



Evolution from Slow Movement to Slow Tourism: A Sample Study in The Edremit Gulf

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Extensive Summary

Within the context of slow movements, the concepts of slow understanding, slow eating, slow city and slow tourism are first discussed. The relationship between slow city movement and slow tourism is stated. As an example, the necessity of accelerating this goal with the slow city movement is put forward in order to remember and promote Edremit Bay with slow tourism. In the study for this purpose, Ayvalık (Cunda Island and Küçükköy District), Burhaniye (Ören District), Edremit (Güre District), Gömeç (district) and Havran (district) located in the Edremit Bay of Balıkesir province were proposed to take the title of slow city.

Slowness refers to a natural or rather normal flow that human life establishes with its cultural, social, economic and ecological environment. (Carp, 2012: 130). Slow movements initially start with the life. That is, reality is slow, standardization is fast; individuality is slow, markets / branches are fast; silence is slow, noise is fast; trees are slow, concrete is fast; walking and cycling paths are slow, parking areas are fast. (Mayer & Knox, 2009: 23). The process, which starts with a slow understanding that reacts to the forms of life shaped by speed and consumption, leads to the emergence of movements such as slow eating (food), slow city / destination, slow tourism (travel), slow work, slow fashion. (Nilsson, Svard, Widarsson & Wirell, 2011: 374; Saward, 2011: 3; Shi, Zhai, Zhou, Chen & He, 2019: 1266).

With the implementation of slow movements, the use of local products increases and sustainable local economy is supported by preserving traditional cultures. (Mayer & Knox 2009; Pink & Lewis, 2014; Chaudhury & Albinsson 2015). In the slow eating movement,

besides the taste, it is necessary to promote local food and cuisine culture, support sustainable agriculture, educate people about the quality of food and to enjoy a slow life accompanied by good friends, good food, good wines (Greeley, 2005). As a result of the spread of the slow eating movement around the world, another movement, the slow city, emerges. The Slow City (cittaslow/slowcity) movement begins to spread, with the philosophy of slow eating being extended to small cities that want to preserve their local culture and identity. This movement is a program that preserves the identity of the city and the uniqueness of the city, improving the quality of life of the local people by striking a balance between traditional and modern life. (Pietrykowski, 2004: 317). As of November 2020, there are 30 countries and 268 cities in the world that are members of the slow city network (Cittaslow, 2020). In Turkey, the number of districts that are members of this network is 18.

The slow tourism that emerges with the development of slow life, slow eating and slow city trends; It allows both the local people to continue their daily life and the tourists to have a good experience (Shang, Qiao & Chen, 2020: 185). The benefits of slow tourism are: first, tourists can get a more valuable and authentic experience by living like local people (Dickinson & Lumsdon, 2010; Conway & Timms, 2012; Meng & Choi, 2016). Second: it provides opportunities for a more sustainable and green form of tourism for the destination and becomes a destination marketing strategy (Park & Lee, 2019). Third, it strengthens tourists' commitment to a destination (Lumsdon & McGrath, 2011). In order for a destination to be successful in slow tourism, local people and tourists must share natural and cultural values together, preserving them (Su, Huang, Hsu & Chang, 2017: 92).

In the study, it was aimed to reveal the perceptions of being slow city of the local people living in Ayvalık, Edremit, Gömeç and Burhaniye districts in the Edremit Bay of Balıkesir province. In this study, where the perception of the local population in relation to the impact of the slow city movement on tourism, the economy, socio-cultural life and the environment was tried to be determined, the easy sampling method was used. Survey data obtained from 363 people in Ayvalık District, 362 in Burhaniye district, 350 in Edremit district and 316 in Gömeç district were analyzed.

719 of the participants were male and 672 were female. The majority are in the 25-44 age range (478 people), followed by 45-59 years (396 people), 60 years and over (204 people), 19-24 years (202 people), and finally under 18 years (111 people), respectively. Again, the vast majority received undergraduate level (600 people) and basic education (592), followed by those who received postgraduate education (161 people) and those who received education

from other vocational courses (38 people), respectively. 324 participants work in the private sector and 228 in the public sector. 228 participating students, 318 retired, 189 artisans and 104 from other professional groups. Of the participants, 242 people's monthly income is 1400 and below, 425 people's monthly income is 1401-2500 TL, 431 people's 2501-4500 TL, 171 people's 4501-6000 TL and 122 people's 6000 and above. 504 participants have lived in this district for 16 years and over, 269 people for 11-15 years, 218 people for 6-10 years, 314 people for 1-5 years and 86 people for less than 1 year.

1,380 participants stated that they knew about the slow city movement, while 11 participants stated that they did not know about the slow city movement. Of the participants, 235 people received information about the slow city movement through television, 419 people through social media, 354 people through local people, 155 people through local governments, 212 people through newspapers/ magazines and 16 people through other information sources.

In the context of dimensions, local people from Ayvalik District believe that the greatest improvement would be in economic terms ($x= 2.04$) if their district joined the slow city movement. He believes that if their districts are slow cities, their contribution will be in the context of Tourism (1.94), socio-cultural (1.88) and environmental (1.86) dimensions, respectively.

In the event of local people living in Burhaniye district and taking part in the research participate in the slow city movement, the most impact will again be on the economic dimension (2.10), and then on tourism (2.07), socio-cultural (1.99) and the environment (1.96), respectively. In Edremit district, as in Burhaniye and Ayvalik districts, in the context of perceptions of slow city influence, it has emerged that if it is a slow city, the most impact will be on the economy (2.09) and then related to tourism (2.07), sociocultural (2.01) and environment (1.90), respectively. In the case of a quiet city in the district of Gömeç, the perception of the impact of local people was examined, while the perception of the most impact was in the economic dimension (2.14), followed by sociocultural (2.10), tourism (2.09) and environment (2.07), respectively.

In this study, which aims to reveal the perceptions of being slow city of local people living in Ayvalik, Edremit, Gömeç and Burhaniye districts located in the Bay of Edremit in Balıkesir province, it has emerged that this situation will contribute positively to the economic sense by participating in the slow city movement of their districts. In addition to the economic recovery by joining the slow city network, the view that this will have positive repercussions for the tourism sector is outweighed. The view that there will be positive repercussions in the context

of tourism after economic development is valid for Ayvalık, Edremit and Burhaniye districts, and participants in the study in Gömeç district outweigh the view that there will be socio-cultural developments after economic development. Based on this, it can be stated that the belief of local people that joining the slow city network will contribute economically is valid in all districts.

Edremit Bay should be developed in accordance with the idea, concept, movement and route of the quiet city thanks to its abundant historical ruins, beautiful ecological environment, various local cultural traditions. Local governments, communities, businesses and stakeholders, including commercial organizations, local diversity policy to encourage the protection and preservation of creation, must establish a local alliance to cooperate in the production and consumption processes. With slow tourism;

It is necessary to

- protect the natural landscape, improving the ecological environment,
- advocate the use of clean and renewable resources,
- support the development of traditional production, develop technology and develop agricultural industries through tourism,
- preserve and promote local traditions and cultural heritage through exhibitions, events and festivals as cultural aspects,
- develop a variety of slow tour itineraries and promote slow eating, a slow lifestyle,
- promote slow brand perception in tourism.