Slow City Movement against Globalization and Loss of Urban Identity

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ABSTRACT: *Globalization,nowadays, has became a commonly controversial concept to describe change (transformation) in every living space from economy to politics, social politics to culture, environmental issues to social life. Concept is defined basicly as; a process that encompasses the causes, course and consequences of transnational and transcultural integration of human and non-human activities (Al-Rodhan and Stoudmann, 2006).It's a fact that globalization basically effects the urban identity also it has different effects over the cities. Cities getting shape according to new world order are tending to show similarities between themselves within globalization. This issue effects the social, physical and cultural identities of the cities. This loss of identity, which is a natural result of capitalist systems, shows itself in social, political, environmental and primarily economic fields and the world runs forward to an uniformity such as fast living, being their own lives highly valuable, having limited time for living and enjoying their lives as because of globalization. Some countries aware of this situation started an urban movement against this rapid going. They described this concept half English half Italian word "Cittaslow" which means slow city and they chose snailas a symbol. The Slow City (Cittaslow) Movement, struggles against the devastating and transforming effects of capitalism on cities.The movement produces solutions on various subjects from food culture to architectural construction, from consuming format to environmental perception because of the articles in its declaration.*
Objection of the study is; to examine the concept of globalization, to put forth the effects of globalization over the urban identity, as well as to examine and to evaluate the Slow City Movement in functional terms as a solution to the loss of urban identity because of the globalization.
KEYWORDS: *Identity, urban identity, globalization, Slow City Movement, Cittaslow*

I.   GLOBALIZATION CONCEPT AND IT'S EFFECT TO URBAN IDENTITY

World economy has experienced a change having fundamental and irreversible new forms of organizations exceeding traditional state-centered and state dominated world order. 'Globalization' has emerged as a discursive tool and an analytic device to identify significant changes in this economical and political organization and concept found its place in the cultural field also (Swyngedouw 2004).

Globalization as a description; reflects the common opinion of economic and technological powers are widely used and shared, world is rapidly formed as a social field and developments in any place of the world will create big and deep consequences over the chance to live of the individuals and communities on the other side of the sphere (Cavcav 2007).

If globalization discussions which holds broad space in societies' agenda is examined; it is observed that different contexts and meanings are installed to the concept in different environments. (Kiper 2004b). For some, globalization is a key process to establish a new and better world on the basis of freedom, openness and mutual interaction, for some others inequality, exploitation and a thrilling process opening door to a world where the gap between advanced and less-developed is venturing further. (Kaya 2009).

In this context, globalization, there are positive and negative approachs. Globalization, according to the supporters of globalization; is spread of the economic, political and cultural values and aggregations formed in the frame of these values all over the world by exceeding national borders; development of physical and economic freedoms between nations. Globalization is an inevitable process that results in closely recognition of

different social cultures and beliefs, spread and intensification of any kind of relationship between countries, disappearance of the poles depending on the ideological distinction. Defenders of globalization have put forward the following determinations; the process of globalization is a recent phenomenon, is a process of homogeneous and homogenizer; universalizing and prosperity provider (Kaypak 2009).

Globalization according to the opponents of globalizationis spreading the victory of West throughout the world with a new initiative after the cold war period (Kaypak 2009). There is indeed a 'mythology about globalisation' which sees that concept as referring to developments which involve the 'triumph' of culturally homogenising forces over all others. That view of globalization may involve even more extensive attributions, such as the view that 'bigger is better,' that locality is being obliterated, and so on (Robertson 1994).

The forces of new technologies, globalization and 'time-space-compression' have sought to represent localized identities as historical, regressive characteristics, and have worked to undermine the old allegiances of place and community (Anonymous 2012).There has been an increasing tendency towards growing unequalisation within and between countries and a stubborn incidence in the absolute levels of poverty, not just in poor countries. These positive and negative attributes of globalisation have been experienced at a number of different levels; the individual, the household, the firm, the town, the region, the sector and the nation (Kaplinsky 2000)

Globalization according to the opponents of globalization is spreading the victory of West throughout the world with a new initiative after the cold war period. Without denying existence of globalization ideologically, they see it as a new stage of capitalism with its current structuring. Globalization is a process of abolition of borders and freedom in global market to provide the needs in producing and selling more goods, in order to continue the capitalist system itself. They indicate that the truth is veiled with the concept of globalization, in fact capitalism and imperialism lies underneath the integrative image of itself (Kaypak 2009).

Multi-dimensional links developing as a result of economic globalization and growing of international markets are paving the way for diversity and identity crisis. Cities are converted to the places or centers where continuous cash flow happens, progressively figure out their identity to shape such connections. Here, the concept of urban identity becomes important (Martinez 2009).

Monopolistic dominance of the international capital consisting of globalization is canalizing the whole world to have the same type of behavior patterns and cultural identity, on the one hand creating brand attraction, on the other hand keeping under control of the consumption habits (Kaypak 2009).Especially with the help of developments in visual communication facilities, also as a result of consumption idealized by the media, trendy values of the market culture those who are manipulated by the economic concerns takes place of the values which established with the long histories of the communities. A new consumption culture and society is being created from fig to eating, from education to music (Kiper 2004a). Furthermore, the technological and information revolution has increased and intensified cultural globalisation. The image of the global village may have become a standard cultural icon of the time, but many places have in fact suffered from a diminished interdependence (Swyngedouw 2004).

In the perception evolved after globalization developing like this, the looming large of the identity concept in terms of cities looking forward to be center of attraction has brought forward the authenticity of cities (Sert vd. 2005).

With the impact of globalization it is impossible to stop socio-cultural, economic, politic and technologic changes caused by rapid erosion process in the recent urban ecosystems being transformed into homogeneous spaces and the effects of this changes. However, it is possible to protect natural and cultural tissues of the cities against the destructive effects of the change by evaluating cultural and biological capacities together in the urban ecosystems. The most important principle of this holistic protecting and planning approach, is keeping alive the unique identity, characteristic features and diversities that exist in cities by using in the functional sense in order to make cities grow healthier (Bilgi 2013).

As a result, this globalization which is a natural result of capitalist systems shows itself in cultural, social, politic, environmental and primarily economic fields as well and the world because of this globalization has gone to an uniformity where life is so rapid, people's time is highly precious, duration of life to live and having pleasure from life is so limited. Some countries in the world which recognized this situation started an urban movement against this fast going. They defined this movement with an English Italian combination word Cittaslow, namely Slow City concept and chose the snail as symbol.

In this sense, a declaration in the concept of Slow City Movement which will be detailed in next section is prepared and in this decleration, although globalization facilitates the relation, fusion and exchange between people, it is also declared that there are concerns that it goes through to create a single model human by rasping the diversities and eventually a new order in which the mediocrity prevails will be created. A network within the context of Slow City Movement has been created in order to resolve these concerns, to look after, to protect and to develop the local values. (Şahinkaya 2010).In this direction, it is aimed to decelerate the speed of change in the cities, essentially bringing it to optimum level; without losing unique identities by the influence of

global capital and urbanization trends. To achieve this goal; it is foreseen an urbanization policy which puts forward local and original identity (Sırım 2012).

Slow City Movement

The Cittaslow movement was established in Italy in 1999. It aims to achieve this by globally disseminating a model for local governance which is adopted by its accredited members. Cittaslow is both an urban social movement and a model for local governance (Pink 2008).

Cittaslow (Slow Cities) began as an Italian grass-roots activist movement that encouraged towns to employ a set of urban design and planning tools to readdress the challenges associated with 'fast life'. The 'fast life' refers to our fast-paced everyday lives and the materiality of global standardization and modernization, which essentially leads to the anonymity of cities and increasingly globalized identities (Semmens ve Freeman 2012).

International Cittaslow Network, is just like the Slowfood Movement started earlier in Italy as a local initiative against central agro-food policiesand got an internaional success overnight, draws attention as an initiative trying to overcome the negativities caused by globalization by seizing the opportunities of globalization (Gündüz 2012). While the Cittaslow movement shares the same geographic and cultural roots as the Slow Food movement, the aims of the two movements are different but complementary. In broad terms, both organizations are in favor of local, traditional cultures, leisurely consideration, enjoyment, and conviviality. Both are against big business and globalization, though their driving motivation is not so much political as ecological and humanistic(Mayer and Knox 2009).

However, promoting local distinctiveness and a sense of place is almost as important as the promotion of conviviality. This means that the Charter also covers many aspects of urban design and planning. Candidate cities must be committed not only to supporting traditional local arts and crafts but also to supporting modern industries whose products lend distinctiveness and identity to the region. They must also be committed to the conservation of the distinctive character of their built environment and must pledge to plant trees, create more green space, increase cycle paths and "pedestrianized" streets, keep piazzas free of advertising billboards and neon, ban car alarms, reduce noise pollution, light pollution and air pollution, foster the use of alternative sources of energy, improve public transport and promote eco-friendly architecture in any new developments (Mayer and Knox 2009).

The main objectives of Slow City Movement, which emphasizes the importance of place based life quality, can be listed as follows (Yurtseven et al. 2010):

- To provide life quality and liveability by using technology.
- To provide sustainable development by regio-specific values.
- To ensure income justice by contributing local economic life.
- To protect natural environment and historical values.

The idea behind Cittaslow was simple. It emphasised the concept of good living seen in terms of the quality of the local environment and gastronomic resources and the use of new technologies for collective well-being. It was also argued that small towns, of no more than 50.000 inhabitants, offer the best opportunities for easy, enjoyable living. (Miele 2008).

Slow City Criteria

The first condition to be a Cittaslow is to have a population under 50.000. Additionally, The Slow City Movement, offers solution regarding policies regulating urban life, urban design and planning by following almost 70 criterias which falls under seven main titles. The movement, also covers energy and environmental policies, urban infrastructure applications and policies that improves the quality of life.

None of the towns that applies to become a Cittaslow is expected to fulfil all the requirements at the time of application. However, a city needs to comply with at least 50 percent of the criteria and to undersign pledges to set up initiatives in order to address the remaining criteria that it does not initially meet (Miele 2008).

7 main topics containing the Slow City applications (Anonymous 2014):
1. Energy And Environmental Policy
2. Infrastructure Policies
3. Quality Of Urban Life Policies
4. Agricultural, Turistic And Artisan Policies
5. Policies For Hospitality, Awareness And Training
6. Social Cohesion
7. Partnerships

The sub parameters of the seven headings are below (Anonymous 2014):

1.   Energy And Environmental Policy
1.1 Air quality conservation
1.2 Water quality conservation
1.3 Drinking water consumption of residents
1.4 Urban solid separate waste collection
1.5 Industrial and domestic composting
1.6 Purification of sewage disposal
1.7 Energy saving in buildings and public systems
1.8 Public energy production from renewable sources
1.9 Reduction of visual pollution, traffic noise
1.10 Reduction of public light pollution
1.11 Electrical energy consumption of resident families
1.12 Conservation of biodiversity

2.   Infrastructure Policies
2.1 Efficient cycle paths connected to public buildings
2.2 Length (in kms) of the urban cycle paths created over the total of kms of urban roads
2.3 Bicycle parking in interchange zones
2.4 Planning of ecomobility as an alternative to private cars
2.5 Removal of architectual barriers
2.6 Initiatives for family life and pregnant women
2.7 Verified accessibility to medical services
2.8 "Sustainable" distribution of merchandise in urban centres
2.9 Percentage of residents that commutes daily to work in another town

3.Quality Of Urban Life Policies
3.1 Planning for urban resilience
3.2 Interventions of recovery and increasing the value of civic centres (street furniture, tourist signs, aerials, urban landscape mitigation conservation
3.3 Recovery/creation of social green areas with productive plants and/or fruit trees
3.4 Urban livableness (house-work, nursery, company hours etc)
3.5 Requalification and reuse of marginal areas
3.6 Use of ict in the development of interactive services for citizens and tourists
3.7 Service desk for sustainable architecture (bioarchitecture etc)
3.8 Cable network city (fibre optics, wireless)
3.9 Monitoring and reduction of pollutants (noise, electrical systems etc
3.10 Development of telecommuting
3.11 Promotion of private sustainable urban planning (passivhouse, mater. constructin, etc.)
3.12 Promotion of social infrastructure (time based currency, free cycling projects etc)
3.13 Promotion of public sustainable urban planning (passivhouse, mater. construction, etc.)
3.14 Recovery/creation of productive green areas with productive plants and/or of fruit within the urban perimeter
3.15 Creation of spaces for the commercialization of local products
3.16 Protection /increasing value of workshops- creation of natural shopping centres
3.17   etre cubes of cement (net infrastructures) in green urban areas

4.   Agricultural, Turistic And Artisan Policies
4.1 Development of agro-ecology
4.2 Protection of handmade and labelled artisan production, (certified, museums of culture, etc)
4.3 Increasing the value of working techniques and traditional crafts
4.4 Increasing the value of rural areas (greater accessibility to resident services)
4.5 Use of local products, if possible organic, in comunal public restaurants (school canteens etc)
4.6 Education of flavours and promoting hte use of local products, if possible organic in the catering industry and private consumption
4.7 Conservation and increasing the value of local cultural events
4.8 Additional hotel capacity (beds/residents per year)
4.9 Prohibiting the use of gmo in agriculture

4.10 New ideas for inforcing plans concerning land settlements previously used for agriculture

5. Policies For Hospitality, Awareness And Training
5.1 Good welcome (training of people in charge, signs, suitable infrastructure and hours)
5.2 Increasing awareness of operators and traders (transparency of offers and practised prices, clear visibility of tariffs)
5.3 Availability of "slow" itineraries (printed, web etc)
5.4 Adoption of active techniques suitable for launching bottom-up processes in the
more important administrative decisions
5.5 Permanent training of trainers and /or administrators and employees on cittaslow slow themes
5.6 Health education (battle against obesity, diabetes etc)
5.7 Systematic and permanence information for the citizens regarding the meaning of cittaslow (even pre-emptively on adherence)
5.8 Active presence of associations operating with the administration on cittaslow themes
5.9 Support for cittaslow campaigns
5.10　　Insertion/use of cittaslow logo on headed paper and website

6. Social Cohesion
6.1 Minorities discriminated
6.2 Enclave / neighbours
6.3 Integration of disable people
6.4 Children care
6.5 Youth condition
6.6 Poverty
6.7 Community association
6.8 Multicultural integration
6.9 Political participation
6.10 Public housing
6.11 The existence of youth activity areas, and a youth center

7. Partnerships
7.1 Support for Cittaslow campaigns and activity
7.2 Collaboration with other organizations promoting natural and traditional food
7.3 Support for twinning projects and cooperation for the development of developing countries covering also the spread philosophies of cittaslow

II. CONCLUSION

It is a known fact that policies carried out over the city leads to major changes in the structure of the city. In addition to the city's economic and cultural structure, visage and spaces of city gets its share from the trends and changes. Although there are some positive ones, these changes can adversely effect the city and in some ways they can cause urban degeneration.

Nowadays, the phenomenon of globalization is discussed in many different dimensions and directs the world. The most obvious effect of globalization over the city is to create a uniformity in the cities by spread of same consumption patterns. This process destroys the originality in the cities and thus urban identity which covers all components related to city is the most effected element from the urban change. So the most intense effects of globalization which is a concept emerged in the direction of the effects of capitalism is felt over the urban identity.

Slow City Movement may seem like a modest movement to say stop to the life cycle which became a disease in cities and causes people to forget to enjoy life. Yet the movement is a strong idea that has a deep philosophical background tilting at windmills of capitalism. Cittaslow chews on many issues related to city. However, the most prominent features of Slow Cities are their being identified cities where people's sense of belonging is high.

The rapid increase of Slow Cities also carries the discussions such as most of the cities may experience a globalization around the Slow City Movement. Increase in the Slow Cities will increase the number of cities where identities are protected, life is enjoyed and where people have memories rather than creating a globalization in the context of homogeneity. Just like Milan Kundera wrote in his piece "Slowness": "The degree of slowness is directly proportional to the intensity of memory; the degree of speed is directly proportional to the intensity of forgetting. There is a secret bond between slowness and memory; between speed and forgetting..."

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