all areas of daily life in a way to include all stakeholders and to set an example for other calm cities with the projects it has implemented with the title of the capital of the calm city in Türkiye and the projects it plans to implement for the future, and it was determined that Seferihisar is far ahead of other calm cities in Türkiye within the scope of project planning for the future. It was stated that one of the most important factors in Seferihisar's success is that the local people, especially women and children, are at the centre of all the activities carried out. Moreover, the success of Seferihisar in terms of calmness is due to the inhabitants of Seferihisar, who are extremely conscious about the protection of the environment and resources, and the local administration of Seferihisar, which acts with a participatory management approach.

In short, Slow City appears as a sustainable local development model aimed at improving the quality of life of the local population rather than tourism. In this way, cities that are Slow Cities will take an important step towards becoming what can be deemed as a 'brand city' by differentiating themselves. From this perspective, it is perhaps more correct to see the appellation of Slow City as the beginning of a process rather than an end result. Therefore, cities should develop continuous plans and projects within the scope of the determined criteria. During this process, that the local people are actively involved in this mechanism, and

are willingly adopting the Slow City philosophy, can be counted as significant factors in the name of sustainable local growth (Zadecka, 2018).

3.4. Seferihisar in the Media

Recently, Seferihisar's officials attended and spoke at the 'Türkiye Sustainable Tourism Program' meeting. At the meeting, it was stressed that the region of Seferihisar was a perfect location for sustainable tourism, as it constituted a district that involved the best touristic elements such as nature, sea, historical sites, culture and arts, and gastronomy. The program further highlighted how Seferihisar has now become a brand, and has successfully created a tourism culture that is attracting immense attention and gaining value in line with Cittaslow principles, as well as satisfying local produce with their numerous purchases. The program also illustrated how tourists have flocked to see Kaleiçi, and the ancient city of Teos, participate in cultural activities and also take nature walks to appreciate the natural scenery (Seferihisar Hedef Sürdürülebilir Turizm, 2023).

Moreover, as covered by Bloomberg HT (2013) in their 'Yavaş Şehrin Turizmi Hızlandı' article, Seferihisar's main dynamics were identified as being agriculture and tourism. Interestingly, the article likened the district to an extensive tangerine orchard. It was also underlined that Seferihisar had no intention to be one of the homogenous spaces as impressed by globalization, but alternatively sought to take their place on the world stage through the preservation of local identity and characteristics.

Equally important, since Seferihisar is the primary address of archaeological sites, a planned urbanization is to be implemented with the preservation of the city's quality in mind. As announced on the Turkish Ministry of Culture and Tourism site titled 'İzmir/Seferihisar', these developmental processes will occur within the framework of respect for nature and local values. In addition, the city will ensure that access to destinations and services, as one of the principles of the Slow City, will be satisfactorily incorporated. This will be achieved through the municipality and other institutions cooperating to follow a strategy to ensure accessibility to social, cultural and touristic infrastructures. In doing so, special medical vehicles will be arranged for elderly citizens and tourists with disability, streets and roads will be re-arranged with sidewalks and ramps to accommodate the disabled.

Of course, as underlined in the Raily News article 'Izmir Will Be an Example to Paris at the Metropol', published online in 2022, there are two principle objectives of the Cittaslow movement. Respectively, the first is to strike the balance between nature and humankind, and the second involves the safeguarding of the past and present. Within the scope of these plans, Dehyon Sohn, Vice President of Cittaslow International Union, outlined that the

term ‘cittaslow’ typically referred to smaller towns, but in this case, the application to a metropolis was realized. After inspecting the area, the Vice President stated that he was surprised to see that it was actually very possible to lead a quiet lifestyle in the city center. Dehyun, also announced that he intended to implement this in Busan, Korea, using the success of Izmir as an inspirational example (Raily News, 2002).

4. Conclusion

Unquestionably, the cultural sector is significantly impacted by the tourist business. Many country’s various cultures serve as a powerful magnet for travelers. Since the environment is one of the attractions that greatly influences how satisfied tourists are when traveling, there is a strong correlation between tourism development and environmental quality, which must be preserved. Hence, the Cittaslow movement pressed forward with idea of environmental preservation, economic growth, and social equality; the literature on Cittaslow mostly discusses how these ideas have an impact on locally sustainable development. Türkiye’s first Slow City, Seferihisar, has demonstrated an effective municipal governing profile in utilizing both natural and human resources for sustainable goals. It is even possible to see the Cittaslow movement in Seferihisar, Izmir, providing ideas that can be used and incorporated in other areas of the world, such as Korea.

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