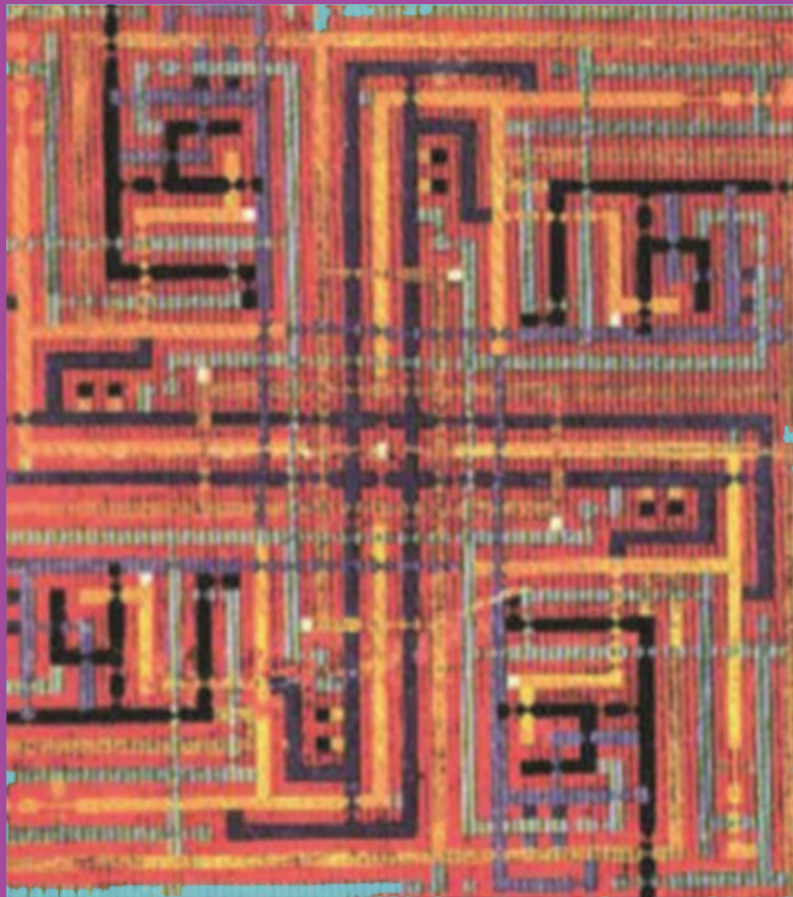


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Examination of the Cittaslow Model in the Context of Disadvantaged Groups in Sustainable Urbanization: Example of Seferihisar*

Ayşegül TOZAL* - Fethi GÜNGÖR**

Abstract

The Slow City (Cittaslow) movement offers a concrete alternative to the rapidly changing lifestyle under the influence of globalization. This study tries to interpret the principles and criteria of the Cittaslow Movement together with the purpose and practices of urban social work in the context of sustainable urbanization. The study was designed as a critical incident case study in order to address the views of the people living in Seferihisar, Turkey's first slow city, about the "Cittaslow" in a large scale. Within the scope of the research, 21 participants from disadvantaged groups (elderly, disabled, poor and women) were selected and the in-depth interview technique was used. The obtained data were analyzed by content analysis method in MAXQDA 18 Pro Analytics Program. With the arrival of the Cittaslow title, it has been observed that there was an economic revival and that women started to take an active role in local development in the town. However, after Seferihisar became a Slow City, it started to become overcrowded over time, and since this situation was not controlled in time, it led to unplanned urbanization and concretization in the town. The deterioration in social relations such as neighborhood, neighborhood culture and the integration of different cultures has been reflected in the daily lives of women, the elderly, the poor and the disabled over time.

Keywords: Cittaslow, Sustainable Urbanization, Seferihisar, Social Work.

1. Introduction

In its basic sense, the concept of the city is defined as "a settlement consisting of small neighborhood units that are in continuous social development and where the needs of the society such as habitation, accommodation, commuting, working, resting and entertainment are met, where few people are engaged in agricultural activities, and is more dense in terms of population compared to villages" ¹. According to another definition, the city is defined as the spatial reflection of the social, cultural, economic and physical conditions of the environment in which it was born with all its changes and transformations².

Urbanization, on the other hand, means increase in population in cities and the establishment of new settlement areas as a result of the process that began after the Industrial Revolution, and it is defined as a complex process influenced by sociological, technological, economic and political factors ³. The urbanization process, which started as a result of the population migrating from rural areas to the city centers with the Industrial Revolution, has alienated the society from the old settlements on the one hand, and accustomed it to the new living spaces on the other with the effect of factors such as rapid

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population growth and industrialization. The majority of the migrating population had to live in their new living spaces in the newly formed urban centers far from nature compared to the life in the rural areas and moved away from the lifestyle in the rural area. This situation not only affected the sustainability of agriculture, but also revealed various social problems due to the population density in urban areas⁴. In addition to being a modern society, the industrial society has also significantly transformed the understanding of life and habits, which are especially dependent on working conditions. These transformations have led to anomic situations, especially based on social inequality.

In addition, technological progress has shaped not only the developments in the scientific field, but also the newly emerging information age, and has also laid the ground for the transformation of the subsistence society living in rural areas into a consumer society in urban life⁵. The consumption frenzy enforced on individuals by the modern age has accelerated the social memory loss of societies about customs and traditions, and the emergence and spread of a capitalist culture and lifestyle; and especially after the 1950s, it has inevitably changed the lifestyles of societies as the migration from rural areas to urban areas has upsurged all over the world. The gradual reduction of differences between societies, the abandonment of customs and traditions, and the fact that urban life obliges every society to have the same lifestyle and way of life has made societies similar to each other and as a result, the 21st century has been named as consumption age⁶. At this point, cities advanced with the migrations from rural areas and have lost their identity with the hegemony of metropolitan cities and have moved away from their local textures and traditional forms⁷. As a result of these, local authenticities, traditional tastes, customs and traditions have been forgotten over time in cities that are similar to each other, and all ties with tradition and the past have been severed. With the formation of multicultural societies, societies that live in the same way and keep their social values from the past alive in the same way have emerged; thus, societies detached from their roots began to be established⁸. The loss of social habit codes in cultural memory has caused societies to come face to face with the aspect of forgetfulness of modernity.

On the other hand, according to the United Nations' 2018 data, 4.22 billion of the world's population, i.e, 55% of all population, live in cities⁹. Cities, on the other hand, cover only 2% of the land on earth¹⁰. However, cities account for approximately 70% of gross domestic product (GDP), more than 60% of global energy consumption, 70% of greenhouse gas emissions and 70% of global waste. Cities account for 70% of gross domestic product (GDP), more than 60% of the global energy consumption, 70% of greenhouse gas emissions and 70% of the global waste. For this reason, the relationship

between human and nature, which was ignored at first and put in the background, has also damaged the environment. Although the disintegration, which was caused by the structural transformations in rural areas and led to excessive migration to the cities, had positive economic results, it had negative effects on the environment¹¹. For this reason, the concept of “sustainable urbanization” has emerged, which includes sub-headings such as the proper use of resources in different areas, fair use of non-renewable resources, protection of the natural environment, economic vitality and diversity, self-sufficiency of the people living in the cities, personal prosperity and satisfaction¹². The concept refers to a dynamic process that takes into consideration various environmental, social, economic and governance factors¹³.

In the early 1980s, at a time when globalization debates were held in the world due to the insufficient aspects of sustainable urbanization, as a result of a discussion arising from the dissatisfaction of the global spread of capitalism in Italy, in order to preserve the local cuisines of the societies, their ties with tradition and their habits¹⁴, and as a reaction to the lifestyle accelerated by the negative effects of consumerism on society and social life, the Slow Food Movement has emerged and brought the value of time to the fore. This movement has been a movement that preserves the tradition, enables life to be enjoyed, and reshapes life in a simple and slow way¹⁵. In a sense, the nature of the modern industrial society phenomenon, which transforms daily life as a result of industrialization, has transformed the way individuals meet their basic habits and alienated them. Social stress factors that have emerged have become visible in the interaction of the individual and society, and daily life, which depends on the nature of capitalist production processes, has changed according to the meaning and priorities of modern life. The slow movements that emerged as a reaction to this became thematically social movements on a global scale.

The growth of the Slow Food Movement in a short time paved the way for similar movements. In 1999, again in Italy, the "Cittaslow Movement" started with the combination of the Italian word, "Citta" (city) and the English word, "slow". Slow City has been translated into Turkish as "Sakin Şehir" (Calm City). While the Slow Food Movement emphasizes producing and bringing good, clean and fair food and drink to the tables, encouraging local producers, local awareness, the importance of the sense of space and the hospitality, the Cittaslow Movement focuses on transferring all these goals to urban life. Therefore, the Cittaslow considers preserving and increasing the quality of urban life as its primary responsibility¹⁶.

Cittaslow, as a sustainable urban movement, by offering an alternative to the changing and transforming lifestyle with the effect of globalization, highlights the negative effects of uniformity, standardization and institutionalization, and considers it a responsibility to inform the world about the harms of fast living on individual and social health. Therefore, Cittaslow is a civil society movement that emphasizes the richness of local awareness and states that quality of life can be gained through local awareness¹⁷.

The Cittaslow Movement advocates a philosophy that produces and consumes without waste and lives without polluting the environment. Thus, it aims to create “urban environments that enhance the quality of life and performance by making use of the heritage and knowledge of the past and the latest environmentally friendly technologies created by the opportunities provided by today and the future” and to create alternative lifestyles against the urban perception of the global world order¹⁸.

2. Purpose and Importance of the Study

This study tries to interpret the principles and criteria of the Slow City Movement together, and the aims and practices of urban social work in the context of sustainable urbanization. The study also includes semi-structured interviews in order to understand the perceptions of the disadvantaged groups (such as women, the elderly, the disabled, the poor) about the Slow City Movement in Seferihisar (İzmir), Turkey's first quiet city, and what changes this movement had in their lives. Although it is difficult to reach a consensus in studies on the people who make up the disadvantaged groups, the groups that are generally accepted as disadvantaged in every country are the poor, children, women and immigrants¹⁹. The United Nations (UN) has defined the disadvantaged group as “with limited or no opportunity to integrate socially and economically due to certain characteristics”²⁰. Especially gender inequality, cultural code, physical strength, prejudice, domestic roles and responsibilities are among the reasons that put women at a disadvantage²¹. The disadvantages of old age are the need for care, the emergence of diseases caused by old age, loneliness, economic deprivation and closeness to death²². Disabled people are among the disadvantaged groups as a group that has difficulties in many areas of life such as daily activities, socialization, economic participation and transportation due to their disabilities²³. The poor, on the other hand, are at a disadvantage because they do not have access to sufficient resources to easily sustain their lives in a humane manner²⁴. Social work policies come to the fore in the integration of disadvantaged groups with the society and their ability to lead a humane life, and in

raising their quality of life by providing social justice and equality²⁵. Therefore, the focus of the study is on disadvantaged groups, this study, which evaluates the Cittaslow Movement within a social work discipline that puts "people" first, aims to present a holistic and interdisciplinary perspective to subsequent studies.

3. Research Methods and Techniques

3.1. Study Group

The participants of the research consist of 21 people living in the Seferihisar district of Izmir. All 21 participants were selected from disadvantaged groups. These groups are the old, poor, disabled and women. To facilitate comparisons and analyzes 3 or 5 people from each of the disadvantaged groups were identified as a subgroup. In addition, to better analyze the state of Seferihisar before and after receiving the title of Slow City, the participants were selected from people who were either born and raised in Seferihisar or settled in the region before it received the title of Slow City. Code names, age, gender, marital status, education level, occupation and time of residence in Seferihisar of these people are given in Table 1.

Table 1. Demographic Characteristics of Participants

Code	Gender	Age	Disadvantaged Group	Marital Status	Education	Seferihisar Year of Residence	Job	In-Text Abbr.
K.1	Female	18	Disabled	Single	High School Student	2008	Student	K.1, Female, Disabled
K.2	Female	47	Informal Caregiver	Widow	Secondary School Graduate	2008	Housewife	K.2, Female, Informal Caregiver
K.3	Male	42	Disabled	Widow	High School Graduate	From birth	Civil Servant	K.3, Male, Disabled
K.4	Female	41	Informal Caregiver	Married	Primary School	2000	Small business	K.4, Female, Informal Caregiver

K.5	Male	45	Informal Caregiver	Married	University Dropout	2005	Manager	K.5, Male, Informal Caregiver
K.6	Male	56	Disabled	Married	High School Graduate	From birth	Retired	K.6, Male, Disabled
K.7	Male	56	Disabled	Married	High School Graduate	2005	Electrician	K.7, Male, Disabled
K.8	Female	61	Female	Single	High School Graduate	2002	Small business	K.8, Female, Stallholder
K.9	Female	65	Female	Married	Primary School Dropout	From birth	Stallholder	K.9, Female, Stallholder
K.10	Female	73	Female	Married	Primary School Dropout	From birth	Stallholder	K.10, Female, Stallholder
K.11	Female	21	Female	Single	University Student	2006	Stallholder	K.11, Female, Stallholder
K.12	Female	45	Female	Married	University Dropout	2008	Teacher	K.12, Female, Teacher
K.13	Female	74	Old Aged	Widow	Primary School	From birth	Housewife	K.13, Female, Elderly
K.14	Male	83	Old Aged	Widow	No education	From birth	Retired	K.14, Male, Elderly
K.15	Male	67	Old Aged	Married	High School Dropout	1990	Retired	K.15, Male, Elderly
K.16	Female	75	Old Aged	Widow	No education	From birth	Cleaner	K.16, Female, Elderly

K.17	Male	60	Old Aged	Married	University Graduate	2005	Imam	K.17, Male, Elderly
K.18	Male	35	Poor	Married	No education	1999	Junkman	K.18, Male, Poor
K.19	Male	49	Poor	Married	Secondary School Graduate	From birth	Unemployed	K.19, Male, Poor
K.20	Male	38	Poor	Married	Primary School	From birth	Unemployed	K.20, Male, Poor
K.21	Male	60	Poor	Married	Primary School Dropout	2010	Self employment	K.21, Male, Poor

3.2. Data Collection

Interviews were held in Seferihisar, Izmir in July 2018, in various places such as the participants' home, town hall, market and workplaces. Seferihisar district was chosen for the study, because it is the first district in Turkey to receive the title of Slow City (2009), and people living there have experienced the Slow City Movement for many years compared to other districts. Voice recordings of 21 people in total were checked by a

consultant and analyzed by a researcher and the written form of the data was coded using the MAXQDA 18 Pro Analytics software. Taking into account the whole of the research, the codes that were close to each other were categorized by being divided into certain groups. As a result of the analyzes of the consultant and the researcher, 40 codes were obtained under 8 categories.

3.3. Analysis of Data

Within the scope of this study, qualitative research method was used, and a case study and content analysis were carried out in order to evaluate the views of the people living in Seferihisar district about the 'Slow City' in a wider perspective, to define and explore daily events, and to help understand and explain causal connections.

In the study, the written form of the data obtained from the participants was coded by taking into account the whole of the research. The coding was first done manually on the printed Word files, and then transferred to a Microsoft Excel file. The opinions of experts in the field of coding and categorization were taken, and then it was rearranged and given its final form. The MAXQDA 18 Pro Analytics software, which is one of the tools used in qualitative data analysis, was used, and the data of the research were transferred into the software. The program provides a more practical way of storing, coding, categorizing, recalling and data aggregation and makes it easier for the researcher to create a concept map. All data is uploaded to the program by the researcher, that is, the researcher performs the analysis ²⁶.

In short, during the analysis, the researcher developed codes by scanning the written documents. He created categories by grouping codes that are close to each other. In this process, the categories were revised considering the criteria of the Slow City Movement. Finally, the researcher interpreted the data he obtained from the participants by combining them with his own notes and associated and organized them within the framework created.

3.4. Validity and Reliability of the Data

To ensure the internal validity of the study, expert opinions regarding the interview form prepared by the researcher to be used in the study were sought before the application. Opinions of two academicians who are experts on the subject were taken regarding the prepared interview form, and then they were asked to read the prepared forms and evaluate the intelligibility of the questions. The form was re-examined by the researcher in terms of issues such as the clarity and appropriateness of the questions, in line with the data obtained with the expert opinions and was finalized with the necessary corrections. During the interviews with the participants, the participants were asked to confirm their

answers by repeating them regarding a question and thus, possible misunderstandings were prevented. A natural interview environment was tried to be created by giving explanations to the participants before the interviews. While the shortest interview time was 40.32 minutes, the longest interview time was 62.28 minutes. Some of the answers given by the participants were presented in form of quotations in the results section.

To ensure external validity, the research method, study group, data collection tools, data collection, data analysis, and how the findings were organized were described in detail. In addition, the participants of the study were selected from suitable people who can contribute to the purpose of the study. The findings of the research were presented to the reader without any comments, and data loss was prevented by using a recording device; this has the effect of increasing the internal reliability (consistency) of the research. In addition, the data were read independently by the researcher and the consultant and the codes were created. Based on the codes, a consensus was reached between the researcher and the consultant during the creation of the themes.

Finally, the obtained data were appropriately discussed in the conclusion part. In addition, the researcher and consultant discussed whether the results and findings sections were consistent, and a consensus was reached. Therefore, the external reliability of the study was tried to be increased. In addition, ethical approval was not required for the research.

3.5. The Role of the Researcher

In qualitative research, the researcher is defined as "a person who spends time in the field, directly meets with the subjects, and goes through the same experiences as the subjects when necessary, and uses the perspective and experiences gained in the field in the analysis of the collected data"²⁷. The interviews were conducted by the researcher in a natural environment, and this also provided the opportunity to make observations. It is also stated that one-on-one interviews in a natural environment provide more valid information²⁸. The researcher conducted the interview in an objective manner without adding his/her own thoughts and opinions to the interview, sensitive to the risk of affecting the natural flow of events.

It was stated that the data collected by the researcher would only be used in the research and that personal data would not be shared with third parties, thus ensuring that the participants trust the researcher.

3.6. Research Question

This study examines the Cittaslow model in the context of disadvantaged groups, in sustainable urbanization. It focuses on the impact of the Cittaslow model on the quality of

life of disadvantaged groups in the context of sustainable urbanization. The questions posed to the disadvantaged groups in the study are as follows:

1. Personal Information
2. How many years have you been living in Seferihisar?
3. Did you know about Seferihisar being a Cittaslow (quiet-slow city)?
4. Do you know the meaning of the concept of Slow City?
5. What kind of changes did you observe in Seferihisar after it became a Slow City?
6. How do you think the title of Slow City benefits you?
7. What kind of negativities do you think the title of Slow City causes for you?
8. Why do you choose to live here?
9. Are you satisfied with the public services in Seferihisar?
10. What are the general problems you experience in Seferihisar? (Unemployment, Social and cultural adaptation, Social exclusion, other).
11. Are you making full use of public buildings and public spaces?
12. Slow City is a movement that aims to make people happy, peaceful and meet their future expectations. What are your expectations? What are your suggestions?
13. Are you satisfied with living together with communities with different cultural and ethnic structures?
14. How do you evaluate your social relations and neighborhood life?
15. How do you evaluate the quality of services in your neighborhood?
16. Can you say that it is a safe and secure city that is free from crime, violence and illegal activities as much as possible?
17. Do you think that Seferihisar has an environment that is free from air, noise, water and soil pollution, and that its nature and natural resources are preserved?
18. Are sufficient employment opportunities created in Seferihisar? Are people provided with the chance to gain a share in economic development and economic freedoms?
19. Are you offered sports activities and opportunities to do in your spare time in Seferihisar?
20. Do you have any traditions that you have inherited from your grandparents and that you still practice? How does it make you feel to practice this tradition?

4. Findings and Comments

The answers given by the participants were divided into 8 categories and 40 codes in total were included in these categories. In Table 2, these categories, codes and frequencies

determined according to the answers given are detailed according to the disadvantaged groups.

Table 2. Categories and Codes Created According to the Participants' Answers

Categories	Codes	Disabled	Women	Elderly	Poor	Total
Meaning of the Slow City	Slow	6	2		2	10
	Calm	1	1	2	2	6
	Quiet	3			1	4
	Natural Life	1	1		1	3
	Natural Products		1	2		3
	Economic Prosperity			1		1
	Total		11	5	5	6
Changes Observed After Becoming a Slow City	Local Development	3	4	2	1	10
	Brand City	2	2	2	1	7
	Cultural Change	2	4		1	6
	Architectural Restoration		2	1	1	4
	Total	7	11	5	4	27
Advantages of Living in a Slow City	Employment of Women	1	3	1	1	6
	Tourism		1	1	2	4
	Infrastructure Regulations	1	1	2		4
	Preserving the Historical Heritage		2			2
	Total	2	7	4	3	16
Disadvantages of Living in a Slow City	Unplanned Urbanization / Concretization	4	5	2	4	15
	Crowd	2	5	2	5	14
	Migration	2	1	3	2	8
	Relocating of Local Residents	3	3		1	7
	Increase in House Prices/Rents	2	2	2	1	7
	Unemployment		2	2	3	7
	Unearned Income	1	3	1	1	6
	Unsafety		5	1		6

	Infrastructure Problems	1	1		1	3
	Total	15	27	13	18	73
Social Adaptation (Level of Social Interaction)	Neighborhood	6	5	2	2	15
	Employment Opportunity	4	3	1	3	11
	Integration of Different Cultures	4	1	3	2	10
	Neighborhood Culture	1		2	3	6
	Marginalization	2		1	2	5
	Participation in Politics	1			1	2
	Total	18	9	9	13	49
Urban Safety	Safe City	6	1	4		11
	Theft	1	2	1	3	7
	Alcohol Addiction		1		1	2
	Substance Addiction	1	1			2
	Total	8	4	6	4	22
Environmental Policies	Water Pollution	2	3	1	4	10
	Air Pollution	2		3	1	6
	Noise Pollution		3			3
	Total	4	6	4	5	19
Expectations and Suggestions	Need for Qualified Architectural Projects	3	1	2	2	8
	Need for Social Space	2	4	1		7
	Public Awareness	1	2			3
	Preserving the Peace	1	1			2
	Total	7	8	3	2	20

As seen in the table, there are 6 expressions which were coded with the answers given by the people of Seferihisar about the meaning of the Slow City. These expressions, respectively, are calm (f:10), peaceful (f:6), quiet (f:4), natural life (f:3), natural products (f:3) and economic prosperity (f:1). Participants defined the Slow City mostly with the expression "calm". Some of the positive and negative statements given by the participants from different disadvantaged groups regarding this category are as follows:

It's quiet in every way. City of retirees. (K6, Male, Disabled).

It's a quiet, calm, peaceful place. (P18, Male, Poor).

When one thinks of a slow city, one thing comes to mind, there is no traffic, there is no chaos, people keep to themselves. But this isn't true, the process has changed a bit. It would have been great if the concept of the Slow City could be truly lived up to. This place was better before the Quiet City movement came along. (F3, Male, Disabled).

It is a peaceful, economically rich city with agricultural products. (K15, Male, Elderly).

The Slow City is the most beautiful definition of natural life, which is peaceful, natural, has natural products and tells that the traditions we saw from our grandmothers in the past are kept alive, conveyed to today's generation and that what is on our table is a culture that comes from the soil. (K8, Female, Small business owner).

There are 4 expressions coded with the answers given by the people of Seferihisar on how they perceive and interpret **the changes that have occurred after it has become a Slow City**. These are local development (f:10), brand city (f:7), cultural change (f:6), architectural restoration (f:4). The most emphasized topic is the term “local development”. Some of the views of the participants are as follows:

It has become a place where everyone can earn their living. Markets are held on Tuesdays. I worked in Siğacık for many years, no one was working then. Its economy was nonexistent. Now women work, men eat. (K15, Male, Elderly).

The construction sector has grown. The city developed economically; this situation was reflected in the trade. It was a bit of a development model. (K17, Male, Elderly).

We have priority everywhere. This place is known around the world. (K6, Male, Disabled).

Nobody knew about this place before, now everybody knows it. People even came from abroad; they have introduced this place to everyone. (K15, Male, Elderly).

Hostels were built. The structuring of this place has changed, and the exterior facades have been restored. (K10, Female, Small business owner).

The participants answered the question about the **advantages of living in a Slow City** and how it contributed positively to their lives, on four different topics. These are;

employment of women (f:6), infrastructure regulations (f:5), tourism (f:4) and preserving/restoring the historical heritage (f:2). The fact that the participants consider the changes made in the city as an advantage, despite being from disadvantaged groups, shows that the Slow City is a success. While women commented the most on the advantages of living in a Slow City, all disadvantaged groups emphasized on the expression, "employment of women" (f:6).

It's been 7 years since I opened this place. Previously, we were harvesting in our garden. Our vegetables, our tangerines were not worth much. All of these now gained value. There was an agricultural valuation. Now I am a housewife, I had no income, honestly, we could barely get by on my husband's monthly salary. My husband, who was a civil servant, is now retired. We are now very comfortable working as a marketer. I make all kinds of pastries, desserts, kashkek, ashura, and they are all very valuable now. (K9, Female, Small business owner).

The president holds women in high esteem here. Women 40 years ago and today are very different. Women have forgotten how to manage. (P21, Male, Poor).

We are satisfied in terms of income, for example, women earn more money than men. (K9, Female, Small business owner).

This place was a swamp. The men built the infrastructure. In the past, I used to go to Sığacık, my eyes would fill with dust, now everywhere is clean. They put the cables underground. (K15, Male, Elderly).

The question about the **disadvantages of living in a Slow City** was the question that the participants focused on the most. The topics coded in ten different areas were; unplanned urbanization/concretization (f:15), crowd (f:14), migration (f:8), relocating of local residents (f:7), increase in house prices/rents (f:7), unearned income (f:6), unemployment (f:7), unsafety (f:6) and infrastructure problems (f:3). Some of the things that the participants described as disadvantages are as follows:

'After constant necessity, there is no green space left in the city. You will not find an empty plot of land to build a house in the center of Seferihisar. You can only find it outside of Seferihisar' (P3, Male, Disabled).

The urban design needs to be amended, too many new buildings have been built. (K20, Male, Poor).

In 2005 it was a really quiet city, at 6pm life would pause. Later, our population increased after becoming a Slow City and with advertisements. We lost the understanding of the Slow City we knew. (K5, Male, Informal Caregiver).

It got very crowded. For example, it used to be a quiet town. If a new woman entered the castle, we would wonder who that lady was. But now unfortunately... (K9, Female, Small business owner).

This place has degenerated a bit. There were price increases because it got crowded. People were coming here, then they started to run away. Village houses are constantly being sold. House rents have increased. (K7, Male, Disabled).

We started to lose our fertile lands. The people of this place have been very poor and content with little, but now they give up their places (300 meters of land) and buy 4 flats. They live in one and rent out the other three. Or they sell one of them and put the money in the bank. But they do not know that tomorrow or next day they will be the slaves of those outsiders, well, they already are. (K8, Female, Small business owner).

In order to understand the social interaction level of the local people about **social adaptation**, which is one of the Slow City criteria, the participants were asked the question; “How do you interpret social relations and neighborhood life?”. The codes we created based on participants' opinions are; neighborhood (f: 15), integration of different cultures (f: 11), employment opportunities (f: 11), neighborhood culture (f: 6), marginalization (f: 5) and participation in politics (f:2). The most emphasized topic by the participants on social relations and neighborhood culture was “neighborship”. Some of the views of the participants are as follows:

In the past, our family elders used to sit in front of the door. When it was around 7-8 in the evening, everyone would line up outside, and the conversations would continue until 12 at night. Now go down to the square, you can't see a single person, everyone is in cafes. The elderly are also at home. (F3, Male, Disabled).

There is no neighborhood anymore. I live in an apartment building and nobody knows each other. There are 4 flats, I only met 2 people for 6 years. I know the building manager and the neighbor in my opposite flat. (P21, Male, Poor).

The neighborhood culture still exists. But there is no friendly conversation anymore. Now everyone lives on their own. (K13, Female, Elderly).

There are job opportunities. Especially in hotels. If you want to work, there is a job. (K6, Male, Disabled).

There is no problem, we are conscious. Everyone is friends with each other. Every region has its foundations and social activities. Booths are being set up and cultural dialogue takes place. (K6, Male, Disabled).

I am Roman. I have neighbors from Yozgat and Tokat. No one is discriminating against me. We live comfortably and happily. (P18, Male, Poor).

In order to get the opinions of the participants on **urban safety** in Seferihisar, the question was asked, "Can you say that Seferihisar is a safe and secure city free from crime, violence and illegal activities as much as possible?" Four different codes were created from the answers of the participants about urban safety. These are; safe city (f:11), theft (f:7), alcohol addiction (f:2) and substance addiction (f:2). Participants generally reported positive opinions on urban safety. However, they stated that there has been an increase in 'theft' in recent years. The participants, who stated that Seferihisar is a safe town, mentioned that this was not something that emerged later, but that it was due to a neighborhood life based on mutual trust from the past. Some of the views of the participants are as follows:

Crime rates have not increased, but theft has increased. Because so many different kinds of people came here. (P19, Male, Poor).

Crime stems from outsiders who come to Seferihisar from outside, there is no such problem among the locals. My two computers were stolen, someone broke in by breaking the door. He was caught and acquitted. For example, this man was an outsider. (F3, Male, Disabled).

Since Seferihisar is a very quiet place, there are not many events. We've been hearing strange things for the last two or three years. We didn't lock our door before. Theft etc. is here now. People are afraid to let their children play outside now. (K11, Female, Student).

It has not increased much, but it is relatively present (crime), for example, there is substance abuse. (P17, Male, Elderly).

Within the scope of **environmental policies**, the participants expressed their views on water pollution (f:10), air pollution (f:6) and noise pollution (f:3). The subject that the

participants focused on the most is 'tap water pollution'. Some of the views on this subject are as follows:

For example, in Seferihisar, it is not allowed to drink water from the fountain. Years ago, water was drinkable, but it was polluted due to construction. Sea water began to mix into the springs. So it became undrinkable. (F3, Male, Disabled).

I came here for the clean air, but the water is not drinkable. If I drink it, I get sick. (P21, Male, Poor).

We only buy drinking water, the rest is clean. (K4, Female, Informal Caregiver).

Water pollution is a problem in summer. All our beaches are blue flagged, but there is pollution at some time in summer. We do not go into the sea; there might be diseases etc. Especially the Akarca coast. (K11, Female, Student).

There are bars here now and they are open until 5 in the morning. How can I sleep here with that noise, how can I sleep comfortably? There is a noise problem, it is crowded every single day. The beach is very crowded during the day and at night. (K9, Female, Small business owner).

When asked about their expectations and suggestions about the Slow City, some of the participants stated that first of all, public awareness should be raised. Some of the views on this subject are as follows:

People are too insensitive. They put a sign there for the disabled, but someone goes and parks his car there. If only there was some awareness. In the past, I would have tolerated it, but now there are many things we could do to raise public awareness. (K2, Female, Mother of a Disabled Child).

There are many who criticize Mr. Tunç, but he is a man who has improved Seferihisar. Today, the roads are also being divided in the bazaar center, so you may also hear protests. But someone says; this is not the parking lot, but you park here. Then they divided the roads in the bazaar, everyone was against it. But the president is right. He wants to close it to traffic. He divided the road so that vehicles could not park there. But no one understands this. (K8, Female, Small business owner).

Old traditions should be preserved, and on top of that, urban architecture should be organized. There is no park, no parking lot or square to welcome a crowd here. (K12, Female, Teacher).

All I want is a woodland and a park in this city. There is nowhere I can go to spend time with my family and my children. There is a small park, but it is not a very suitable place, alcoholics go there. We want green natural areas. (P18, Male, Poor).

5. Conclusion and Evaluation

In this study, in the context of sustainable urbanization, the principles and criteria of the Slow City movement and the purpose and practices of social work have been tried to be interpreted together. 21 participants selected from disadvantaged groups living in Seferihisar district of İzmir were interviewed for this study. The majority of the local people comment on the meaning of the Slow City using the concepts of 'calm, peaceful and quiet'. Some of the participants, on the other hand, stated that after receiving the title of Slow City, the opposite of these concepts was experienced, that is, the city was not calm, peaceful or quiet. Although Seferihisar experienced positive developments in terms of tourism as it became a well-known town after receiving the title of Slow City, some of the local people are disturbed by this situation. Those who made positive and negative evaluations maintained this attitude throughout the interviews. For this reason, the coexistence of these two approaches, that is, including both positive and negative comments, allowed us to make a holistic evaluation in our study.

Environmental and infrastructure policies, which are among the Cittaslow criteria, were carried out in Seferihisar within the framework of respect for human dignity, which is also one of the most inclusive principles of social work. These criteria, which facilitate and regulate the daily life of the disadvantaged, are implemented despite some of their shortcomings. The local people criticize the fact that the architectural barriers that cause problems for the disabled and the conditions such as access to health services are not taken into account sufficiently. In fact, with the Slow City, especially disadvantaged groups experienced an awareness and started to have expectations. The disabled, the elderly, the women and the poor have learned that the implementation of the Slow City Movement in Seferihisar increases their daily life standards and improves their quality of life. For this reason, the disadvantaged people became aware of their rights and started to make demands. It has been observed that the municipality is open to the public on some days and the right to speak in the administration facilitates the expressing of the rights of

disadvantaged groups. It has been observed that the municipality's being open to the public on some days and giving them the right to take part in the administration make it easier for disadvantaged groups to express their rights.

Urban safety has also been added to the chain of social problems such as unplanned urbanization/concretization, unemployment and migration, which started after Seferihisar became a Slow City. It has also been observed that Seferihisar is still perceived as a safe city, despite the elements that threaten the safety in the city, such as theft, alcohol and substance abuse. The emphasis on social justice in Cittaslow philosophy and the organization of activities that keep the local people together have been effective in providing and maintaining urban security. It has been seen that the re-establishment of mutual interaction and social harmony, such as accepting newcomers who have migrated to the city and the adaptation of newcomers to the city, has been achieved by transferring the Cittaslow philosophy to people through activities.

It has been seen, especially in Seferihisar, that the employment of women who produce by manual labor is an advantage for the disadvantaged groups in ensuring the empowerment and liberation of people. In addition, infrastructure regulations and the revival of tourism are also considered as advantages. On the other hand, Seferihisar's status of being a 'brand city' and the 'revival of tourism', which are considered as advantages, turned into a negative situation and paved the way for internal and external migration. Seferihisar started to get crowded over time and this situation caused unplanned urbanization/concretization because it could not be controlled in time. As a result of these, some changes in the physical and social structure of Seferihisar, such as migration, unemployment, increase in house prices/rents and the relocation of locals, generally disturbed the disadvantaged groups. Disabled people are disturbed by the unsafety in the city, lack of neighborship, unplanned urbanization/concretization. The elderly, on the other hand, criticize the migration, lack of urban safety and air pollution. The issues that women complain about are lack of local development, unplanned urbanization, lack of neighborship, crowdedness and unsafety. The poor have stated that they were uncomfortable with issues such as crowdedness, unplanned urbanization/concretization, and water pollution. It has been observed that these newly emerging changes cause some negative situations in social adaptation, which shows the level of social interaction. Deteriorations in social relations such as neighborship, neighborhood culture and integration of different cultures have affected the daily lives of women, the elderly, the poor and the disabled over time.

Local development is an important factor for the elderly, women, disabled people, relatives of people with disabilities and poor people in the changes after Seferihisar was given the title of Slow City. With the title of Slow City, there has been an economic revival in the town, and it has been seen that women play the most active role in local development. However, the tourism sector has developed further with the increase in the number of tourists and the concept of brand city has come to the fore. It is deduced from the statements of the participants that the changes after Seferihisar received the title of Slow City took place in the form of a chain of successive social events. Increasing domestic migration due to Seferihisar being a brand city has caused a cultural change. It has been seen that this cultural change created a negative perspective for the interviewed disadvantaged groups.

In conclusion, it has been seen that the Slow City Movement can be successfully implemented with the cooperation of the local people and the governing bodies. If the slow city criteria such as social change and development, social integration, empowerment and liberation of people are implemented with the awareness and contribution of the local people, the main objectives of social work will also be fulfilled. The most inclusive principles of social work such as respect for human dignity, not harming the environment and others, respect for differences, protecting human rights and social justice seem possible with the application of the slow city criteria. Because local people have stated that in cases where the slow city criteria are applied incompletely or not properly applied, it makes Seferihisar a more problematic city than it was before it became a Slow City. This situation brought along the risks of the local people leaving Seferihisar, their alienation to each other and the deterioration of social harmony. For this reason, the implementation of the slow city criteria functions as a social work only by increasing the quality of life of the disadvantaged.

* This study was created with the doctoral thesis prepared by Ayşegül Tozal at Yalova University, under the supervision of Fethi Güngör.

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