ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 10| Issue: 6| June 2024|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188

SEFERİHİSAR AS A CITTASLOW

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Geography

Article DOI: https://doi.org/10.36713/epra17500
DOI No: 10.36713/epra17500

ABSTRACT

Inspired by the Slow Food Movement, the main purpose of the Cittaslow approach is to inspire a healthier lifestyle by disseminating the Slow Food philosophy to local communities and city governments and implementing eco-gastronomy concepts in daily life practice. Accordingly, food consumption should be seasonal, and respect for health should be the first practice. The second obvious practice is to ensure that places such as works of art, squares, theatres, shops, cafes and restaurants are protected and used in the spirit of ancient culture and traditions. Thus, it is desired to resist the homogenization and globalization of the city by protecting the environment and preserving the cultural diversity and originality of the city. A third sign is that slowing the pace of life and traffic flow in settlements increases everyone's quality of life. Seferihisar, Turkey's first calm city, offers very special historical heritage items from the past, natural beauties and handmade products of today. Their promotion and protection are extremely important. Again, this example is intended to be a criterion for candidate settlements that will enter this group in the future.

KEYWORDS: *Eco-friendly settlements, social justice, safety, sustainable environment, good living.*

INTRODUCTION

Today, cities have become living spaces where people work fast, live fast, consume more than produce, and are not self-sufficient. Cities have ceased to be places where people live together safely, which was their founding purpose, and have turned into places designed for people to move and work faster. Cities, which are increasingly moving away from being social shelters where people take shelter in each other's warmth, socialize and offer their handicrafts to each other, have become scenes where people live for consumption. As a result of the acceleration of life, people are running around at a certain pace to eat faster, shop faster, and reach their destination faster. Cittaslow philosophy advocates living life at a pace that makes living enjoyable. The Cittaslow movement set out with the goal that cities where people can communicate with each other, socialize, are self-sufficient, sustainable, protect their handicrafts, nature, traditions and customs, but at the same time do not have infrastructure problems, use renewable energy resources and benefit from the convenience of technology, will be a realistic alternative.

In other words, Cities have ceased to be places where people with founding purposes live together safely and turned into places designed for people to move faster and work faster. Today, cities have become self-sufficient living spaces that work fast, live fast and consume more than produce. Cities, which are getting more and more away from being social shelters where people take refuge in each other's warmth, socialize and offer their labor, have become the scenes where people live for consumption. As a result of the acceleration of life, people keep running at a certain tempo to eat faster, shop faster, and reach their destination faster.

Quiet cities, on the other hand, are the places where those who want to be frugal, reduce their footprints, rediscover traditional know-how and make the best use of resources through recycling and reuse. It is the choice of those who want peace and tranquility among quality residents and its inhabitants, not unlimited enrichment. It is to increase the quality of life among the settlers who have a common sense of social responsibility, without giving up social justice and solidarity. The Cittaslow philosophy advocates that life is lived at a pace to enjoy life. Cittaslow movement has set out to be a realistic alternative for cities where people can communicate with each other, socialize, self-sufficient, sustainable, handicraft, possessing nature, traditions, and customs, but at the same time, use renewable energy sources, which do not have infrastructure problems, and benefit from the convenience of technology.

The Cittaslow movement began in October 1999 under the leadership of Greve mayor Paolo Saturnini in Chianti in Tuscany, Italy. It was originally established between Greve, Orvieto, Positano and Slow Food Association in Chianti as the association "Rete Internazionale Delle Città Del Buon Vivere" shortly "Cittaslow" . Today, it has spread to 30 countries. The figure consisting of modern and historical buildings on an orange-coloured snail is the logo of the association (Figure 1).

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Figure 1: The logo of the Cittaslow Association

The association has three types of membership categories: These

1. Cittaslow town (population less than 50,000)
2. Cittaslow Supporter (population over 50,000)
3. Cittaslow Friend

There are some criteria and requirements to become a cittaslow. The 72 excellence criteria in seven main titles are applied in cities with less than fifty thousand populations that protect the spirit of their communities to be a slow city. These are as follows:

I. Energy and Environmental Policy (12 Criteria)
II. Infrastructure Policies (9 Criteria)
III. Quality of Urban Life Policies (17 Criteria)
IV. Agricultural, Touristic and Artisan Policies (10 Criteria)
V. Social Cohesion (11 Criteria)
VI. Partnerships (3 Criteria)

OBJECTIVES

There are some unique settlements. It is extremely important to protect their nature and maintain their quality of life. Seferihisar is also one of the settlements in this context. The aim of this study is to present a key study to determine the potential of settlements with unique identities all over the world, such as Seferihisar, in terms of quiet city criteria, to adopt the local development model and make a difference, and to create road maps for the priority ones.

GEOGRAPHICAL AREA: SEFERIHISAR-IZMIR

Seferihisar is a life-friendly settlement where the scent released from the gardens of satsuma tangerines, grapes, gum, olive trees, and endemic Narcissus flowers (*Amaryllidaceae*), Audouin's gull (*L. audouinii*) mingle with the iodine smell of the Aegean Sea.

Seferihisar, which was accepted as the first Cittaslow of the country in December 2009, is a district of Izmir (Smyrna) Province. Seferihisar, located 45 kilometers south of İzmir, was established on the plains of the average 28 meters of the Kocaçay valley, west of Kızıldağ, 5 km from the shore (Figure 2). Seferihisar district area borders on Urla to the west and Menderes to the east, and touches İzmir's westernmost metropolitan district of Güzelbahçe in the north.

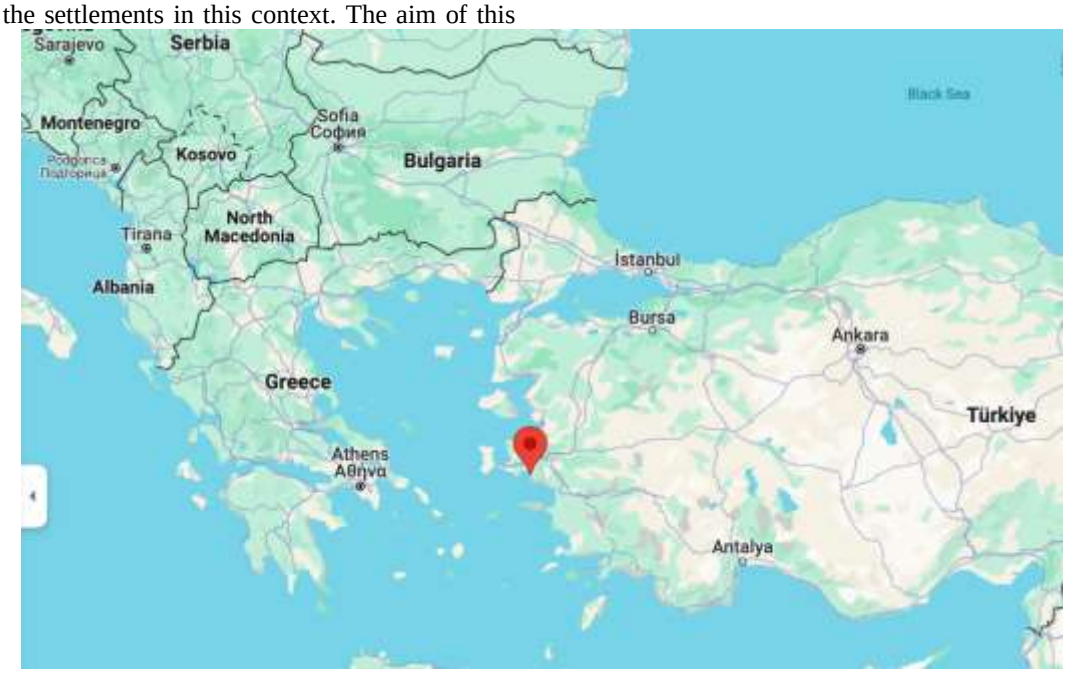


Figure 2: Location of the Seferihisar

The establishment of the settlement is based on military reasons. It was founded in the 2nd century BC as the accommodation for the army of the Roman General Tysaferin. Therefore, the first establishment name was "Tysaferinopolis". Until the Seljuk State, it was called "Tysaferin". In the Ottoman era, “Hisar/Fortress” was added to the end of the settlement name and became “Tysaferinhisar”. The current name "Seferihisar" comes from here.

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The district economy is largely based on agricultural activities. Satsuma Mandarin production is the most important trade item. Greenhouse floriculture, olive production, Gum artichoke, viticulture, Sakız sheep breeding, and fishing are other economic interests.

The settlement preserves the image of a pleasant holiday village with the characteristics of the typical coastal zone of the Aegean Region. For this reason, boutique tourism potential has increased in recent years.

The cultural heritage elements such as the ruins of civilizations that have left their mark here since ancient times, blue flag beaches interspersed with a 50-kilometer coastal zone, and food culture are the values that give Seferihisar calm city characteristics.

Teos, one of the biggest ports and art cities of its time, is one of the 12 cities of Ionian Civilization. The Temple of Dionysus, Ancient Port, Agora, Odeon, and Ancient Theater are cultural heritage assets of this civilization.

Lebedos, another of the 12 cities that make up the Ionian Union, was founded by the Karians. It was ruled by the King of Egypt Ptolemy in 266 BC and was called Ptolemy for this while. The fact that Dionysos artists, who were excluded from the cities of Teos and Ephesus, acquired the homeland was the beginning of a trend that left a mark for Lebedos. The geographer Strabon mentions that the festivals and competitions organized by Dionysos artists brought great charm to the city.

Another ruin, Myonnesos (Çıfıt Castle), was built on the 60-meter slopes of an elevation extending in the form of a peninsula. Due to the dissolution processes occurring over time, the peninsula has been torn apart and turned into an island far from the mainland. This piece of land, now called Doğanbey Island, is connected to the mainland by a tombolo. Its slopes are attractions for rock climbing. Traces of Cyclopean walls on the island indicate the presence of a very special ruin. It is located on the Doğanbey coast after the Ömür Town turn on the 18th kilometer of the Myonnessos Seferihisar highway.

In the center, known as Karakisse, 4 km west of the ancient port of Lebedos near Myonnesos, there are hot water sources and Byzantine bath dating back to the Hellenistic Age (300 BC) and a square planned temple.

Sığacık harbor area which has a history from Genoese to the Ottomans 5 km from Seferihisar offers a feast of taste with its fish restaurants.

The historical Seven Girls Aqueducts, which served as a north-south water bridge over the depression in Beyler Village, is another historical ruin.

Kasım Çelebi Madrasa and Ulamış Bath are the architectural structures of the recent periods.
The 1000-year-old plane tree in Düzce Village draws attention as a monumental tree.

In the Seed Exchange Festival, which is held every year, local seeds are distributed to farmers. Seferihisar, which produces 50,000 tons of satsuma tangerines per year, also crowns this production with the Tangerine Festival. Also, Hıdırellez, one of the traditional cultural events of Seferihisar, is celebrated in Beyler Village on 6 May. Gödence settlement serves with the agro-tourism concept.

Akkum Beach, Ürkmez İpekkum beach, the coastline of Doğan Bey, and Sığacık beaches are among the most attractive beaches of the Aegean Sea. Besides, the Doğanbey shores are home to sand lilies that are under protection.

The flavors such as samsades, tangerine dessert, stuffed artichoke, chickpea ravioli, bread stuffing, rolling pin, traditional armola, loklok, sweet tarhana, and yuvalaça are local traditional flavors.

Products such as tarhana, noodles, pickles, Karahan paste, soap, citrus and fig jam, bags, scarves, and aprons are produced and sold in Ulamış and Doğanbey Women's Labor Houses.

RESULTS

There are unique assets and values that ensure seferihisar receiving the title of cittaslow city. The iconic ones are as follows:

- Teos, and Lebedos ancient city ruins
- Myonnesos Island
- Ancient port
- Branded satsuma mandarin

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Photo 1: Ancient City Teos



Photo 2: Myonnesos Island



Photo 3: Ancient port

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Photo 4: Satsuma Tangerines

Cittaslow applications that make life easier and calmer in seferihisar are noteworthy. These applications, which have to indispensable for every settlement, are listed below:

- Preservation and restoration of traditional buildings
- Use of local aromatic plants in the landscape
- Using renewable energy
- Use of solar-powered street lighting
- Reducing vehicle usage
- Noise pollution prevention
- Improving air quality
- Recommending non-motor vehicles such as bicycles
- Reducing carbon emissions
- Promoting recycling
- Building compost plants
- Maintaining local dishes
- Protection of handicrafts
- Preserving domestic seeds
- Supporting organic agriculture
- Existence of producer markets where the producer can sell his products without intermediaries

SUGGESTIONS

In order to become a slow city, 59 criteria under seven headings must be implemented, namely environmental and infrastructure policies, urban quality of life, policies on agriculture, tourism, tradesmen and craftsmen, protecting local production, plans for hospitality, awareness and education, social harmony and partnerships. A few of them are as follows:

- The population is less than fifty thousand
- Preservation of traditional buildings
- Reducing traffic
- Using local products
- Using renewable energy
- Supporting restaurants serving local food instead of fast food shops
- Restoration of old buildings
- Preventing noise pollution
- Improving air quality
- Producing organic products
- Handicrafts need to be protected

In Seferihisar, on Cittaslow day, which is celebrated every year on December 8, locally produced olive oil, grapes, molasses, tarhana, fruits and vegetables are served. Particularly visiting this place on this day provides priceless benefits. Transportation here should be provided by bicycle, not by car, whenever possible. Turabiye Mosque, Teos Ancient City, Lebedos Ancient City, Karaköse Ruins, Myonnesos Island, Sığacık Castle, Akkum and Ekmekçi beaches can be visited. “Windsurfing” can be done on these beaches.

CONCLUSION

Good living means having the carefree life apart from the complexity of the modern world. Good living is a ideal life by slowing down and rediscovering our identity, our territory and our local culture. Living a cittaslow cities are part of the sustainable, a target priceless and lead us towards happiness. Living in a Cittaslow settlement means having a cleaner environment, eating wholesome man-made food, participating in a rich social life that respects the values of tradition and opening ourselves to the citizens of other cultures.

Cittaslows have much opportunities both natural and artificial enjoying solutions. Slowcity is just a particular way of carrying on an ordinary life-style rather than today’s fast trends. They also offer will be more human, environmentally correct and sensible. The slogan of people who enjoy life should now be `being slow for a better life`.

If we want to live under the safe and quality of life with extending lives, we have to live settlements where old rich of theatres, squares, cafes, workshops, restaurants and spiritual places focusing on the environment. Moreover, these settlements offer untouched landscapes and charming craftsman, genuine hand made products respecting tastes, health and spontaneous customs. These applications also promote the use of technology oriented to improving the quality of the environment and of the man-made local produce and in addition the safe-guarding of the production of unique products the contribute to the character of the citta-slow cities. Therefore, slow cities provide environmental conservation, the promotion of sustainable development, and the improvement of the urban life.

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