

-RESEARCH ARTICLE-

CITTASLOW CITIES AND TOURISM GOVERNANCE: THE CASE OF ISPARTA

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Abstract

With the increasing globalization of world cities and the increase in metropolitan city life, the similarity of cities has revealed the 'slow city' movement. The aim of the slow city movement is to protect the originality and local values of the cities, to highlight them in the most accurate way and to ensure sustainability. This movement is away from the complex city life where the traffic is heavy and the city noise is high; It has been very popular in recent years by people who want to return to a calmer, natural lifestyle. The aim of the study is to compare the places that adopt the slow city movement with the implementation and tourism policies and compare them with the governance dimension. Although it is important that public institutions and organizations and NGO's (Non-Governmental Organizations) act in cooperation in order to prevent difficulties in fulfilling the criteria required for a slow city, this cooperation is possible with "tourism governance". In this study, a comparative analysis was made between the quiet cities of Isparta, Eğirdir and Yalvaç. In the study, the data obtained as a result of the use of qualitative research method were collected with the use of interview technique. Convenience sampling method and semi-structured interview technique were used in the research. As a result of the study, it was seen that the awareness of the people about preserving their culture, local food, tangible and intangible cultural heritage, history and natural beauties increased after the districts became slow cities. It can be said that it is very important for the public sector, private sector and non-governmental organizations to work in cooperation within the scope of tourism governance in order to ensure the continuity of the slow city criteria.

Keywords: *Cittaslow City, Tourism governance, Tourism policy, Participation.*

JEL Codes: *H83, L38, Z18.*

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SAKİN ŐEHİRLER VE TURİZM YÖNETİŐİMİ: ISPARTA ÖRNEĐİ³

Öz

Dünya Őehirlerinin giderek küreselleŐmesi ve metropol Őehir hayatının artması ile Őehirlerin birbirine benzemesi “sakin Őehir” hareketini ortaya çıkarmıŐtır. Sakin Őehir hareketinin amacı Őehirlerin özgünlüĐünün ve yerel deĐerlerin korunarak en doĐru Őekilde ön plana çıkarılması ve sürdürülebilirliĐin saĐlanabilmesidir. Bu hareket trafiĐin yoğun, Őehir gürültüsünün fazla olduĐu karmaŐık Őehir hayatından; daha sakın, doĐal yaŐamın hakim olduĐu yaŐam tarzına dönüş yapmak isteyen kiŐiler tarafından son yıllarda oldukça raĐbet görmektedir. Çalışmanın amacı sakin Őehir hareketini benimseyen yerlerin turizm politikalarıyla birlikte ele alınarak yönetim boyutuyla karşılaştırılmasının yapılmasıdır. Zira sakin Őehir için gerekli olan kriterleri yerine getirmedeki zorlukların önüne geçilmesi amacıyla kamu kurum ve kuruluşları ile Sivil Toplum Kuruluşları (STK) ’nın iş birliĐi içinde hareket etmesi önemli olmakla birlikte, bu işbirliĐi “turizm yönetiŐimi” ile mümkün olabilmektedir. Bu çalışmada Isparta ilinin sakin Őehirleri olan Eğirdir ve Yalvaç ilçeleri arasında karşılaŐtırmalı analiz yapılmıŐtır. Yapılan çalışmada nitel araştırma yönteminin sonucu elde edilen veriler görüŐme tekniĐinin kullanımı ile toplanmıŐtır. AraŐtırmada kolayda örnekleme yöntemi ile yarı yapılandırılmıŐ mülakat tekniĐi kullanılmıŐtır. Çalışmanın sonucunda ilçelerin sakin Őehir olduktan sonra halkın kültürlerini, yerel yemeklerini, somut ve somut olmayan kültürel miraslarını, tarihini ve doĐal güzelliklerini korumaları konusunda bilinçlenmenin arttıĐı görülmüŐtür. Sakin Őehir kriterlerinin gerçekleştirilerek devamlılıĐının saĐlanabilmesi açısından turizm yönetim kapsamında kamu sektörü, özel sektör ve STK ’nın iş birliĐi içinde çalışmasının oldukça önemli olduĐu söylenebilmektedir.

Anahtar Kelimeler: Sakin Őehir, Turizm yönetiŐimi, Turizm politikası, Katılım.

JEL Kodları: H83, L8, Z18.

“Bu çalışma AraŐtırma ve Yayın EtiĐine uygun olarak hazırlanmıŐtır.”

1. INTRODUCTION

The world is located at the center of scientific, technological, social, and economic developments. Such changes are desired by the public for the development of countries. However, all these transformations also bring along some disadvantages. Despite the efforts made by countries to increase their level of development, there is a risk of depletion of the finite resources that the world possesses during the fulfillment of present-day needs. In this regard, the conservation of available resources and their transmission to future generations is crucial in terms of eliminating this danger (Őahin and Kutlu, 2014: 59). When considering the historical background of settlement movements, it is natural to witness changes in social, psychological, economic, and architectural aspects of cities. As a result of these changes, the

³ GeniŐletilmıŐ Türkçe Özet, makalenin sonunda yer almaktadır.

settlement movement is perceived as a movement aimed at belonging to a place, sustaining its resources and unique qualities, and passing them down from generation to generation (Özür, 2016: 152).

Globalization emerges as a phenomenon that affects all countries worldwide in political, economic, and cultural terms, following the Industrial Revolution. With the dominance of the new managerial approach (neoliberalism) as a result of globalization, it can be observed that the lifestyles and consumption habits of societies have become similar to each other. After this change, a consumption-oriented mindset has prevailed over production, prioritizing speed. In response to this homogenization of metropolitan cities, the slow city movement has emerged, aiming to ensure the sustainability of local and locally rooted elements, enabling fair and healthy living in a clean environment, and strengthening the concept of local development (Yalçın, 2019: 204; Özdemir and Kaptan, 2021: 87). Cittaslows, which contribute socio-culturally and economically to the local community, can be seen as examples of local development. The main objective of the slow city movement is to support the socio-economic development of the local community rather than pursuing profit. The criteria for slow cities have been established within the framework of sustainability. By contributing to the preservation and development of a city's cultural values and natural resources, the movement increases market share and promotes the development of the local community (Perano, et al., 2019: 195).

Local development and the sustainability of regional characteristics can be achieved through revitalizing and restructuring the region's economy in the face of income inequality, supported by social-cultural movements that encompass the wider population (Goetz, 1994: 103). The "environmental dimension" within the concept of sustainability aims to preserve natural resources and nature, while the "social dimension" promotes fair treatment for all segments of society, and the "economic dimension" focuses on conducting economic activities while considering the environment and social elements in the long run (Karadeniz, 2014: 84). In the midst of increasingly homogeneous cities today, highlighting local differences and unique values provides opportunities to counter uniformity and offer protected cities (Kiper, 2006: 18). In their study, Şahin and Kutlu (2014) discuss the definitions of the slow movement, sustainable development, and the concepts of SlowFood and Cittaslow (slow city), emphasizing their importance. Presenza, Abbate, and Micera (2015) explore the connections between the practices defined by the Cittaslow Association and sustainable development. (Cittaslow International Charter, 2017). Yalçın (2019) examines the first five cities in Turkey that joined the slow city network and concludes that while these slow cities have sufficient activities in the national market, they are lacking in reaching the global axis. Ergüven (2011) investigates the process of becoming a slow city in Vize, one of the districts of Kırklareli, from a theoretical perspective. In this context, the aim is to preserve and sustain the city's texture, tranquility, natural and cultural heritage, local cuisine, and local identity against the rapid pace of urbanization resulting from globalization and population growth.

The phenomenon of globalization is a concept that emerges as a result of the collaboration and mutual interaction of states, supranational institutions, local

governments, and NGOs in order to meet the mandatory criteria for decision-making and the establishment of a peaceful city, the concept of governance is of great importance. The "slow city (cittaslow)" movement has emerged with the aim of managing rapid urbanization by highlighting the diversity of lifestyles and local characteristics. The terms "peaceful city" and "cittaslow" have the same meaning, therefore the term "peaceful city" will be used (Bilgi, 2013: 46; Akça and Korkmaz Özcan, 2021: 957; Bayar, 2008: 28). The first part of the study discusses the structure and conceptual framework of the peaceful city, as well as the membership criteria. The second part focuses on the concepts of governance and tourism governance. The third part provides an introduction to the peaceful cities of Eđirdir and Yalvaç in the province of Isparta. The first category examined in the study aims to evaluate the advantages of Isparta's peaceful cities and the precautionary measures taken. The second category compiles questions regarding the challenges of becoming a peaceful city. The third category focuses on evaluating the efforts and cooperation in the name of peaceful city within the scope of tourism governance. The study includes a sample of 21 participants, including representatives from the public sector, private sector, and NGOs. Semi-structured interview questions were directed to the participants through telephone and face-to-face interviews. The interviews were conducted between May and June.

The following questions, directed towards the public sector, private sector, and NGOs, are being addressed in the study, which is expected to contribute to the literature:

- 1) Considering the peaceful cities of Eđirdir and Yalvaç, which city has more intensive tourism policies?
- 2) To what extent do the new governance approaches in Eđirdir and Yalvaç align with the criteria of a peaceful city?
- 3) Which peaceful city exhibits a higher level of tourism governance?

1.1. Calm City Establishment and Conceptual Framework

Formation of Peaceful Cities and Conceptual Framework The slow movement is a cultural and social movement that emerged in 1999 as a reaction to the rapid modernization of life and the standardization of individuals in homogeneous cities according to general consumption patterns. Its aim is to embrace the philosophy of improving quality of life. The goal is to enjoy every type of activity without time constraints. As a result of globalization, the concept of "speed" has become prevalent in various aspects of life, such as commuting, schooling, work, and even dining. The slow movement is based on the idea of allocating sufficient time to every activity (Sezgin and Ünüvar, 2011: 19).

A review of the literature reveals that there are studies related to peaceful cities. In comparative studies between fast and slow approaches, the concept of "speed" is associated with low quality, lack of sustainability, absence of a fair and egalitarian lifestyle, disregard for local, historical, and cultural values, resulting in similar and indistinguishable large cities. The concept of "slowness" encompasses cities that

enable personalized production and consumption, offer individuals freedom of choice among alternatives, support sustainability, and value local and cultural characteristics (Grzelak, et al., 2011: 186). The emergence of concepts such as slow food, Cittaslow (slow city), slow living, and slow tourism as a result of the slow movement aims to address issues such as pollution, production and consumption problems resulting from the inability to control fast-paced lifestyles, degradation of urban fabric, and failure to preserve local values (Bilgi, 2013: 46).

The Slow Food philosophy, which forms the basis of the Cittaslow movement, originated in 1986 in Rome, Italy, when an activist group led by Carlo Petrini protested against an international chain of fast-food restaurants by advocating for good food, regional traditions, gastronomic pleasures, and the slow living movement on the Spanish Steps. Three years after the protest (November 9, 1989), the Slow Food Manifesto was signed, officially establishing "Slow Food." It is known that there are more than 1,500 Slow Food communities worldwide (slowfood.com, 2022). The community aims to promote seasonal food production, encourage the use of local products in cooking, preserve traditional recipes, and present regional dishes to visitors using traditional presentation techniques. Slow food can be said to support localism by preserving and promoting cultural values (Sezgin and Ünüvar, 2011: 132). The main idea behind the movement is to consider food as a means of socializing. It is believed that gathering people around a table to enjoy local foods not only contributes to their enjoyment but also facilitates social interaction, emphasizing the value of hospitality. Fast food, which Slow Food criticizes, is argued to have detrimental effects on human health and relationships. Thus, the principles of local product production and the importance of delicious and healthy food demonstrate that this movement is both anti-globalization and an advocate for healthy eating (Yurtseven, 2007: 4). Thanks to this movement, the authenticity of local production and culinary culture can be preserved, and the awareness of local culture is raised, enabling the transmission of this knowledge to future generations without losing local values. As the public becomes more conscious of preserving local culture, the establishment of local markets for the promotion and sale of local products will increase. It is crucial for the public to be aware of the importance of their geographical region, both for themselves and for future generations (Karataş and Karabağ, 2013: 2).

As a result of the globalization, cities have transformed into living spaces where everything is fast-paced, work is done quickly, and consumption takes precedence over production. These cities, which are not self-sufficient, not only pose a threat to the resources they possess and those around them but also consume people and nature (Miele, 2008: 140-145). The accelerating pace of life has led people to adopt the principles of the Slow City movement, aiming to eat faster, shop faster, and reach their destinations more quickly. This kind of lifestyle has also introduced large shopping centers into our lives, leaving small businesses in the background. Shopping at local markets instead of going to supermarkets is one of the practices brought about by the Slow City movement (Yurtseven, et al., 2010: 3-5). As the focus on consumption fails to bring happiness to people, they have begun to seek a more tranquil way of life,

moving away from the fast-paced and homogenized living conditions. This search has given rise to the cittaslow movement, which advocates for working towards more sustainable environments and emphasizes the need to enjoy life at a comfortable pace (Cittaslow.org, 2022; Sezgin and Ünüvar, 2011: 132). Derived from the Italian word "Cittá" (city) and the English word "slow," Cittaslow means "slow city." The concept of "slow food" that forms the basis of the Slow City movement has evolved into a philosophy applied not only to nutrition but to all aspects of life. It aims to preserve the urban fabric that has been disrupted as a result of globalization, correct perceived distorted lifestyles, and preserve the local characteristics of cities (Knox and Mayer, 2006: 323-324). The Slow City philosophy aims to highlight local privileges and improve and enhance the quality of local life, reaching an international level (Pink, 2008: 98-100). The logo of the movement, representing the philosophy of Slow City, features an orange snail carrying the city on its shell. The snail symbolizes slowness, permanence, and tranquility (Özür, 2016: 152). The community that embraces the Slow City movement currently has 282 members in 32 countries (Cittaslow, 2022). The first city in the world to earn the title of a slow city is "Greve in Chianti" in Italy (Kocaman and Kocaman, 2019: 839). Table 1 provides the list of slow cities in Turkey that have adopted the cittaslow philosophy.

Table 1. Cittaslow Cities of Turkey

Cittaslow Cities and Membership Years	
Seferihisar (İzmir)/ 2009	Eđirdir (Isparta)/ 2017
Akyaka (Muđla)/ 2011	Gerze (Sinop)/ 2017
Taraklı (Sakarya)/ 2011	Mudurnu (Bolu)/ 2018
Yenipazar (Aydın)/2011	Ahlat (Bitlis)/ 2019
Vize (Kırkırelı)/ 2012	Köyceđiz (Muđla)/ 2019
Perřembe (Ordu)/ 2012	řavřat (Artvin)/ 2019
Yalvaç (Isparta)/ 2012	Arapđir (Malatya)/ 2021
Halfeti (řanlıurfa)/ 2013	Foça (İzmir)/ 2021
Göynük (Bolu)/ 2014	İzmir (metropol)/ 2021
Uzundere (Erzurum)/ 2016	İzник (Bursa)/ 2021
Gökçeada (Çanakkale)/ 2016	Kemaliye (Erzincan)/ 2022
Güdül (Ankara)/ 2016	

Source: <https://cittaslowturkiye.org/tr/>, <https://www.mugla.bel.tr/>, <https://bitlis.bel.tr/>, <https://www.kulturportali.gov.tr/turkiye/bolu/TurizmAktiviteleri>
It has been tabulated by adapting from the sources (accessed on 25.11.2022).

In Turkey, 22 cities meet the criteria of a slow city and are members of the Cittaslow movement. The first city in Turkey to join the slow city movement was the district of Seferihisar in Izmir in 2009 (Sezgin and Ünüvar, 2011: 130; seferihisar.bel.tr, 2022). The most recent city to become a member of the slow city network is the district of Kemaliye in Erzincan, which received its membership in 2022. To become a member of the Cittaslow community, cities need to fulfill certain criteria established by the

community. Some of these criteria include having a population below 50,000, ensuring clean air and drinking water, proper sewage and wastewater treatment, sustainable urban planning, commercialization of local products, and the creation of natural and local shopping centers. Cities that score 50 or above in the evaluation based on these criteria are granted the title of a slow city. Metropolises can also join the slow city network if they meet certain conditions, such as having policies and action plans to reduce air, water, soil, noise, and visual pollution. Izmir is known as the world's first metropolitan city (cittaslowturkiye.org, 2022).

The Cittaslow Turkey Office is responsible for the application process to the International Cittaslow Association. The membership criteria, initially consisting of 59 criteria when the International Cittaslow Association was established, were updated in 2013 and expanded to 72 criteria with new additions (Sezgin and Ünüvar, 2011: 130). In addition to the population criterion, the criteria also encompass the preservation of local crafts, the promotion of local production and regional cuisine. It aims to create healthier environments, provide administrative solutions for a slower and better quality of life, promote a healthy environment, good food, sustainability in the economy and the development of traditional regions, among other objectives (Knox, 2005: 8-9).

For cities to obtain certification, they need to comply with criteria in infrastructure policies (mobility, bicycle lanes), energy and environmental policies (parks and green spaces, renewable energy, transportation, recycling), urban quality of life policies (reclassification and utilization of cable network infrastructure), tourism, agriculture, and artisan policies (ban on GMO use in agriculture, increasing the value of traditional crafts), social integration (integration of people with disabilities, the poor, discriminated minorities), policies related to hospitality, awareness, and education (welcoming, transparency in offers and prices, clear presentation of tariffs), and partnerships (collaboration with organizations promoting traditional and natural foods) (cittaslow.org, 2022). Meeting the membership criteria of the slow city requires cities to enhance their culture, technology, housing, economy, tourism, environmental conservation, and healthy food, and ensures that their implemented policies are of higher quality, efficiency and transparency (Tunçer and Olgun, 2017: 51).

In order to achieve these goals, local governments have numerous tasks to fulfill. It is quite challenging and time-consuming for local governments to accomplish these goals on their own. Therefore, collaboration among public institutions and organizations, central government, NGOs, development agencies, governorships, municipalities (through their associations), and international associations is essential (Akman et al., 2018: 82). Given the service-intensive nature of the tourism sector, the importance of the private sector, public sector, and NGOs cannot be overlooked. The private sector, public sector, and NGOs are stakeholders that provide slow city services in the tourism sector. The implementation of slow city movements in Turkey is made possible through the involvement of local stakeholders (Koç and Baz, 2020: 63).

1.2. Governance and Tourism Management

Global social, economic, political, and technological developments have had an impact on various fields, including the field of governance. As a result of this impact and the transformation of governance, new concepts have emerged and started to be used. One of these concepts is "governance" (Tekeli, 1996: 51; Sobacı, 2007: 220). This process of governance transformation leads to the emergence of new quests. It becomes increasingly challenging for the state to respond successfully to growing and complex demands (Yüksel, 2000: 149). This current situation also directly affects governance. In the discipline of management, the term "public administration" was used in the 1970s, followed by "public policy and management" in the 1980s, and with the rapid changes in the 1990s, the concept of "governance" emerged along with the New Public Management approach. The effective and efficient fulfillment of the state's duties is only possible through the establishment of a well-functioning governance structure (Dunsire, 1995: 21-29). Within the framework of the New Public Management approach, the concept of governance encompasses horizontal structuring, flat and horizontal organization, accountability, objectivity, neutrality, transparency, devolution of authority, citizen-centeredness, the development of alternative mechanisms in public services and decentralization (Balcı, 2005: 23; Pektaş, 2010: 8-17).

Governance is the collective effort of all relevant actors in the political and social system to achieve common goals. In order to improve governance, the collaboration between public and private organizations is of great importance (Bozkurt et al., 1998: 258; Stoker, 1998: 20-23). The concept of governance replaces the state-centric approach to governance with a state and society-centered approach. Governance involves the participation of public sector-private sector and civil society organizations in decision-making processes. Although the ideological foundations of all these actors are the same, participation occurs in local, national, and global spaces. Governance does not limit itself to the decisions and actions of the government and political authorities, but also recognizes the private sector and civil society as actors in governance (Ökmen et al., 2004: 24; Bardouille, 2000: 85).

The primary role of the state in the context of tourism is to establish comprehensive and effective tourism planning and policies, develop long-term strategic approaches, address sectoral fragmentation, and enhance tourism products. The multifunctional nature of tourism and the creation of different tourism products based on the unique characteristics of each place require the contribution of various stakeholders. In this context, there is a need for "tourism governance," which is a collaborative management structure involving stakeholders supported by the government, public sector, private sector, and civil society (Beirman, 2003: 18-19; Yılmaz, Çizel, Çalışkan, Özdemir and Helhel, 2012: 167; Korkmaz Özcan, 2016: 2888; Aslan, 2017: 248). All of this information shows that Cittaslow is not only a social movement in terms of urbanism but also a model of local governance (Pink, 2008: 98-100). In short, tourism governance encompasses the hierarchical arrangements of public institutions and other actor networks (Bramwell and Lane, 2011: 3; Zahra, 2011: 536-540).

According to the literature review conducted in the field of governance and tourism governance, it is observed that there are a limited number of studies. Regarding the dimensions of governance, Ruhanen, Scott, Ritchie, and Tkaczynski (2010) conducted a meta-analysis on 53 articles and identified the dimensions of governance as "accountability," "transparency," "commitment," "stakeholder rights," "knowledge management," "legitimacy," "effectiveness," "efficiency," "power," "planning," "decentralization," "leadership," "authority," "communication," "performance," "responsibility," "legal rules," "informal relationships," "innovation," "membership," "marketing," "risk management," "trust," "equality," "solidarity," "idea generation," "decision-making," "internal peace," "control," "conflict resolution," "change," "compliance," "commitment," "planning," "command," "flexibility," and "education." Another study by Graham, Amos, and Plumtre (2003) grouped the dimensions of governance into 10 categories: efficiency, effectiveness, participation in decision-making, consensus, common goals, accountability to stakeholders and society, transparency, legal obligations, and equality. These studies indicate that the factors influencing success in stakeholder relationships also constitute the dimensions of governance. These factors include planning, coordination, collaboration, leadership, communication, participation in decision-making, knowledge sharing, conflict management, commitment, and trust. Radstrom (2014) analyzed the case of Cittaslow, which aims to create a sense of place and maintain the unique identity of each urban area. The study concluded that the principles of Cittaslow, which prioritize the creation of local sense of place and the preservation of distinct urban identities, are dominant. Hekimci (2015) found that municipal governments in slow cities effectively utilize governance by implementing projects that comply with slow city criteria, thereby ensuring public support and participation, and accelerating local development.

1.3. Cittaslow Cities Potential of Yalvaç and Eğirdir Districts

In this section of the study, general information is provided about the geographical location, history, climatic characteristics, and potential for becoming a slow city of the research areas, namely Eğırdir and Yalvaç districts. There are two slow cities in Isparta province. The first Isparta district to join the slow city network is Yalvaç, and the second one is Eğırdir.

Eğırdir and its surroundings have been a settlement since the Arzawa Kingdom period, which dates back to around 2000-1200 BC, as evidenced by the remains and records found in the region. It is believed that Eğırdir District was founded by Kroisos, the last ruler of Lydia, between 560-547 BC, and its initial name was thought to be "Krozoz." In ancient times, the region extending from the southern tip of Lake Eğırdir to Lake Burdur was known as "Askania." During the Luwian civilization period, the region was called "Askawana," meaning "Island Country." After the Tanzimat period, the area, which was a subdistrict of the "Konya" Province Hamit Sanjak, obtained the status of a district following the establishment of the Republic.

One of the most significant sources of tourism in the Eğırdir district is Lake Eğırdir, which is the fourth largest lake in Turkey with an area of 487 square kilometers.

Additionally, Lake Eđirdir also meets a portion of Isparta Province's water needs and is the second-largest freshwater lake in Turkey. Lake Eđirdir is known for changing colors at different times of the day. The region is also home to the rare Kasnak Oak and Liquidambar forests, the unique "Apollo Butterfly" found only in Eđirdir, and it boasts natural and historical riches (eđirdir.bel.tr, 2022; citaslowturkiye.org, 2022; Korkmaz and Bařkalkan, 2011).

Within the Lake Eđirdir basin, you can find Kovada Lake National Park and Gelincik Mountain Nature Park. Kovada Lake National Park has significant potential for outdoor sports (Alkan, 2009). Gelincik Mountain Nature Park is a suitable area for day trips, nature hikes, paragliding, and mountaineering (Ülker, 2008). The region offers 22 hotels and 16 restaurants to accommodate both local and foreign tourists (eđirdir.bel.tr, 2022).

Yalvaç district is located at the foothills of Sultan Mountain, approximately 110 kilometers from Isparta (Sargın, 2006). Due to its location on the historical route of civilizations in the prehistoric period, it served as a place for travelers to take a break. Traditional crafts such as weaving, saddlery, and blacksmithing have continued in the district from the past to the present.

The word "Yalvaç" has a dictionary meaning of "messenger, prophet, guide." During the Seljuk period, the region was settled by the Oghuz Turkic tribe, known as the "Yalvaçlars," which is why the area was named "Yalvaç" (Bektaş, 2013).

Yalvaç, known as the cradle of civilizations, played a significant role during the period of Saint Paul in the spread of Christianity in the Pisidia Antioch region. It was designated as the central point for journeys made to promote Christianity, and it was a place where Christian tourists who wanted to be baptized came at certain times of the year to perform their religious ceremonies. Yalvaç is highly important in terms of faith-based tourism (Harbalođlu and Ünal, 2013).

The population of the Eđirdir was 32,503 in 2017 and decreased to 31,308 in 2021 (nufusu.com, 2022). The prominent potentials of Eđirdir district include easy and accessible transportation, hosting various civilizations, embracing alternative forms of tourism, having significant potential for outdoor sports such as paragliding, hiking, and mountaineering, exhibiting the hospitable attitude of the local community, preserving regional handicrafts like carpet weaving, and having the potential for religious tourism and trekking routes in Yalvaç district (Ongun, Gövdere, Kılınç and Yeřiltař, 2017: 153; Ülker, 2008: 17-19).

On the other hand, Yalvaç joined the slow city network in 2012 (citaslowturkiye.org, 2022; Özmen and Can, 2018: 13). The population of the district was 52,223 in 2012 and decreased to 46,177 in 2021 (nufusu.com, 2022). The district is considered important as a rural tourism center due to its historical elements, natural beauty, traditional crafts, and local culinary culture (Kılınç, et al., 2019: 203). The "Accessible Yalvaç" project focuses on activities for disabled individuals, ensuring that public

buildings, parks, and recreational areas are arranged to be suitable for them. The condition of placing the slow city logo in the city center has been fulfilled. Efforts are made to green the nature and environment under suitable conditions, emphasize the use of natural energy sources, construct bicycle paths, and prioritize waste management (yalvac.bel.tr, 2022). Table 2 provides the slow city potentials of Eğirdir and Yalvaç, which are the slow city districts of Isparta.

Table 2. Cittaslow Cities Potential of Isparta Districts

	Eğirdir	Yalvaç
Year Joined	2017	2012
Population Year Joined	32.503	52.223
Alternative Tourism Types	Hiking, fishing, bird watching, trekking	Faith tourism, trekking
Transport	Accessible and easy, accessibility for citizens with disabilities	Accessible and easy, accessibility for citizens with disabilities
Environmental policy	There are solar and wind-oriented power plants with a strong potential in terms of wind and solar energy, agriculture is done without the use of pesticides	Restoration of old Yalvaç houses, restoration of historical Yalvaç ovens, farming without pesticides
Socio-Cultural Policy	Brochure introducing the city, Preparing maps and documents and welcoming the guests well and tolerating them.	Welcoming the guests well, being tolerant and the brochure promoting the city, preparation of maps and documents
Economic Policy	Establishment of kiosks for the sale of products produced with Eğırdir apple, allocating a place for the production of local products and foods	Restoring the bakeries for baking local bread in Yalvaç bakery, allocating a place for the production of local products and foods
Projects	Arrangement of inner city roads, recreation areas and public buildings for barrier-free life, placing containers at certain points of the city within the scope of zero waste	Arrangement of urban roads, recreation areas and public buildings for disabled life, placing containers at certain points of the city within the scope of zero waste, audiobooks for visually impaired citizens

Source: <http://www.egirdir.bel.tr/>, <https://www.yalvac.bel.tr/>, <https://cittaslowturkiye.org/tr/> , <https://www.nufusu.com/> merged from sources (accessed on 11.05.2022).

In terms of environmental policy, Eğırdir has a strong potential for solar and wind energy. There are solar and wind power plants in place to utilize alternative energy

sources and promote energy efficiency. The use of genetically modified organisms (GMOs) in agriculture is prohibited, and agricultural practices focus on the "Seven Colored Lake, Seven Colored Life Project" without the use of agricultural chemicals. Bicycle lanes have been constructed connecting public buildings and schools, and public spaces have been made accessible for people with disabilities (wwf.org.tr, 2022; haber32.com, 2022).

Socio-culturally, Eđirdir and Yalvaç districts emphasize the preparation of promotional brochures, maps, and documents, as well as welcoming guests and promoting tolerance. Under the economic policy, land allocation for the production of local products and food items has been made in Eđirdir, and kiosks have been established for the sale of products made from locally grown apples. In Yalvaç, ovens are being restored for baking local bread in a private Yalvaç bakery, and efforts are underway to allocate land for the production of local products and food items. Eđirdir and Yalvaç municipality websites transparently share the projects that have been implemented and planned after becoming slow cities with the public. Among these projects, the Eđirdir Municipality website mentions the placement of 25 recycling containers in various locations and schoolyards as part of the "zero waste project," the design of new clothes from recycled materials, the collection of waste batteries and used oil, the collection of used tires for flower decoration, and cleaning activities involving students in schools. The Yalvaç Municipality website highlights the "Accessible Yalvaç project," which aims to make municipal buildings, recreational areas, and roads accessible to disabled citizens, and the implementation of the "audio book project" for visually impaired citizens.

2. METHODOLOGY

The research aims to examine the tourism governance of the slow cities in Isparta province. Quota sampling method was preferred in the research (Bayram, 2009). Interviews were conducted with participants from the public sector, private sector, and NGOs working towards fulfilling the criteria required to become a slow city, totaling 21 individuals in Eđirdir and Yalvaç districts. Each participant was asked 8 questions related to the criteria of being a slow city. It can be observed that Isparta province has two districts in the slow city network, while İzmir province has three districts. The selection of Eđirdir and Yalvaç districts as the sample is believed to contribute to the literature due to the abundance of studies on slow cities in İzmir and the limited number of studies in Isparta. To enable a comprehensive analysis, qualitative research methods were employed, utilizing a semi-structured questionnaire and interview technique to understand the participants' perspectives (Goodson and Walker, 2005; Berg and Lune, 2015). The data obtained from the interviews were analyzed using descriptive and systematic data analysis techniques, allowing for a comparative analysis of Eđirdir and Yalvaç districts in Isparta (Yıldırım and Şimşek, 200; Ragin, 1987). The questions in the semi-structured interview form were prepared based on the criteria for slow city membership.

2.1. Findings

The results obtained from the responses of participants to the semi-structured interview questions, as outlined in the interview protocol, were subjected to descriptive systematic analysis. The interpretations of the results are presented below.

The total of 8 questions in the interview protocol were grouped under 3 categories. The first category focuses on the evaluation of the advantages of being a slow city in Isparta and the preventive measures taken. The second category compiles questions regarding the challenges of being a slow city. The third category primarily addresses the evaluation of efforts and collaborations in the context of tourism governance as a slow city. The participants' responses regarding the advantages of being a slow city and the preventive measures taken are presented in Table 3.

Table 3. Advantages of Being a Cittaslow City and Studies for Prevention

Advantages and Precautions	Explanation	f	%	f	%
		Eğirdir		Yalvaç	
Sufficient	Local people embraced the city more, awareness of environmental protection increased, infrastructure works and tourism revived.	11	100	6	60
Partly sufficient	People are aware of the quiet city, but they are not very knowledgeable. More work needed	0	0	2	20
Insufficient	It did not contribute to tourism and environmental awareness.	0	0	2	20

Table 3 presents the responses of a total of 11 participants from Eğirdir district, including 3 from NGOs, 4 from the public sector, and 4 from private institutions. They were asked about the advantages brought by the slow city concept to the district, the measures taken to preserve the slow city status, and whether the efforts and initiatives were considered sufficient. All 11 participants, with a 100% consensus, emphasized that through education and awareness-raising activities targeting the younger generation and the local community, the population has become more conscious about preserving the historical and environmental values of the slow city. They also acknowledged the ongoing infrastructure and urban development projects aimed at safeguarding the slow city criteria, the proper waste management practices, the contribution of being a slow city to revitalizing tourism and increasing the district's visibility. No participants expressed the view that being a slow city did not bring any advantages or that the measures taken were insufficient.

Regarding Yalvaç, based on the information obtained from the participants, 6 individuals confirmed that after becoming a slow city, there has been an increase in the local community's inclination to protect nature and cultural heritage, as well as a rise in tourism with an increase in the number of visitors. Two participants stated that although the local community is aware of the slow city concept, there is a need for more information and awareness campaigns on the subject. Two participants expressed the opinion that being a slow city did not contribute to their business and did not have any impact on the number of tourists. Additionally, these two individuals emphasized the inadequacy of infrastructure projects carried out after becoming a slow city and the lack of necessary attention and value given to the preserved old houses in Yalvaç. Table 4 provides an overview of the challenges brought by being a Cittaslow Cities.

Table 4. The Challenges of Being a Cittaslow Cities

Challenges of Being a Cittaslow Cities	Explanation	f	%	F	%
		Eđirdir		Yalvaç	
Efforts are being made at a sufficient level to overcome the difficulties of being a Cittaslow Cities.	In order to protect the city, information activities are carried out in schools, the local delicacies of the region and handmade products are promoted and sold, the young and disabled generation is employed, and people of different ethnic origins live in peace	10	91	10	100
Studies are partially done	In order to protect the city, information activities in schools are insufficient, the promotion and sale of local delicacies and handicraft products of the region is insufficient.	0	0	0	0
Studies are sufficient, but there is a problem of different ethnic cultures.	In order to protect the city, information activities are carried out in schools, the local delicacies of the region and handmade products are promoted and sold, the young and disabled generation is employed, and the presence of people of different ethnic origins is not welcomed.	1	9	0	0

Table 4 provides information on the efforts made to address the challenges faced in slow cities. All participants mentioned that restoration work is carried out to preserve the historical fabric of the city. They also highlighted the promotion of local handicrafts and food products, the implementation of necessary advertising campaigns to promote the region, the provision of education to the younger generation in schools to raise environmental awareness, and the organization of waste collection activities. Ten participants reported that they support and employ young and disabled

individuals within their organizations. One participant stated that they do not employ disabled individuals due to being a family-run business and not hiring external employees. Regarding the coexistence of individuals from different ethnic backgrounds, 10 participants (91%) mentioned that there are no conflicts or disturbances, and the local community is very hospitable towards people from different cultures. However, one participant (9%) expressed a preference against having people from different ethnic cultures within the community.

Upon examining Table 4, it can be observed that all participants emphasized the implementation of informative activities in schools to raise awareness about the preservation of natural and cultural values in Yalvaç as a slow city. Participants also mentioned the promotion and sale of local culinary delights and handmade products, as well as the employment of young and disabled individuals within their establishments. Ten participants stated that people from different ethnic backgrounds live harmoniously, and the local community in Yalvaç exhibits a welcoming attitude towards outsiders. Table 5 provides information on the efforts and collaborations carried out by slow cities within the scope of tourism governance.

Table 5. Cittaslow Cities Studies within The Scope of Tourism Governance

Advantages and Precautions	Explanation	f	%	f	%
		Eğirdir		Yalvaç	
Tourism governance studies available	Support is provided for the sale of local or organic food, local products are supported, and local and women entrepreneurs are supported	11	100	10	100
Tourism governance studies partially available	Partial support is provided for the sale of local or organic food and the sale of local products, but sufficient support is not provided for local and women entrepreneurs	0	0	0	0
Tourism governance studies not available	There is no support for entrepreneurship in selling local or organic food	0	0	0	0

Table 5 presents the results obtained from questions directed to participants regarding the support for women and local entrepreneurs, as well as the support activities of the public sector in slow cities. In Eğirdir, all participants (f=11) mentioned that support is provided to women and the local community to foster the development of local entrepreneurship in slow cities. Efforts are made to encourage the sourcing of local products from the local community. New workshops are being opened in collaboration with women's cooperatives, and the sale of local products is facilitated through stands.

Upon examining Table 5 for Yalvaç, all participants mentioned that the municipality has allocated buildings for manufacturing and sales purposes to women's cooperatives. One participant mentioned that the local community using collective labor operates the historical oven in their neighborhood, and women are employed in these bakeries. Another participant stated that the municipality has purchased three Yalvaç houses, restored them, and converted two of them into guesthouses and one into a restaurant, which have been temporarily allocated to the university for one year. Participants who own restaurants and accommodation businesses also emphasized their efforts to source products from the local community and local markets when procuring supplies for their establishments.

3. RESULTS

Cities participating in the slow city movement, as opposed to consumption-oriented societies resulting from globalization, embrace a slower way of life, aiming to preserve the natural environment, local identity, and natural/human resources while ensuring the continuity of their cultures without distortion. Slow cities open their doors to individuals who seek to escape fast-paced living, excessive consumption, air pollution, traffic noise, and strive to return to nature and tranquility.

In the study, it was observed that after Eđirdir and Yalvaç districts became quiet cities, the awareness of the people about protecting their culture, local food, tangible and intangible cultural heritage, history and natural beauties increased. The study highlights the importance of addressing tourism governance stakeholders in the context of the slow city movement, given the insufficient number of comparative studies on slow cities in terms of policies.

According to the findings of the research, it has been observed that after becoming slow cities, there is an increase in awareness-raising efforts among the local residents regarding the preservation of cultural, historical, and natural beauties. Efforts are made to protect the historical and cultural fabric of the city. This finding is consistent with Hekimci's (2015) study, which emphasizes the effective utilization of governance by municipalities to achieve local development in a shorter period of time, and Radstrom's (2014) finding that cities are starting to join the slow city network to sustain their unique identities. Another result derived from the research is the collaboration among the public sector, private sector, and NGOs. This result serves as evidence of the effectiveness, planning, consensus-building, and decision-making aspects of governance, as identified in the studies of Graham et al. (2003) and Scott et al. (2010). The public sector, private sector, and NGOs continue to engage in restoration and infrastructure projects to meet the necessary criteria for maintaining the identity of slow cities, make efforts to preserve cultural values, raise awareness among the local population and encourage their acceptance of the slow city concept, provide convenience for disabled individuals in daily life, and support and promote women's entrepreneurship through ongoing projects.

4. DISCUSSION

Within the framework of the governance approach, efforts should be made by the public sector, private sector, and NGOs in collaboration to instill a sense of calm city consciousness among the local population. Additionally, awareness campaigns should be conducted for the preservation of natural and human resources. Promotional activities for introducing the calm city identity of the Eğirdir and Yalvaç districts should be increased. In this context, it is believed that increasing the sales of local flavors and products produced by the local community through manual labor will continue to contribute positively to regional development.

CONCLUSION

Based on the conducted studies, it can be stated that the implementation and policies in the districts of Yalvaç and Eğirdir, which are part of the slow city network, are at a satisfactory level. In addition to these, it is possible to say that with the development of collaboration among the public sector, private sector, and NGOs, the speed and rate of realization of the elements within the criteria of a slow city can be increased. Within the framework of the governance approach, the public sector, private sector, and NGOs work together to instill the awareness of a slow city among the local population and carry out awareness-raising activities for the preservation of natural and human resources. Furthermore, it is believed that increasing promotional efforts for Eğirdir and Yalvaç as slow cities and boosting the sales of locally produced products, which are handmade by the local population, will continue to contribute positively to regional development.

As in every study, there are similar limitations in this study as well. In the context of data collection, the governance of Eğirdir and Yalvaç districts in Isparta province, which have the title of a "Cittaslow" city, was examined using a qualitative research method. In future studies, it is recommended to include Cittaslow cities in different provinces and to examine them using both qualitative and quantitative methods.

The implementation and policies carried out in the Yalvaç and Eğirdir districts within the Calm City network can be considered sufficient, as indicated by the conducted studies. In addition, it is possible to state that the rate and proportion of realizing the elements within the calm city criteria could be increased with the enhancement of collaboration among the public sector, private sector, and NGOs. Within the governance framework, the public sector, private sector, and NGOs collaborate to instill a sense of calm city consciousness among the local population and conduct awareness campaigns for the preservation of natural and human resources. Moreover, it is believed that increasing promotional activities for introducing the calm city identity of the Eğirdir and Yalvaç districts, and enhancing the sales of locally produced products crafted through the manual labor of the community, will continue to positively contribute to regional development.

SAKİN ŐEHİRLER VE TURİZM YÖNETİŐİMİ: ISPARTA ÖRNEĐİ

1. GİRİŐ

StandartlaŐmıő küresel Őehirlere alternatif olarak, bölgenin ve bölgeye ait olanın korunarak, saĐlıklı ve temiz bir çevrede yaŐamak; sürdürülebilirlik olgusunu güçlendirerek gerekli politikaların uygulanmasını benimsemek sakin Őehir hareketini ortaya çıkarmıŐtır (Yalçın, 2019: 204; Özdemir ve Kaptan Ayhan, 2021: 87).

Őehirlerin sakin Őehir olabilmesi için uyması gereken kriterler bulunmaktadır. Bunlar; altyapı, enerji ve çevre, kentsel yaŐam kalitesi, turizm, tarım ve esnaf, sosyal uyum, misafirperverlik, farkındalık ve eĐitimidir (cittaslow.org, 2022). Türkiye'de sakin Őehir hareketlerinin gerçekteŐmesi yerel paydaŐlar sayesinde mümkündür (Koç ve Baz, 2020: 63). ÇalıŐmanın asıl geçtiĐi yer olan Isparta'da ise iki sakin Őehir bulunmaktadır. Sakin Őehir aĐına ilk katılan Isparta ilçesi Yalvaç, ikincisi ise EĐirdir'dir.

AraŐtırmanın çalıŐma grubunu EĐirdir ve Yalvaç ilçelerinde faaliyet gösteren kamu sektörü, özel sektör ve STK çalıŐanları oluŐturmaktadır. EĐirdir ve Yalvaç ilçelerinde yapılan görüŐmeler sonucunda elde edilen cevaplar ıŐıĐında oluŐturulan sorular “sakin Őehir olmanın avantajları ve önleme çalıŐmaları”, “sakin Őehir olmanın zorlukları” ve “sakin Őehir çalıŐmaları kapsamında” baŐlıkları altında tartıŐılmıŐtır. AraŐtırmanın amacı Isparta ilinin sakin Őehir aĐında bulunan ilçelerini turizm yönetiŐimi kapsamında incelemektir.

2. YÖNTEM

AraŐtırma kapsamında kamu, özel sektör ve STK'lardan toplam 21 katılımcı ile görüŐülerek her birine sakin Őehir kriteri kapsamında 8'er soru yöneltilmiŐtir. Yarı yapılandırılmıŐ bir soru formu (Berg ve Lune, 2015) kullanılarak katılımcıların bakıŐ açılarını anlamak için araŐtırmanın derinlemesine incelenmesine olanak saĐlayan nitel araŐtırma yöntemlerinden (Goodson ve Walker, 2005) yararlanılmıŐtır. GörüŐme sonucunda elde edilen verilerin analizinde betimsel ve sistematik veri analizi tekniĐi kullanılmıŐtır (Yıldırım ve ŐimŐek, 2005). Yarı yapılandırılmıŐ görüŐme formundaki sorular Cittaslow üyelik kriterleri esas alınarak hazırlanmıŐtır.

3. BULGULAR

EĐirdir ilçesinde araŐtırmaya katılan STK (3), kamu sektörü (4) ve özel sektör (4) olmak üzere toplam 11 çalıŐana sakin Őehrin ilçeye kazandırdıĐı avantajlar, sakin Őehri korumak adına alınan önlemler ve çalıŐmaların yeterli olup olmadıĐı Őeklinde sorular sorulmuŐtur. Katılımcılardan tamamı sakin Őehri, tarihi deĐerleri ve çevreyi korumak adına genç nesile ve bölge halkına bilgilendirmeler yapılarak eĐitimler verilmesi sonucunda halkın daha bilinçli olduĐunu, sakin Őehir kriterlerini korumak adına Őehre altyapı ve üst yapı çalıŐmalarının yapıldıĐını ve yapılmaya devam edilmekte olduĐunu, katı atıkların ayrıtıŐıldıĐını, sakin Őehir olmanın turizmi canlandırmaya katkı saĐladđını ve Őehrin tanınırlıĐını artırdđını belirtmiŐtir. Bölge halkının sakin Őehir kavramından haberdar olduĐunu ancak çok fazla bilgi sahibi olmaması sebebiyle

daha çok çalışma yapılması gerektiğini söyleyen katılımcıya rastlanmamıştır. Sakin şehir olmanın ilçeye avantaj sağlamadığını, alınan önlemlerin yetersiz olduğunu söyleyen katılımcı olmuştur.

Yalvaç'taki katılımcılarla görüşmeler sonunda elde edilen bilgiler doğrultusunda Katılımcıların %60'ı ise Yalvaç'ın sakin şehir olmasının ardından halkın doğayı koruma ve kültürel değerlere sahip çıkma duygusunun arttığını, turizmin canlanarak gelen turist sayısında artış yaşandığını söylemiştir. Halkın sakin şehir kavramından haberdar olduğunu ancak bu konu hakkında çok fazla bilgi sahibi olunmaması sebebiyle çeşitli bilgilendirme çalışmalarının artırılması gerektiği vurgulanmıştır.

4. TARTIŞMA

Yönetişim anlayışı çerçevesinde kamu sektörü, özel sektör ve STK'lar iş birliği içerisinde yerel halka sakin şehir bilincini aşılama konusunda girişimlerde bulunmalıdır. Ayrıca doğal ve beşeri kaynakların korunması kapsamında bilinçlendirme çalışmalarını yürütmelidirler. Zira Eğirdir ve Yalvaç ilçelerinin sakin şehir kimliği altında tanıtım çalışmalarının daha çok yapılması oldukça önemlidir. Bu kapsamda ilçede bulunan yöresel lezzetlerin, bölge halkının el emeği sonucu ürettiği ürünlerin satışının artırılması ile bölgesel kalkınmaya olumlu yönde katkı sağlamaya devam edeceği düşünülmektedir.

SONUÇ

Küreselleşme sonucu tüketim odaklı toplumların aksine; sakin şehir hareketine katılan şehirler daha yavaş yaşamayı, doğal çevrenin, şehrin yöreselliğinin, doğal/ beşeri kaynaklarının korunarak, kültürlerinin bozulmadan devamlılığını sağlamayı ve tüketime değil, üretime odaklı olmayı benimsemektedir.

Çalışmada Eğirdir ve Yalvaç ilçelerinin sakin şehir olduktan sonra halkın kültürünü, yerel yemeklerini, somut ve somut olmayan kültürel miraslarını, tarihini ve doğal güzelliklerini korumaları konusunda bilinçlenmesinin arttığı görülmüştür. Sakin şehir kriterlerinin gerçekleştirilerek devamlılığının sağlanabilmesi açısından turizm yönetişimi kapsamında kamu sektörü, özel sektör ve STK'nın iş birliği içinde çalışmasının oldukça önemli olduğu söylenebilmektedir. Çalışma sakin şehir hareketine yönelik turizm yönetişimi paydaşlarının ele alınması, politika bakımından sakin şehirlere yönelik karşılaştırmaların yapıldığı çalışma sayısının yetersiz olması gibi sebeplerden dolayı önem arz etmektedir.

Araştırmada elde edilen bulgulara göre ilçelerde sakin şehir olduktan sonra halkın kültürel, tarihi ve doğal güzellikleri korumalarına yönelik bilinçlendirme çalışmalarının arttığı ve kültürel dokusunun korunması için çalışmalar yapıldığı sonucuna ulaşılmıştır. Bu sonuç Hekimci (2015)'in çalışmasında ortaya koyduğu belediyelerin yönetişim olgusunu etkin bir şekilde kullandığı ve daha kısa sürede yerel kalkınmayı sağlamaya başladığı sonucu ile benzerlik göstermektedir. Ayrıca ve

Radstrom (2014)'ün alıřmasındaki řehirlerin kendine özgü kimliĐinin devam ettirilmesi için sakin řehir aĐına katılmaya bařlaması sonucu ile benzerlik göstermektedir. Arařtırmadan elde edilen bulgular neticesinde kamu sektöru, özel sektöru ve STK'ların iřbirliĐi içinde alıřtıĐı da elde edilen bir diĐer sonuç olarak karřımıza çıkmaktadır. Bu sonuç yapılan literatür incelemesi sonucunda Graham vd. (2003) ve Scott vd. (2010)'un alıřmalarında yer alan yönetiřim boyutlarından etkililik, planlama, fikir birliĐi saĐlama ve karar verme ile uyum gösterdiĐinin bir kanıtıdır. Kamu sektöru, özel sektöru ve STK'lar sakin řehir için gerekli kriterleri saĐlamak ve sakin řehir kimliĐini devam ettirmek adına restorasyon ve altyapı vb. alıřmalarına devam etmekte, kültürel deĐerleri korumak adına giriřimlerde bulunmakta, bölge halkının bu konuda bilinçlenmesi ve sakin řehri benimsemesi için bilinçlendirme alıřmalarına devam etmekte, engelli bireylere yařamda kolaylıklar saĐlamak, kadın ve yerel giriřimciliĐi teřvik ederek desteklemek adına projeler yürütmeye devam etmektedir.

Yönetiřim anlayıřı çerçevesinde kamu sektöru, özel sektöru ve STKlar iř birliĐi ierisinde yerel halka sakin řehir bilincini ařılamak, doĐal ve beřeri kaynakların korunması kapsamında bilinçlendirme alıřmalarını yürütmektedir. Ayrıca EĐirdir ve Yalva ilçelerinin sakin řehir kimliĐi altında tanıtım alıřmalarının daha ok yapılarak ilçede bulunan yöresel lezzetlerin bölge halkının el emeĐi ile ürettiĐi ürünlerin satıřının artırılmasının saĐlanması bölgesel kalkınmaya olumlu yönde katkı saĐlamaya devam edeceĐi düşünölmektedir.

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<i>Data Collecting and Processing</i>	<i>Collecting, organizing and reporting data</i>	Ziřan KORKMAZ ÖZCAN & Ayřegöl Simge DEMİRCİOĐLU DALGIÇ
<i>Discussion and Interpretation</i>	<i>Taking responsibility in evaluating and finalizing the findings</i>	Ziřan KORKMAZ ÖZCAN & Ayřegöl Simge DEMİRCİOĐLU DALGIÇ
<i>Literature Review</i>	<i>Review the literature required for the study</i>	Ziřan KORKMAZ ÖZCAN & Ayřegöl Simge DEMİRCİOĐLU DALGIÇ