Current Trends in Science and Landscape Management

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Chapter 5

Cittaslow as a Model for Sustainable Development: A Review of Slow Cities in Turkey

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INTRODUCTION

In the increasingly globalized world today, many cities have started imitating each other. Cities that are starting to look alike are losing their unique features that originate from different lifestyles, food, and clothes etc. The Cittaslow concept has emerged as a reaction against cities becoming more uniform and loosing their uniqueness. In fact, this movement is an extension of the 'Slow Food' movement (Pajo & Uğurlu, 2015: 65), which developed in 1986 as a countermovement to the 'Fast Food' chains. This Slow Food movement led to the onset of a new urban development movement called 'Slow City/Cittaslow' aiming to increase the quality of life by slowing down the pace of cities. At the same time, this movement offers an alternative approach to sustainable development in less populated settlements.

The 'Slow City' movement, which originated in Italy, has advanced as an alternative city and lifestyle model in a relatively short time period such as 10 years. The concept, which became known to the world together with the establishment of the 'Slow City' organization in 1999, includes a set of goals and principles collected under seven main components; (1) energy and environmental policies, (2) infrastructure policies, (3) quality of urban life policies, (4) agricultural, touristic, and artisan policies, (5) policies for hospitality, awareness, and training, (6) social cohesion and (7) partnerships (Mutdoğan, 2010; Sezgin & Ünüvar, 2011; Yurtseven & Kaya, 2011; Karabağ *et al.,* 2012; Sırım, 2012; Yılmaz & Güneş, 2013; Cittaslow International Network, 2014; Cittaslow Türkiye, 2014; Güneş *et al.,* 2015; Pajo & Uğurlu, 2015).

The Slow City/Cittaslow philosophy, which supports localism, regionalism, preserving the environment, and historical and cultural character, further encourages the use of renewable energy resources, emphasizes local values and keeping traditions including gastronomic cultures alive, provides a diverse point of view towards sustainability in line with the preservation and development of cities (Şahin & Kutlu, 2014: 56). The most prominent feature of the Slow City movement, which also aims to provide a better quality of life and a sustainable environment in cities (Pink & Servon, 2013: 451), is sustaining the place-based identity (Sezgin & Ünüvar, 2011: 135).

This chapter starts with a background on the concept of sustainability and explains some of the principles required for the development of sustainable cities. Under this framework, the chapter takes a closer look at the slow cities in Turkey, explains their membership process and describes the natural and cultural features that led them to be certified members of the Slow City/Cittaslow network. The chapter concludes with a

brief discussion on the 'Slow Food' movement, the benefits and risks of slow cities, and their implementation in Turkish communities.

CONCEPTS OF SUSTAINAIBILITY AND SUSTAINABLE CITIES

Prior to the discussion of sustainable cities, it might be helpful to provide contextual information on sustainability. We know that from the start of the industrial revolution until the end of the 20th century, environmental problems have been disregarded and neglected. Towards the end of the 20th century, it has been realized that environmental problems significantly influence the economy, and therefore, have been subject to much research in various scientific fields (Toprak, 2006: 147).

Today, in the 21st century, the environmental, economic and social sustainability of villages, towns and cities are among the most urgent problems. As a result, these problems are the focus of much scientific research (Erdem, 2000; Naess, 2001; Oktay, 2001; Çalışkan, 2004; Atıl *et al.*, 2005; Yalçıner Ercoşkun, 2005; Yli-Pelkonen & Kohl, 2005; Egger, 2006; Yazar, 2006; Öztunalı Kayır, 2007; Özcan, 2007; Çahantimur & Yıldız, 2008; Jarrar & Al-Zoabi, 2008; Karakurt Tosun, 2009; Knox & Mayer, 2009; Çahantimur, 2010; Sezgin & Ünüvar, 2011; Altuntaş, 2012; Çöteli, 2012; Gedikli, 2012; Keskin, 2012; Mansuroğlu *et al.,* 2012; Coşkun Hepcan *et al.,* 2013; Karakurt Tosun, 2013a; Pink & Servon, 2013; Cengiz *et al.,* 2014; Açmaz Özden & Cengiz, 2015).

The rising awareness of the unfavorable developments that risk human life makes up the basis of the 'sustainability' concept (Çahantimur & Yıldız, 2008: 2). Initially the starting point of the sustainability concept was focused on preventing environmental problems that emerged at the same time as economic and technological developments, as well as on protecting ecosystems (Karakurt Tosun, 2009). Sustainability can simply be defined as the endurance of productivity under optimum conditions for the longest time. Sustainability can further be defined as the ability to prevent the negative impacts people have on ecosystems from going above the carrying capacity of the system in order to be able to transfer the ecosystem's non-renewable resources to future generations (Keskin, 2012: 83). Sustainability is a key concept that aims to achieve high productivity by ensuring the continuity of societal, economic or ecological systems' functionality without harming and exhausting the natural resources (Atıl *et al.,* 2005: 216-217).

The UNESCO-MOST (United Nations Educational, Scientific and Cultural Organization, Management of Social Transformations) Programme defines sustainability as the 'viability of socially shaped relationships between society and nature over long periods of time' (UNESCO, 1996; Çahantimur & Yıldız, 2008: 5). According to the more comprehensive definition of Altuntaş (2012: 137), sustainability is

> *"ensuring the continuity of ecosystems by taking all extents and dimensions of the relationships and interactions between nature and society into consideration and observing the rights of future generations, protecting and providing life support to each element that forms this relationship and interaction, and passing them on to the future".*

Furthermore, according to Haştemoğlu (2006), sustainability has three dimensions that can be characterized as economic sustainability, social sustainability and environmental sustainability. The first of these dimensions refer to equal distribution,

the second to participation and third to the protection of the natural resources (Keskin, 2012: 84).

The relationship of environmental justice, productivity and economic development can also be evaluated under the framework of sustainability intersecting the social, physical and economic environments. While sustainability carries the society to the future, it also makes improvements in these environments. Sustainability is not only about the environment, but also about the choices of people (Sezgin & Ünüvar, 2011: 13).

Knowing that 50% of the population lives in cities today and considering their impact on the remaining areas, it is apparent that the sustainability concept is most effective in cities, which symbolize the junction where the human-environment-economy relationship is most intense (Atıl *et al*., 2005: 216). Cities that have continuously been growing have started to impact the life of all people and species as the source of various problems. The increase of the negative impacts of today's city life on people, have led to the development of new city alternatives for a better environment and social life. The most dwelled upon alternative is 'sustainable cities' (Altuntaş, 2012: 135). The 'sustainable city' concept does not only have to do with the residents of that city but also with communities in other cities, and therefore, it is in the interest of many communities in the world (Sezgin & Ünüvar, 2011: 15). The sustainability discourse where economic/social development and environmental problems take a lead, have also started to be effective on the spatial planning and design disciplines in the last 10 years. In this means, all higher assessments are carried out from a perspective where the sustainability criterion is prevailing (Çalışkan, 2004: 33).

The 'city' concept has become an increasing discussion topic in the recent agenda due to its social, political, economic, and environmental/ecological dimensions (Lefebvre, 2015). In addition to being the largest social unit with physical coherence and tangibility, cities are both the origination and the intersection of a large social network (Mumford, 2013). Looking from an ecological perspective, cities are cultural ecosystems where living beings are in constant interaction with each other and are complete with their abiotic environments (Atıl *et al*., 2005: 219). In cities, a system of biotic and abiotic elements can be observed. A city is like a living organism. Similar to living beings being composed of different organs, cities are made up regions that have very different functions. In urban ecosystems, the components that make up a system (landform, climate, soil, microorganisms, flora and fauna, human and abiotic factors) build up a balance and ensure the sustainability of a system, in other words, the life cycle (Gökalp & Yazgan, 2013: 84). Cities, however, are going through an important process of change. There needs to be answers to the questions of how to survive this change and how to utilize valuable assets from the past. Certainly, this development cannot take place on its own trajectory. There needs to be effective and sustainable urban policies in place (Yazar, 2006).

Thinking of sustainability in relation to cities is a relatively new phenomenon (Karakurt Tosun, 2009). According to Geenhuisan & Nijkamp (1994), sustainable cities are defined as *"cities where socio-economic benefits are in accordance with environmental concerns in order to ensure change within sustainability"* (Altuntaş, 2012: 139).

Sustainable urbanization, which is possible through the provision of ecological/environmental, economic and social sustainability (Figure 1), is shaped by

'physical' and 'socio-cultural' needs that are also interdependent (Çahantimur & Yıldız, 2008: 7). Physical requirements are those that ensure development in a positive direction together with the components of a city suggested as being made up of a cultural system, a cultural heritage or a cultural life style. Socio-cultural requirements, on the other hand, refer to the conditions required for the development of the sustainability culture necessary for physical sustainability (Altuntaş, 2012: 140). In the figure above (Figure 1), the relationship between indicators, parameters and identified criteria, as well as social, ecological/environmental and economic characteristics in a sustainable city form can be seen. These criteria and indicators show variation based on how sustainability is managed in cities (Sezgin & Ünüvar, 2011: 17).

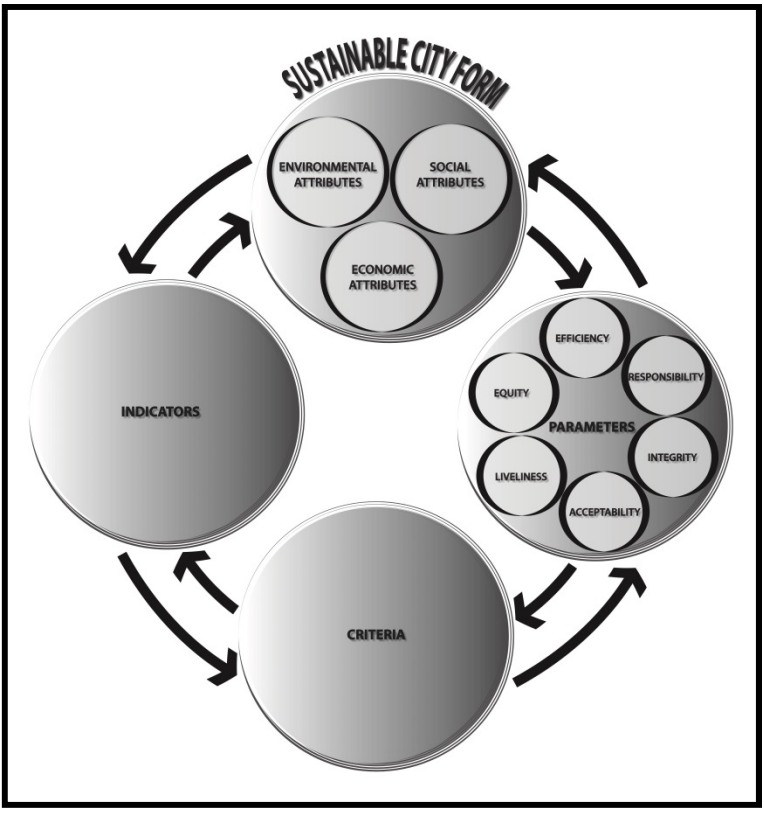


Figure 1: The dynamic nature of the sustainable city paradigm consisting of three components; parameters, criteria and indicators[1] (Adapted from Jarrar & Al-Zoabi, 2008: 551)

With small cities, in particular, economic and demographic stagnation as well as globalization have brought concerns regarding livability and quality of life to the agenda. Livability is a complex, multi-dimensional and a relative concept (Sezgin & Ünüvar, 2011: 39). The livable city concept is the collection of a few or all conditions that improve the quality of life in a city. Livability in cities corresponds to healthy environmental conditions and quality of life that city-dwellers need in their day-to-day lives (Karadağ, 2009: 32).

Similar to livability, sustainability is about the components of the economy,

environment and social health that are connected to each other. Sustainability is a normative concept that identifies economic development with social equity and environmental progress (Sezgin & Ünüvar, 2011: 17). This is generally expressed and abbreviated with '3E' that stands for the 'environment, economy and equity'. Sustainable community development is the ability to make development choices, by taking the connections between the '3E's into account (Atıl *et al*., 2005: 218). The major difference between livability and sustainability is that sustainability further incorporates long-term goals (Sezgin & Ünüvar, 2011: 17).

Many practices in cities, which show physical and socio-economic variation, pointed out that success was possible when sustainable urban development is managed holistically together with their ecological, economic and social components (Çahantimur & Yıldız, 2008: 5). Therefore, the sustainable urbanization concept includes all ecological, social and economic components that influence and is influenced by urban development, and requires the future of cities to be determined through participatory processes (Keskin, 2012: 85).

When more developed cities and towns are investigated, it can be seen that five main principles are effective on the success of the sustainability of urban environments; design advantage, economic strength, environmental responsibility, investment on the city administration, and the improvement of the social welfare (Oktay, 2001: 46).

According to Yazar (2006), the goals of sustainable urbanization are identified as; the improvement of the quality of life, investigation of development options, eradication of poverty, resolution of problems regarding employment and food, meeting basic health requirements, protection and improvement of biological diversity, technological innovation, population control, use of renewable energy resources, access to clean and safe water, and disaster risk reduction (Karakurt Tosun, 2013a: 107).

By ensuring the sustainability of cities, not only are environmental concerns addressed but also the quality of life of the existing population is improved, and livable spaces where future generations can comfortably sustain are formed (Atıl *et al*., 2005: 216).

In this context, while a variety of approaches have developed for ensuring the sustainability of cities (Oktay, 2001; Çalışkan, 2004; Atıl *et al.*, 2005; Yazar, 2006; Özcan, 2007; Çahantimur & Yıldız, 2008; Jarrar & Al-Zoabi, 2008; Karadağ, 2009; Karakurt Tosun, 2009; Sezgin & Ünüvar, 2011; Altuntaş, 2012; Keskin, 2012; Gökalp & Yazgan, 2013; Mumford, 2013), the 'Slow City/Cittaslow' concept largely supports the sustainable city concept in means of definition, content, dynamics and implementation criteria (Baldemir *et al.*, 2013: 75). In other words, an alternative vision for the improvement of the quality of life in cities and for the development of more sustainable living systems is the 'Slow City/Cittaslow' movement (Tayfun & Acuner, 2014: 46).

SLOW CITIES IN TURKEY

With its eleven members, Turkey is one of the dynamic regions of the 'Cittaslow International Network' (Doğan *et al*., 2014: 8). The first 'Slow City' in Turkey, the city of Seferihisar in İzmir, became a member of the 'International Cittaslow Association' in 2009. The number of slow cities in Turkey increased to five at the 'Cittaslow International Congress' organized in Poland on June 24, 2011 and a national Cittaslow network for Turkey was established (Cittaslow Türkiye, 2014). Today, the slow cities of

Turkey are Akyaka, Gökçeada, Taraklı, Yenipazar, Yalvaç, Perşembe, Vize, Halfeti, Şavşat, Uzundere, Eğirdir, Göynük and Gerze (Figure 2), which earned the Cittaslow label after completing certain programs and projects (Yılmaz *et al*., 2016: 15; Cittaslow International Network, 2017).

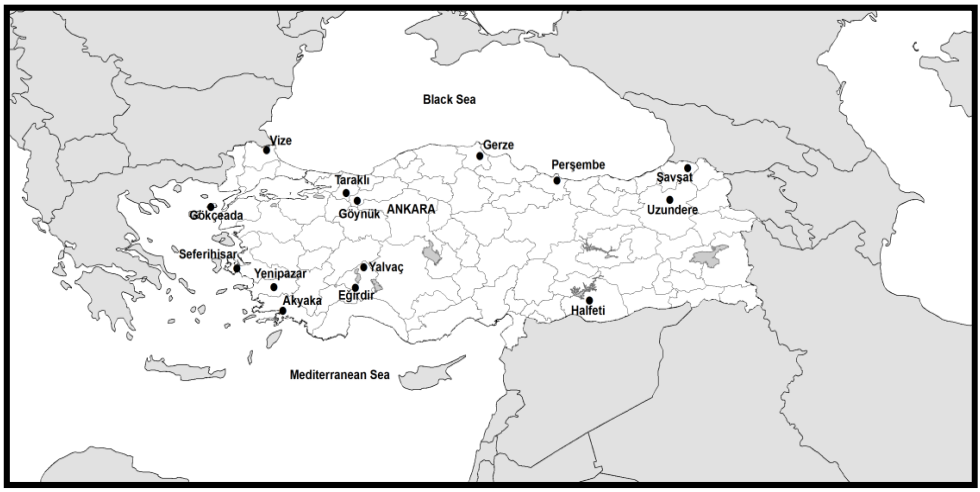


Figure 2: Slow cities of Turkey (Original, 2017)

Seferihisar/İzmir

Seferihisar, which earned the right to be the first 'Slow City' of Turkey with its carefully protected urban texture, and natural, quiet and calm lifestyle, is a city located 45km south of İzmir with a population of 28.603 in 2009 that rose up to 36.335 by 2015 (TÜİK, 2016) (Figure 3). Due to it fulfilling many of the criteria with its extended waterfront, existing renewable energy resources, well-known local products such as the tangerine, and the way of life the city earned membership in a very short time (Mutdoğan, 2010: 6; Şahinkaya, 2010: 9; Çerçi, 2013: 107).

The marketplace in Seferihisar operates six days a week and the residents have an opportunity to easily present their products here. On Tuesdays, products certified as organic and good agricultural practice (GAP) are sold at the farmers' market set up across from the marketplace with the participation of 120 farmers from nine villages. Additionally, women sell handcrafts and different varieties of take-home food in this market located at downtown Seferihisar (Figure 3). Local seeds are disseminated and distributed to farmers in the annual Seed Exchange Festival. Seferihisar gained its Cittaslow label with the blue flagged beaches (Akarca, Akkum/Sığacık, Ürkmez) on the 49km long waterfront, the cuisine heritage where local flavors (tarhana soup with mastic, ravioli with chickpeas, stuffed bread, stuffed goat etc.) are represented, the ancient Teos and Lebedos cities, Karaköse Ruins, Kasım Çelebi Madrasah and Mosque, Turkish bath and tumulus, Karagöl where ancient stone and marble quarries are located, Sığacık with its historical texture and ancient harbor, lighting poles with solar power panels, use of geothermal energy, roads that encourage bicycle use, sustainable fishery, gatherings with elders over the age of 75 that have inspired the 'Seferihisar Oral History' project, the Cittaslow University project, and as Turkey's first 'Child Friendly City' initiated by UNICEF (Şahinkaya, 2010: 12; Bilgi, 2013: 51-52; Doğan, 2015a: 9; Gündüz *et al*., 2016: 217).



(A) (B)

Figure 3: (A) Sığacık, Seferihisar/İzmir (Ceylan, 2015); (B) Stalls for selling local products, Sığacık, Seferihisar/İzmir (Karaköse, 2016)

Seferihisar, which has fulfilled 70% of the criteria listed under seven headings, has committed to fulfill the remaining criteria and has gone a long way in this direction (Mutdoğan, 2010: 6; Çerçi, 2013: 107; Yılmaz & Güneş, 2013: 208). Seferihisar was also the host country for the 'Cittaslow General Assembly' organized on June 7-9, 2013 with the participation of 167 Slow Cities from 27 countries (Cittaslow Türkiye, 2014).

Seferihisar is not only the first 'Slow City' in Turkey, but also the pioneer that introduced and publicized the Cittaslow movement in Turkey. In addition, it is the Cittaslow capital of Turkey and the coordinator of Slow City-Turkey. Seferihisar also encourages other cities in Turkey to carry out the 'Slow City/Cittaslow' principles as a development model and an alternative lifestyle. For this reason, recently, it has been an inspiration to the ten other member cities in Turkey during their accreditation process. As a result, it seems to be possible to learn from the success and failures of Seferihisar and assist the other member cities with the lessons learned (Yılmaz & Güneş, 2013: 208; Coşkun Hepcan *et al.,* 2014: 343; Birsen *et al.*, n.d.).

Akyaka/Muğla

Akyaka, located in the Ula Province of Muğla, received its 'Slow City' certification in 2010. The history of Akyaka goes back to the city of Idiama of the Karia civilization. The city, which was a fishing village until recently, has an architecture of one or two storied environmentally sound structures constructed mostly of standard timber and other natural material. The 'Çakırhan House' that received the Aga Khan Award for Architecture and was designed by the renowned architect Nail Çakırhan with a modern interpretation of the traditional Muğla homes gave direction to the Akyaka housing tradition (Figure 4) (Doğan, 2015a: 22; İyidoğan, 2015).

The places that add natural and cultural value to Akyaka with its millennial history and natural wonders are the Physkos Ancient City, Akyaka Fort, the streams known as 'Kadın Azmağı' (Figure 4) and 'Akçapınar Azmağı', and the Sedir Island. Besides having a species rich vegetation Gökova, which also gave its name to the gulf, is a lowland where the two streams meet the sea, and therefore, it is one of the important regions for biological diversity in Turkey. It has been declared as an 'Important Bird Area' because of the existing species that needs protection. With regards to 'Slow Food' activities, required to be Cittaslow certified, events aim to educate children on 'Slow Food', exhibit pantomime and puppet shows through various events, teach

children how to plant and care for the sweetgum plant in order have them interested in local products, set up a marketplace for local products, and encourage local restaurants to offer local cuisine. Taking stream tours with outboard landing boats, strolling through the streets named after Nail Çakırhan, the creator of the Akyaka's architectural texture, tasting the poached fish of Akyaka and Çitimek made from local honey and sesame seeds are among the classics of Cittaslow Akyaka (Bilgi, 2013: 55; Doğan, 2015a: 23; Pajo & Uğurlu, 2015: 71).



(A) (B)

Figure 4: (A) 'Çakırhan House' that received the Aga Khan Award for Architecture, Akyaka/Muğla (Arkiv, 2017); (B) Stream commonly known as 'Kadın Azmağı', Akyaka/Muğla (İyidoğan, 2015)

In addition to all these features, Akyaka earns its Cittaslow label from the scent of citrus trees and pine forests carried by strong winds, the ultramarine blue Aegean Sea, the cold stream waters and the small coffeehouses on the shores, shallow beaches with fine sand, its convenience for kite surfing, and houses with oriel windows decorated by bougainvillea flowers (Doğan, 2015a: 23; İyidoğan, 2015).

Yenipazar/Aydın

Yenipazar (Figure 5), located 40km from the city of Aydın in the Aegean region, is situated at the center of the Meander River (Büyük Menderes) basin and on the skirts of the Madran Baba Mountain. Orthosia, an ancient city dated back to the 21st century BC, is the first settlement of the Yenipazar town, and therefore, their most important cultural asset. This settlement has become important for the surrounding towns and villages, as an area where a small-scale market is set up once a week for them to trade products. Meaning 'the new marketplace', the town of Yenipazar is named after this area. Today, a medieval fort, some burial vaults and chamber tombs are left from the ancient city. The Dip Lake Nature Park is among the most important natural assets of the region. Some bird and fish species in this lake that formed with the displacement of the riverbed are under conservation. In addition, the Çamlık picnic area and windmill, where the panaromic view of the city over the lowland can be observed, and the Museum of Yöre Ali Efe are among the natural and cultural attractions. Yenipazar is considered as the center for the production of local seeds and traditionally grown produce. A farmers' market where homegrown natural foods are sold is set up on weekends (Doğan, 2015a: 23; Cittaslow Türkiye, 2014).



(A) (B)

Figure 5: (A) Traditional street structure in Yenipazar/Aydın (Municipal archives of Yenipazar cited in Atlas 2014); (B) Yenipazar's custom pizza with ground meat (pide) (Ceylan, 2015)

The 'Slow Food' representing the Yenipazar cuisine, also the baseline of being a Cittaslow city, can be listed as Yenipazar's custom pizza with ground meat (pide) (Figure 5), a type of pastry (cızdırma), chicken shawarma (yavru kavurması), and bread with dates and leek. Yenipazar has also been hosting the 'Traditional Yuruk[2] (Yörük) Festival', a cultural heritage of West Anatolia, for 26 years (Bilgi, 2013: 55).

After being certified as one of Turkey's four slow cities at the General Assembly held in Poland on June 2011, Yenipazar became the central focus of a local development model. In this context, a farmers' market and a women's cooperative have been set up, pedestrian friendly zones have been increased, bicycle stations have been placed and civil architecture examples are protected. In addition, an annual 'Bicycle Festival' is organized in order to promote and expand the use of bicycles in the town (Bilgi, 2013: 55).

Gökçeada/Çanakkale

Gökçeada, which is Turkey's largest island, is located in the province of Çanakkale and has a rich biodiversity due to its water resources. Homer mentions the island in The Iliad referring to it as 'Imbros' meaning 'the windy island'. As a northern island, Gökçeada is a special destination with its wind, fresh water resources, rock tombs (sepulchre), unique cliffs, stone houses in Greek villages (Bademli, Kaleköy, Zeytinli, Yeni Bademli, Dereköy, Tepeköy, Eşelek, Şahinkaya, Şirinkaya, Uğurlu) (Figure 6), Turkey's first Underwater National Park (Figure 6) in Yıldız Cove commissioned to the Turkish Marine Research Foundation (TÜDAV), and the salt lake intersecting the Aydıncık and Kefalos beaches formed completely by sea and rain water and home to many bird species. In addition, the island has some 'Slow Food' dishes and beverages such as custard with gum, a type of lasagna (paştiço), a custom pizza with cheese (cicirya), a desert made of wheat and nuts (koliva), a type of Greek/Turkish coffee (Dibek coffee), pomegranate liquor, and stuffed goat as well as feta and wine unique to the island. Organic agriculture practices, a culinary school and the unique daily lifestyle are some of the other features of the island. Gökçeada, abundant with resources for agriculture and tourism, has important potential, particularly, to support sustainable culinary tourism. The founder of 'Slow Food', Carlo Petrini, who visited the island in 2006 has a mission to support sustainable culinary tourism here. In order to

enhance the island's potential for sustainable culinary tourism, to encourage organic agriculture, and to increase the added value of organic agricultural products, practices such as husbandry, apiculture, olive cultivation, viticulture and viniculture are pursued. The University of Çanakkale Onsekiz Mart (ÇOMÜ) Gökçeada School of Applied Sciences has an important role in having Gökçeada be certified as a 'Slow City', in the process of expanding the 'Slow City' culture at the island, by teaching about existing practices in organic farming (particularly pine, flower and thyme honey), management of cultural heritage, business administration in organic farming, and gastronomy (Bilgi, 2013: 53-54; Yurtseven & Karakaş, 2013: 92-93; Doğan, 2015a: 18; Aktepe, 2015).



(A) (B)

Figure 6: (A) Stone houses, Village of Bademli, Gökçeada/Çanakkale (Aktepe, 2015); (B) Underwater National Park, Gökçeada/Çanakkale (Aktepe, 2015)

Since 2009 the 'Gökçeada Festival of Organic Agriculture' is organized at the island. In addition, the 'earth marketplace' is set up regularly to have the local products reach the consumer in a shortest way. Gökçeada received Cittaslow membership in June 2011 with its unique natural features and cultural activities such as the annual 'Mother Mary Fair' that takes place on August 15, film festivals organized by the Ministry of Culture and Tourism, convention tourism that has recently been advancing on the island, professional or amateur windsurfing as well as kite surfing, organic farming activities since 2002, and agricultural tourism practices based on organic farming since 2008. Furthermore, Gökçeada is the first island to be certified as Cittaslow (Yurtseven & Karakaş, 2013: 92; Doğan, 2015a: 18; İyidoğan, 2015).

Taraklı/Sakarya

Taraklı, located 65km from the central city of Sakarya, has been a slow city since 2011. Being one of the first settlements of the Ottomon empire, the city fabric and civil architecture examples include historical houses (Figure 7), an old marketplace, water fountains and Turkish baths, which are under strict protection today (Doğan, 2015a: 16; Dönmez, 2015).

Taraklı, which was a lodging destination along the Silk Road that connected İstanbul to Anakara in the 19th century, became popular with its sericulture practices, and combs and spoons made of boxwood (Figure 7). After the 1950s, the town drifted away from the fast pace of cities once the E5 Highway Route and the Trans-European Motorway (TEM) were built far off the town. The three-storied vintage houses of Taraklı are unique in that they are made of wooden carcass constructions. Among those that remain protected today are over hundreds of registered houses and mansions,

namely the Kadirler, Çakırlar and Haşim Agha (aka House with Lanterns) houses, as well as other civil architecture examples such as Küçükhan, Kale Inn, Orhangazi Historic Marketplace and Hacırıfatlar. Many of the mansions have gone through restoration and they now function as boutique hotels. The Yunus Pasha Mosque, also known as the Kurşunlu Mosque, built by Sinan Agha the Grand Architect in 1517 is one of the most important cultural assets of the town. There also is the wooden Hacı Atıf Han in the Ulucami District, which is a historical inn visited by travelers along the Silk Road for accommodation. At the Village of Hacıyakup Paşalar in Taraklı, a clay bath left from the Byzantine era still maintains its functions. In Taraklı where Cittaslow membership functions as a self-audit mechanism, a thermal spring project that aims to make a rational assessment of the town's geothermal energy potential is underway (Bilgi, 2013: 56; Doğan, 2015a: 16).



(A) (B)

Figure 7: (A) Traditional Taraklı houses, Taraklı/Sakarya (BeyazTarih, 2015); (B) Traditional wooden spoon craftsmanship, Taraklı/Sakarya (Taraklı Belediyesi, 2011)

The Karagöl Highland, Hark Canyon and Cave, Güngörmez Waterfall, Kemer Bridge, Acısu Mineral Springs, Hıdırlık Summit, and Gürleyik Springs are the natural resources that fulfill the requirements of being a Cittaslow member town (Doğan, 2015a: 16). Taraklı, which has bike lanes on all its roads and streets, is also a point of interest for outdoor recreationists due the nearby hiking trails and campsites (Dönmez, 2015; İyidoğan, 2015).

Yalvaç/Isparta

Yalvaç, which became a slow city in 2012, draws attention with its local cuisine and rose products (İyidoğan, 2015), and it is a settlement located on the skirts of Mount Sultan along Lake Hoyran. Located on a ridge, Antioch of Pisidia (Figure 8), an ancient city and the first settlement of Yalvaç, is surrounded by 3,000 km long fortified walls. The Augusteum (a temple) built at the highest altitude of the city, aqueducts, stadium, Roman bath, Tiberia Platea, the Men Sanctuary are among the most important cultural assets. It is also possible to come across to mosques, inns, baths and civil architecture examples in Yalvaç such as the Devlethan Mosque, New Mosque, Heydanoğlu Mosque, Emir Ahmet Mausoleum, Tıraşzade Mansion, Hacı Ağa Efendi Public Library, the Old Leather Factory and Outdoor Museum of Leather Industry, Museum of Yalvaç, and the Ottoman bath. Among natural assets are Lake Hoyran, Gemen Grove, Gazniri District, Düzkır Forest, Island of Limenia, Akar-Donar Cave, and the Ayı İni and Değirmen Önü Caves. The Gazniri District and Island of Limenia has rock tombs and ancient ruins.

The 'Slow Food' activities of Yalvaç can be listed as a cookbook that introduces the local cuisine, the book's publication on the web, 'Slow Food' education, encouragement of restaurants to include the local cuisine in their menu, and setting up a marketplace for selling local products. In addition, handicrafts used in leather, saddle, harness, felt, iron and carriage production that are forgotten in many places are still alive here. Yalvaç has further earned the 'Slow City' label with its traditional neighborhood bakeries (Figure 8) and local cuisine as well as other initiatives such as the open yoghurt market that includes dairy products and another open market for selling local products (Cittaslow Türkiye, 2014; Doğan, 2015a: 14; Dönmez, 2015; Pajo & Uğurlu, 2015: 71).



(A) (B)

Figure 8: (A) Antioch of Pisidia, Yalvaç/Isparta (Dilsiz, 2011); (B) A traditional oven from a neighborhood bakery, Yalvaç/Isparta (Cittaslow Türkiye, 2014)

Vize, Kırklareli

Vize, located in the Kırklareli Province, is situated on a lowland filled with alluvial soil carried from the Yıldız (Istıranca) Mountains located approximately 138km from İstanbul. Looking from a destination-marketing standpoint, Vize is located at a unique location within Trace. In addition to its long history, the natural assets of Vize and its convenient distance to the Yıldız Mountains and the Black Sea make the town an important tourism and recreation destination. Vize has many natural and cultural assets that resulted with the town becoming a Cittaslow member. The Cehennem Waterfalls near the village of Kızılağaç, the intact bays at Kıyıköy's coasts facing the Black Sea, the Kıyıköy Beach, caves where karst formations are observed such as the Caves of Yenesu, Domuzdere, Kurudere and Direkli, monumental trees and natural forests are among the natural assets of Vize (Figure 9). Possessing a deeply rooted heritage, Vize has the only known ancient theater in the Thrace region. In addition to this theater that belongs to the Roman period, the Fort of Vize left from the 1st century B.C. and its fortified walls, the Gazi Süleyman Pasha Mosque (aka the Small Hagia Sophia) (Figure 9), Şerbetdar Hasanbey Mosque, Ferhat Bey Turkish Bath and water fountain, Hagia Nicola Monastery, cave monasteries at the village of Balkaya and Asmakaya, Byzantine Soldier Bath, Ottoman Bath, water channels from the Roman period, rock tombs, Pabuçdere and Kazandere are among other cultural assets. Some activities directed towards fulfilling 'Slow Food' requirements are local flavor classes, building a marketplace for local products, putting up a website to sell these products, the Thrace Gastronomy Festival, the History and Culture Festival organized since 2006, and local

cuisine competitions (Ergüven, 2011: 206; Cittaslow Türkiye, 2014; Doğan, 2015a: 21; BeyazTarih, 2015; Pajo & Uğurlu, 2015: 70).



(A) (B)

Figure 9: (A) Natural forests of Vize, Vize/Kırklareli (İyidoğan, 2015); (B) Gazi Süleyman Pasha Mosque, Vize/Kırklareli (BeyazTarih, 2015)

Perşembe/Ordu

The town of Perşembe is located 13km away from the city of Ordu and its history goes all the way back to the 8th century B.C. It is situated on the skirts of a steep hill called Kordontepe. In Kordontepe, the hills are placed perpendicular to the sea, and therefore, you can observe two important pieces of land. One of these pieces is Cape Yason, an elongated strip of land that extends to the sea, and it is protected for both its archeological and natural features. The other piece is Cape Çam, which extends through a long bay and protects the Harbor of Perşembe from the northwest winds. As a result of this formation, Perşembe appears like a natural harbor. In addition, there are underwater caves, rock formations, intact bays and beaches such as the Aktaş, Belicesu, Efirli and Çaka beaches along the 40km long coastline (Figure 10). With a temperate climate, Perşembe has diverse plant species. Another natural asset, the Hoynat Island, is home to many bird species, particularly, the double-crested cormorant (*Phalacrocorax auritus*). Other natural and cultural assets that contribute to the town's 'Slow City' status are the historical Koçboynuzu Road, Afırlı Mosque, Efirli Mosque and Cemetery, Soğukpınar Cemetery and the Hatipli District Mosque, Doğanlı Hasan Efendi Mausoleum, Yason Church (Figure 10), Cape Yason Tourism Center, Village of Mersin fishing port, the Çeşmeönü, Kışlaönü, Medreseönü, Büyükağız, Çalgan, Karaoluk and Şenyurt Waterfalls, the Rock Tomb at Babalı District, the Boğazcık (Bahçeköy) Cave, the Kurşunçal Waterfall and Forest, and other traditional architectural structures. Traditional handcrafts, stone and woodworking and the local cuisine (rice with anchovies, roasted smilax, stuffed beet leaves with corn, omelet with 'grass lily'–a type of bulbous plant) have quite an important place in Perşembe (Doğan, 2015a: 10-11; Bahtiyar Karadeniz, 2014: 95-100; Cittaslow Türkiye, 2014; Dönmez, 2015).

Although Perşembe residents are strongly connected with their traditions, they are also up-to-date with global developments and are open to new ideas (Bahtiyar Karadeniz, 2014: 87). They officially joined the 'Slow City/Cittaslow' network on November 2, 2012. Projects carried out through Cittaslow are; the construction of a sewage treatment plant, planting of geraniums at balconies facing the coast and at traffic medians, installation of a 10km long bike lane, construction of a bird observatory at the Hoynat Island, and the restoration of the historical Koçboynuzu Road into a

hiking trail (Yıldırım & Karaahmet, 2013: 18; Cittaslow Türkiye, 2014).



(A) (B)

Figure 10: (A) Intact bays of Perşembe/Ordu (İyidoğan, 2015); (B) Yason Church at Cape Yason, Perşembe/Ordu (Yavuz, 2015)

Halfeti/Şanlıurfa

Halfeti, located in Şanlıurfa, is situated along the Euphrates River. On April 2013 Halfeti was announced as the new 'Slow City' of Turkey at the 'Cittaslow International Coordinating Committee' meeting held in the city of Kristinestad in Finland. Halfeti has many natural, cultural and urban qualities that influenced its certification as Cittaslow. The architectural structure of the town consists of two-storied houses, which include lawns, made of cut stones facing the Euphrates River. Halfeti, which has been home to many civilizations in the past, is one of the rare places in Southeast Anatolia that has a Mediterranean microclimate. In addition to the rich flora and fauna, Halfeti is a significant town due to Old Halfeti, which consist of ruins that submerged under the waters of the Birecik Dam after its construction in 2000, as well as the Church of Saint Nerses, Barşavma Monastery, Rumkale Ruins, rock tombs and historical houses (Figure 11) (Cittaslow Türkiye, 2014; Doğan, 2015a: 26; Dönmez, 2015; SakinsehirSeferihisar, 2015a; Yılmaz & Güneş, 2013: 204).



(A) (B)

Figure 11: (A) Traditional Halfeti architecture, Halfeti/Şanlıurfa (BeyazTarih, 2015); (B) Central Mosque, Halfeti/Şanlıurfa (İyidoğan, 2015)

Other important natural and cultural assets of Halfeti include the Çekem District (an old Mamluk settlement), Norhut Church, Hamlet of Kanterma Inn, Kanneci and Bey Mansion, Değirmendere Canyon and a suspension bridge at the entrance of the canyon,

and the partially submerged Central Mosque (Figure 11) constructed by an Armenian foreman (Adır). Halfeti, known for an endemic black rose species (Karagül), also earns the Cittaslow label from its local cuisine, which consist of fried prune, bergamot jam, fig kebab, Shabbout fish, hashish, eggplant and tomato kebabs, a type of rice dish with chickpeas, and a desert dish named sargı burma (Cittaslow Türkiye, 2014; Doğan, 2015a: 27; Dönmez, 2015).

Şavşat/Artvin

Şavşat, located 71km east of the city of Artvin, is situated among narrow and deep valleys surrounded by ridgelines that exceed 3,000 meters. Lake Karagöl in Sahara National Park is the largest lake among many in Şavşat (Figure 12). In addition to Lake Balık and Lakes Kız, Boğa and Koyun at the Arsiyan Plateau are located within provincial borders. At the Arsiyan, Sahara, and Bilbilan Plateaus it is possible to come across to traditional Şavşat houses (Figure 12) constructed completely of timber. Among the cultural assets of Şavşat are the Tibet, Pırnallı (Porta) and Köprülü Churches, the Zor Mustafa Bey Mosque, and the Ustamis, Tukharis, Parih, Dutlu and Bibilan Forts. The Şavşat Fort, settled on a 950m high reef in the Söğütlü District, where ruins of a cistern and a chapel were found is among the most important cultural assets. Şavşat also has a quite rich plant diversity that includes many endemic species (Doğan, 2015a: 30-31; Koparmal, 2015).



(A) (B)

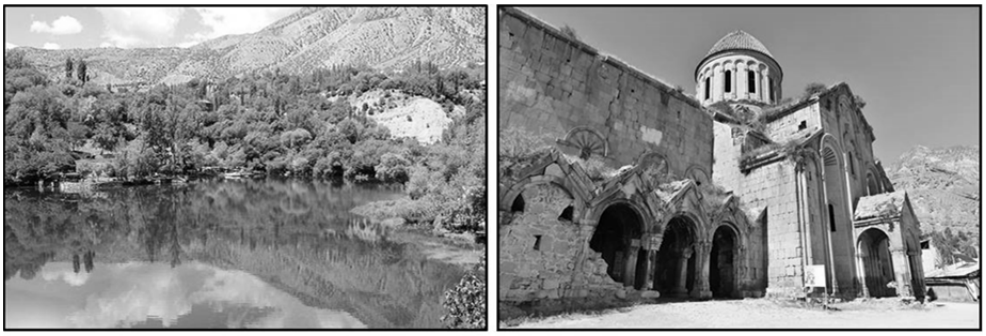
Figure 12: (A) Karagöl, Şavşat/Artvin (SakinSeferihisar, 2015b); (B) Traditional Şavşat houses, Şavşat/Artvin (Oğuztüzün, 2014)

This unique town has a bird-house type of architectural style that goes back to the 16th century and, according to a research, these houses have over 20 bird windows that allow birds to nest and get protection in the winter (Doğan, 2015b). The increase in the number of the traditional Şavşat houses, and the town's rich cuisine such as hınkal (a type of ravioli), cadi (corn bread), haçapur (a type pastry/bread) and melted cheese have an important role in its 'Slow City' membership (Dönmez, 2015).

Uzundere/Erzurum

Uzundere, located 84km from the city of Erzurum, is settled at the Valley of Tortum Brook among a mountainous geography. Uzundere, which received the 'Slow City' label in March 2016, is the 11th and most recent 'Slow City' of Turkey. The Tortum Lake and Waterfall (Figure 13), declared as a natural monument, where a variety of water sport activities such as sailing, rafting and canoeing takes place is

located within the boundaries of Uzundere. Among cultural assets in Uzundere are the Öşvank Monastery (Figure 13), the Haho and İşhan Churches, and the Üngüzek Fort. Uzundere is located at the western point of the Caucasus Ecoregion, which is a region that has one of the richest biological diversity in the world, and it is home to many endemic plants, mammals, birds and butterfly species (Doğan, 2015a: 38; İyidoğan, 2015). Uzundere also has a rich cuisine, a fundamental requirement to be certified as a 'Slow Food' city. Among the cuisine that includes many unique and naturally produced food are several fruit varieties abundant in the region, wheat flour, butter, cheese, mulberry and walnuts that are the essentials of the Uzundere cuisine. The Uzundere cuisine offers dishes that combine sweet, salty and sour flavors, thriving to use contrasting tastes to address different taste buds (Özsoy, 2012).



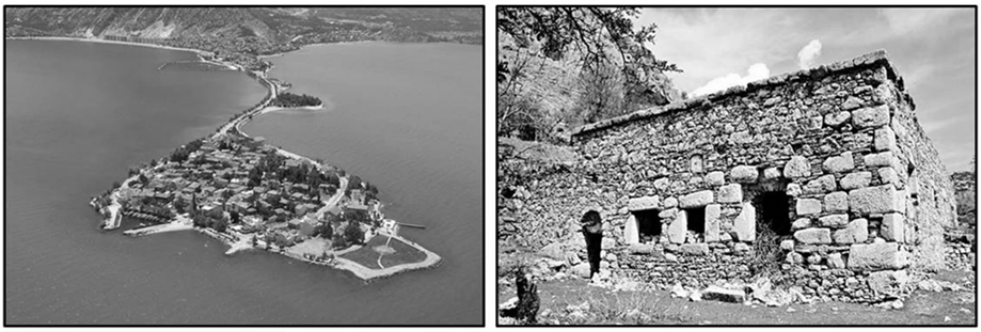
(A) (B)

Figure 13: (A) Tortum Lake, Uzundere/Erzurum (İyidoğan, 2015); (B) Öşvank Monastery, Uzundere/Erzurum (Türkiye Kültür Portalı, 2017a)

As seen from the case studies above, eleven towns in Turkey that received 'Slow City/Cittaslow' membership have gained Cittaslow membership with their natural and cultural assets, local/traditional identities, and urban structures that are not, yet, influenced by globalization. These places are also a model for other towns that have similar development objectives.

Eğirdir/Isparta

The town of Eğirdir, which is the second slow city in the province of Isparta (Aksoy, 2017) and is located at a 36km distance from its city center, is situated along the coast of Lake Eğirdir (Figure 14). There are over 150 bird species that reside around the lake, which was declared an Important Bird and Biodiversity Area (IBA). There also is the Kasnak Meşesi Nature Conservation Park located at the Gökdere Village. Wildlife roams in the mountains of the Kovada Lake National Park including Lake Kovada that connect with Lake Eğirdir through a canal. The Eğirdir Castle belonging to the Lydian Era and the Dündar Bey Stone Madrassa from the Hamitoğulları Seignior are among the important historic structures of Eğirdir. The stone and wooden houses in the Poyraz Neighborhood are among the protected civil architecture examples within the city. Yeşil Island, which was once one of the two islands on Lake Eğirdir, is now connected to the main land because of its close distance to the city and harbors the historic Church of Hagios Stephanos (Doğan, 2015a: 43).



(A) (B)

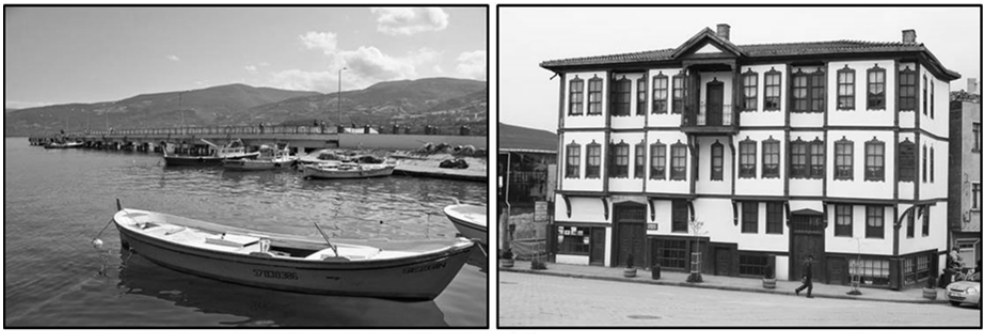
Figure 14: (A) Eğirdir Lake, Eğirdir/Isparta (Erdik, 2017); (B) Church of Hagios Stephanos, Eğirdir/Isparta (Türkiye Kültür Portalı, 2017b)

The Can Island gifted to Atatürk by the Eğirdir locals, the rare Kasnak Oak and the Sweetgum Forests, the foremost hospital of Turkey for bone diseases, the apple grown in the region and the Apollo Butterfly endemic to Eğirdir makes the town historically and naturally diverse. The Eğirdir Lake, which changes color each season and different hours of the day, is the second largest freshwater lake of Turkey (Aksoy, 2017; Cittaslow Türkiye, 2017a). With many opportunities for water and mountain sports and places where you can watch the snowy mountains while sipping your tea by the lake, or go fishing or take photographs while hiking, Eğirdir was certified by Cittaslow on February, 2017 and became the 12th Slow City of the country (Erdik, 2017).

Gerze/Sinop

Gerze, a town in the Black Sea region, filled with historic and natural features worthy of visiting and seeing (Figure 15), has been chosen as a place for settlement by many societies since ancient times (Cittaslow Türkiye, 2017b). Gerze, which has managed to protect its many natural and historic features, is the most recent town that was certified as a slow city in Turkey due to being able to remain an unpolluted and peaceful settlement. The town is famed for its pine forests that extend all the way to the sea as well as for its natural beaches. After a large fire in 1956, many of the houses were burnt in Gerze and the new, well organized and planned houses with rose gardens that were built in place are still admired by visitors. The Derecuma Mosque, Esmazade Mustafa Paşa Mosque, Sorkun Waterfalls, Değirmenli Waterfalls, Yelken Hilltop, Sökü Valley, Köşk Hill Town/Gerze Lighthouse, Yakup Ağa Estate (Figure 15), Çeçe Sultan Shrine, Taş Inn, Tumulus Burial Chamber are among place with natural and cultural features that attract visitors (Aksoy, 2017; Cittaslow Türkiye, 2017b).

Among local food that contributed to the town being certified as a slow city are kaşık hamuru (a type of pastry), salted fish, nokul (a type of meat pie), zıbıdık (a dish made from a herb variety), kazıyak (a dish also made with a type of herb), etli kulak hamuru (a type of pastry), tirit (a dish made of dry bread and meat), boranaşı (a type of ravioli), şipsi (a dish made with pastry and chicken), sakarcık (a dish made with a type of herb), koyungözü (a type of herb), keşkek (a dish made of wheat and chicken), çakaduzu (a breakfast dish made with green olives) and corn cake (Cittaslow Türkiye, 2017b).



(A) (B)

Figure 15: (A) A view from Gerze, Sinop (Aksoy, 2017); (B) Yakup Ağa Estate, Gerze/Sinop (Türkiye Kültür Portalı, 2017c)

Göynük/Bolu

Göynük with a population of 16.000 is a town in the Bolu Province (Figure 16) and it is located on two sides of valley that has a river passing through it. Göynük is a rare town that has protected its historic fabric left from the Ottoman period, e.g. streets made of cobblestone and traditional houses with oriel windows. The town located at a 98km distance from the city of Bolu has been a settlement place since historic times. In Göynük, which has been declared as an urban conservation site, there are several historic structures such as mosques, tombs, water fountains, Turkish baths, monuments such as historic Sycamore trees, as well as the Zafer Tower of which the oldest is 700 years old (Figure 16). These historic structures still keep functioning and the town becomes a living history with these features. In addition, the cultural values and traditions, traditional clothes, local folklore, local cuisine and social relationships are still sustained in the town. The Göynük Kapıdağı Forest, Çatak Thermal Spring, Sünnet Lake, Çubuk Lake, the waterfall and canyon in Bölücekova Village are the natural assets within the green geography of Göynük (Doğan, 2015a: 36; Aksoy, 2017).



(A) (B)

Figure 16: (A) Traditional city fabric, Göynük/Bolu (Köstem, 2017); Zafer Tower, Göynük/Bolu (Göynük Belediyesi, 2017)

Göynük is an attraction place with its architectural character and it is also known to be a place for faith tourism with the Akşemseddin Tomb. Some of the larger estates in the town serve as an accommodation facility and since they were restored to its original state, the town is now recognized for its authentic architecture and

accommodation opportunities at historic buildings, in addition for its support of local production. (Cittaslow, 2017c).

It can be observed that with the 14 settlements included in the list of slow cities in Turkey, the tradition city fabric, their natural and cultural assets, and their local and authentic cuisine draws attention. There are many other settlements in Turkey with these assets that also make them slow city candidates.

DISCUSSIONS AND CONCLUSION

Research and literature on place-based economic development have drawn great attention in the recent 20 to 30 years (Sakınç, 2013: 25). It has also been stated by many studies that the 'Slow Food' and 'Slow City/Cittaslow' movements are alternative approaches to urban and local economic development models (Mayer & Knox, 2006; Pink, 2007; Akman & Argun, 2010; Şahinkaya, 2010; Ergüven, 2011; Radstrom, 2011; Türkseven Doğrusoy & Dalgakıran, 2011; Karabağ *et al.*, 2012; Semmens & Freeman, 2012; Pink & Servon, 2013; Yalçın & Yalçın, 2013; Pink & Lewis, 2014; Tayfun & Acuner, 2014; Kazançoğlu & Dirsehan, 2016). Local production also means local development. The 'Slow City/Cittaslow' movement has important advantages for small town residents by helping them earn income through local production (Pajo & Uğurlu, 2015: 72) and by promoting environmental stewardship. For this reason, within the context of this movement, it is rather important that the local food culture is preserved. In particular, introducing and producing local food and products that face the risk of being misplaced contribute to the 'Slow Food' philosophy, which gave the start to the 'Slow City/Cittaslow' movement. It can clearly be observed that local food and products have an important place in the eleven 'Slow City/Cittaslow' member cities of Turkey and that this aspect was influential on the membership process.

Today, many natural and cultural landscape features in cities are getting lost due to unsustainable policies (Sırım, 2012). Ensuring the continuity of meeting the membership criteria for these cities and, with this objective, identifying a sustainable management understanding through a participatory approach, can greatly contribute to the protection of the natural and cultural landscape features in Cittaslow communities (Yılmaz & Güneş, 2013: 211).

Small cities and towns in Turkey that have many natural and cultural landscape features but previously haven't been able to benefit from them for development purposes have started to join the 'Slow City/Cittaslow' movement with this objective. The 'Slow City/Cittaslow' movement draws attention by many small communities in Turkey as a potential local growth, image and tourism development model (Yılmaz *et al*., 2016: 2-5). As Sırım (2012) have also stated, the 'Slow City/Cittaslow' movement is a tourism-based economic development model.

Competition has now entered many fields of operation due to globalization. One of the most important of these fields is urban development. Looking at urban areas, it can be seen that the more there is foreign and local investors, buyers, and tourists, the more that country or region goes through social and economic development. Many cities in the world are now becoming branded (Yıldırım & Karaahmet, 2013: 12).

Cities that earn a 'Slow City/Cittaslow' label, gain an important brand value. Although the 'Slow City/Cittaslow' movement was initially considered with the objective of improving the quality of life in local communities, in the following years, it has also been introduced as an opportunity for the tourism sector. Experiences both in

and outside of Turkey have shown that because 'Slow City/Cittaslow' certified cities also come to be known as a tourism destination, their visitor numbers increase by time (Yılmaz & Güneş, 2013: 211). A lot of the concerns observed with tourism destinations in the world have started to become a risk in the cities that have earned this label, in particular, with tourism movements that exceed the carrying capacity and cannot be controlled. Over-demanding development pressure after the discovery of a region, congestion resulting from large tourism investments, development risks at coastal zones, and negative impacts such as environmental pollution are among possible issues that slow cities have to face (Coşar, 2014: 230; Doğan *et al.*, 2014: 10). These issues result in a dilemma when considering why slow cities emerged in the first place. In summary, this movement that has started in order to improve the quality of life, if not controlled and managed rationally, can have disastrous impacts due to increasing pressure from tourism and urban development at cities that are already small.

Although slow cities are not designed as tourism destinations, the cities that are members of this network have features that draw attention, and therefore, they become attraction points. Tourism activities that are not properly managed during this process can have negative consequences in these slow cities (Güneş *et al.*, 2015: 322). The most hesitated aspect of this movement is, without doubt, uncontrolled growth of tourism. In this case, there is a great risk for slow cities to turn into fast cities (Türkseven Doğrusoy & Dalgakıran, 2011: 141).

It shouldn't be assumed that the 'Slow City' philosophy, whose basic philosophy is to protect local and natural features in a community, is completely against technological developments. The important thing to be considered here is that while cities benefit from technological opportunities and use natural resources, they should strive to prevent harm on existing resources by using specific guidelines and certain limitations (Benli, 2013: 81). At this point, the 'Slow City' movement also draws attention as a model for sustainable urban development that balances the economy, ecology and technology.

While there are economic benefits to being a member of the 'Slow City Association', which represents a local and economic development model (Sırım, 2012), at this point, it is not possible to take much advantage of the 'Slow City/Cittaslow' movement in means of economic dynamics. It is possible, however, to benefit from the movement from natural, cultural, architectural and urban perspectives.

Cities that provide an opportunity to live life slowly and protect the culture as well as the nature, that produce as much as they consume, and that own strong social values under the framework of this movement, which is a model for sustainable local development, bring new perspectives and alternatives as the new centers of attention in means of culture, tourism, recreation and gastronomy (Polat, 2011). Bilgi (2013) have further stated that in addition to sustainable development, the 'Slow City' movement also contributes to urban design.

In line with global changes, some local values, as well as cultural and unique features show an inclination towards becoming extinct (Karakurt Tosun, 2013b: 223). The 'Slow City' philosophy advocates that cities protect their unique features and assets and that development in cities is possible without harming the local identity. The increase in the number of slow cities in Turkey, which has a great potential in natural and cultural means, would mean leaving many valuable assets for the future (Yıldırım & Karaahmet, 2013: 17). The increase in the number of cities that has embraced the

'Slow City' philosophy and their taking off is mainly due to the success of existing slow cities. In other words, the degree of success that slow cities will achieve will be the answer to whether it can be an alternative as a sustainable urban development model (Donat & Savaş Yavuzçehre, 2016: 124). For this reason, as much as becoming Cittaslow certified, it is important that cities strive to sustain their membership, and therefore, it is important to have a control mechanism within the process. In order to protect their 'Slow City' status, member cities should not make concessions over any of their local, cultural and natural interests. This might be necessary in order to have a good protection-development-management sequence once the 'Slow City' membership has started.

Cities that implement the slow city criteria earn an important reputation in the national and international arena. In Turkey, which has a diverse geography and has hosted many cultures and civilization in the past, there are hundreds of cities that have the potential to earn the 'Slow City' label (Sırım, 2012: 130). The 'Slow City' approach can be seen as an opportunity, particularly for Anatolian cities that are central in means of their historical and cultural assets. Many cities can become attraction centers by implementing the 'Slow City' criteria; they can open up to the world, and can protect their natural and cultural potential (Keskin, 2012: 96). The 'Slow City/Cittaslow' movement has been progressing with a speed suitable for its name, with slow but firm steps. If it keeps going with this pace, there might be a need to slow down many other cities in Turkey (Polat, 2011).

Finally, according to Bilgi (2013: 57), even if the context or scope of ecotourism and slow city destinations are different from each other, their philosophies are quite similar. Slow city destinations that are respectful of their cultural assets as much as their natural assets can play an important part in the development of ecotourism approaches in Turkey, slowing down environmental destruction and cultural erosion. The chances that the 'Slow City' model will remain as an implementable model in Turkey will increase when those cities where the slow city philosophy have been embraced will not get into too much expectations of more tourists and tourism income, and when they avoid unsustainable tourism practices.

NOTES

[1] The main objectives that are strived for are identified as the parameters, criteria are the requirements for achieving an objective, and indicators are the quantifiable data for the evaluation of the criteria fulfillment (Jarrar & Al-Zoabi, 2008: 551).

[2] Yuruk (Yörük): Turkish nomads in Anatolia (Tureng, 2016)

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