

SEFERİHİSAR : A SUSTAINABLE PLACE IN A FAST WORLD

Seferihisar : Hızlı Dünyada Sürdürülebilir Bir Yer

Prof. Dr. Özlen ÖZGEN*

ABSTRACT

Slow city movement was born in 1999 in “Chianti”, a town of Italy. Afterwards, many cities from many countries, which do not will to become one of the homogenized areas created by globalization and strive to preserve their local identities and characteristics, joined the “slow city” network. “Cittaslow” cities differentiate from other cities through making the local crafts, tastes and arts meaningful for today’s people, controlling pollution, taking precautions for a healthy and sustainable life, promoting environment friendly energy resources and supporting local producers. There are many cities in Turkey having the potential to become slow city. Seferihisar is the first “slow city” of Turkey. The purpose of the study is to analyze the evaluations of the local people living in Seferihisar about their life styles and their city as “slow city” in terms of sustainability and to investigate their views about the life styles of the industrial world and the voluntary simplicity, which are determinant in issues of life styles and quality. The case study method was used in this article. Findings of the study indicated that participants are happy to live in Seferihisar and happy with Seferihisar as “slowcity”, and prefer voluntary simple life styles.

Key Words

life quality, life style, slow city, sustainability, voluntary simplicity

ÖZ

Sakin şehir hareketi ilk kez 1999 yılında, İtalya’nın “Chianti” şehrinde ortaya çıkmıştır. Daha sonra pek çok ülkeden pek çok şehir, küreselleşmenin yarattığı tek tiplleşmiş yerlerden olmamak, yerel kimliklerini ve özelliklerini korumak amacı ile “sakin şehir” ağına katılmışlardır. “Cittaslow” şehirleri, diğer şehirlerden günümüz toplumlarına anlamlı gelen yerel el sanatları, lezzetler ve sanatın yanısıra kirlilik kontrolü, sağlıklı ve sürdürülebilir ve bir yaşam için önlemler alınması, çevre dostu enerji kaynaklarının ve yerel üreticilerin desteklenmesi yolu ile ayrılır. Türkiye’de pek çok şehir sakin şehir olma potansiyeline sahiptir. Seferihisar, Türkiye’nin ilk sakin şehridir. Bu çalışmanın amacı; Seferihisar’da yaşayan yerel halkın yaşam biçimlerine ve kentlerinin “sakin şehir” olmasına ilişkin değerlendirmelerinin sürdürülebilirlik bağlamında incelenmesi, yaşam biçimi ve kalitesinin belirleyicisi olan endüstriyel dünya ve gönüllü sadelik yaşam biçimlerine ilişkin görüşlerinin araştırılmasıdır. Bu makalede “durum çalışması” yöntemi kullanılmıştır. Çalışmanın bulguları, katılımcıların Seferihisar’da yaşadıkları ve Seferihisar “sakin şehir” olduğu için mutlu olduklarını, gönüllü sade yaşam biçimlerini tercih ettiklerini göstermektedir.

Anahtar Kelimeler

yaşam kalitesi, yaşam biçimi, sakin şehir, sürdürülebilirlik, gönüllü sadelik

Introduction

Modern consumer is identified with the understanding that he is nobody without the things that he owns and consumes. It is obvious that a world which features relationships that are constituted through products and symbols is not able to make people

happy instead of a world where human and human relationships are considered more valuable. People live with their values, exist with their values. Together with the interpretation of modernization, when the values of the world of consumption start to displace the human values, in other words the

* Gazi University, Faculty of Communication, Department of Public Relations and Publicity, Ankara, Turkey. (e-mail: ozlenozgen@gmail.com)

basic values; a huge value loss is seen in the societies and a big disappointment is observed. Overcoming this chaos is possible through reclaiming these values, reintroducing and extending them.

Durning (1998:141) emphasizes that contemporary industrial societies should adopt the principle of sufficiency that aims to decrease the excessive consumption instead of adopting the view of consume or lose and he makes the following interpretation:

‘In the final analysis, accepting and living by sufficiency rather than excess offers a return to what is, culturally speaking, the human home: to the ancient order of family, community, good work; to a reverence for skill, creativity and creation; to a daily cadence slow enough to let us watch the sunset and stroll by the water’s edge; to communities worth spending a lifetime in; and to local places pregnant with the memories of generations’.

This view offers a life style option that is based on voluntary simplicity for today’s people who live with anxiety and in a fast way and supposed to be happy as they consume. Voluntary simplicity is to decrease consumption and consumption dependency to the minimum level and it is a personal choice of demanded life style in order to increase the direct control of daily activities to its maximum level. This choice is also closely related with the quality of residence (Odabaşı 2006:200).

In recent years, slow city studies have gained importance in the context of sustainable lifestyle. The Citaslow network is a cities association

that emerged to prevent standardization of configuration, residents and life style of cities as a result of the globalization and hence to protect their local features. It enables to protect the quality of life enjoyed by a slow city’s residents and visitors, in harmony with the atmosphere, color, music, nature and historical richness of the city (www.cittaslowseferihisar.org). In the first slow city of Turkey, Seferihisar the municipal is in a dense effort for the implementation of slow city criteria. Studies that are to maintain a sustainable lifestyle concentrate on issues of public relations, tourism, agriculture and stockbreeding, catering and education. Having satisfactory results from these studies is possible through the attendance of citizens to these studies and their preferences for a voluntary simple lifestyle.

In this paper; value differences, social differences and the differences about consumer preferences among the industrial world life styles and voluntary simplicity life styles are questioned and Seferihisar is examined in terms of the voluntary simple life opportunities offered in the context of a sustainable life style

Conceptual Framework

As a result of public interest in sustainable life styles, the notion of sustainable development has become very important for policy makers. Sustainability is defined as a combination of economic, ecological and social aspects. The economic aspect has to do with a fair price for both entrepreneurs and consumers. The ecological aspect involves care for the natural environment, the living environment in gen-

eral and the quality of life for human beings. The social aspect concerns the matching of production with the priorities and needs of the society/citizens (Vermeir and Verbeke 2008:542,543).

There is a growing consensus in society that, “consumers in the rich parts of the world make less of an effort at changing their consumption patterns and their life styles” in a sustainable direction than is desired by society and than is in their own collective long term interest. The term of “sustainable” here refers to a level and pattern of consumption, which meets the needs of the present without compromising the ability of future generations to meet their own needs. It is generally agreed that some of the most serious environmental problems currently facing humanity are related to unsustainable consumption patterns and life style (World Commission on Environment and Development 1987, Thogersen 2005, Thogersen 2010).

Actually, life styles may be taken as a way of mediating among technologies, relationship structures and symbolic meanings. Life styles are the products of the privatization of the social life. Along with that there are large-scale results that originate from the social changes, which separate the life styles from ways of living (Chaney 1996:139,158).

Life styles are closely related to the values. Values, which give meaning to life, are also described as strong individual sentiments that orientate behaviours. Values are subjective concepts explaining the reasons for an individual’s preference for a choice among choices in his life (Fritzche

1995:910). As member of a society, people share certain cultural values. Values render the individual’s adaptation to his environment easier through ongoing acquisition, compliance, regulation, and collection of environmental information. Depending on the distinctions between cultural and socio-economical circumstances, some values matter in a society and not in another. That’s why certain values in each society mould the consumer motivation, influencing primarily their needs, and affect consumption form and life styles to a great extent (Fritzsche 1995, Kim *et al.*, 2002, Solomon *et al.*, 2002). Acts of consumption symbolize a kind of sense of belonging to the elite and reproduce life style differences in Turkey (Zorlu 2003:1).

As regards to the change in the life style, alternative life styles such as green life, simple life, environment-friendly life, were applied, but it came along as a tendency towards the life of a “voluntary simplicity” which rejects materialism undeniably and consciously. Voluntary simplicity is an inclination towards such a pure and simple life style outside as possible and such a rich and deep one inside as possible (Odabasi 2006:199).

Life styles in the industrial world and life styles of voluntary simplicity differ from each other in terms of moral values, social characteristics and consumer preferences. While values such as financial growth, the priority of humankind preceding nature, competitive self-motivation, merciless individuality and reason are put first in industrial world’s life styles; spiritual enrichment along with material

sufficiency, man as a part of nature, conscious self-motivation, individual based on collaboration, reason backed up with senses matter most in life styles of voluntary simplicity. When social characteristics are concerned, big and complicated living and working environments, growth of material complexity, developed technology, identity based on consumption form, expert business roles, mass production and standard products, mono-culture, partial recognition of differences can be mention for the life styles in the industrial world. In the life styles of volunteered simplicity social characteristics can be listed as; smaller and less complicated living and working environments, decrease in material complexity, proper technology, identity within internal and inter-personal relations, determination of the local control, unified business roles, home-made-resistant-authentic products, multiculturalism, eagerness to recognize differences, peaceful and comfortable life. Consumers prefer the big, abundant and stylish products in the industrial world's life styles. Besides, resistance is overlooked, people feel less responsible for ecology, preferring big stores, doing collaborative shopping, and foregrounding the TV. The idea "the smaller the better" reigns in life styles of voluntary simplicity. Quality, functionality and resistance matter. People feel more responsible for ecology, doing less collaborative shopping from smaller but authentic stores, interested in press and radio (Shama 1980:70-72).

Studies on "the life quality", which can be described as common welfare,

peace and happiness of the members of society, increase in number gradually, getting recognition. Measurements in the life quality studies are made by considering the variables in economy, health, culture, substructure, life standards, freedom and environment. As for the life quality, expectations related to a more qualified life, individuals responsibilities for achieving the social quality, and the impacts of institutions on improving the life quality should be analyzed (Odabasi 2006:220-221).

Because, most of the time, consumers do not have complete freedom to choose the life style they want, including a sustainable consumption patterns and life style. The choices are constrained physically by conditions determined by nature, by societal infrastructure, by available product and service alternatives, and by the way relevant information about alternative options is communicated to consumers (Thogersen 2005:147). Therefore, preferring a sustainable and qualified life style is closely linked with inhabited place. Slow city movement aims to protect and enhance urban life styles and quality of life. Slow cities are places where citizens and local leaders pay attention to local history and utilize the distinct local context to develop in better and more sustainable ways. Slow city agenda represent a viable model for alternative urban economic development that is especially sensitive and responsive to the complicated interdependencies between the goals for economic development, environmental protection, and social equity (Mayer and Knox 2006:321,322).

Method

The purpose of the study is to analyze the evaluations of people on their life styles and their city as “slow city” in terms of sustainability, through the method of a case study.

The study questions were:

1. Demographic characteristics of respondents
2. Evaluations about their life styles
3. Evaluations about Seferihisar as “slow city”
4. Evaluations about the contributions of being “Slow city” on Seferihisar’s quality of life
5. Views about the life styles of the industrial world and the voluntary simplicity
 - 5a. Value judgements
 - 5b. Social characteristics
 - 5c. Consumer preferences
 - 5d. Media preferences

A qualitative data analysis has been planned to be applied to the study. The multiple case method was adopted in this study. As a method of sampling, quota sampling method was chosen. The population of Seferihisar consists of the local people constantly living in Seferihisar, those owning second house and spending the summer there, native and foreign tourists and daily visitors. The case study was conducted over the local people of Seferihisar. 11 interviews were made in total. The participants were chosen with respect to their gender and age. For this reason, the case study section of the paper was done by a researcher, who was very familiar with the research area. The researcher confronted no problem when she arrived at the

place to collect data, on the contrary she received great assistance from the local people and stayed in that place for this purpose for a month.

She conducted semi-structured, in depth interviews and participant observation and analyzed written community materials. The reason why the in-depth interviews were performed in a semi-structured form was to maintain the coherence and details. Out of the study questions, which were previously listed through five topics, the first three, which covered the demographic characteristics, evaluations on life style and Seferihisar as “slow city”, were posed to the participants, being extended and formed as open-ended questions. Some of the questions in this section were adopted from Ergas (2010:51). Moreover, the participants expressed their views on voluntary simple life styles and the industrial world as well, which includes moral values, social characteristics, consumer preferences and media preferences. To prepare the questions of this section, Shama (1980:70) was referred to. The participants made some additions to the choices occasionally. The interviews with the participants lasted around 60-180 minutes.

Findings

Demographic characteristics

The scope of the study included 11 people and the ages of them were between 20 and 53. 6 of the participants were male and the 5 were female. 10 of them were born in Seferihisar, and 1 was in Izmir, the city embodies Seferihisar as its county. Only two participants experienced geographical mobility. One lived 8 years in differ-

ent places outside Seferihisar and the other 5 year in a location outside it, both living in Seferihisar for the last 4 years. All participants claimed to have been born in Seferihisar. 3 of the female participants had graduated from high school (one of whom graduated from vocational high school), and two of those had graduated from secondary school. One of the males graduated from university, three of them from high school, and one from secondary school. One male participants still studies at a university through distant training. One of the high school-graduate ones studied at a university for a short while and then quitted it, having preferred to work in Seferihisar. 2 of the male participants were small business owner, 1 of them small business owner /farmer, 1 a civil servant, 1 a retired person, and one of them being a worker at municipality. 3 of the female participant were housewives, one of them making sales at the village bazaar, 1 of them a craftsman managing a cafeteria with her father, and one being a civil servant. 8 of the participants were married and 3 of them were single. Out of the married ones 5 had 2 children and 2 had one child.

When the state of education of the participants' mothers is reviewed, it is noted that 3 of them were literate, 5 graduated from elementary school, one from high school, one from secondary school, and one from university. 10 of the mothers were housewives and 1 was a retired teacher. Out of the fathers of the participants, 6 graduated from elementary school, 2 from secondary school, 2 from high school, and 1 from university. Three of the fathers

were small business owner, 2 retired, 2 farmers, 1 a small business owner/farmer, 1 a teacher, 1 a worker, and 1 was a teacher.

All participants indicated that their families lived in Seferihisar. 10 of the participants replied 'no', and one responded 'yes' to the question 'does your family own any property?'. Out of 6, who stated that their families owned properties, two had a house, plantation, orchard, and the other two had houses and plantation. 5 of the participants owned property in Seferihisar, and 6 did not. Those having stated to have their own property told that they owned houses and orchards. No direct question on income was posed to the participants, they were rather asked to evaluate the state of sufficiency of their incomes. 3 participants stated that they had sufficient incomes. One of them held that he considered himself as exceptional. When asked why, he said he inherited a good deal of property from his family, worked hard, and was successful. 6 participants suggested that their incomes were sufficient. One of them told that he did not wish for more, and it is a virtue to be contented. Two of the participants, doubtful towards this question, were single. They indicated that their incomes were sufficient, yet, they would not be able to get by with that in case they get married.

Evaluations about their life styles

All the participants responded to the question "how do you find your daily life?" saying 'comfortable', 'peaceful', and 'calm'. Still, when the details related to this question were reviewed,

such answers were received: 3 of them spent their daily life working, 2 did so working and feeling luck to have been born in Seferihisar, 2 working and sparing time for his friends and girlfriend, 1 working much in summer and less in winter as he sells ice cream and hanging around, 1 doing house works and doing handcraft by the seaside, 1 making some products at home such as tangerine jam, sauce and homemade macaroni, and 1 attending the activities of the municipality and resting in a coffeehouse.

To the question “how would you spend your day if you were living in somewhere else?” 7 participants replied as ‘in a high pace and hurry’, 3 as ‘no more different than here, working as usual’, and 1 as ‘in an unhappy way as I could not get the worth of my labour and spend as I wish’.

When they were asked how and from where they supplied their food, 3 of them told that they got them from the bazaar, 3 from their own gardens and the bazaar, 2 from the bazaar and the market, 1 from his own garden and from his acquaintances, 1 from his own garden, and 1 from his acquaintances and the bazaar.

To the question related to the transportation, all participants gave the answer ‘all places are within a walking distance in Seferihisar’. For the longer distances, 6 of them said that they would drive their cars, and 5 using the public transportation. 2 of them stated that they would sometimes drive their mini-motorcycles. It was observed that driving mini-motorcycle and motorbike was common in the area and the traffic congestion occurred sometimes.

The question “What does living in Seferihisar mean to you?” was answered by 7 of them as ‘peace’, by two as ‘happiness’, and by two as ‘simplicity, and easy access to anything’.

Evaluations about Seferihisar as “Slow city

Following the subjects on the common life with respect to Seferihisar, it was aimed to explicate the views of the participants about Seferihisar as “slow city” in this section. All participants were happy with Seferihisar being a “slow city”. When the reasons for this gladness were inquired further, 4 of them told that it was very beneficial for the representation of the city, 2 suggested that it increased the quality of life and will hopefully keep doing so, 2 stated that it contributed to the city from socio-cultural perspective and that of sustainability, 1 held that Seferihisar was the least developed county of Izmir and differed from other through this characteristic, 1 said that this characteristic earned Seferihisar a reputation and increased the value of the products making it possible to makes sales in the production area and making friends from various cultures.

When they were asked about the current issues in Seferihisar, they picked the recovery of the roads, the starting of the boat trips to Samos Island in Greece, the increase in the organic agricultural activities, construction of a marina on Sigacik port and the application for the permission for the fish (tuna) farm as the current issues. Area regulations and road constructions have still not finished. Stating that those constructions were

maintained for several months, the participants said they were uneasy about it. Two of them, being craftsmen, were concerned about the stoppage of traffic to the constructions as that would hinder their business. And one of them claimed that there will be a problem of parking and this issue was overlooked on the project of the environmental regulation. The starting of the boat trips to Samos Island cheered them up. They held that this would be useful for getting two similar cultures closer to one another. Seferihisar has fertile lands and a potential of organic agriculture. It was indicated that this fact was dealt with more carefully after its recognition as "Slow city", receiving scientific support from universities. In the bazaar, opened inside a castle on Sundays, around 100 farmers sell organic products and women their handcrafts. The marina kept drawing the attention of the local people for a long while. 8 participants argued that it was a reasonable investment, 1 said that it deformed the natural look of Sigacik Port, and 1 that he was doubtful about that. The doubtful one held that the marina could be accepted only if it provided the youth of the area with employment and brought the possibility of success to marine sports. The other topic is the fish (tuna) farm, allowed to be built on Sigacik bay. All participants reacted to this issue strongly. They thought that legal actions and opposition should be sustained decisively. One participant said that the "Slow city" project should be the most strict barrier before this permission, and if it could not be prevented such events may harm the con-

cept of "slow city" further. The other issue, constantly current in Seferihisar, is "tangerine". It was put forth that some manufacturers had difficulties in marketing tangerines, which are one of the main resource of income for the area, that a cooperative consisting of 40 manufacturers was instructive but excluded other manufactures, and that the excluded ones could not form a cooperative together. And one participant stressed that tourism should be the most significant issue on agenda, that the number of beds be increased, bed & breakfasts be improved and the ones working in the field of tourism be trained.

The decision on Seferihisar's being a "slow city" was given by the commission of the municipality through a consensus. The participants were asked how the decisions were made after Seferihisar's involvement in the "slow city" project. It was held that people were invited to the public evaluation meetings to make them support the "slow city" project. Besides, the city council was gathered. Yet, the participants believed that the people were not conscious enough to influence the decisions.

To the question related to the public approach to those not adopting the sustainable life styles, 1 participant responded "I haven't notice much sensitivity of them, I wish I had". 1 said "no one disturbs the other around here". 5 believed "Society would discriminate them by time, if not soon". And 4 of them stated that "the sensitivity of the children is greatly important, the school education means a lot and it will be much different in Seferihisar in

one year from now". The participants' views on other city's perception of "slow city" were inquired as well. 5 of them answered very positively. 1 of these ones added "advertisement of the residences built in Guzelbahce was made with an emphasis on its closeness (15 min.) to "slow city". 3 of them stated that "the cities in the vicinity were eager to be "slow city", and according to the participants they deserved it more than Seferihisar". 2 argued "the cities around this place do not care about this issue as they are quite developed in terms of tourism, however being a "slow city" would count for other cities in the country". And one of them said "I don't think we are well-informed about the "slow city" project". Still, the common opinion holds that being "slow city" increases the number of daily visitors coming here from especially cities nearby. When the views on the contributions of Izmir to the sustainability of Seferihisar were reviewed, 6 participants were noted to agree with the fact that the Metropolitan Municipality of Izmir did not allow sufficient resource to Seferihisar, 2 to disagree with it, and 2 were doubtful about that.

The participants were also asked to do an evaluation on the state of natural resources in Seferihisar. All of them agreed that Seferihisar was rich in resources, but those were not utilized efficiently. They thought that geothermal resources were not used, and the potential for citrus and viculture was not used sufficiently.

Evaluations about the contributions of being "Slow city" to Seferihisar's quality of life
The participants were asked to evalu-

ate the impacts of being "slow city" on Seferihisar's life quality in terms of the topics: economy, healthcare services, culture –substructure, life standards, freedom, environment, education and culture- natural resources. All participants suggested that being "slow city" influenced Seferihisar's economy positively. They are doubtful if there is any positive contribution of being "slow city" within the field of healthcare services. 6 participants considered the impacts of being "slow city" on Seferihisar's life quality in terms of the culture –substructure, life standard, natural resources and environment as very positive and 5 did as positive. 8 participants considered the impacts of being "slow city" on Seferihisar's life quality in terms of life standards very positive and 3 did as positive. 6 participants considered the impacts of the "slow city" project on Seferihisar's life quality in terms of freedom as positive, and 4 were doubtful about this issue. And 1 participant suggested that "the project will be influential in terms of freedom by time and the conservative ones won't be able to resist any more and withdraw, yet it has not offered any positive impact yet".

A participant added that they were concerned about the population growth, and it should be included within those criteria as well. He argued that "being "slow city" drew the attention towards Seferihisar, and it seems that it will receive some immigrants, and the long-preserved cultural and environmental values and the characteristic of the city may be harmed if no real regulation is adopted".

Views about the life styles of the industrial world and the voluntary simplicity

Views in this respect were reviewed under the topics; value judgements, social characteristics, consumer and media preferences.

With respect to value judgements, all participants argued that man is a part of nature, but he should keep it in mind that he can survive only as long as he protects the environment. Besides, they told that natural resources should be used in a scheduled way and the life standards of the youth should be improved. 9 participants said that they had sufficient finance. Financial growth matters for 2 of the participants. Those two expected a financial growth, efficient enough to help them live well. The 52 year old participant, who stated that he had a good income exceptionally, said that he had cared about financial growth when he was young so as to catch up with this rivals and maintain his property, but recently cared more about financial sufficiency. Considering the competition as indispensable in every phase of a man's life, all participants agreed that this fact should be controlled in order not to put others at a disadvantage. A participant, who managed a Café, said that she would supply the meal from another café nearby if it was not available in hers, instead of suggesting some other meal to the customer, supporting her neighbour manager, and also said that such co-operations should be common. And another participant added that excessive rivalry in the marketing of tangerine affected some manufacturers and the county negatively.

All participants were noted to feel detached from their big and complicated living and working environments, preferring a less complex life, when the views on the industrial world and the life style of a volunteered simplicity were reviewed. Participants held that they got acquainted with the concept of sustainability after Seferihisar's becoming a "slow city" and that developed and natural-costly technologies should be avoided and the sustainable ones should be adopted. 5 participants stated that consumption reflected the identity indisputably. However, all of them said that identity was better expressed through the inner world richness and sharing. One of them argued that people in Seferihisar regarded owning a car as having a social status and cared much about it, yet it was one of the advantages of living there with no dependence on cars, drawing attention to the financial and environmental cost of this wish to have one. The participants also put that one of the advantages of living in Seferihisar was to consume fresh, healthy, authentic, and homemade products. A participant argued that "even for this very reason it is a privilege to live here, I would have to consume standard, mass production products if I were living in a big city". All of them indicated that the "slow city" project motivated the will to accept multiculturalism and differences. 2 participants held that a group of people in Seferihisar were reluctant for such acceptance, but they were themselves discriminated in return. And one of them said that people's eagerness to enrol in the Greek courses of the municipality was an

important sign of the will to recognize differences.

With respect to consumer preferences, participants indicated that their preferences were minor, slight yet qualified, rather than major and excessive. They justified this point by saying that they lived in a small town, otherwise they would be exposed to other impact if they were living in a big city. They held that there were no big stores in Seferihisar, but only the small ones from which they get their things, and they did not complain about that. And they also stated that living in Seferihisar imposes more responsibilities on them as it a place still rich in natural resources.

Their media preferences were reviewed and they were noted to read newspaper almost each day, caring about a local paper printed once in 15 days, not so interested in reading magazine. 7 of them indicated that they watched TV everyday, 4 of the rest watching it rarely. Participants said that they did listen to radio but it was not a special preference for them. While the internet was regarded by 5 of them as a very significant media preference, it was not preferred by 6 of them.

Conclusion

The findings of the case study, which was based on the assumption that the slow city project would benefit the life styles of those living in Seferihisar, improving their life quality, but it a must that the local people should support this project and adopt the life styles of volunteered simplicity, are as follows:

With respect to the participants'

life styles and the impacts of the slow city project on their life styles,

- participants are happy to live in Seferihisar, leading a calm and peaceful life,
- they are happy with Seferihisar as slow city, each expressing their satisfaction differently, having similar views and sensitivity on current issues, considering people not well informed about participating in decisions, receiving insufficient support from Izmir Metropolitan Municipality, and thinking that counties nearby have a positive perception on the slow city project.

With respect to the life quality and values,

- they express that being a slow city affects the economy very positively, culture- substructure, cultural-natural resources, and the environmental and living standards very positively or positively, and the freedom neutrally.

With respect to the life styles of voluntary simplicity in terms of value judgements, social characteristics and consumer-media preferences,

- they care more about the financial sufficiency than the financial growth, thinking man as a part of nature.

- they prefer a simple life style, support sustainable technologies, and are eager to accept multiculturalism and differences.

- they prefer to consume fresh and authentic products, do not complain about shopping from small stores, feeling responsible for ecology.

- they regard newspaper the most significant one as a branch of media, value local paper a great deal, watch

TV, do not consider radio as a specific choice, and approximately half of them use internet.

Case study results show that participants are well informed about the slow city issue, and keep track of the developments carefully. Whether they prefer the life style of a voluntary simplicity to that extent because they live in a small city or not may be searched through other studies. Also, this study, based on the qualitative data analysis, can be performed with quantitative data analysis as well.

Moreover, it can be said increase in the number of cities adopting the slow city project signifies the increase in the number of cities that value and protect the historical characteristic, environment, nature, and local flavours and handcrafts. It is important that cities eligible for the slow city project in Turkey and in World should be encouraged to be a slow city, and their enrolment in this network through national policies counts a lot so as to provide them with sustainable life styles and a more improved life quality. Still, probably the most significant point here is that local people should be encouraged to take part in this project.

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