

Slow City Movement: A Case Study Perşembe-Ordu

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ABSTRACT

The 'slow city' movement that considered in the context of sustainable local development, has emerged as the continuation of the 'Slow food' movement in Italy that occurred in response to the global food chains destroying local delicacies in the 1990s. The concept of a slow city which emerges as an alternative to modern urbanization, offers to local people the opportunity to live in a city which is far from environmental problems and where the natural and cultural resources unique to it are protected.

In addition, it is emerged as a concept of a self-contained city in which traditional products are produced and the natural and cultural values of the city are protected and developed with controlled and sustainable tourism concept. At this point, the perspectives, perceptions and expectations of the local authority and the local people living these cities to the concept of 'slow city' are very important.

With this research, the perception of the local people in the context of slow city was measured with a questionnaire study. One to One Questionnaire have been applied to urban residents selected randomly from Ordu-Perşembe residents. The sample size was determined as 304 people. Non-parametric statistical evaluation methods have been used for the evaluation of the survey results. have been analyzed and interpreted with statistical analysis program SPSS 15.0. Also, the relevant evaluations have been done by determining the expectations from this city model.

ÖZ

Anahtar Kelimeler:

Yavaş şehir,
Algı,
Yerel yönetim,
Yerel halk,
Perşembe-Ordu.

Sürdürülebilir yerel kalkınma bağlamında düşünülen 'Yavaş şehir' akımı İtalya'da 1990'lı yıllarda küresel yemek zincirlerinin lokal lezzetleri yok etmesine tepki olarak doğan 'Slow food' hareketinin devamı olarak ortaya çıkmış ve kentin bütününe yayılan bir sisteme dönüşmüştür. Günümüz modern şehirleşme anlayışına alternatif olarak ortaya çıkan yavaş şehir kavramı, o şehirde yaşayan yerel halka, kendine özgü doğal ve kültürel kaynakların korunduğu, çevre kirliliğinden uzak bir yaşam ortamında yaşama imkânı sunmaktadır. Ayrıca, geleneksel ürünlerin üretildiği, sürdürülebilir turizm anlayışı ile kentin doğal ve kültürel değerlerinin kontrollü bir şekilde korunup geliştirildiği kendi kendine yetebilen bir şehir anlayışı olarak karşımıza çıkmaktadır. Bu noktada sakin şehirlerde yaşayan yerel halkın ve kentin yerel yönetiminin 'yavaş şehir' kavramına bakış açıları, algıları ve beklentileri oldukça önemlidir.

Bu çalışma ile Ordu-Perşembe ilçesi sakinlerinden tesadüfi olarak seçilen kent sakinlerine birebir anket yöntemi uygulanmış ve yöre halkının yavaş şehir kent modeline yönelik algıları ölçülmüştür. Örneklem genişliği 304 kişi ile olarak belirlenmiştir. Anket sonuçlarının değerlendirilmesinde parametrik olmayan istatistik değerlendirme yöntemleri kullanılmıştır. Araştırma sonuçlarının analizi ve yorumlanması istatistiksel analiz programı SPSS 15.0 ile gerçekleştirilmiştir. Ayrıca, Yavaş şehir kent modelinden beklentileri belirlenerek ilgili değerlendirmeler yapılmıştır.

1. Introduction

Today, Globalization appears to be an unstoppable, irreversible and irresistible developmental process in today's world. Globalization is a process with economic, social, political and cultural dimensions and has a wide range of influential field. The most obvious part of the area of influence is the cities [9].

One of the most important areas of globalization is 'cultural globalization'. Increased transportation opportunities, technological developments and the use of the internet have led to spread different cultures and ideas between the societies and that the cultural differences have disappeared.

In 1960, Marshall McLuhan pointed to cultural degeneration in his book 'Global village' where people increasingly connected with each other through technology, thus indicating that the effect of space - time has been removed and now the world was metaphorically a 'village' [4-11].

Ritzer considered the phenomenon of cultural globalization as McDonaldization of Society in the context of the expansion of the "Fast Food" food culture into the World [3-12].

Nowadays, the effects of cultural degeneration or global culture are becoming increasingly felt by the uniform lifestyle, consumer people/society, the disappearance of local identities. Societies that want to preserve their local identities against the assimilation effect of globalization react. One of these reactions is the Slow movement.

The slow movement is an anti-concept that first appeared in Italy and spread rapidly by adopting it on the world scale. It is a social movement that aims to change modern patterns with a critical approach in order to avoid the adverse effects of today's lifestyles of fast, global, consumption-oriented, disconnected from nature [6].

The slow movement first started with the slow food movement which is a sensational protest of Carlo Petrini, one of the most important people in the gastronomic world in Italy for the opening of McDonald's restaurant in a place known as the Spanish Steps in 1986 in Rome. Slow food movement has pioneered the emergence of alternative slow movements such as slow city, slow life, slow travel, slow art, slow politics, etc. in the other areas of life where the negative effects of globalization are felt [6-11]. In this context, the slow flow is not to do everything at the speed of the snail, but rather to perform activities in different areas of life more satisfactorily and at the right speed [2].

The Cittaslow Movement, a part of the slow movement that emerged as an anti-globalization movement, is a cities union that emerges after the slow food movement and aims to prevent disappearing local features of cities, assimilation effect of globalization. It also aims to develop the cities without harming nature [8-13].

Slow city means managing the city with participatory approach using environment-friendly technologies, preserving historic urban elements, local products, arts, food and culture. It aims to design more humane, more livable and sustainable future for the cities with protecting ecological and environmental features, historical structure and urban fabric [13].

Derived from the words 'Citta' which is Italian and 'Slow' which is English, the term 'Cittaslow' means 'Slow City'. The Movement of cittaslow was born in 1999 through the Paolo Saturnini's brilliant intuition, past Mayor of Greve in Chianti, a little town of Tuscany. Fastly his ideals were endorsed by Mayors of towns of Bra (Francesco Guida), Orvieto (Stefano Cimicchi) and Positano (Domenico Marrone) as well as they met later the president of slow food Carlo Petrini's support [14]. The Slow city manifest following the philosophy of slowness and targeting the cultural and environmental sustainability is in concurrence with sustainability directions represented in EC sustainability act reports and became an official non-governmental organization in 1999 with the Cittaslow International Charter (statute) which defines the principle and scope of operation [2-5].

Today, the Cittaslow network is a town association which has 241 members present in 30 countries and territorial areas in the World; which is emerged from Slow food movement to prevent the elimination of the city's local features because of globalization. These countries; Australia, Austria, Belgium, Canada, China, Colombia, Denmark, Finland, France, Germany, Great Britain, Hungary, Iceland, Ireland, Italy, Japan, Netherlands, New Zealand, Norway, Poland, Portugal, South Africa, South Korea, Spain, Sweden, Switzerland, Taiwan, Turkey, Turkish Republic of Northern Cyprus, USA.

The concept of globalization has affected the structure of the settlement in Turkey in every sense since the 1980s. Rapid development and life-oriented urban approaches have been resulted in the loss of local values of the cities [10]. In this context, our country has also participated in the slow city movement. In 2009, Seferihisar-Izmir was the first cittaslow in Turkey. Since 2010, 14 more cities have become the member of cittaslow. These are; Akyaka (Muğla), Eğirdir (Isparta), Gerze (Sinop), Gökçeada (Çanakkale), Göynük (Bolu), Halfeti (Şanlıurfa), Mudurnu (Bolu), Perşembe (Ordu), Şavsat (Artvin), Vize (Kırklareli), Taraklı (Sakarya), Uzundere (Erzurum), Yalvaç (Isparta) and Yenipazar (Aydın). (Figure1).



Figure 1. Slow cities of Turkey (Original, 2018).

The accurate and effective slow city movement is depends on the efforts of local governments and the individuals living there. At this point, the perspectives, perceptions and expectations of the local authority and the local people living these cities to the concept of 'slow city' are very important. Resolving how the slow city movement targeting a participatory management is perceived by the local people offers significant contributions to local governments. With this study, the perception of slow city of the local authority and the local people, will be measured with a questionnaire study was carried out on local population.

2. Material and Method

The material of the study is the Perşembe-Ordu which was declared a slow city on 21 October 2012. Perşembe is a coastal county of the Ordu Province in the Middle Black Sea Region of Turkey. Its surface area is 226 km² and is located between 41° 3' 56" latitude and 37° 46' 17" longitude. Perşembe district is surrounded by Ordu in the east, Ulubey in the south, Fatsa in the west and Black Sea in the north (Figure 2). And the total population of Perşembe is 31,065 people according to the population data of 2016.

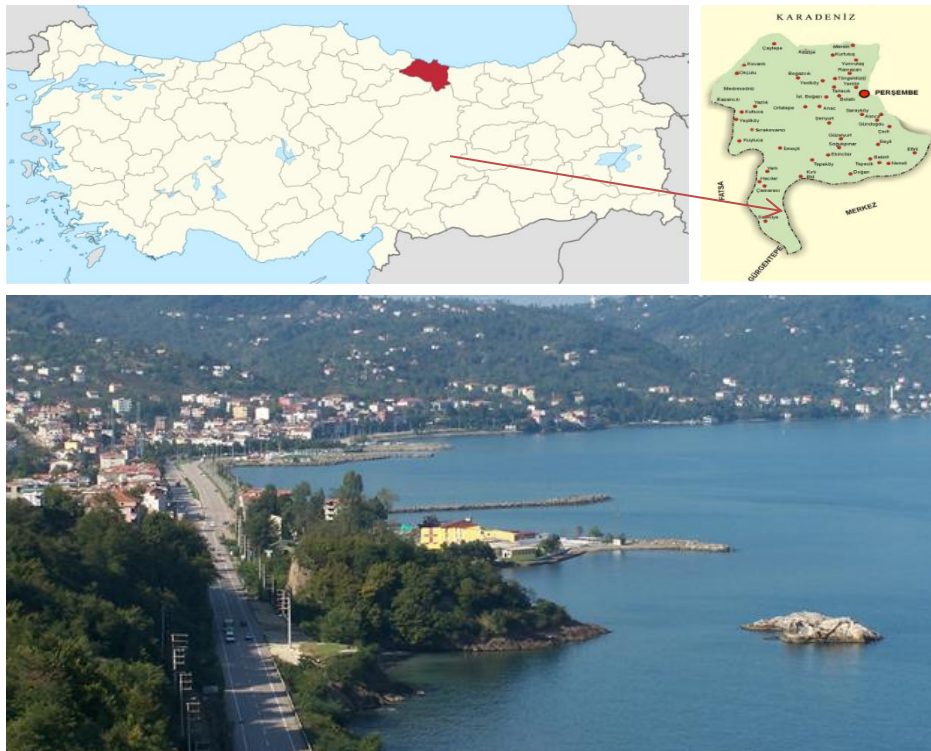


Figure 2. Geographic Location of Perşembe-Ordu (Original,2018)

The county was established on a small but quite steep hill named Kordon. There are two important capes in Perşembe district where the hills descend perpendicular to the sea. These natural formations protect Perşembe from northwest wind and make it the second natural harbour of the East Black Region [15].

The Canik and Eastern Black Sea Mountains are located parallel to the coast in Perşembe which is generally in a mountainous structure, formed deep valleys and plateau plains with their increasing altitudes from west to east. The most important peaks of the county are Kurşunçal (1410 m) and Sakarat (735 m) [1].

In the Perşembe district where the climate features of the Black Sea Region are seen, the weather is warm in winters and cool in the summers. There is very dense vegetation which is the result of physical and climatic characteristic. *Fagus sp.*, *Quercus sp.*, *Carpinus sp.*, *Pinus slyvestris* are the most important species that form the vegetation [1]. The fauna of the county consists of *Erinaceus europaeus*, *Meles meles*, *Canis aureus*, *Sus scrofa* and *Capreolus capreolus* [7].

The region has an important potential for natural and cultural resources. Perşembe is the main sea tourism center of the region with its 40km coastal length from Efirli to Belicesu. Bolaman, Yalıköy, Belicesu, Yason Burnu, Çaka and Efirli are seen as the improvable potential areas for tourism in the region. In addition, Boğazcık (Bahçeköy) cave, Kurşunçal waterfall and forests, Çalgan waterfall, Karaoluk (Çiseli) waterfall, Şenyurt waterfall, 600 years old Oak tree believed to be first monumental tree for Turkey and second monumental tree for the world and Hoynat island located near the coastal village of Ramazan which is the Important Bird Areas by the Nature Society in Turkey are among the other important resources.

Cultural resources of Perşembe consists of The Church of Yason Cape and and Lighthouse, The Cultural Road of Koçboynuzu, Çamburnu Lighthouse, Hoynat Island, The Shrine of Doğanlı Hasan Efendi, Soğukpınar Cemetery and Hatipli Neighborhood Mosque, Medreseönü Afırlı Mosque, Efirli Mosque and Cemetery. And also the other cultural resource is the Feast of 7th May which is an intangible cultural heritage. In addition, products of fishery and hazelnuts which is the source of income of local people, woodworking, stonemasonry and local foods products are the other elements of the city's cultural identity [16] (Figure 3).

It is known that the elements of natural and cultural identity in the slow city movement are very important. In this context, Perşembe is a structure that will adapt to the slow urban city concept in terms of natural and cultural resource potential.



Figure 3. Cultural Characteristics of Perşembe (1-Medreseönü Afırlı Mosque, 2-Efirli Mosque, 3- Yason Cape and The Church, 4. Hoynat Island and The remain of Hoynat Castle) [16].

Quantitative method was used in the research and questionnaire technique which is the most effective ways of collecting data from a sample area spreading over a wide geographical was applied as a measurement tool. In the study, a questionnaire form has been used as the data collecting instrument and it consists of 35 questions. The first part of the questionnaire consists of the six questions prepared for describing profiles of the participants. The second part of the questionnaire consists of 29 statements measuring the perception of the slow city movement. The 9 questions that are the first part of this section have been formed as 5-item Likert scale, the other 18 questions as dichotomous questions and two questions that are the last part of the survey have been formed as multiple-choice survey questions. The questionnaires were conducted to 304 participants in a time

period between May and June 2018. 304 questionnaires have been analyzed and interpreted with statistical analysis program SPSS 15.0.

3. Findings

The participants' profile has been determined according to gender, age, education, employment and their origin (from Perşembe or come from another city). According to survey data the gender of respondents is % 35,90 female and %64,10 male. The ages of the respondents are % 4,3 (0-18 age), % 25,3 (19-30 age), % 30,3 (31-40), % 36,5 (41-65) and % 3,6 (>65). The participants's educational status are % 7,2 elementary school, % 7,6 secondary school, % 29,3 high school, % 51,0 university, % 4,3 master degree and % 3 doctorate. Finally, the respondents' business positions are % 41,1 government employee, % 22,7 self-employment, % 11,8 student, % 9,2 retired and % 9,9 unemployed (Figure 4).

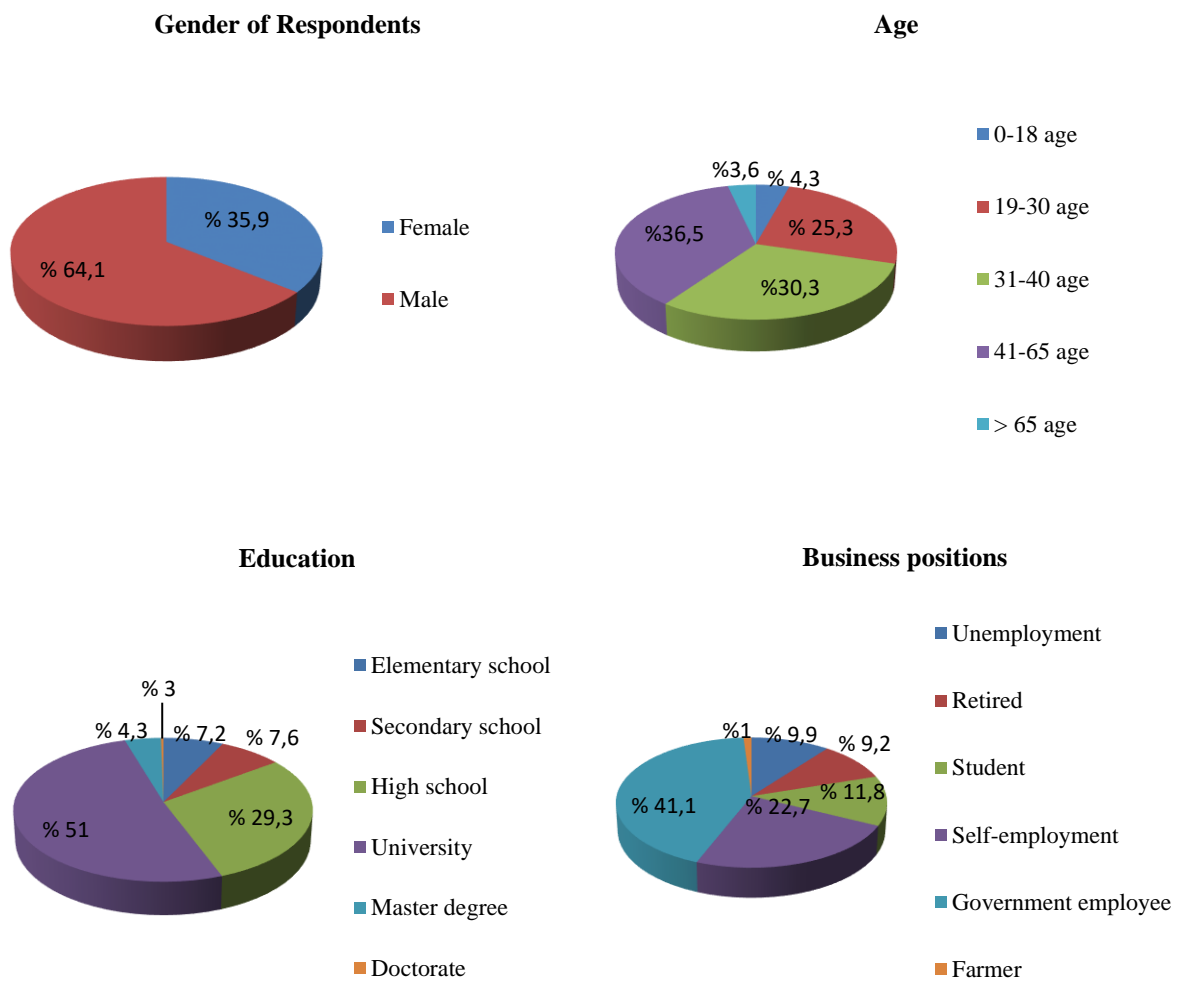


Figure 4. The Profile of Respondents

Participants were identified as 'Native people of Perşembe' and 'Non-native people of Perşembe' according to their origin to measure the perception of 'Slow city' accurately and effectively. According to survey data % 69,1 of respondents are Native people of Perşembe and % 30,6 Non-native people of Perşembe. % 31,9 of Non-native people of Perşembe live in this city for 16-30 years (Figure 5).



% of Non-native People of Perşembe	Years
% 20,1	1-5
% 14,8	6-15
% 31,9	16-30
% 24,7	31-50
% 7,2	51-80
% 3	>80

Figure 5. The Origins of Respondents

First, the respondents’s knowledge level about the ‘Slow city’ and ‘Slow food’ concepts was measured with two questions. According to analysis % 88,5 of respondents have information about ‘Slow City’ and % 56,9 have information about ‘Slow Food’. And the other important finding is about the effects of slow city concept to the county. Over the % 60 of respondents think that there is no positive or negative effect of slow city concept to the county (Figure 6).

Do you know Slow City?	
Yes	No
% 88,5	% 10,9
Do you know Slow Food?	
Yes	No
% 56,9	% 42,1

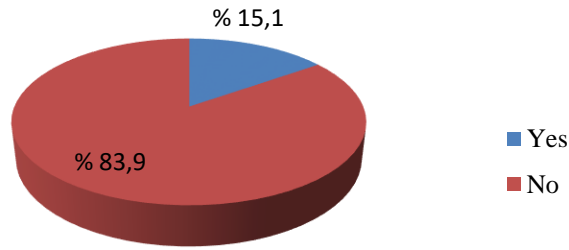
Is there any negative effects from being Slow City?	
Yes	No
% 29,3	% 69,4
Is there any positive effects from being Slow City?	
Yes	No
% 32,6	% 65,8

Figure 6. The Knowledge of Respondents about ‘Slow city’ and ‘Slow food’.

One of the most important criteria of the slow city concept is the existence of natural resources that are used in the right way and a clean environment. In this context, we asked some questions about environment. First we wanted respondents to evaluate the existence of air pollution, water pollution, noise pollution, waste problem and recycle. According to answers from these questions; % 64, 1 of respondents think that there is water pollution and waste problem. Another question is that we would like to evaluate that the fish farms are suitable or not for the status of Slow city. According to this, % 61,5 of respondents think that fish farms are not suitable and the existence of water pollution in the district is evidence of this situation. Another subject that is considered in the context of environment criteria is to determine whether natural and cultural resources are used in accordance with the slow city concept. There are % 71,7 respondents who have said no for proper use of cultural resource and % 69,7 respondents who have said no for proper use of natural resources within the slow city model. In this context, the questions of ‘What was developed with Slow city status?’ and ‘What is it you think that you need to develop for the Perşembe?’ were asked to participants and the choices of tourism, green areas, social facilities, cultural facilities, historic fabric, natural areas, coastal use, infrastructure and transportation were offered. % 40, 5 of respondents think that none of these choices have been developed. In this context, there are two relatively large groups and one of these groups is % 15,8 of respondents who think that tourism was developed with slow city and the other group is % 12,2 of respondents who think that green areas were developed with slow city. The usages that should be develop with slow city are tourism with % 60,9, social facilities with %37,2 and coastal use with %24,7.

The accurate and effective slow city movement is depends on the efforts of local governments and the individuals living there. In this sense, it is necessary for the individuals to know what they want and to mobilize the local administrations in this direction. Within this scope, the evaluation of local government’s works in the context of slow city was asked from participants. A large segment of the respondents with % 83,9 think that there is no cooperation between community and local government. And % 52,6 of respondents don’t find the promotion of the county in the context of slow city sufficient (Figure 7).

Do you think that local government has cooperated sufficiently with the local people in the process of being a Slow City and after?



Do you think that Perşembe is well introduced in the context of Slow city?

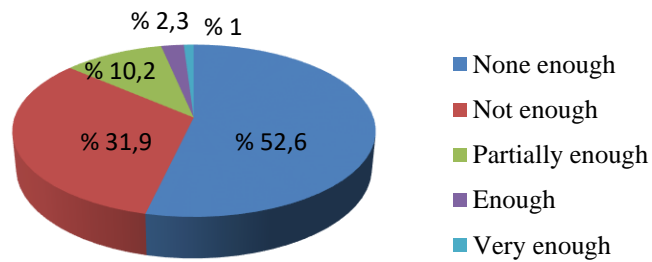
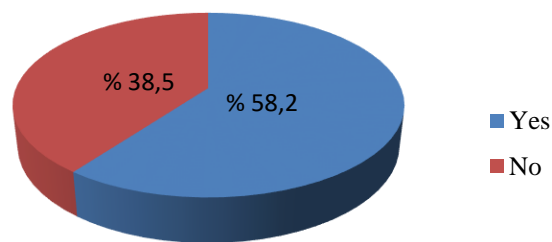


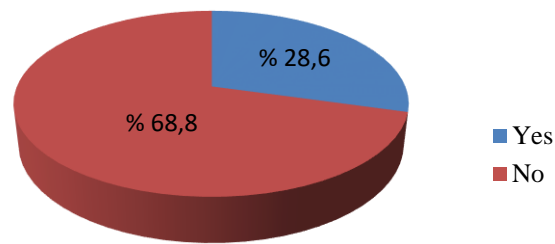
Figure 7. The Relationship between the Community and the Local Government in the process of being a Slow city and after

Finally, questions about the future of slow city status were asked to participants. In this context, three important questions were asked. % 68,8 of respondents don't look upon slow city as an obstacle and % 58,2 of respondents think that Perşembe should be slow city in the future. But, the interesting thing is a large segment of the respondents with % 63,5 don't concern about losing of Perşembe's slow city status (Figure 8).

Do you think that Perşembe should be slow city in the future?



Do you think that being a "Slow City" is an obstacle to the development of Perşembe?



Do you concern about losing of Perşembe's slow city status?

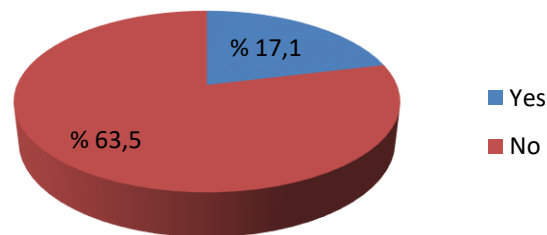


Figure 8. Local People's Opinion for Slow City Status of Perşembe now and in the future

4. Conclusion and Result

Slow movement is an opportunity to move forward with saving our past, living today and keep for the future. Adaptation of this movement to the towns is appeared as a Slow city concept. The accurate and effective slow city movement is depends on the efforts of local governments and the individuals living there. Resolving how the slow city movement targeting a participatory management is perceived by the local people offers significant contributions to local governments. With this research, the residents of Perşembe think that the city's natural and cultural potential is sufficient for the Slow City concept but also they think that the current local government is not encouraging.

This research has shown that taking the status of slow city did not make any contribution to the development of the city. One of the most important reasons for this is the lack of cooperation between the local government of the Slow City Perşembe district and the community. Another important reason is insufficient promotion of the county in the context of slow city.

Slow city concept is an important dynamic for the Perşembe. In this context, the existence of criterias of the slow city should be at the maximum level and local government and community ensure that these studies must sustainable. In addition to this, legal and administrative studies should be carried out in order to establish the identity of slow city.

In the process of implementation and sustainability of the Slow city concept in Perşembe, human behavior and relationships, in short, the level of awareness has a very important place. In this context, awareness and mindfulness studies need to be increased. The first step for this, to explain the slow city concept which is a development model with local values to the public very well. In addition, to mold public opinion a partnership should be formed between the other stakeholders such as other public institutions, non-governmental organizations and the media in the region.

According to research findings, fish farms at the region are major threat for the water resource. And also river pollution is another problem for natural resources. Besides, coastal landscape is not used for social and cultural purposes. In this context, some works should be done urgently. At the beginning of these activities, efforts to protect the natural environment and to improve the social and cultural opportunities of the city are

included. Also, Infrastructure and transportation systems must be renewed and an appropriate tourism planning should be improved for the county to sustain natural, cultural and economic development.

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