

MSC LANDSCAPE ARCHITECTURE AND PLANNING, SPATIAL PLANNING

FROM FUTURAMA TO CITTASLOW

Slowing Down in a Fast World

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Master Thesis

FROM FUTURAMA TO CITTASLOW:

Slowing Down in a Fast World

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Irina-Alexandra Panait

Abstract

Ever since the beginning of the 20th century, modern society came to be defined by speed as the ultimate form of progress. We are now living in a globalized world, in which people and places are facing changes on an unprecedented scale, and at extraordinary rate. The imminent perspective of fossil fuel depletion demands for better ways of handling resources, while improving the quality of urban life. In order to meet this urgent need, more and more scientists and academics are turning their attention to methods through which the negative effects of globalization can be diminished. Recent trends in urban planning offers the hope that new, successful approach to the current problems in this field can be found.

Derived from the Slow Food movement, the concept of *slow living* is one of the recent worldviews which is gaining a wide following, and is thought to be a solution against the fast pace of life. It addresses various aspects of life, from cooking, work, leisure, health and education to urban planning and art. CittaSlow is an international network of small towns that engages the idea of *slowness* in their urban design and planning. By

promoting sustainable development and environmental conservation, Cittaslow movement encourages societies to embrace a new, slow-paced way of life and provides incentives to food production using natural and environmentally-friendly techniques. It is both a social movement and a model for urban governance; it emphasizes local distinctiveness in the context of globalization and seeks to improve the quality of life locally.

This thesis describes the change in values faced by the 20th century society, from the fast pace of life at the beginning of the industrial era, to recent trends that are emphasizing the importance of returning to traditional values and taking up a slower pace of life, for a better quality of living in cities. Through a case study of the Dutch Slow City of Midden-Delfland, the researcher analyses the main planning processes that are characteristic to slow cities, as well as the implications of including the Cittaslow values in a city's strategy of development for the overall planning dynamics of such cities.

Keywords: *cittaslow, Futurama, slow movement, change in values, Midden-Delfland.*

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“Slow Cities were not born as a conservation movement, but, rather, as a movement that in the wake of modernisation and globalisation asks itself about how to transfer ‘cities’ in a globalised world without making them lose their soul in that journey”

-Paolo Saturnini-

...

01. Introduction

1.1. Context: slowing down in a fast world

“Today’s development processes – both economic and physical forms of development – consume enormous amounts of land and natural resources, damage ecosystems, produce a wide variety of pollutants and toxic chemicals, create ever-growing inequities between groups of people, fuel global warming and undermine local communities, economies and quality of life”.¹ We are living in a globalized world, in which people and places are facing changes on an unprecedented scale, and at extraordinary rate.² Heidegger (1971) anticipated the outrageous effects of what we now call globalization – telecommunications technology, rationalism, mass production and values: the “authenticity” of place will be subverted, and the city spaces will become inauthentic

¹ SM Wheeler, *Planning for Sustainability: Creating Livable, Equitable and Ecological Communities* (Taylor & Francis, 2004).

² P.L. Knox, “Creating Ordinary Places: Slow Cities in a Fast World,” *Journal of Urban Design*, 10/1 (2005), 1-11, in Taylor and Francis Online [online database], accessed 2 Apr. 2012.

and “placeless”.³

As a counter-reaction to this worldwide-spread trend, more and more scientists and academics are turning their attention to methods through which the negative effects of globalization can be diminished. Recent trends in urban planning offer the hope that new, successful approach to the current problems in this field can be found⁴. A few trends that, in the last decades, have tried to overcome the effects of globalization by proposing new, ecology-driven philosophies, are New Urbanism, Smart Growth, Livable Communities, Environmental Justice, landscape ecology ,etc., that have the same common goal: more environmentally, socially and economically sustainable communities.⁵

The concept of “slow living” is another recent movement which is gaining a wide following, and is thought to be a solution against the fast pace of life, which “is above all an attempt to live in the present in a meaningful, sustainable, thoughtful and pleasurable way”.⁶ By adhering to the slow

movement, individuals can live in a fast-paced and hectic city environment, but still lead a slower and higher quality of life at the personal level.⁷ It can basically be applied in every aspect of our lives, from urban planning to art, travel, medicine, leisure, family life, mind and body and even sex.⁸ It derived from Slow Food, a current born in 1989, when Carlo Petrini started it in Bra, Italy, as a way of protecting local produce, traditional cuisine and the related cultural heritage.⁹

The precedent of Slow Food became an inspirational foundation for the Cittaslow movement, as the basic philosophies of the first were applied to urban environments. In 1997, Petrini, the founder of Slow Food, launched the idea of an international network of small towns that would engage the idea of “slowness” in their urban design and planning, at the Slow Food Congress, in Orvieto, Italy. Cittaslow, which literally means ‘slow city’, is now an international network proliferating in many other countries, in Europe and in other continents, and in June 2007 there were

³ Heidegger, M., cited by Knox, op. cit.

⁴ I T Dogrusoy and A. Dalgakiran, “An Alternative Approach In Sustainable Planning: Slow Urbanism”, in *Archnet-IJAR, International Journal of Architectural Research*, 5/1 (2011), 127–142, <http://archnet.org/gws/IJAR/10762/files_10441/5.1.09-ilknur_turkseven_dogrusoy_and_ahu_dalgakiran_pp_127-142.pdf>, accessed 10 Oct. 2012.

⁵ Wheeler, op. cit., 17.

⁶ S. Pink, “Sense and sustainability: The case of the Slow City movement”, in *Local Environment*, 13/2 (2008), 95–106, in Taylor and Francis Online [online database], accessed 10 Jul. 2012.

⁷ S. Radstrom, “A Place - Sustaining Framework for Local Urban Identity: an Introduction and History of Cittaslow”, in *IJPP - Italian Journal of Planning Practice* [online journal], 1/1 (2011), 90–113 <<http://ijpp.uniroma1.it/index.php/it/article/view/46/25>>, accessed 10 Oct. 2011.

⁸ C. Honoré, *In praise of slow: how a worldwide movement is challenging the cult of speed*, (Orion Books, 2004).

⁹ Radstrom, op. cit., 92 .

about 100 slow cities around the world.¹⁰ This movement practices indirect (rather than confrontational) activism that aims to persuade both by example and by providing alternatives to the sensorial everyday experiences associated with global consumer capitalism.¹¹

By promoting sustainable development and environment conservation, Cittaslow movement encourages societies to embrace a new, slow-paced way of life and provides incentives to food production using natural and environmentally-friendly techniques.¹² It is both a social movement and a model for urban governance; it emphasizes local distinctiveness in the context of globalization and seeks to improve the quality of life locally. The movement is only meant for small towns, with less than 50,000 inhabitants, to join it. In order to enter the programme, towns have to fulfil at least 50% of a required series of quality standards, concerning environmental and infrastructure policies, the quality of urban fabric, encouraging local produce, hospitality and community and creation of Cittaslow awareness.¹³ The process of becoming a slow city is slow and continuous, and none of the new “slow cities” are expected to fulfil all the

requirements, but to work towards them, and continuously improve. Although Cittaslow movement is a reaction to the general globalization trends, it uses them in its own advantage, and using only a “virtuous” aspect of it – localisation marketed at a global scale.¹⁴

Although it is a very new movement, the Cittaslow agenda can already be seen as a revolutionary and viable model for alternative urban development that works towards the universal goals of economic development, environmental protection, and social equity.¹⁵ Through its principles of sustainability and quality-of-life as a central focus for urban development, the ‘slow city’ model can serve as inspiration not only to small towns striving to enter the organization, but also to big cities or neighborhoods.

A very important trait of this movement, that should definitely be spread and transmitted to other forms of urban developments, is the holistic approach of “placesustaining”, in opposition to “placemaking”, on which urban planners are focusing nowadays. Cittaslow has created a framework to further understand the role of place, and the possibilities of placesustaining, within the framework of identity, while its member cities are aiming to preserve their sense of place in order to sustain their

¹⁰ M. Miele, 'CittàSlow: Producing Slowness against the Fast Life', *Space and Polity*, 12/1 (2008), 135–156, in Taylor and Francis Online [online database], accessed 6 Jun. 2012.

¹¹ Pink, op. cit., 98.

¹² CittaSlow, “Philosophy”, *CittaSlow* [web page] (2011) <<http://www.cittaslow.org/section/association/philosophy>>, accessed 15 Oct. 2011.

¹³ Pink, op. cit., 97.

¹⁴ Radstrom, op. cit., 105;

¹⁵ H. Mayer and P. L. Knox, 'Slow Cities: Sustainable Places in a Fast World', *Journal of Urban Affairs*, 28/4 (2006), 321–334, in Wiley Online Library [online database], accessed 11 Sept. 2011.

vernacular identity.¹⁶

As Radstrom¹⁷ argues, “planning knowledge must begin to provide theoretical frameworks for sustaining the sense of place”. This involves setting guidelines which holistically address all aspects of place so that local places are able to continue in the culture and traditions which have historically been the foundation of their identity. While current planning literature does not provide an adequate knowledge base required for a holistic planning framework which focuses on sustaining place, Cittaslow actively embodies them. “These cities provide a unique case to be studied and reported on, so that the broader planning community will gain applicable knowledge concerning the area of placesustaining as a holistic framework”.¹⁸

The literature on slow cities and placesustaining planning processes and tools is still scarce, and this is mainly because Cittaslow is a very new movement, and many of its theories have yet to be proven. The processes and planning tools involved in the management of slow cities have been generally set by the main Cittaslow charter and by each slow municipality. As these are currently being used and tested, not much information has been passed on about what happens with the urban development

processes in a city, when it “slows” down, or, for example, what should other cities pay attention to, regarding planning processes, when facing the same changes. This lack of information on this particular subject is thus the scientific problem that this thesis will tackle.

Spatial planners have an important role in taking urban development further, improving cities for a better future. As Radstrom states, “the significance of analyzing Cittaslow as a city planning case study lies in the understanding that cities around the world are facing the same threat of globalisation and inevitably becoming *everywhere communities*”. It is thus important to be able to learn from this great example of sustainable urban development, and to understand the implications of various solutions undertaken by specific places.¹⁹

Having in mind the scarcity of literature on this particular subject, the main purpose of the research will be to develop a study which will explore the main planning practices engaged in the development of a Dutch “slow city” and find out whether slow cities could constitute an example to be followed by other “regular” cities. The main focus will be on the changes that occur when a city joins the Cittaslow movement and the impact of embracing Cittaslow philosophy and way of living on the urban form, land-use and overall quality of life in new slow cities.

¹⁶ Radstrom, Op. Cit., 112.

¹⁷ Ibid., 108.

¹⁸ Ibid., 102.

¹⁹ Ibid., 107.

Although there are more than 100 slow cities in the world, the majority of them being situated in Italy, this study will focus on Dutch slow cities. The main reason for this has been the proximity criteria, and the researcher's interest in the study of new slow cities and in the possibility of exploring the process of "slowing down" while it is still happening.

The case study of a Dutch slow city will focus on Midden Delfland, which, since 2008, is the first slow city in the Netherlands and thus the Cittaslow capital of the Netherlands. This municipality is situated in the conurbation of the Dutch Randstad, and consists of the residential areas of Den Hoorn, Maasland, Schipluiden, 't Woudt and De Zweth.²⁰ The total area of the municipality is approximately 5000 ha, and it has a total of 18,154 residents (on 1st of January 2011), from which 7062 live in the main village of Den Hoorn, 6520 in Maasland and 4572 in Schipluiden 4572.

1.2 Literature and past research on slow cities

As shown in the previous chapter, literature on specific planning processes and tools used in the emerging "slow cities" is very scarce. Some authors have described some aspects of sustainable urban development, but with no regard for the movement in question.²¹ Other studies have described the Cittaslow movement and its implications for urban management.²² Some of them have treated case studies of slow cities around Europe (Mayer, 2006 studies two slow cities in Germany; Miele, 2008 – two cities in Italy, Orvieto and San Vincenzo and Pink, 2008 examines slow cities in UK). These case studies are indeed very useful as examples for other towns or cities, but, in the researcher's opinion, they are not sufficiently detailed or profound in order to provide more valuable information on the insights of the planning process that take place in slow cities.

²⁰ CittaSlow Nederland, "CittaSlow Midden-Delfland", *CittaSlow Nederland* [web site] (2011) <http://www.cittaslow-nederland.nl/cittaslow.php?thema=Netwerk_in_Nederland&onderwerp=20>, accessed 10 Oct. 2011.

²¹ NP Low et al., *The Green City: Sustainable Homes, Subtainable Suburbs*, (University of New South Wales Press, 2005). ; Wheeler, op. cit.

²² Knox, op. cit.; Mayer and Knox, op.cit.; Miele, op. cit.; JH Nilsson et al., "'Cittáslow' eco-gastronomic heritage as a tool for destination development", in *Current Issues in Tourism*, 14/4 (2010), 373–386; Radstrom, op. cit.; Pink, "Sense and sustainability: The case of the Slow City movement"; S Pink, "Urban social movements and small places", in *City*, 13/4 (2009), 451–465, in Taylor and Francis Online [online database], accessed 18 April 2012.

1.3 Research Questions

As follows from the main purpose of this research, the main research question will be:

What social values transition determined the planning system to evolve from fast towards slow cities paradigm?

The following sub-questions will support the development of this general line of inquiry, and represent the steps to be taken during the research process.

- Which are the main social values that inform the birth of the Cittaslow movement?
- How do such values inform Cittaslow planning dynamics?
- What are the implications of adopting the Cittaslow philosophy and planning methods for the Dutch municipality of Midden-Delfland?

1.4. Research methods

Taking into consideration the research problem and the need for a closer study over a slow city, the main research strategy is a descriptive and case-based research. The main argument for applying qualitative research to reply to the mentioned research questions is the strictly-context dependency of the possible replies this research could finally provide. Descriptive research means that the research has an analytical character, mainly focusing on a single phenomenon – the switch from a fast-forward society towards alternative urban development trends, such as Cittaslow. The main objective of a descriptive research is to gather data without manipulating the results in any way. It is a non-intrusive procedure and deals with ‘naturally-occurring phenomena.’²³ When such a research focuses on an individual subject and goes in great detail in describing them, a case-study approached is used.²⁴

The relevance of case studies as a strategy for inquiry is obvious when thinking at the topic at issue. Case studies are a mean for the researcher to explore in depth a program or process, and are bound by time and

²³ C Marshall & GB Rossman, *Designing qualitative research* (Sage Publications, 2010).

²⁴ Ibid.

activity.²⁵ In the case-study research design, contextual information is collected about a certain case, so that the casual processes related to the studied phenomenon can be better understood.²⁶ In the case of a single case study, as in the present paper, the researcher does not accept or reject a theory, but mainly describes a certain phenomenon.²⁷ This research contains a case study of the municipality of Midden Delfland, the Cittaslow capital of the Netherlands.

In addition, grounded theory is used, as a mean of interpreting the case studies. This involves using several data collection procedures, such direct observation, semi-structured interviews and analysis of documents.

Grounded theory is theory that 'was derived from data, systematically gathered and analyzed through the research process.'²⁸ In building on grounded theory, the researcher begins from an area of study, for example, and 'allows the theory to emerge from the data'.²⁹ This is a qualitative research method which implies deriving substantive theory from a continuous process of reviewing and re-evaluating data or

reframing research questions.³⁰ The analysis of the data starts from the beginning of the data collection processes, permitting the researcher to engage in continuously changing, re-developing and improving the concepts she works with. In this way, the researcher is able to develop a well-integrated set of concepts, strongly depending on the data she collects in the process.³¹

The main implication of referring to grounded theory for interpreting the findings of the case-study is generating new knowledge on the phenomenon of Cittaslow. This method helps the researcher to identify, develop and better inter-relate the concepts that will later become the building blocks of the theory.³² According to Strauss and Corbin, grounded theory can be very useful when doing qualitative research, as it can offer a valid method of data analysis, while maintaining a certain level of freedom for the researcher's creativity. Unlike in the case of quantitative research, using grounded theory as a qualitative method enables the researcher to 'build rather than test theory', 'handle masses of raw data', 'consider alternative meanings of phenomena' and 'be systematic and

²⁵ Stake, Robert E., cited by J. W. Creswell, *Research design: qualitative, quantitative, and mixed methods approaches*, (Los Angeles, Sage Publications Ltd., 2009).

²⁶ D de Vaus, *Research Design in Social Research*, (SAGE Publications, 2001), 51.

²⁷ Ibid.

²⁸ A Strauss & JM Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*, (SAGE Publications), 1998, 12.

²⁹ Ibid.

³⁰ AJ Jannetti, "Case and Grounded Theory As Qualitative Research Methods", *RedOrbit* [web page] (2005), <http://www.redorbit.com/news/science/130594/case_and_ground_theory_a_s_qualitative_research_methods/>, accessed 10 Oct 2012.

³¹ J Corbin & Anselm Strauss, "Grounded theory research: Procedures, canons, and evaluative criteria", in *Qualitative Sociology*, 13/1 (1990), 5.

³² Strauss and Corbin, op. cit., 10.

creative at the same time.³³

When doing qualitative research, it is always difficult to have a strictly objective point, like in quantitative research. As Creswell states, a qualitative research implies the involvement of the researcher in a sustained and intensive experience with the participants. Consequently, the researcher's values, personal background and experience may shape her interpretation during the research.³⁴ It is therefore important to mention at the outset the researcher's personal liaisons with the particular topic of the thesis and the methods in which she has tried to avoid personal bias.

As anticipated, the case study method gave the researcher the chance to know the slow city of Midden Delfland from a personal angle, by interacting with the inhabitants and the local government and spending as much time as possible in the area. On one hand, the researcher does not have a very strong relationship with the context of the case study, as it is a rather new subject and the case study area belongs to a country she has lived in for one and a half years. On the other hand, the main interest in the Cittaslow phenomenon by the side of the researcher related to her personal adherence with the main motives of the movement. Whereas this might be seen as the precondition for a biased interpretation of its

main characteristics and perspectives, the researcher has taken measures in avoiding the development of a subjective research.

Hence, in order to ensure that 'the research reveals more about the subject than about the researcher'³⁵, several methods for avoiding personal bias were used. First of all, field observations were recorded in a notebook. When analyzing them, the researcher excluded any personal reactions or opinions and tried to keep the observations as objective as possible. Secondly, the research implied semi-structure interviews, with open ended questions, so that the answers were not influenced in any way by the researcher. The main interview was also recorded, both on tape and on paper, so that the information was accurate and not distorted in any way. The respondents were encouraged to speak their mind, without requiring any approval or confirmation from the researcher. Finally, the research also contains information from official documents, which were presented as accurately as possible.

Despite this, there certainly exists a degree of implication from the researcher's part. The researcher cannot completely separate herself from the topic she is studying because, after all, the knowledge is created

³³ Ibid., 13.

³⁴ Creswell, op. cit.

³⁵ B Mehra, "Bias in qualitative research: Voices from an online classroom", in *The Qualitative Report*, 1/7 (2002), <<http://www.nova.edu/ssss/QR/QR7-1/mehra.html>>, accessed 15 Oct. 2012.

‘between the researcher and the researched’.³⁶

1.5. Data collection

Types of data collection used during the empirical investigation are:

Observations: Objective observation, without participating, and in some situations participation as an observer was used. The researcher examined what is happening in the area and if any of the planning processes and management tools in use are visible to visitors and inhabitants.

Interviews: In order to gain qualitative insight in the planning processes and tools engaged in the urban management of Midden Delfland, urban, face-to-face, semi-structured interviews with local inhabitants, members of the local government and members of the Spatial Planning Board of the city were conducted. This particular type of interview was chosen because it is very likely to make the research be more consistent, and gain as many perspectives as possible of the current situation. These interviews were recorded, with the permission of the interviewee, and translated and transcribed afterwards. To avoid problems due to technical failures or disagreements with the interviewees, the researcher also took notes of the interviews.

³⁶ Ibid.

Documents: Official documents related to the Cittaslow movement and the municipality of Midden Delfland were analyzed.

“Validity is one of the strengths of qualitative research, and it is based on determining whether the findings are accurate from the standpoint of the researcher, the participant, or the readers of an account”.³⁷ As Creswell recommends, several strategies for validating the information were used in this research. Triangulation of different data sources were used to build coherent justification for themes. Also, during the research, the researcher spent a prolonged time in the context of the researched project, for developing a motivated interpretation of it. Also, an external auditor was consulted, in order to review the entire project, which enhanced the overall validity of the research.³⁸

³⁷ S. Miller, cited in Creswell, op. cit.

³⁸ Ibid.

1.6. The Cittaslow movement as an emerging worldview: some preliminary remarks

When designing a research, the most important aspect is to start by reflecting on your worldview – the “general orientation about the world and the nature of research that a researcher holds”.³⁹ For this thesis, the researcher has decided to combine the ecological worldview and value theory.

1.6.1. Ecological worldview

In the last decades, a new worldview has emerged from the continuously developing interest in sustainability: the ecologic worldview. The ecological philosophy, described by Naess, 1973⁴⁰, could be summarized as:

“[...]a philosophy of ecological harmony or equilibrium. A philosophy as a kind of sofia (or) wisdom, is openly normative, it contains both norms, rules, postulates, value priority announcements and hypotheses concerning the state of affairs in our universe. Wisdom is policy wisdom,

³⁹ Ibid.

⁴⁰ Naess, A. cited by A Drengson, B Deval & M Scroll, “The deep ecology movement: Origins, development, and future prospects (toward a transpersonal ecosophy)”, *The international journal of transpersonal studies* [online journal] 30/1-2 (2011) 101–117, <<http://www.transpersonalstudies.org/ImagesRepository/ijts/Downloads/Drengson-Devall.pdf>>, accessed 15 Nov. 2011.

*prescription, not only scientific description and prediction. The details of an ecosophy will show many variations due to significant differences concerning not only the ‘facts’ of pollution, resources, population, etc. but also value priorities.”*⁴¹

The ecological worldview represents a transition from an economic to an ecological perspective, where economic values are only a subset of broader social and ecological values. This viewpoint values diversity, but “calls for common values that are fundamental to survival on a small planet”.⁴²

The qualitative study of Cittaslow movement and of the application of different planning processes in slow cities is in concordance with this ecological worldview. It will extract, from the unique context of a Dutch slow city, values and practices that could be used as an example for other cities that strive for “slowing down”, even though they are not part of the Cittaslow movement.

⁴¹ Ibid.

⁴² P Werhane et al., “Social Constructivism, Mental Models, and Problems of Obedience,” in *Journal of Business Ethics*, 100/1 (2011), 103–118, <<http://dx.doi.org/10.1007/s10551-011-0767-3>>, accessed 25 Jul. 2012.

1.6.2. Value Theory: some theoretical considerations

In order to have a better understanding over the societal shift described in this thesis, it is essential to have a deeper look into what does a “values transition” consist of.

According to Stanford Encyclopedia of Philosophy, *value theory*, in its narrowest sense, is synonym to *axiology*, which “can be thought of as primarily concerned with classifying what things are good, and how good they are.”⁴³ Although it is hard to determine what *value* means or counts most of the time, one can consider it includes the subjects that we talk about, by calling them good, better, best, bad, worse or worst. Thus, traditional value theory or axiology investigates which things “are good, how good they are and how their goodness relates to another.”⁴⁴

A more useful component of value theory for the objective of this thesis is the theory of value, which encompasses axiology but is more concerned to questions on the nature of value and the relation with other moral categories.⁴⁵

Values are those things that matter to us and that we care about. They

⁴³ M. Schroeder, “Value Theory”, in Zalta, Edward N. (ed), *The Stanford Encyclopedia of Philosophy* (Summer 2012 Edition), <<http://plato.stanford.edu/archives/sum2012/entries/value-theory/>>, accessed 1 October 2012.

⁴⁴ Ibid.

⁴⁵ Ibid.

are those goals and ideas that we aspire to and measure ourselves or others or our society by.⁴⁶ There are several types of values:

- *Aesthetic values*, which have to do with art, beauty and attractiveness,
- *Scientific values*, related to knowledge, truth, experiment
- *Economic values* – production, efficiency or market prices
- *Intrinsic values* refer to the value that something has ‘in itself’, or ‘for its own sake’ or ‘in its own right’.⁴⁷
- *Instrumental values* have to do with the means to our ends: the effectiveness of technologies, the usefulness of tools, etc. This means that something is valuable *for the sake of something else* to which it is related in some way.⁴⁸

One of the main concerns of philosophers has been to find out what things are of value. In moral philosophy, two important and very distinct moral systems that deal with this question are teleology and deontology. These are action-based moral systems.⁴⁹

⁴⁶ J Keulartz, “Landscape Values and Ethics” in *APP-30303, Philosophy of Science and Ethics for Landscape Architecture and Planning Course Reader* (Wageningen: Wageningen University, 2012).

⁴⁷ MJ Zimmerman, “Intrinsic vs Extrinsic Value”, in Zalta, Edward N. (ed), *The Stanford Encyclopedia of Philosophy* (Winter 2010 edition), <<http://plato.stanford.edu/archives/win2010/entries/value-intrinsic-extrinsic/>>, accessed 11 April 2012 .

⁴⁸ Ibid.

⁴⁹ Keulartz, op. cit.

Teleological theories are not strictly about values, but about right action. Instead, they imply claims about value, *'because they appeal to evaluative facts, in order to explain what is right and wrong, and what we ought to do — deontic facts.'*⁵⁰ One of the most familiar types of teleological theories is *classical consequentialism*, according to which *'every agent ought always to do whatever action, out of all of the actions available to her at that time, is the one such that if she did it, things would be best.'*⁵¹ As its name thus suggests, consequentialism states that the value of something only depends on its consequences. The main representative of consequentialism is utilitarianism, which states that something is moral or of value if it maximizes utility, specifically focusing on maximizing happiness and reducing suffering. British philosopher Jeremy Bentham was the first to proclaim the Principle of Utility (also called The Greatest Happiness Principle) as the supreme principle for judging the rightness or wrongness of something. In order to assess the value of something, one has to ascertain how it influences all individuals that are affected by it and measure the quantities of *pleasure* and *pain* that it produces in each individual. This is somewhat similar to a cost-benefit analysis, where all individuals are equal and their pain or happiness is equivalent.⁵² Because he understands utility in terms of pleasure and pain, Bentham's theory is

called *hedonic utilitarianism*.⁵³

Another thinker that addressed utilitarianism is John Stuart Mill, who tried to perfect Bentham's theory. He developed a slightly different version of utilitarianism, using what he called *qualitative hedonism* – distinguishing higher and lower pleasures according to the preferences of individuals that have experienced both.⁵⁴ In his book 'Utilitarianism', Mill explains the utilitarian Greatest Happiness Principle which *'holds that actions are right in proportion as they tend to promote happiness, and wrong as they tend to produce the reverse of happiness.'*⁵⁵ Also, he differentiates higher pleasures (pleasures of the intellect, which non-human beings are incapable of), from lower pleasures (mere pleasures of the body). Further on, he states that in establishing the value of something, quality and not only quantity must be considered – as opposed to Bentham's utilitarianism.⁵⁶

In defending their line of reasoning, consequentialists must first specify what things hold *an intrinsic value* – often called *'The Good'*. Only after that can they assess the *instrumental value* of something, by asserting

⁵³ Ibid.

⁵⁴ W Sinnott-Armstrong, "Consequentialism" in *The Stanford Encyclopedia of Philosophy* (Winter 2012 edition), <<http://plato.stanford.edu/entries/consequentialism/#WhaGooHedVsPluCon>>, accessed 20 Jan. 2013.

⁵⁵ JS Mill, *Utilitarianism*, (Parker, Son and Bourn, 1863).

⁵⁶ Ibid.

⁵⁰ Schroeder, op. cit..

⁵¹ Ibid.

⁵² Keulartz, op. cit.

whether or not that certain something increases the Good and thus whether or not that something is morally right to make and execute.⁵⁷ To many, this is a very simplistic way of putting things and this particular theory received many critics.

Another action-based moral system is deontology, which guides and assesses human choices of *ought to do* (deontic theories) in contrast to virtue theories, that assess what kind of person one should be.⁵⁸ Deontology is in direct opposition to consequentialism and it does not judge the morality of choices by looking at the consequences that these choices might lead to. One of the most important deontological statement is that some choices cannot be justified by their effects and that no matter how morally good their consequence might be, some choices are morally unacceptable.⁵⁹ This argument helps us delineate better between teleological and deontological theories. So, consequentialism bases its arguments on utility-related values, or non-moral values, whereas the deontological theory is built upon the idea of moral values. While consequentialism is concerned with instrumental or intrinsic value of something, deontologists put value on attributive good.

⁵⁷ L Alexander & M Moore, "Deontological Ethics", in *The Stanford Encyclopedia of Philosophy* (Winter 2012 edition), <<http://plato.stanford.edu/archives/win2012/entries/ethics-deontological/>>, accessed 20 jan. 2013.

⁵⁸ Ibid.

⁵⁹ Ibid.

In other words, non-consequentialists state that you should always do the best action, but not *because* it is the best action, but because it is supported by most reasons.⁶⁰

Since the 1950's, more and more theoreticians have reached a consensus in what concerns values. Schwartz⁶¹ summarizes the main conceptions of human values, as seen by numerous theorists and researchers:

- *'Values are beliefs. But they are beliefs tied inextricably to emotion, not objective, cold ideas.*
- *Values are a motivational construct. They refer to the desirable goals people strive to attain.*
- *Values transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, or situations.*
- *Values guide the selection or evaluation of actions, policies, people, and events. That is, values serve as standards or criteria.*
- *Values are ordered by importance relative to one another. People's values form an ordered system of value priorities that characterize them as individuals. This hierarchical feature of values also distinguishes them*

⁶⁰ Schroeder, op. cit.

⁶¹ SH Schwartz, "Basic Human Values: Theory, Measurement, and Applications", in *Revue française de sociologie* ,47/4 (2006), <<http://segr-did2.fmag.unict.it/Allegati/convegno 7-8-10-05/Schwartzpaper.pdf>>, accessed 2 Apr. 2012..

from norms and attitudes.'

Although the features above are common to all values, the distinguishing factors among them are the motivational goals that they express.⁶² These motivations are born from the main requirements of human condition: *'needs of individuals as biological organisms, requisites of coordinated social interaction, and survival and welfare needs of groups.'*⁶³ From these, a set of ten fundamental human values can be depicted, in relation with their main motivational goals:

Self-Direction

- Independent thought and action; choosing, creating, exploring.

Stimulation

- Excitement, novelty, and challenge in life.

Hedonism

- Pleasure and sensuous gratification for oneself.

Achievement

- Personal success through demonstrating competence according to social standards.

Power

- Social status and prestige, control or dominance over people and resources.

Security

- Safety, harmony, and stability of society, of relationships, and of self.

Conformity

- Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.

Tradition

- Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self.

Benevolence

- Preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').

Universalism

- Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

In addition to defining these 10 types of basic human values, Schwartz also analyses the relations between them. Pursuing certain values might come in conflict or be congruent with other values.⁶⁴ In figure 1, the reader might see the four main categories of human values and their clear opposition. Self-enhancement vs. self-transcendence opposes seeking for power, pleasure and success towards the concern for the welfare and the interests of others. An ordered system of value priorities can characterize individuals or even societies, and can influence and guide the selection and evaluation of actions, policies, people or events.

⁶² Ibid.

⁶³ Ibid.

⁶⁴ Ibid.

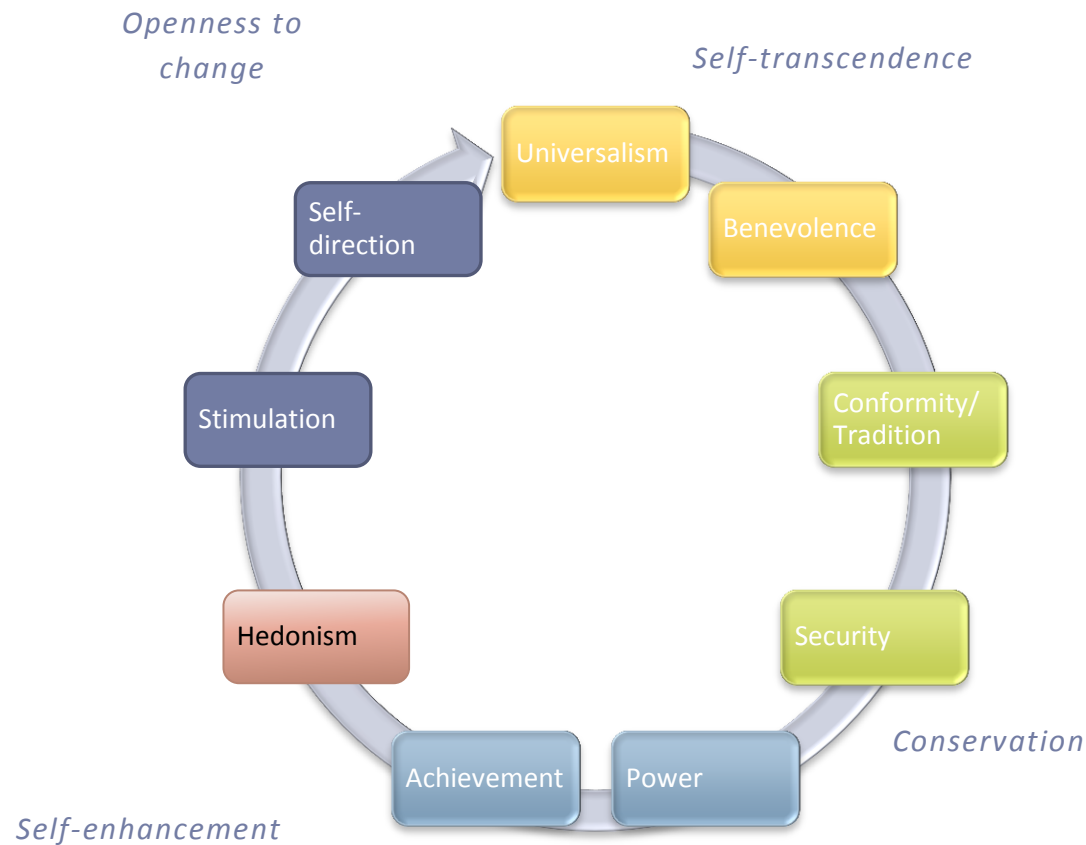


Figure 1: Relations between human basic values⁶⁵

But we must make a clear distinction between individual values and the values of an entire society, which are mainly the ones that the researcher is going to refer to in this thesis. Individual values are the result of a personal choice and imply a ‘here I stand’ attitude, whereas in the case of cultural values attached to particular societies, it is not societies that make the selection, but values are gradually accepted and sedimented into that society’s set of values.⁶⁶

The concepts that this thesis will deal with further on are ‘*speed*’ and ‘*slowness*’. And the main question that must be answered at this point is: can these concepts be considered values of society, in certain historical contexts? If we look at the ten basic human values described above, it is easy to see that these two actually fit in opposing categories. As we will see further on, in a chapter dedicated to the industrial era, speed came to be associated with power, excitement, exploration, novelty and self-direction. This was because the invention of the engine, later on of the automobile and the modern productivity and utility concepts: the faster, the better. For the early 20th century man, speed was seen as the temporal adjuvant of progress. On the other hand, what does slowness suggest? Of course, less movement and more stability, resistance to change and an inclination towards conformity, self-transcendence rather

⁶⁵ Adapted from Schwartz, op. cit.

⁶⁶ M Featherstone, “Societal value formation and the value of life”, *Current Sociology*, 59/2 (2011) 119–134, in SAGE Journals [online database], accessed 11 April 2013.

than self-enhancement. A definition of human values states that '*values are what is important in our lives*'.⁶⁷ If this is so, isn't it so that the concept of *speed*, which reigned over the 20th century, can be considered a value, and even more, a societal value? Furthermore, in traditional societies conformation and maintaining local habits is crucial. *Slowness*, understood as the opposite of speed can also be considered a social value, as in a very important aspect, in such a context. Later in this thesis, when describing the slow city movement, the researcher will also show that *slowness* is also an important value in the Slow Movement Philosophy.

When taking a value theory perspective, the first question we should pose is whether these are instrumental or non-instrumental values. To formulate this more simply, we should question whether speed and slowness are to be considered good *per se* or rather for what they lead to. In the industrial society, speed was believed to lead to progress, man's power over the environment and a modern, "better" way of life, whereas in post-industrial societies, along with the rise of the modern environmentalist movement, slowness has gained instrumental value for bringing along a higher quality of life, environmental protection and overall well-being. If taken out of the context, the value of these concepts is discussable.

⁶⁷ Schwartz, op. cit.

Speed as such might be considered to have some intrinsic value, because of its long history of being appraised and cherished. It is still a symbol of technological progress, although in various contexts it might not have a positive value. On the other hand, slowness has a much lower popularity as an individual concept. The general understanding of this term, at least until the current date, is that of delay, of opposition to speed (and progress). It is thus logical to state that slowness does not have an intrinsic value, but rather an instrumental one, if related to the concepts of the Slow Philosophy, as we will see further on in this thesis.

This short description of the value theory has set the scene for the discussions yet to be presented in this paper. It is very important to clearly establish the implications of using this theory in this thesis. The main topic of this thesis is the social value transition which determined the planning system to evolve from fast towards slow cities paradigm. It is clear that understanding the value theory and what societal values really mean will help us further understand the entire societal shift which took place during the 20th century and is still continuing today, towards a return to nature and traditions. A more detailed description of this entire process will be presented in chapter 2.7. *The switch - postmodernism and the birth of the modern environmental movement.*

02. From Futurama to Cittaslow: an historical introduction

2.1 Modernity and modernism

Man has always been curious about the developments yet to be achieved by his followers. Manifestations of curiosity for the future have always been displayed throughout human history, but it was at the end of the 19th century that the imagination for a future reality went further than ever before. This strife for the new and unknown, for progress and adventure, can be simply put under a single umbrella – modernity.

The term of “modernity”, as Childs⁶⁸ explains, defines a way of living and experiencing the changes brought in society by industrialization, urbanization and secularization. It is an imprecise and contested term

⁶⁸ P. Childs, *Modernism - The New Critical Idiom*, (Taylor & Francis Group, 2000), 14.

that defines more “an attitude rather than an epoch”.⁶⁹ Modernity meant the birth of new understandings of time and space, speed, mobility, communication, travel, dynamism, chaos and Cultural Revolution. To be modern was to live in an environment that “promises adventure, power, joy, growth and transformation of ourselves and the world – and at the same time threatens to destroy everything we know, everything we are”.⁷⁰

Berman⁷¹ identified three main phases of modernity: the first extending from the 16th century to the 18th century, the second in the 19th century, and the third at the beginning of the 20th century. Each one of these periods was characterised by a different relation between the state, capital and the city, and thus, depending on the nature of these relations, “modern cities were profoundly ambivalent, perpetually throwing their inhabitants into a maelstrom of renewal as established senses of space and time were destroyed to make way for new ones”.⁷² This chapter will mainly discuss the third period, which started at the end of the 19th century and went on to the 1930’s, or rather 1950’s, as some writers have

⁶⁹ Foucault, M., cited by Childs, op. cit., 16.

⁷⁰ D. Harvey, *The condition of postmodernity: an enquiry into the origins of cultural change*, (Oxford, Blackwell, 1989), 10.

⁷¹ Berman, M., cited in P. Hubbard & K. Lilley, “Pacemaking the modern city: the urban politics of speed and slowness”, *Environment and Planning D: Society and Space* [online journal], 22/2 (2004) 273–294, <<http://www.envplan.com/abstract.cgi?id=d338t>>, accessed 10 Sept. 2011.

⁷² Hubbard and Lilley, op. cit. 273.

described it. This specific period meant the rise of capitalism, the belief in progress and productivity leading to mass systems of industry. The great discoveries of the late 19th century – motor power, fuel and new means of transportation, communication, synthetic materials, x-rays, discovery of electrons and Einstein’s Theory of relativity, all participated in the birth of modern living, which was about distance, speed, consumption, communication and mechanisation.⁷³

Modernity meant believing in technology and not craft, in human perfectibility and not the original sin, and above all, in a ceaseless consumption of things and the images of things.⁷⁴

During this period the modernist art movement, which was an aesthetic and cultural reaction to late modernity and modernisation of artists and men of culture sought to “change the world”, flourished and influenced society immensely.

⁷³ Childs, op. cit.

⁷⁴ Robert Hughes, ‘The mechanical paradise’, *The Shock of the New*, R. Hughes (ed), United Kingdom, BBC, 1980 [online video] <<http://www.youtube.com/watch?v=BylIGYQxUMY>>, accessed 14 Jun. 2012.

As defined by Encyclopaedia Britannica,⁷⁵ modernism is:

“[...] in the arts, a radical break with the past and the concurrent search for new forms of expression. Modernism fostered a period of experimentation in the arts from the late 19th to the mid-20th century, particularly in the years following World War I. In an era characterized by industrialization, rapid social change, and advances in science and the social sciences (e.g., Freudian theory), Modernists felt a growing alienation incompatible with Victorian morality, optimism, and convention. New ideas in psychology, philosophy, and political theory kindled a search for new modes of expression.”

The main characteristics of the modernist movement were: the rejection of tradition, a challenge to false harmony and coherence, pragmatic architecture and the urge for speeding up. Speed, as Aldous Huxley said, provides the one genuinely modern pleasure.⁷⁶

In his book “The Speed Handbook: Velocity, Pleasure, Modernism”, Enda

⁷⁵ “Modernism”, in *Encyclopaedia Britannica*, 2012, [online encyclopedia], <<http://www.britannica.com/EBchecked/topic/387266/Modernism>>, accessed 20 Jan. 2012.

⁷⁶ Huxley, A., cited in E Duffy, *The Speed Handbook: Velocity, Pleasure, Modernism. Post-Contemporary Interventions. Post-Contemporary Interventions*, (Duke University Press Books, 2009).

Duffy⁷⁷ describes the emerging concept of speed as pleasure and progress during modernist era. He shows how the experience of speed has influenced almost all aspects of modern culture and changed the understanding of space, time or distance. At the dawn of mass consumption era, speed was presented as a commodity that could improve people’s lives. People were encouraged to abort slowness and tradition and instead, human bodies were to be maximally efficient speed machines. The concept of human well-being was given a new meaning - that is, “the capacity for active movement and the management of the organism’s energy”.⁷⁸ The car emerged to be one of the symbols of this active movement: “The car [...] went beyond the commodity form to embody something more: it offered not to mere pleasure of ownership but, more, the possibility of the new pleasure of the experience of speed”.⁷⁹

Taking into consideration that much of the artistic works at the beginning of the 20th century focused on human movement and on the organization of this movement in traffic, Duffy concludes that speed can be considered the central narrative of the modernist era. The conception of nature was undermined radically at this moment when, because of technological progress, humans started to feel like they have the entire control over the

⁷⁷ Duffy, op. cit.

⁷⁸ Ibid., 6.

⁷⁹ Ibid., 8.

environment.⁸⁰

In 1909, H.G. Wells was predicting that the future would bring “not the motorway age, but its effects” – a high mobility between different urban areas: “*the whole of Great Britain south of the Highlands seems destined to become ...an urban region, laced all together not only by the railway or the telegraph, but by novel roads such as we forecast*” and a “*dense network of telephones, parcels delivery tubes, and the like nervous and arterial connections*”.⁸¹ But this mobility would bring, along with its obvious advantages, side-effects that would affect the modern society from then on: systematization of housing forms and an increasing ignorance towards the environment, in favour of technological progress in general and the automobile in particular.

A central focus for the beginning of the late modern era has been the replacement of qualitative (traditional) time, with quantitative (industrial) time, which dictated “diurnal rhythms of daylight and darkness giving way to the continuous, precise time of the clock”.⁸² Speeding up the pace of life in the new, exciting, modern era has a cultural background in the use of public and private clocks. Until the 19th century, time was measured mainly by church bells, marking church bells marking services or

ceremonies provided a means for villagers to attune to their own biological rhythms and the cycles of ‘nature’. In 1891, when the French state adopted a standard time (Paris Mean Time) for setting up clocks in all rail stations, peasantry supposedly protested furiously about the “discrepancy between ‘their’ time and the ‘cosmic time’”.⁸³ In order to help citizens adjust to the fast rhythms of the new modern life, pocket watches and public clocks were called on as means of measuring and experiencing time, while photography, telegraphy and cinema offered novel ways of recording and circulating time⁸⁴.

The negative consequences of the increased pace of life were soon to be acknowledged. Although the late modern era undoubtedly brought a better quality of life in city and immense improvements in living comfort, it also meant a diminishing in human encounters, as people were busier and busier, and transformation of the city in a ‘moving chaos’ as the tempo of traffic ‘imposed itself on everybody’s time’⁸⁵. The street was thus beginning to be “a new type of organism, a sort of stretched-out workshop, a home for many complicated and delicate organs such as gas, water and electricity”⁸⁶ rather than a social place for meeting your

⁸⁰ Ibid.

⁸¹ P. Hall, *Cities of tomorrow: an intellectual history of urban planning and design in the twentieth century*, (Oxford, Blackwell, 1990).

⁸² Hubbard and Lilley, op. cit., 275.

⁸³ Ibid.

⁸⁴ Ibid.

⁸⁵ M. Berman, *All That Is Solid Melts Into Air: The Experience Of Modernity*, (New York, Penguin Books, 1982).

⁸⁶ Le Corbusier, *The city of to-morrow and its planning*, 8th ed., (Dover, 1987).

neighbours or strolling, as it had been just a few decades before.

At the beginning of the 20th century, the novelty was not the new and exciting inventions, but the accelerated pace at which everything was changing, in every aspect of human life. As Peguy⁸⁷ said, “the world has changed less since the time of Jesus Christ than it has in the last thirty years.” – and he was right – it was the end of one kind of history and the start of another .

2.2. Fordism and Taylorism

Fordism and Taylorism were two of the most influential phenomenon at the rise of the 20th century. Taylorism, or the American System of Scientific Management, emerged in the 1880’s, when Frederick Winslow Taylor tried to improve the labor system by his methods of labor discipline, and plant organization, based on investigation of labor efficiency and incentive systems.⁸⁸ It represented a complete mental revolution, a means of breaking with pre-war society and a key to social renewal, as Le Corbusier described it. The main objectives of this ideology were maximization of the ratio between output-input and costs-benefits and optimal production through rationalized management. It encouraged consumerism, a strong incentive for going fast, towards “progress”.

Even before World War I, Taylorism was known by some French industrialists that attempted to apply some of its main principles in Parisian factories: between 1907 and 1908, they introduced time-study methods, which led to “systemized sweating” – a concept heavily criticized by Parisian workers and that soon led to a series of strikes among them.

⁸⁷ Peguy, C., cited in Hughes, 'The Mechanical Paradise'.

⁸⁸ M. McLeod, “‘Architecture or Revolution’: Taylorism, Technocracy, and Social Change,” *Art Journal*, 43/2: *Revising Modernist History: the Architecture of the 1920s and 1930s*, (1983) 132–147, <[http://files.audc.org/penn/readings/class/4/mcleod architecture or revolution.pdf](http://files.audc.org/penn/readings/class/4/mcleod%20architecture%20or%20revolution.pdf)>, accessed 9 Apr. 2012.

After the First World War emerged, the loss of man-power and the introduction of unskilled workforce led to an increasing demand for rapid and precise production, and thus for the American industrial innovations.⁸⁹ In 1918, the American government itself introduced the concepts of scientific management. But it was only after the war ended, that the immense need for reconstruction also encouraged Taylorist principles of efficiency. Although many wanted to reconstruct the demolished cities by simply recapturing the past, there were, among the decision-makers of those times, progressive industrialists that sought radical change from everything before the war: “reconstruction should be a point of departure for progress toward a more scientifically modern [form of] organization”.⁹⁰

Charles-Edouard Jeanneret, later known as Le Corbusier, and Amedee Ozenfant were among the most fervent supporters of new industrialist ideas:

“The war has ended; all is organized, all is clear and purified; factories are built; nothing is just like it was before the War; the great Struggle tested everything, it destroyed senile methods and replaced them with those which the battle proved best.

[Taylorism] is not a question of anything more than exploiting intelligently

⁸⁹ Ibid., 134.

⁹⁰ Espitallier, G. 1917, cited in McLeod, Loc. Cit.

*scientific discoveries. Instinct, groping, and empiricism are replaced by scientific principles of analysis, organization, and classification.”*⁹¹

Le Corbusier was not only a follower of Taylorist ideas, but a practitioner that applied these concepts in his work: by 1914 he had developed the Domino system, one of the earliest applications of mass-production in the field of housing (Figure 2.). The Dom-ino (Domos-innovation) was a modular unit that consisted of an open floor building, with slabs supported by reinforced concrete columns on the edges. This model served as a base for Le Corbusier’s designs for many years on, because it could be repeated in many different arrangements to create a more complex structure.

While Taylorism decomposes tasks and assigns them to individual workers (Fig. 3), Fordism recomposed the production process by welding the individual labour into a human machine.⁹² Fordism derived from Taylorism and is a production process that standardized the production for a lower price and for a larger production. It was named after Henry Ford, the owner of the Ford automobile company, which was the first in the world to introduce a mass-production car, Model T, in 1908.

⁹¹ Jeanneret and Ozenfant, cited in McLeod, Loc. Cit.

⁹² S. Clarke, “What in the F---’s name is Fordism” in N. Gilbert, R. Burrows & A. Pollert (eds), *Fordism and Flexibility*, London, Macmillan Press, 1992.

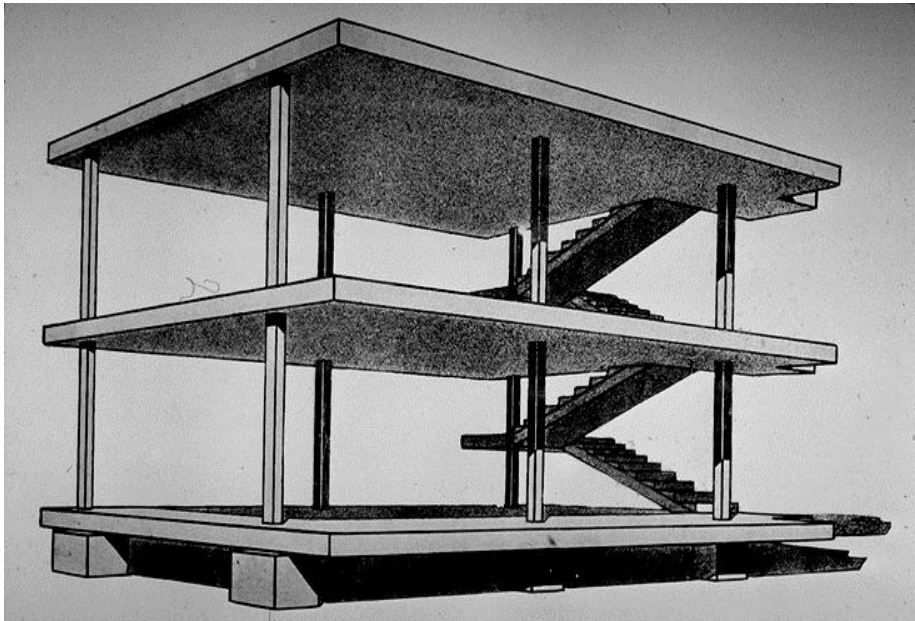


Figure 2. Le Corbusier, 1914, Dom-ino House.⁹³

⁹³ Le Corbusier, Dom-ino House, [online image] (1914), <http://blog.ramzinaja.com/2010/05/le-corbusiers-dom-ino-house.html>, accessed 10 Mar. 2012

The popularity of this car came from its simplicity, lightness and low cost, and soon enough the entire human society would be changed by the idea of mass production and the moment when the car ceased to be the toy of the rich and became every man's chariot.⁹⁴

The Fordist Revolution not only involved a technical aspect, but it also affected social relations in the process of production. First, the decomposition of tasks needed a rigorous differentiation in labour force. Secondly, the transition from craft to industrial production was threatening human labour in favour of the machine. "Fordism sought to fuse the labour force into an organic whole, a genuinely collective labourer, in which the productive contribution of each individual and group was dependent on the contribution of every other".⁹⁵

In this sense, Fordist ideology not only created a "revolution" in the factory, but also "a whole way of life" – modern life.⁹⁶ It was at this moment in history that time became a resource, and it needed to be used "as intensively, deeply and productively as possible".

Work and personal time were strictly separated, and both had to be dependent on centralised transport planning and the engineering of

⁹⁴ Hughes, 'The Mechanical Paradise'.

⁹⁵ Clarke, Op. Cit.

⁹⁶ K. Robins and F. Webster, "Cybernetic Capitalism: Information, Technology, Everyday Life" in V. Mosko and J. Wasko (eds), *The Political Economy of Information* (Madison: The University of Wisconsin Press, 1988), 44–75 at 49.

circulation.⁹⁷ Mass production brought along mass consumption, and consumerism became a way of life, with new, capitalist, social relations that would affect every day-life: "the early social context where social relations and consciousness were largely mediated by the conditions of working class experience has been largely superseded by a socially-private existence mediated by consumerism".⁹⁸ A new annexation of time and space was born, and capital sought to impose its rhythm and tempo upon time and time-consciousness. Social life was thus put under the regimen of productivity and discipline, and what began as revolution in terms of production went on to becoming a revolution in terms of living.⁹⁹ By 1923, both Taylorism and Fordism became very popular as models of rationalization: they proclaimed that social problems could be alleviated within the boundaries of capitalism, through the assembly line, standardization and the expansion of a mass market through higher wages and lower prices.¹⁰⁰

The popularization of the car brought, along with obvious benefits, negative effects on society and especially on the environment. The first country to experience the new era of the automobile was the USA, almost 20 years ahead of Europe. By 1923, traffic congestion levels in the USA

were really high. In some cities, this situation was so bad, that some were talking about banning cars from downtown streets. Car ownership allowed workers to live further away from work, and a suburbanization trend was born – suburbs were growing much faster than central cities. In 1924, Robert Moses, the master Builder of New York, was the first to suggest building a highway, in order to give New Yorkers access to the ocean beaches. The world's first urban motorway was Henry Hudson Parkway, which was exclusively built for middle-class car commuters.¹⁰¹



Figure 3: The Ironing Department of L.N. Gross Co., Ca. 1930. WRHS.¹⁰²

⁹⁷ Ibid., 58 .

⁹⁸ Alt, J., cited in *ibid.*, 49.

⁹⁹ Robins and Webster, *op. cit.*

¹⁰⁰ McLeod, *op. cit.*

¹⁰¹ Hall, *op. cit.*

¹⁰² The Ironing Department of L.N. Gross Co., Ca., WRHS, [online image] (1930), <<http://ech.case.edu/cgi/article.pl?id=GI>>, accessed 15 Apr. 2012

2.3. Futurism

In 1863, Jules Verne wrote a novel called *Paris in the Twentieth Century* about a young man who lives in a world of glass skyscrapers, high-speed trains, gas-powered automobiles, calculators, and a worldwide communications network. The book was only published in 1994, when found by Verne's grandson, as Verne's editor it was too unbelievable and inferior to his previous book, "Five weeks in a Balloon". It presents a dystopian view of a 1960's society, in which technological progress is combined with cultural regress.

In 1889, Jules Verne's (or Michel Verne's, as further research proved) short story "In the year 2889" was being published, simply shocking the American society of that time. He describes a day in the life of Fritz Napoleon Smith, "editor of the Earth Chronicle" - an influential futuristic newspaper. Although it was written over 100 years ago, many of Verne's predictions have come to life, in different forms, which is a signal that today's urban development has been greatly influenced by the imagination and goals of our predecessors. The strive for a society of progress by technology and speed is obvious, as Verne describes "*modern towns, with populations amounting sometimes to 10,000,000 souls; their streets 300 feet wide, their houses 1000 feet in height; with a temperature the same in all seasons; with their lines of aerial locomotion crossing the*

sky in every direction".¹⁰³ In Verne's utopian description of a future reality, aerial transportation takes place at 1000 miles per hour, and high-technology communication is very similar to nowadays' globalization-enhanced and supported by high-performing communication systems. In Verne's story, men have achieved full control over nature: "by the aid of our solar and terrestrial accumulators and transformers, we are able to make all the seasons the same".¹⁰⁴ Everything is technology-related, and there is no proof of the ancient relation between humans and nature: the Universe is completely man-made, and everything has been artificialized, as a practicality. It is thus clear that, in the years preceding what was yet to become the 20th century, or the century of speed, the idea of progress was starting to become an ideal that could only be achieved by speed and high technology.

On 5th of February 1909 the Italian newspaper *La gazzetta dell'Emilia* published F.T. Marinetti's "The Founding and Manifesto of Futurism", an article exposing the reasons and principles for a new artistic and social movement, which glorified themes associated with contemporary concepts of the future, such as speed, technology, youth and violence, and objects such as the car, the airplane and the industrial city.¹⁰⁵ This

¹⁰³ Jules Verne, 'In the year 2889', *The Forum*, Feb. 1889.

¹⁰⁴ Ibid.

¹⁰⁵ Filippo Tomasso Marinetti, 'The Founding and Manifesto of Futurism', *La gazzetta dell' Emilia*, 1909.

manifesto expressed its authors' hate for everything that is old and traditional: "*Why should we look back, when what we want is to break down the mysterious doors of the Impossible?*". The young futurists affirmed that "*the world's magnificence has been enriched by a new beauty: the beauty of speed*", attributed to "*a racing car whose hood is adorned with great pipes*".¹⁰⁶ The power of technology would be seen as the supreme *value* of life, and "man at the wheel" would be praised in all works of art of this revolutionary new movement. Thus the futurists took up progressive values that relate to the basic human value of self-enhancement, through gaining power and achievement. *Speed* was seen as an instrument for pursuing this need of power. The futuristic urban settlement was seen as a combination of speed and technology, metaphorically described as a living organism: "greedy railway stations that devour smoke-plumed serpents; factories hung on clouds by the crooked lines of their smoke; bridges that stride the rivers like giant gymnasts, flashing in the sun with a glitter of knives; adventurous steamers that sniff the horizon; deep-chested locomotives whose wheels paw the tracks like the hooves of enormous steel horses bridled by tubing; and the sleek flight of planes whose propellers chatter in the wind like banners and seem to cheer like an enthusiastic crowd."¹⁰⁷

¹⁰⁶ Ibid.

¹⁰⁷ Ibid.

This first manifesto of futurism would be followed by manifestos on specific topics, such as painting, architecture, religion, clothing and cooking¹⁰⁸. Futurists in all fields were committed to a "universal dynamism", directly represented in paintings. Examples of this dynamism can be found by looking at the works of painters Boccioni or Balla which transmit very intense emotions, by using nervous strokes of paint, strong colors and urban subjects in dynamic representations. Their aim was to capture the "dynamic sensation", and so they conceptualized the objects or individuals as in direct relationship to their surroundings. Also, the elements of futurist paintings were always presented moving, and different painting techniques, inspired by divisionism or photography, were engaged to do so. In rendering movement, they would use the notion of *simultaneity*.¹⁰⁹

For example, the painting "The Dynamics of a Dog on a Leash" (Fig. 4), Giacomo Balla is strikingly presenting the urge to imitate the machine and the seduction of the mechanised image over the modern artist. The artist represents multiple limbs to show the characters' movement; consequently, Balla's dog has eight tails, while its legs are lost in flurry of

¹⁰⁸ 'Futurism', in *Wikipedia, The Free Encyclopedia*, [online encyclopedia] (2012), <<http://en.wikipedia.org/w/index.php?title=Futurism&oldid=527556132>>, accessed 5 Oct. 2012.

¹⁰⁹ N. Khalifa, 'Futurism' [web document] (2012), <<http://www.artyonline.co.uk/2012/02/futurism-2/>>, accessed 10 Mar. 2012.



Figure 4. Giacomo Balla, *Dynamism of A Dog On a Leash*, 1912.¹¹⁰



Figure 5. Umberto Boccioni, *The City Rises*, 1910.¹¹¹

¹¹⁰ G Balla, "Dynamism of A Dog on a Leash" [online image] (1912), <<http://www.independent.co.uk/arts-entertainment/art/great-works/great-works-dynamism-of-a-dog-on-a-leash-1912-giacomo-balla-1781174.html>>, accessed 12 Sep. 2011.

¹¹¹ U Boccioni, "The city rises" [online image] (1911), <http://en.wikipedia.org/wiki/File:Immagine-Umberto_boccioni_la_città_che_sale.jpg>, accessed 12 Sep. 2011.

blurry overlays.¹¹²

Umberto Boccioni's paintings are also examples of the increasing importance of the automobile and modern technologies in everyday life, at the beginning of the 20th century. After participating in the writing of the Futurist Manifesto, he began a series of works based on modern urbanism, that would describe the construction of a new city as a "great synthesis of labor, light, and movement" ("The city rises", 1910, Fig. 5) Sounds and movement in the new industrial city are represented by a riot of shapes and colors ("The Street enters the House", 1911 – fig. 6) and the staccato of the construction sounds are vividly captured ("The Street Pavers", 1914 – fig. 7).

The struggle to conceive a fast, technological city was also presented in a Manifesto of Futurist Literature¹¹³, in which the man would gain an unprecedented power over nature. Here, the man is described as multiplied by machine, in contrast with an ineffable landscape and the ridicule "holy green silence" promoted in arts until then. The futurists

¹¹² Tom Lubbock, "Great Works: Dynamism of A Dog on a Leash (1912) Giacomo Balla", *The Independent*, 4 Sept. 2009, <<http://www.independent.co.uk/arts-entertainment/art/great-works/great-works-dynamism-of-a-dog-on-a-leash-1912-giacomo-balla-1781174.html>>, accessed 12 Sep. 2011.

¹¹³ Filippo Tomasso Marinetti, 'Destruction of Syntax—Imagination without strings—Words-in-Freedom' [online document] (1913), <<http://www.unknown.nu/futurism/destruction.html>>, accessed 15 Oct. 2011.

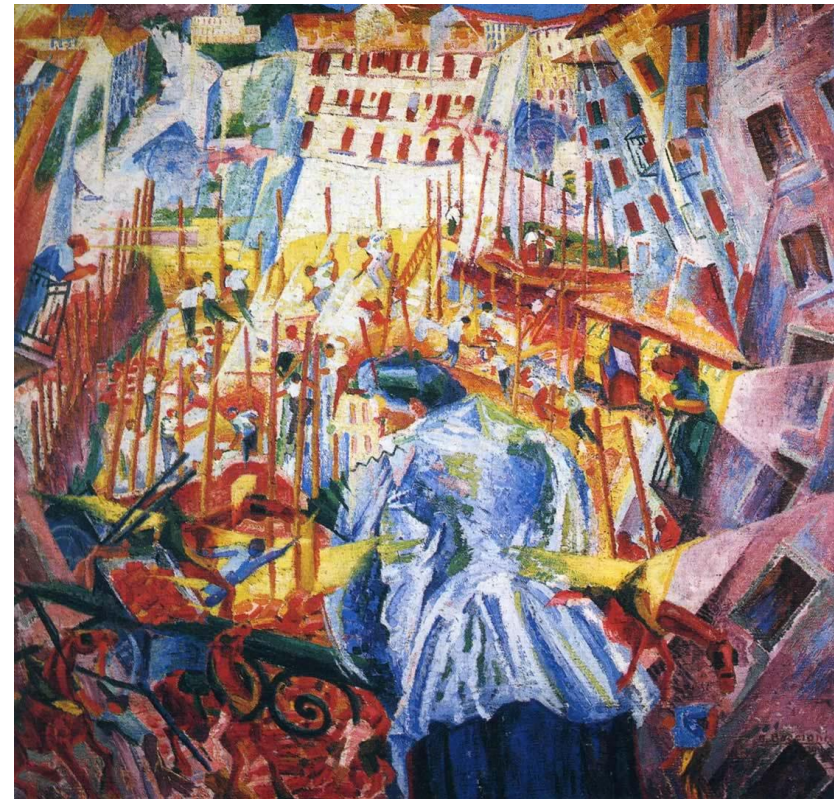


Figure 6: Umberto Boccioni, *The Street Enters the House*, 1911. ¹¹⁴

¹¹⁴ U Boccioni, "The Street Enters the House" [online image] (1911), <<http://www.keithgarrow.com/modern-art-styles/futurism-art-movement.html>>, accessed 12 Sep. 2011.

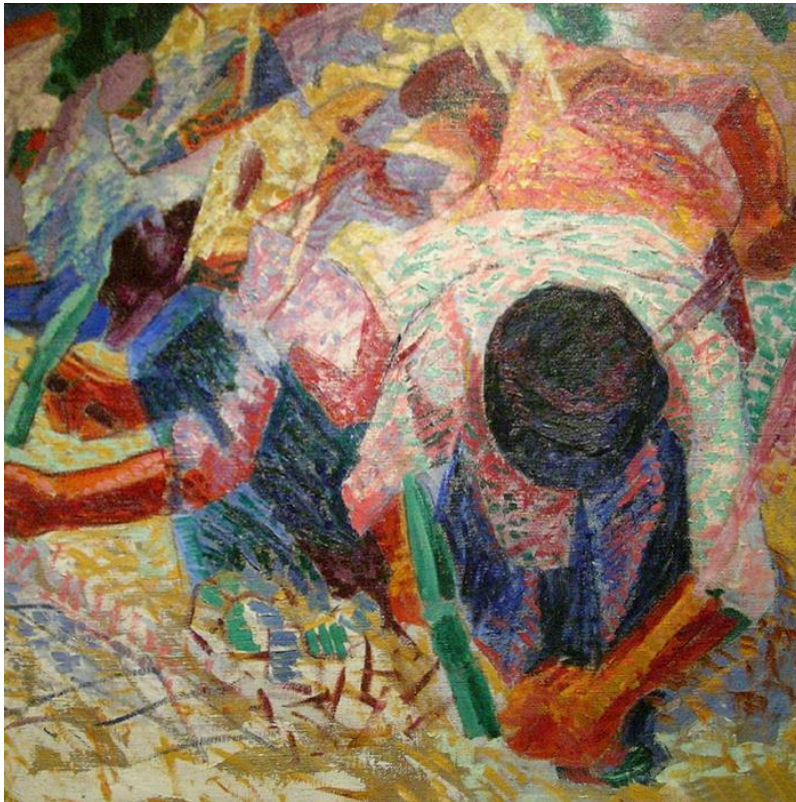


Figure 7. Umberto Boccioni, *The Street Pavers*, 1914¹¹⁵

¹¹⁵ U Boccioni, "The Street Pavers" [online image] (1914), <<http://www.metmuseum.org/Collections/search-the-collections/210005768>>, accessed 13 Sep. 2011.

imagined, in advance, a new sense of the world, shrunk by speed: "One after the other, man will gain the sense of his home, of the quarter where he lives, of his region, and finally of the continent".

In the first point of this Manifesto, Marinetti synthesizes the core of the Futuristic movement, that speed was the new power, and everything had to adapt to it: "*Acceleration of life to today's swift pace. Physical, intellectual, and sentimental equilibration on the cord of speed stretched between contrary magnetisms. Multiple and simultaneous awareness in a single individual*".¹¹⁶ Futurists praise a "love for speed" and a "dread for slowness" as representing the old, traditional ways which must be overcome. This speeding up, in tandem with the technological innovations and trends, has not ceased until today, and as one can see, it is still a matter of actuality and a requirement for progress, in the general acceptance of people.

Noise was being praised as the new triumphant virtue, over the silence of the last centuries: "Ancient life was all silence. In the nineteenth century, with the invention of the machine, Noise was born. Today, Noise triumphs and reigns supreme over the sensibility of men".¹¹⁷ At the same time, landscape would be artificialized, as a symbol of the man's great power

¹¹⁶ Marinetti, op. cit.

¹¹⁷ Luigi Russolo, 'The art of noises', 1913 <<http://www.unknown.nu/futurism/noises.html>>, accessed 15 Oct. 2011.

over nature. In 1912-1913, Boccioni started turning to sculpture, as a method to better represent his ideas of dynamism, and the relationship between objects and their environment. His most known sculptural works are “Unique forms of Continuity in Space” (1913), “Synthesis of Human Dynamism”(1912), “Speeding Muscles”(1913) and “Spiral Expansion of Speeding Muscles” (1913). His ideas on sculpture were published in the Technical Manifesto of Sculpture, Futurist artists even started thinking of ways of transforming the natural landscapes that surrounded cities into a symbiosis of the environment and the new values of speed and technology. In March 1915, Giacomo Balla and Fortunato Depero created the first plastic ensemble representing a synthesis of the speed of an automobile. This would be the first artificial landscape, that would combine the strong lines of the natural environment with the force of the automobile.¹¹⁸ With this, artists were stating the indubitable power of man over nature: “We have reached the deepest essence of the universe and have mastered the elements. We shall thus be able to construct”.¹¹⁹

In May 1914, Antonio Sant'Elia, an Italian Architect, was presenting his view of a future city in a series of drawings called “La Citta Nuova” – “The New City” at the exhibition “Nuove Tendenze”(Fig. 9).

¹¹⁸ Giacomo Balla and Fortunato Depero, 'The Futurist Reconstruction of the Universe', 1915, <<http://www.unknown.nu/futurism/reconstruction.html>>, accessed 15 Oct. 2011.

¹¹⁹ Ibid.

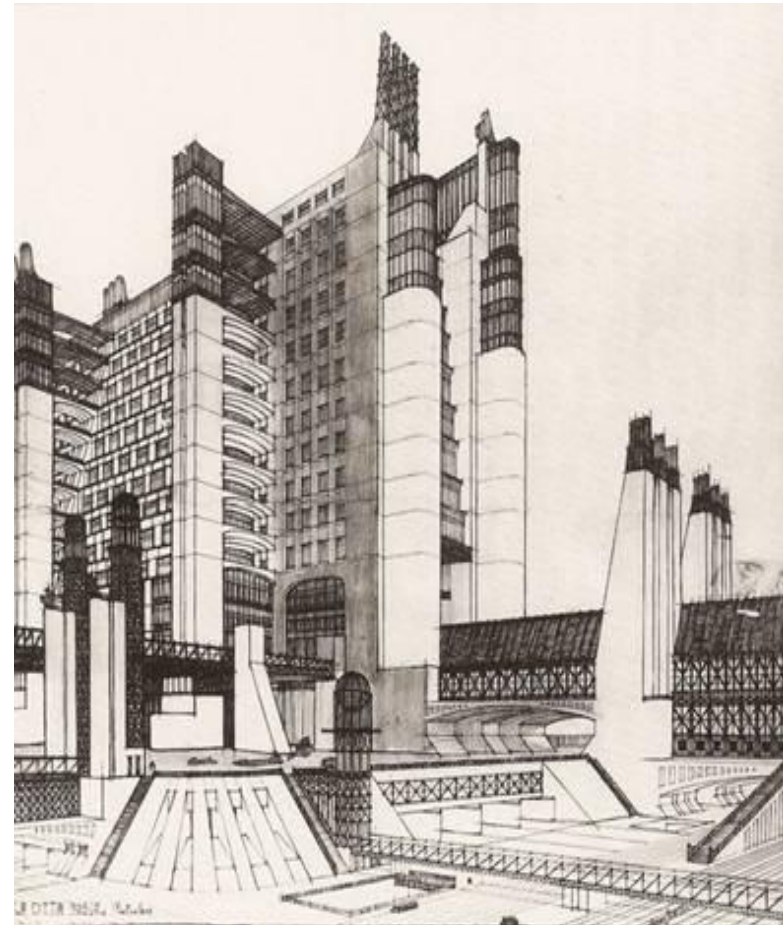


Figure 8. Antonio Sant'Elia, *La Citta Nuova*, detail, 1914¹²⁰

¹²⁰ A Sant'Elia, “La Citta Nuova”, detail [online image] (1914), <<http://www.mit.edu>>, accessed 14 Feb. 2012.

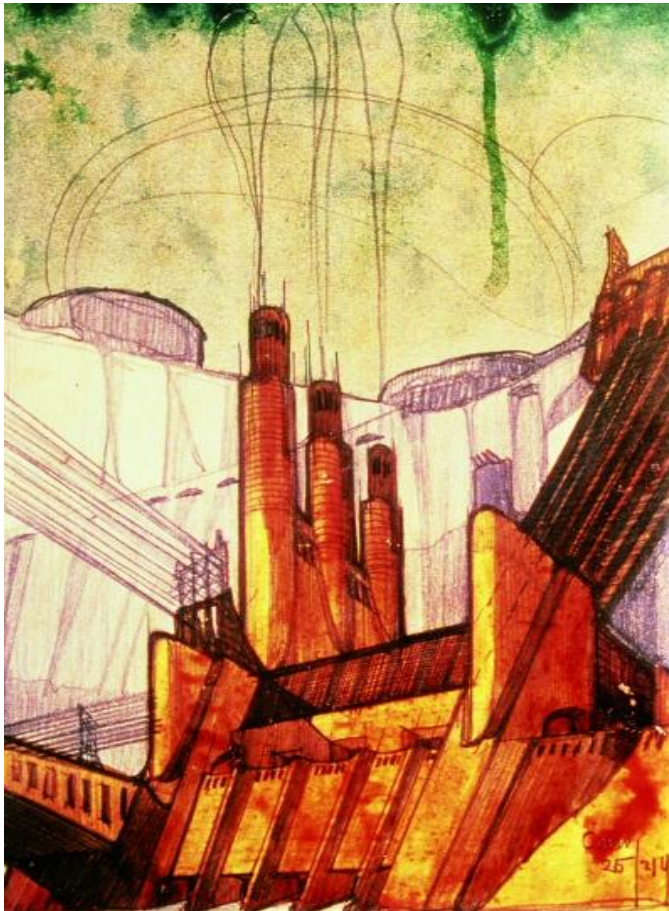


Figure 9. Antonio Sant'Elia, *Power Plant*, 1914¹²¹

¹²¹ A Sant'Elia, "Power Plant" [online image] (1914), <<http://www.graphics.com/sections/graphicdesign/futurism/powerplantbig.jpg>>, accessed 14 Feb. 2012.

Further on, these would be included in the Manifesto of Futurist Architecture, conceived by Saint'Elia and Mario Chiattone in 1914, and became the first drawings by an European Architect to project a vertical city, composed not only of towers, but also of stacked layers of streets, plazas, and the mechanical movement of cars, trams, and trains.¹²²

The new city that Saint'Elia promoted would be a monumental machine, which was going to replace the landscape as the setting for the modern exciting life, vividly described by the architect as "*an immense and tumultuous shipyard, agile, mobile and dynamic in every detail*".¹²³ In his vision, the new force of the future would be the automobile, for which the street would play a central role in the general urban setting: "*the street will no longer lie like a doormat at ground level, but will plunge many stories down into the earth, embracing the metropolitan traffic, and will be linked up for necessary interconnections by metal gangways and swift-moving pavements*".¹²⁴ Also, the temporary character of such a modern city is depicted from the text of this Manifesto of Futuristic Architecture. Every aspect of life was to be rationalized and centralized into one great powerhouse of energy.

¹²² Lebbeus Woods, 'Sant'Elia's Words', Lebbeus Woods [web page] (2009), <<http://lebbeuswoods.wordpress.com/2009/11/02/santelias-words/>>, accessed 15 Oct. 2011.

¹²³ Antonio Saint'Elia, 'Manifesto of Futurist Architecture', 1914, <<http://www.unknown.nu/futurism/architecture.html>>, accessed 15 Oct. 2011.

¹²⁴ Ibid.

The city was not meant to last, and each subsequent generation was expected to build their own city rather than inheriting the architecture of the past: “From architecture conceived in this way no formal or linear habit can grow, since the fundamental characteristics of Futurist architecture will be its impermanence and transience. Things will endure less than us. Every generation must build its own city.”¹²⁵ The architectural values of the last centuries – aesthetics, decoration, sobriety and the relation between nature and the built environment¹²⁶ were being thus demolished by a new era of speed and technology, in which tradition was obsolete. The new cities would be a backdrop onto which the dynamism of Futurist life was to be projected. The Futurist cities would be, as described in the Manifesto, dynamic in all its components, and the futuristic house – a living machine. Saint’Elia proclaims an utter separation of architecture and planning from their natural environment, and criticizes the idea of nature as inspiration for the modern society: “[...] *just as the ancients drew inspiration for their art from the elements of nature, we—who are materially and spiritually artificial—must find that inspiration in the elements of the utterly new mechanical world we have created, and of which architecture must be the most beautiful expression,*

¹²⁵ Saint’Elia, op. cit.

¹²⁶ Marco Bussagli and Gabriela Sauciuc, *Să înțelegem arhitectura* [Understanding Architecture], (Bucharest, RAO, 2005), 383.

the most complete synthesis, the most efficacious integration.”¹²⁷

Although Saint’Elia was killed in war at the age of 28, his ideas were carried on by many architects that shared his passion for rational building, especially Russian architects. This utopian view of the city as a living machine spread towards the United States of America. The essence of American modernism was concentrated in Chicago.¹²⁸

The Futurist movement’s legacy on the modern society is undeniable, and although the artistic program was extinct in 1944, its ideals remain significant components of today’s Western culture: youth, speed, power and technology have ruled the world’s development process throughout the 20th century.

¹²⁷ Saint’Elia, Op. Cit.

¹²⁸ Robert Hughes, 'Troubles in Utopia' *The Shock of the New*, R. Hughes (ed) (United Kingdom:BBC, 1980) [online video] <<http://www.youtube.com/watch?v=pnYUJyTieU>>, accessed 14 Jun. 2012.

2.4. Futurama 1939: a ride to the fast city of the future

A parallel phenomenon that mirrors the value of speed that has been systematically celebrated since the beginning of the past century is *Futurama*— a ride in the General Motors Pavilion, at the 1939-1940 New York World's Fair. The expo was a unique happening, for which "*People stood in line for hours to ride it and experience the exciting possibilities of life in the distant future —the year 1960.*"¹²⁹ It introduced the general public to the concept of expressways, while its core idea was very close to the general theme of the fair: "The world of Tomorrow". Up to 27,500 visitors a day were taken over a detailed animated miniature world in movable seats: "sweeping landscapes, industrial areas and a city with a sophisticated transport system utilising remote control cars."¹³⁰

Norman Bel Geddes, the author of *Futurama*, described it as "a large-scale model representing almost every type of terrain in America and illustrating how a motorway system may be laid down over the entire country – across mountains, over rivers and lakes, through cities and past towns – never deviating from a direct course and always adhering to the

¹²⁹ Wired, 'The Original Futurama', *Wired Magazine* [online magazine], 15/12 (2007), <http://www.wired.com/entertainment/hollywood/magazine/15-12/ff_futurama_original>, accessed 20. Nov. 2011.

¹³⁰ Adnan Morshed, 'The Aesthetics of Ascension in Norman Bel Geddes's *Futurama*', *Journal Of The Society Of Architectural Historians*, 2004, 74–99, in JSTOR [online database], accessed 20 Nov. 2011.

four basic principles of highway design: safety, comfort, speed and economy."¹³¹ These principles emphasize the author's lack of care for the environment: highways crossing rivers and mountains, careless of their shape or altitude, are the ultimate symbol of man's power over nature. Not in one section of his book does Geddes mention a possible negative effect of his innovative ideas over the environment. Instead, he underlines the fact that by building these long motorways, nature will be more accessible.

The model was emphasizing the importance of a solution to the traffic congestion that would increase together with the number of cars, by the year 1960. His belief was that "A free-flowing movement of people and goods across our nation is a requirement of modern living and prosperity"¹³² and that the future developments of the modern world would represent the long-awaited-for suzerainty of the man over nature, and the maturity of human thought. Thus, the main idea behind the *Futurama* was the future of the human society and its progress, at a faster pace than ever before: "And while the main theme of the *Futurama* is transportation it's broader subject is human progress...."¹³³

¹³¹ Norman Bel Geddes, *Magic Motorways*, (New York, Random House, 1940).

¹³² *Ibid.*, 10.

¹³³ Marchand, R., cited in Christina Cogdell, 'The *Futurama* Recontextualized: Norman Bel Geddes's Eugenic 'World of Tomorrow' *American Quarterly*, 52/2 (2000), 193–245, in Project MUSE [online database], accessed 15 Nov. 2011.

According to Coombs¹³⁴, the general ideas that Geddes was proposing for the improvement of traffic were:

1. *each section of road be designed to receive greater capacity of traffic.* (fig. 13)
2. *that traffic moving in one direction could be in complete isolation to traffic moving in any other* (fig. 10)
3. *segregating traffic by subdividing towns and cities into certain units that restrict traffic and allow pedestrians to predominate* (fig. 11)
4. *consequent traffic control for predetermined maximum and minimum speeds* (fig. 12)

Futurama was built on the premise of the existence of a variety of high technologies, in the “World of Tomorrow”: remote-controlled multilane highways, power plants, farms for artificial crops, rooftop platforms for individual flying machines and numerous gadgets that were intended to help reform the modern society.¹³⁵ By creating this ride, Geddes intended to represent a symbol of modernity and human progress, that following the philosophical inspiration of Loos, could only be accomplished by crushing the past and only looking towards the future.

This implied the opposition of “nature (earthiness/dirtiness) against



Figure 10: Traffic separation reduces death four-fifths¹³⁶

¹³⁴ Robert Coombs, 'Norman Bel Geddes: Highways and Horizons', *Perspecta*, 13/4 (1971), 11–27.

¹³⁵ Morshed, op. cit.

¹³⁶ Sterner, E. Donald. "Traffic separation reduces death four-fifths", in Geddes, N. B., *Magic Motorways*.

culture (sheltered/hygienic), intuition against rationality, and bodily materiality against ideation, with the assumption that human racial evolution proceeded from the former to the latter in the development from primitivism to civilization”.¹³⁷

From an ecological point of view, the Futurama utopia presented itself to visitors as a *“spectacle in which an ecological package of ‘abundant sunshine, fresh air and green parkways’ blended with a massive traffic infrastructure, streamlined skyscrapers and futuristic airports.”*¹³⁸ It was thus promising a harmonious mixture between nature and the city, without ever assuming of possibly harming the environment. This is, as we already know, the general direction that humanity has followed since then, in the process of building the *“bright future of tomorrow”*: building with no thought for the past of the cities or for the future of nature. Geddes was then believed to be one of the visionaries of the moment. In his book, *“Magic Motorways”* (1940), he describes what he thought was going to become reality by 1960, and the central idea was speed: *“Our grandchildren will travel at speeds which are unheard of today.”*

¹³⁷ Cogdell, op. cit.

¹³⁸ Morshed, op. cit.

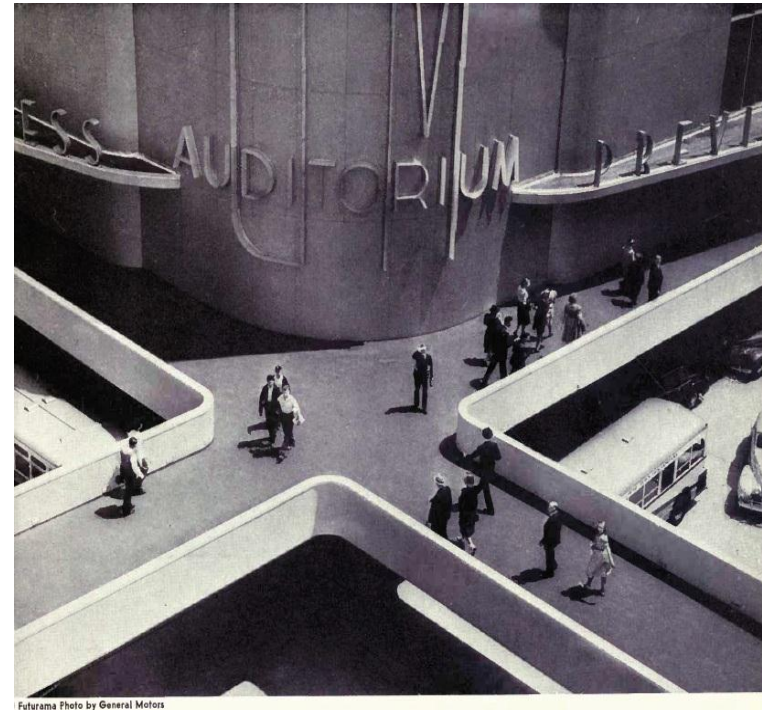


Figure 11: Futurama photo¹³⁹

¹³⁹ General Motors, *“Futurama photo”*, in Geddes, N. B., *Magic Motorways*.



Figure 12: Control bridge: Future Futurama style¹⁴⁰

¹⁴⁰ Garrison, Richard. "Control bridge: Future motorway style." - Futurama photo, in Geddes, N. B., *Magic Motorways*.

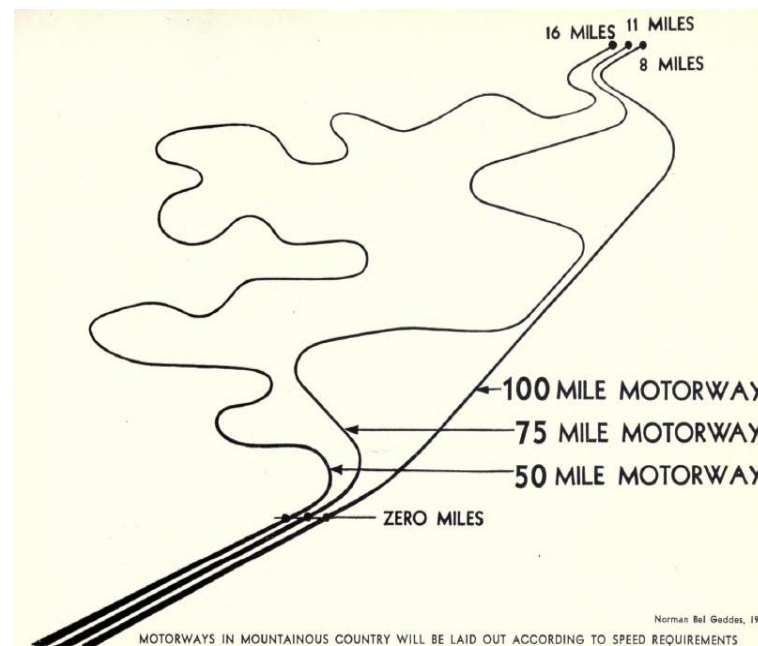


Figure 13: Motorways in mountainous country will be laid out according to speed requirements¹⁴¹

¹⁴¹ Geddes, N. B. "Motorways in mountainous country will be laid out according to speed requirements", in Geddes, N. B., *Magic Motorways*.

He is also one of the first to think of artificially-produced food, and technological processing of almost everything man-made: “New tastes, new foods will be made possible. New methods of processing and packing and faster transportation will have improved the quality of foods”. Again, he was praising man’s power over nature as a success of modern times, stating that with the help of science and new technologies, nature will be more easily accessed: “Motorways will uncover more of nature’s riches” and controlled: “Science is teaching us to aid the nature”.¹⁴²

Futurama was the landmark of the beginning of a new era, in which mankind would progress at a faster pace than ever before, by gaining more and more power over the environment.

2.5. Modernism and urban planning

The end of the 19th century brought the invention of the automobile, and thus the beginning of a new age – the motor age. In this period, the goal of maximizing traffic speed and volume was combined with efforts for creating more qualitative urban settings. The early 20th century knew an even more increase in the popularity of the car, and streets were consequently adapted in order to accommodate it. This was named by some the First Motor Age.¹⁴³

In the field of architecture and urban planning, the modernist movement brought along a strive for the city of the 20th century, that would express the power and beauty of modern technology. Between 1890 and 1930, three planners tried to reveal to the world their image of the ideal city: Ebenezer Howard, Frank Lloyd Wright and Le Corbusier. The utopic cities that these three visionaries created are the most ambitious and complex statements of the belief that “physical environment can revolutionize the total life of a society.”¹⁴⁴ Although their designs were quite different from one another, all three were driven by the modernist ideals of progress, order, economies of scale and mass production and believed that new

¹⁴² Geddes, op. cit.

¹⁴³ W Kulash, “The Third Motor Age”, in *Places*, 10/2 (1996), 43-49, <http://places.designobserver.com/media/pdf/The_Third_Moto_248.pdf>, accessed 12. Dec. 2012.

¹⁴⁴ Robert Fishman, *Urban Utopias in the Twentieth Century: Ebenezer Howard, Frank Lloyd Wright, and Le Corbusier* (MIT Press, 1982).

urban form is clearly superior to the messy, disordered city of the past. The scale of the cities had to be adapted to modern technologies by standardizing construction methods, building highways and superblocks instead of traditional streets.¹⁴⁵ All three utopic cities were born as a reaction to modern life, but each planner chose to embrace or counter the idea of speed and technology as progress in his own way. They were utopian visions of a “total environment in which man would live in peace with his fellow man and in harmony with nature”.

When compared, their plans disagree completely and provide us with three blueprints of the future, as seen from the turn of the 20th century: the great metropolis, moderate decentralization and extreme decentralization.¹⁴⁶

Ebenezer Howard was the least famous, but most influential of the three. In 1898, in his book “To-morrow: A Peaceful Path to Real Reform” (republished in 1902 as *Garden Cities of To-Morrow*), he describes the Garden City - his ideal of a human-scaled community, compact and diverse in itself, embedded in a green, natural environment. The Garden city was a plan for moderate decentralization and cooperative socialism. It was a reaction to the „whirlpool city” and the overcrowding of the

industrial metropolis. Howard was among the first to realize that nothing was won by overcrowding and, on the contrary, decentralization of the metropolis could „restore community and health to modern life, overcome urban inequities and class division, and even save the countryside through “greenbelt” preservation while maintaining the efficiency of an advanced society”.¹⁴⁷ His solution consisted of building compact urban groupings of 30,000 people on 1000 acres sites, each surrounded by an agricultural greenbelt of 5,000 acres..This city would be a synthesis of town and countryside into a new urban form.¹⁴⁸ Howard envisioned a cluster of eight communities with a total population of 240,000 “each inhabitant of the whole group, though in one sense living in a town of small size, would be in reality living in all the advantages of a great and beautiful city.”¹⁴⁹ It was a totally new form of settlement that offered, in Howard’s vision, the chance for an industrial society without the conflict, messiness and ugliness of the 19th century British cities. The big city had done its part, by fostering industrial and technological progress, but now it was time for a type of settlement that would provide a physical and social context which would enhance the individual, family

¹⁴⁵ Sonia A. Hirt, 'Premodern, Modern, Postmodern? Placing New Urbanism into a Historical Perspective', *Journal of Planning History*, 8/3 (2009) 248–273, in SAGE Journals [online database], accessed 19 Oct. 2011.

¹⁴⁶ Fishman, op. cit.

¹⁴⁷ R. Fishman, 'Howard and the Garden', *Journal of the American Planning Association*, 64/2 (1998), 127–128.

¹⁴⁸ E. D. Richert and M. B. Lapping, 'Ebenezer Howard and the Garden City', *Journal of the American Planning Association*, 64/2 (1998), 125–127.

¹⁴⁹ S. Buder, 'Ebenezer Howard : The Genesis of a Town Planning Movement', *Journal of the American Institute of Planners*, 35/6 (1969), 37–41.

well-being and a sense of commonweal, in contrast to the impersonality and bred loneliness, alienation and competition that large cities offered.¹⁵⁰

The principles of sustainability, the buzz-word of our times, were used in Howard's creative ideas, long before the birth of the modern environmental movement, thus making him one of the most influential and visionary planners of the 20th century.

Modern architectural designs were influenced by the machine culture, mass production and prefabrication. The great image of modern architecture was not the single building, but the town plan – the individual is losing significance, his destiny is no longer what interests.¹⁵¹

The Second Motor Age began after the 1920's, when visionaries like Le Corbusier and Frank Lloyd Wright started thinking on how to reconfigure cities and everyday life in order to accommodate what had become the symbol of progress, speed and prosperity: the automobile.

What modern planners' projects had in common was the alarming obsession with social hygiene. In future, the human animal, instead of lurking in streets and squares, would live in tower blocks and commute by monorail and by plane, and in general be made to do one thing at a time,

in one specific place. And thus the millennium would dawn and the old cities of Europe, which would've escaped the ravages of World War I, would now be flattened by idealist architects.¹⁵²

Charles-Édouard Jeanneret, better known as Le Corbusier, is the architect whose ideas for the future city are often evoked as the “quintessence of high-modernist urbanism.”¹⁵³ His ideology strongly identified with the concept of capital and its value.¹⁵⁴ Maybe his most famous concept was the “human cell – the cell which corresponds perfectly to our physiological and sentimental needs.” This housing unit had to satisfy anyone's practical and emotional needs, so it had to have a universal character, for it would serve as temporary home – as the workers were to move according to their jobs.

“We must never...in our studies, lose sight of the perfect human “Cell”, the cell which corresponds most perfectly to our physiological and sentimental needs. We must arrive at the “house-machine”, which must be both practical and emotionally satisfying and designed for a succession of tenants. The idea of the “old home” disappearing and with it local architecture, etc., for labour will shift

¹⁵² Ibid.

¹⁵³ Holston, J., cited in Hubbard and Lilley, Op. Cit.

¹⁵⁴ Fishman, *Urban Utopias in the Twentieth Century: Ebenezer Howard, Frank Lloyd Wright, and Le Corbusier*, 31 .

¹⁵⁰ Buder, op. cit.

¹⁵¹ Hughes, “Troubles in Utopia.”

*about as needed, and must be ready to move, bag and baggage.*¹⁵⁵

This “house-machine” concept was put in practice by Le Corbusier in many of his projects at the beginning of the 20th century. Le Corbusier’s idea of good urban planning can be summed up in three utopic projects: La Ville Contemporaine – The Contemporary City, a project for 3 million inhabitants (1922), La Ville Radieuse – The Radiant City (1924), and, later on, a linear city.¹⁵⁶

His answer to the problem of overcrowding in Europe was the tower block, rising from open green space. In his vision, the car would occupy human streets and possibly abolish human foot. Everyone would have cars or even planes, but the one thing he did not think of was places where people would meet each other, chat, walk the dog or simply stroll.

La Ville Contemporaine, his ideal city, was going to be completely class segregated: in the center it would have the skyscrapers of Plan Voisin, for offices and elites: industrialists, scientists and artists. Outside this zone-residential areas: luxury and more modest, differing by social category. The apartments would be mass-produced for mass-living. These quarters would communicate by ample roadways, having their surface properly

segregating motor-transport from foot-passengers.¹⁵⁷ Probably the most controversial hygienist of his time, Le Corbusier envisioned a clean, open space city, where all functions would be segregated and humans would act like different parts of an immense machine. The city would be a compact, rapid, lively and concentrated organ. Complementary, a supple, extensive and elastic organ would be embodied by the Garden City, located at the periphery, away from the hustle and bustle of the great metropolis.

Natural elements were seen as pipes of this machine-like system:

*‘The river flows far away from the city. The river is a kind of liquid railway, a goods station and a sorting house.’*¹⁵⁸

Nowhere in le Corbusier’s concept of Ideal City was any recognition of the problem of parking all the cars that he proposed, or of environmental problems as a result of their noise and emission – “they were simply ignored.”¹⁵⁹ Instead, this city promoted rapid and mobile transit, increased density, increased transportation means, and a complete segregation of pedestrian and car traffic. He promoted geometry above

¹⁵⁵ Le Corbusier, cited in Hughes, ‘Troubles in Utopia’.

¹⁵⁶ Hughes, ‘Trouble in Utopia’.

¹⁵⁷ Le Corbusier, ‘Plan Voisin’, 1925, *Foundation Le Corbusier* [web page] <http://www.fondationlecorbusier.fr/corbuweb/morpheus.aspx?sysId=13&IrisObjectId=6159&sysLanguage=en-en&itemPos=2&itemSort=en-en_sort_string1&itemCount=2&sysParentName=Home&sysParentId=65> accessed 3 Nov. 2011.

¹⁵⁸ Le Corbusier, *The city of tomorrow and its planning*.

¹⁵⁹ Hall, op. cit.

everything, claiming that the layout of garden cities “must be of a purely geometrical kind”, and that “the city of today is a dying thing because it is not geometrical.”¹⁶⁰ In order to increase uniformity and geometry of the new city, he proposes an industrialization of the building.

Le Corbusier’s *Ville Radieuse* was a nightmare.¹⁶¹ Not only that its inhabitants had to submit their freedom of movement to the omniscient architect, they would also have to give up their memory that was so far recorded in stone and brick. One of Le Corbusier’s obsessive projects was the improvement of Paris, which involved the assassination of the city and its rebirth as tower blocks – endless repetition of one crushing unit, people would be nothing more than objects in a mass transit system.¹⁶²

His designs were immensely idealistic, and only a few buildings contained by this grand project were actually built. One example is *Unité d’Habitation* in Marseilles, built between 1947 and 1952. Nine stories high, sitting green space, with an unusual roof. It contained a gymnasium, a space for exercise, a paddling pool for the kids and a bicycle track. The building is a metaphor of Le Corbusier’s social aims: the concrete garden



Figure 14: Le Corbusier, *La Ville Radieuse*¹⁶³

¹⁶⁰ Le Corbusier, *The city of tomorrow and its planning*, London, The Architectural Press, 1922.

¹⁶¹ Hughes, “Troubles in Utopia.”

¹⁶² Ibid.

¹⁶³ Le Corbusier, “*La Ville Radieuse*” [online image] (1924), <http://pzwart3.wdka.hro.nl/wiki/User:Natasa_Siencnik/prototyping/turtle>, accessed 14 Feb. 2012.

of ideal form, giving health to those who live in it. The Unite was meant as a social experiment, a prototype for mass housing.

As housing, the Unite d'Habitation failed to fulfill the needs of its inhabitants. Its emblem is the figure of Corbusier's Modulor, a distorted image of the human body, inspired by the Vitruvian man of Leonardo da Vinci and representing another proof of Le Corbusier's disregard of human needs. Flats hardly have any privacy, and the rooms are very small. The shopping floor at the 5th level is mostly closed, because the architect did not take into account that French people like to shop in real markets, down in the street.

But Corbusier did get a chance to build an ideal city from scratch – in Chandigarh, India, in 1950. But his project never came to life as a city, but rather as a sculptural assembly, as no one wanted to live in his monumental building blocks. Although he was clearly not a sociologist, Le Corbusier was a visionary of his time and his architecture was based on two systems of forms which seemed utterly opposed, but were similar in his eyes: classical Greek architecture and the clear, analytical forms of machinery.¹⁶⁴

Le Corbusier's designs never took form in any real-life city administration, but despite this, parts of his innovative were used, and the effects were of

great impact to modern human society.¹⁶⁵

Le Corbusier's ideas were the starting point of what would further become the International Style in Architecture – clear lines, no ornaments and rationalistic design, flat roofs, white architects. The Bauhaus, in Weimar and then in Dessau, Germany, was the main place where this style started to be used. The Bauhaus Program meant the rethinking of every manufactured object and not just of buildings. During its short life of 15 years, it was the center of a network of people who wanted to remake culture in terms of industrial process. Walter Gropius was the architect that put the bases and ran the Bauhaus School for 10 years. As a young man, Gropius had been an industrial designer that worked, together with Peter Behrens for designing the AEG company, from building to stationery. Behrens had gone further than any other man before him in creating a general style of design aimed at mass production of a wide range of products from an industrial base.¹⁶⁶ In the Bauhaus Manifesto, the followers of this program stated that they wanted to conceive and build a new future:

'Together let us desire, conceive, and create the new structure of the future, which will embrace architecture and sculpture and painting in one unity and which will one day rise toward heaven from the hands of a

¹⁶⁴ Hughes, "Troubles in Utopia."

¹⁶⁵ Hall, op. cit.

¹⁶⁶ Hughes, 'Troubles in Utopia'.

*million workers like the crystal symbol of a new faith.*¹⁶⁷

Another architect and planner that greatly influenced modern society was Frank Lloyd Wright. His line of planning talked about the notion that people should build for themselves and rejected the idea of large public organizations built for people.¹⁶⁸ If Howard pleaded for cooperation, Wright's dominant value was individualism, and he wanted the whole American nation to become one of individuals.¹⁶⁹ "Broadacre City", his planned city, was more of a landscape, as opposed to the purely urban city of Le Corbusier. This human settlement would be decentralized, so everyone could live his chosen lifestyle on his own land, of a minimum of 1 acre (4046,856 m²). The basic principle of this new community would be property. Everyone is a property owner, and everyone does everything – no experts, all men are farmers, industrial workers and artist, striving for self-fulfillment and prosperity.¹⁷⁰

In Wright's vision, the extended use of cars and telephones would

¹⁶⁷ W. Gropius, *Bauhaus Manifesto and Program* [online document] (1919), <<http://www.thelearninglab.nl/resources/Bauhaus-manifesto.pdf>>, accessed 15 Mar. 2012.

¹⁶⁸ Hall, op. cit.

¹⁶⁹ Ibid.

¹⁷⁰ F. Sdoutz, 'Broadacre City: Frank Lloyd Wright and His Vision for the Future', *ArchitectureTheory.net* [web page] (2007), <http://www.mediaarchitecture.at/architekturtheorie/broadacre_city/2011_broadacre_city_en.shtml>, accessed 10.Dec. 2012.

gradually eliminate the need for high concentrations of people in big cities.¹⁷¹ He draws the plans for a city where people are masters of space and time¹⁷², a statement of the horizontal, automotive expression of life.¹⁷³ Broadacres was a low-density alternative to the over-crowdedness of the ideal city proposed by the International Style representatives, especially Le Corbusier.¹⁷⁴

In this utopic city, every citizen would have his own car or even his own airplane. Multiple-lane highways would make travel safe and enjoyable, and the most popular fuels would be oil and gas.¹⁷⁵ The basis of this concept was general decentralization, and the main mean for it was the car.

Broadacre City would extend infinitely into the countryside, being a hybrid between city and country. The houses, factories, offices and stores would all be built in the middle of the farmland and forests.¹⁷⁶

¹⁷¹ P Morton, 'Social Life and Urban Form in a Historical Perspective', CERUM Working paper 2002:48, Umea University (2002) <http://www.cerum.umu.se/digitalAssets/18/18980_cwp_48_02.pdf>, accessed 10 Dec. 2012 .

¹⁷² Kulash, op. cit.

¹⁷³ S. Grabow, 'Frank Lloyd Wright and the American City: The Broadacres Debate', *Journal of the American Institute of Planners*, 43/2 (1977), 115–124, in Taylor and Francis Online [online database], accessed 17 Jan. 2013.

¹⁷⁴ Ibid.

¹⁷⁵ F. L. Wright, 'Broadacre City: A New Community Plan', *Architectural Record*, 77 (1935).

¹⁷⁶ Morton, op. cit.

Wright's plan for the ideal city was harshly criticized. First of all, it was going to increase man's dependency on automobile. Secondly, it excluded all other urban forms and lifestyles. But even though it was never realized, the ideas that stand at its core have resisted time and could be then found in the "American Dream" that everyone should have his or her own property, accessible by car and at a distance from the workplace.¹⁷⁷

These three planners based their ideas on the technological advance of the 20th century and were inspired by the novelties of their age: the express train, the automobile, telephone, radio and the skyscraper. If Howard included the railroad system as a mean of decentralization for his ideal city, Wright considered that the personal automobile and an elaborate road network could help decentralize even more modern society. In contrast, Le Corbusier made use of the skyscraper in order to create intensive urban densities that would eliminate the "soulless streets" of old cities.¹⁷⁸

All three saw the modernist model of the city as a machine whose functioning depended on an appropriate allocation of land use, rather intensively dense or lax, and on the flows that traversed it.¹⁷⁹



Figure 15: Broadacre City¹⁸⁰

¹⁷⁷ Ibid.

¹⁷⁸ Hall, op. cit.

¹⁷⁹ Hall, op. cit.

¹⁸⁰ Wright, F. L., "Broadacre City" [online image] (1932), <<http://www.tumblr.com/tagged/broadacre%20city>>, accessed 10 Dec. 2012.

One might say that a complex “politics of speed” was taking place. While separating flows of pedestrian and vehicles was easing traffic congestion, it was also causing disruption elsewhere.

Also, the separation of activities in time and space led to the creation of single-purpose streets. Along with this modern politics of speed, the rhythms of everyday life in postwar cities fell into a repetitive pattern, with urban life being “parceled up into discrete packages”. Modern cities were becoming human settlements of “unredeemable boredom”, where citizens were reduced to vectors travelling between spaces in which everyday activities such as work, rest or play took place.¹⁸¹

None of them thought of solutions for parking all the cars that they were building wide streets and highways for. Nor did they take into consideration the possible negative effects of the urban patterns, increased traffic capacities or single-use zoning they were proposing for the environment and social life in cities.

Modernist urban planners were certainly dreamers that wanted to envision ideal cities, suited for all citizens of the world. Their ideas rejected previous urban forms and strived towards a total rethinking of the principles of urban planning.¹⁸² Traditional, cultural and historical values of communities were ignored, making room for ideal cities, which

would foster productivity and increased mobility, the supreme values of the new industrial era. They did not seek to improve conditions in existing cities, but to achieve a completely new urban form, that would suit the needs of modern society. What the three urban planners tried to do by their designs, was to distribute the benefits of the Machine Age to the public and enhance social harmony in communities.¹⁸³ They were fascinated by the technologies that had emerged at the beginning of the 20th century. But they each ‘acknowledged only what served their own social values’¹⁸⁴ namely, cooperation (Howard), capital (Le Corbusier) and individualism (Wright).

Unfortunately, what they did not understand was that social change does not happen at once, but it needs a gradual, holistic process. This is why none of these utopic designs were successful, at least not in the sense that their creators had meant for them. Instead, the ideas of Howard, Le Corbusier and Wright greatly influenced the urban planning principles on which the 20th century urban design and planning theory are standing upon.

¹⁸¹ Ibid.

¹⁸² Fishman, *Urban Utopias in the Twentieth Century: Ebenezer Howard, Frank Lloyd Wright, and Le Corbusier*, 27.

¹⁸³ Ibid.

¹⁸⁴ Ibid., 33.

2.6. Speed as a way of life

As we have seen above, the first part of 20th century was reined by an intensive process of speeding up, in all aspects of life. An increasing pace of life, brought about by increased mobility possibilities and new technologies, was installed.

In the mid-1970's radical socio-economic changes took place, caused by the emergence of new and sophisticated systems of international finance.¹⁸⁵ International trade gained the advantages of increased mobility and new means of communication. It was then that the concepts of capitalism expanded on a global scale, leading to what we now call *globalization*.

The phenomenon of *globalization* has been faced with a considerable amount of debates and different opinions. Whether it is a positive or a negative phenomenon, this term has come to describe the essence of the last century. As Held et al.¹⁸⁶ write, "Globalization can be thought of initially as the widening, deepening and speeding up of worldwide interconnectedness in all aspects of contemporary social life, from the cultural to the criminal, the financial to the spiritual". Along with the tremendous technological progress of the 20th century, and the

development of worldwide systems of transport and communications, global interactions started to speed up and the level of interconnectedness across frontiers increased.

This worldwide spread phenomenon "*can be taken to refer to those spatio-temporal processes of change which underpin a transformation in the organization of human affairs by lining together and expanding human activity across regions and continents.*"¹⁸⁷ But despite the positive effects that some claim, such as better cohesion between different regions, increased economic profit and allowing "*poor countries and their citizens to develop economically and raise their standards of living*" opponents of globalization claim that "*the creation of an unfettered international free market has benefited multinational corporations in the Western world at the expense of local enterprises, local cultures, and common people.*"¹⁸⁸ The latter see globalization as a main cause for environmental degradation, because it encourages the exploitation and destruction of the global commons (i.e. atmosphere, marine environment, hydrological cycles) and brings along demographic expansion and exponential economic growth that leads to increases in

¹⁸⁵ Knox, op. cit.

¹⁸⁶ Held et al., cited in J. Blewitt, *Understanding Sustainable Development* (Earthscan, 2008), 1.

¹⁸⁷ Ibid.

¹⁸⁸ Levin Institute - The State University of New York, 'What is globalization?', *Globalization 10 1* [web page] (2012)<<http://www.globalization101.org/what-is-globalization/>>, accessed 5 Jan. 2012.

pollutants and consumption of global raw materials.¹⁸⁹

In 1971, Inglehart anticipated the great impact that the emergence of this phenomenon would have on societies:

*'A transformation may be taking place in the political culture of advanced industrial societies. This transformation seems to be altering the basic value priorities of given generations as a result of changing conditions influencing their basic socialization'*¹⁹⁰

Along with increasing consumption of globally branded products, a new, transnational material culture emerged.¹⁹¹ In this new *'fast world'*, mobility seems to be the most *'valued and desired value'*.¹⁹² This fostered the great development of global markets, which gradually replaced local markets. In other words, while global identities and connections were strengthened, local identities and connections were weakened.¹⁹³

¹⁸⁹ Blewitt, Op. Cit., 131 .

¹⁹⁰ R Inglehart, "The Silent Revolution in Europe: Intergenerational Change in Post-Industrial Societies", in *The American Political Science Review*, 4/65 (1971), 991–1017.

¹⁹¹ Knox, op. cit.

¹⁹² E Grzelak-kostulska, B Hołowiecka & G Kwiatkowski, "Cittaslow International Network : An Example of a Globalization Idea ?" in *The Scale of Globalization. Think Globally, Act Locally, Change Individually in the 21st Century*, Ostrava, University of Ostrava, 2011, pp. 186–192, <http://conference.osu.eu/globalization/publ2011/186-192_Grzalak-Kostulska-Holowiecka-Kwiatkowski.pdf>.

¹⁹³ Radstrom, op. cit.

This new information society put great value on the instrumental value of speed. The increased focus on transport and communication also meant that time-management and punctuality, as instruments for reaching a high productivity, were greatly valued.¹⁹⁴ An interesting idea that was greatly followed during that period, and is still very popular today, was the perception of time as a rare commodity, which must be utilized to the maximum: time is money, so life has to happen at a faster pace, in order to be more productive.¹⁹⁵

As every aspect of people's everyday was being standardized, especially their time, some sociologists have characterized this phenomenon as a *'shrinking of time and space'*¹⁹⁶ – going from one place to another or communicating with people from the opposite side of the world was easier than ever before. This led to further transformations, in almost all aspects of life. As Birth states, the globe had come to be treated as if the experience of time were the same everywhere— as if the Earth were flat.¹⁹⁷ This led to increasing competition among cities around the world. In order to keep up with one another, they would engage in continuous processes of change. But the more places changed, the more they seemed

¹⁹⁴ W. Parkins, "Out of Time: Fast Subjects and Slow Living", *Time & Society*, 13/2-3 (2004), 363–382, in SAGE Journals [online database], accessed 3 Nov. 2012.

¹⁹⁵ Knox, op. cit.

¹⁹⁶ Grzelak-kostulska, Hołowiecka and Kwiatkowski, op. cit.

¹⁹⁷ K Birth, "Time and the Biological Consequences of Globalization", in *Current Anthropology*, vol. 48, 2007, 215–236.

to look alike, and the less they were able to retain a distinct sense of place.¹⁹⁸ This aspect fostered the strengthening of global identities and connections around the world, but weakened local connections and identity of place of small communities.¹⁹⁹

This means that the formerly self-sufficient small communities were faced with a process of losing their identities, made of their community economics, built and natural environment, culture and traditions.²⁰⁰ In small communities, traditional values of communities started to fade, in favour of secular-rational values, specific for industrialized societies.²⁰¹

As Knox calls it, the globalized city started to integrate in an '*urban geography of nowhere*'²⁰², in which urban form was standardized and it did not account for local contexts, cultural backgrounds or local social values. This mass consumption society had, of course, the advantages of sophisticated technology which supposedly would mean progress and prosperity: '*The flattening of space defies Einsteinian curvature or quantum expansion but reflects the triumph of a populist and mechanical vocabulary of progress. Travel around the so-called village of the globe is*

¹⁹⁸ Knox, op. cit.

¹⁹⁹ Radstron, op. cit.

²⁰⁰ Radstrom, op. cit.

²⁰¹ R Inglehart, "Changing Values among Western Publics from 1970 to 2006," in *West European Politics*, 31/1-2 (2008), 130–146, in Taylor and Francis Online [online database], accessed 13 November 2012.

²⁰² Knox, op. cit.

made easy, swift and accommodating'.²⁰³

But the luxury of being able to be anywhere anytime did not come without any drawbacks: the continuous urban growth and development of transportation technologies, fostering global travel has very damaging effects on the integrity of natural environments: "*Yet there lingers an unspoken apprehension of an incalculable price to be paid in pollution, in the extinction of species, and in other elemental implosive cycles which leave their shadow upon the psyche of nature.*"²⁰⁴ Also, the increased speed of life is often associated with morbidity and mortality in cities²⁰⁵ – stress, lack of physical activity, less time for leisure activities and the increasing popularity of fast food being the main causes for this phenomenon.

²⁰³ Harris, cited in Birth, op. cit.

²⁰⁴ Ibid.

²⁰⁵ Knox, op. cit.

2.7. The switch – slowing down and going green

During the second half of the 20th century, global society values seemed to permanently have taken the place of local traditional ones, at least in Western cultures.²⁰⁶ But the paradox here is that the mass culture emerged in this period fostered the increasing demand for local and individual identities.²⁰⁷ The more people's patterns of consumption spread, the bigger was the need for counter-culture urban movements. While material culture and lifestyles universally diffused, local authentic identities were increasingly valued. *'The faster the pace of life in search of profit and material consumption, the more people valued leisure time'*²⁰⁸.

The cult of consumerism that emerged together with the globalization process overwhelmed people, because of the radical changes it implied in their cultural, spiritual and social values and norms.²⁰⁹ *In the rebound, many localities have rediscovered the 'culture of place' by stressing their own identity, their own roots, their own culture and values and the importance of their own neighborhood, area, vicinity, or town.*²¹⁰

²⁰⁶ Inglehart, "Changing Values among Western Publics from 1970 to 2006".

²⁰⁷ Grzelak-kostulska, Hołowiecka and Kwiatkowski, op. cit.

²⁰⁸ Knox, op. cit.

²⁰⁹ H Mayer and P Knox, 'Small-Town Sustainability: Prospects in the Second Modernity', *European Planning Studies*, 18/10 (2010), 1545–1565, in Taylor and Francis Online [online database], accessed 15 Mar. 2012.

²¹⁰ Ibid.

While globalization is still the main trend Western societies are engaged in, several other social trends have been emerging, since the mid-20th century on. Inglehart²¹¹ explains that there has been a tremendous change in Western European society's values, starting with the end of the Second World War. The shift took place from material towards post-material values or from industrialists to environmentalists. His theory of value change stands on the premise that the main reason for the intergenerational value shift in the post-war period was the existential security of the advanced industrial society.²¹²

According to Cotgrove and Duff²¹³, the key to understanding social change stands in understanding changes in values. Thus, the shift between industrial and post-industrial society can be explained by focusing on the shift between the core values that represented them, respectively *speed* and *slowness*.

If pre-industrial life meant, as described by Inglehart and Baker²¹⁴, a "game against nature", where people depended greatly on their environment, industrial life was called the "game against fabricated

²¹¹ Inglehart, R., cited in Cotgrove and Duff, Op. Cit.

²¹² R. Inglehart and W.E. Baker, 'Modernization, Cultural Change, and the Persistence of Traditional Values', *American Sociological review*, 65/1 (2000), 19–51.

²¹³ S. Cotgrove and A. Duff, 'Environmentalism, Values and Social Change', *The British Journal of Sociology*, vol. 32/1 (1981), 92–110.

²¹⁴ Ibid.

nature". Materialist or industrial societies were less dependent on nature and focused on creating and dominating the environment, thus creating a technical, mechanical and bureaucratic world ruled only by the powerful mankind. Economic and physical security was at stake in this period, and thus speed was a strong value, as being a catalyzer for economic growth and progress.

Inglehart's theory of values states that once a need is met, people tend not to focus on it anymore. Consequently, he explains how material satisfaction leads to post-material values. The switch between materialist and post materialist values is an expression of a deeper cultural shift, between survival values and self-expression values.²¹⁵

In advanced industrial societies, economic abundance and technological progresses led to people taking survival for granted and, being more affluent and prosperous, they started focusing more on and quality of life, environmental protection and self-expression, rather than on economic and physical security.²¹⁶ In contrast to societies that emphasized survival values, post-industrialists or post-materialists have been proven to have higher levels of well-being, better health, and were more oriented

towards issues as gender equality, environmental protection, political participation or beautiful cities. The "ascetic ethic of production and accumulation, based on abstinence, sobriety and calculation" of the materialists was traded for the "hedonistic morality of consumption, credit, spending and enjoyment."²¹⁷

The term of postmaterialism highlights *"an historical discontinuity in cultural expectations surrounding the relationship between society and the non-human world. The term captures the elevation of aesthetic and quality of life concerns over issues of production and distribution. [...] it describes the growth of environmentalism and the decreased dominance of class-based politics in the postwar era. Postmaterialism may be interpreted as an 'ecology of affluence' that is distinguishable from the 'environmentalism of the poor', whose ecological claims are rooted in the defense of livelihoods rather than quality of life"*²¹⁸

One of the first stances of the modern environmental movement dates back in 1920, when the French historian Gabriel Hanotaux highlighted the negative effects that the speed of the new industrial society had on the world's coal resources. In a single statement, he summarized the 20th

²¹⁵ Inglehart, cited in D. Schlosberg, 'Sustainable Materialism and New Environmental Movement', *Flows of Food, Water & Energy: Sustainable Materialism in Practice Symposium*, Sydney, 2012, <<http://sydney.edu.au/snccs/pdfs/smsymposium/schlosberg.pdf>>.

²¹⁶ Inglehart and Baker, op. cit.

²¹⁷ J. Delhey, 'From Materialist to Postmaterialist Happiness? National Affluence and Determinants of Life Satisfaction in Cross-national Perspective', *World Values Research*, 2/2 (2009), 30–54.

²¹⁸ D Gregory et al. (eds), "Postmaterialism", *The Dictionary of Human Geography* (5th edition) (Wiley-Blackwell & Sons, Ltd., 2011).

century, as he came to know it and as it certainly continued to be long after: “We are burning our way during our stay, in order to travel through more rapidly.”²¹⁹

Starting with the 1960’s, a resistance movement took birth. People started to become more and more aware of the devastating consequences of the “American Dream”, that is the supreme reign of man over the city and its surroundings for the social and natural environment.²²⁰ Men were starting to oppose the imposed rhythms of everyday life and the abstract space, in contrast to the fully-lived and vernacular.²²¹ Planners started realizing the drawbacks of single-use zoning, urban renewal and model cities. The existing urban planning paradigm was being broken down²²², while the “stable aesthetics of Fordist modernism” made room for the “the ferment, instability, and fleeting qualities of a postmodernist aesthetic that celebrates difference, ephemerality, spectacle, fashion, and the commodification of cultural forms.”²²³ The mechanization of urban life had reached a dead end. After World War II, along with an increase in prosperity level, people started thinking about their quality of life. A search for alternative models of cities

started, along with the birth of a new attitude toward the physical environment. This was the beginning of the “green revolution”, the “back-to-the-land-movement” and the emergence of ecology as a serious discipline.²²⁴ A Third Motor Age²²⁵ was taking birth. An age when men realized the treasure they had in pre-modern planning: traditional street layouts, mixed land-uses and dense street networks were far better than the modern pattern of the suburbia. The world started moving toward intermodal transportation policies, as a result to the understanding of the fact that growth in automobile mobility is not infinitely sustainable.²²⁶

While modern planning was man-centered and described man’s desire to control his destiny, the new radical planning, as described by Grabow and Heskin²²⁷, focuses, instead, on the desire of man to be an equal participant in the totality of the world, and not master over it. Radical planning was based on “systems change and the realization of a decentralized communal society that facilitates human development in the context of an ecological ethic by evolutionary social experimentation.”²²⁸ This new ecologic ethic came along with the ecology

²¹⁹ Hanotaux, G, (1920), cited in Honoré, Op. Cit, 40.

²²⁰ Morton, op. cit.

²²¹ Hall, op. cit.

²²² Grabow, op. cit.

²²³ Harvey, op. cit., 156.

²²⁴ Grabow, op. cit.

²²⁵ Kulash, op. cit.

²²⁶ Ibid.

²²⁷ S. Grabow and A. Heskin, 'Foundations for a Radical Concept of Planning', *Journal of the American Institute of Planners*, 39/2 (1973), 106–114, in Taylor and Francis Online [online database], accessed 21 Jan 2013.

²²⁸ Ibid.

“movement” and the themes of peace, love and freedom. It is a critique to modern urban planning, which was thought of as elitist – the planner or rational advisor is seen apart from the world he/she is planning; centralizing – it required monitoring and control of all observed authority, and change resistant.²²⁹

Although it only started taking up a greater role in the society in the 60's, the roots of the environmental movement can be traced up to the 19th century Europe and North America, when there were some attempts of showing the costs of environmental negligence, such as disease or widespread air and water pollution.²³⁰

Nevertheless, the conditions for the birth of environmental consciousness were laid by the emergence of a “rapidly growing, increasingly affluent, increasingly highly educated citizenry”²³¹ and scientific understanding of the natural world and the human activity's effects on it.

Modern environmental movement did not arise from a concern for

²²⁹ Ibid.

²³⁰ 'Environmental Movement', in *Wikipedia, The Free Encyclopedia* [online encyclopaedia] (2012) <http://en.wikipedia.org/w/index.php?title=Environmental_movement&oldid=530660560>, accessed 23 Nov. 2012.

²³¹ C. Rootes, '1968 and the Environmental Movement in Europe Christopher Rootes' in *1968 in Europe A Handbook on National Perspectives and Transnational Dimensions of 1960/70s Protest Movements*, M. Klimke and J. Scharloth (eds) (New York: Palgrave Macmillan, 2008).

managing natural resources for future development, but as a “consumer movement that demanded a clean, safe, and beautiful environment as part of a higher standard of living”.²³² After World War II, economic growth raised awareness about progress' effects on the environment, but also about the possibility of a better quality of life. Environmentalist turned to political action for ensuring society's demand for a cleaner, safer and beautiful environment, which could not be satisfied by the free market.²³³

In 1954, the first book to praise a slower pace of life was published: “Living the Good Life: how to live sanely and simply in a troubled world”, written by Helen and Scott Nearing. It marked the beginning of the modern sustainable living movement and made way for the further development of the “back-to-the-land” movement in the next decade.

During the 1960's, environmentalism became a mass social movement. It was based on spreading ecological awareness, and viewed the world as a “biological and geological system that is an interactive whole”.²³⁴

In 1962, Rachel Carson's book, *Silent Spring*, marked a step in the

²³² D. Greary, 'Environmental movement', *Dictionary of American History* (2003), in *Encyclopedia.com* [online encyclopedia], accessed 20 Nov. 2012 <<http://www.encyclopedia.com/doc/1G2-3401801397.html>>, accessed 21 Nov. 2012 .

²³³ Ibid.

²³⁴ Ibid.

development of environmental awareness, but not because of the novelty of the subject on the effects of indiscriminate use of pesticides, but because it created a media sensation by being published in a very popular magazine at that time.²³⁵ It described the negative environmental effects of DDT, a powerful insecticide, widely used in American agriculture after the World War II.²³⁶ The book is nowadays considered to be a marker for the beginning of the American environmental movement, because it succeeded in spreading the ecological message that man was endangering his natural environment and immediate actions were required against the hazards of industrial society.²³⁷

In 1968, the first images of the Earth from space were revealed to the general public (fig. 18). This was a milestone for humanity, as people who saw the “big blue marble” started realizing the fragile, independent nature of our ecosystem. They became more and more aware of their responsibilities to protect the health and well-being of the Earth.²³⁸

In 1972, the United Nations Conference on the Human Environment took place in Stockholm, as a consequence of the increasing concern for the sustainable use of the planet’s resources. Its final Declaration contains 26

²³⁵ Rootes, op. cit.

²³⁶ Greary, op. cit.

²³⁷ Ibid.

²³⁸ United Nations, 'Environment', *United Nations* [web page] (2012) <<http://www.un.org/en/globalissues/environment/>>, accessed 12 Dec. 2012 .



Figure 16: The first image of the Earth from space.²³⁹

²³⁹ NASA, The first image of the Earth from space [online image], <http://www.nasa.gov/mission_pages/LRO/news/apollo8-retrace.html>, accessed 9 Nov. 2012

principles that represent an environmental manifesto, in addressing the need to “to inspire and guide the peoples of the world in the preservation and enhancement of the human environment”²⁴⁰. The summarised principles are:²⁴¹

1. *Human rights must be asserted, apartheid and colonialism condemned*
2. *Natural resources must be safeguarded*
3. *The Earth’s capacity to produce renewable resources must be maintained*
4. *Wildlife must be safeguarded*
5. *Non-renewable resources must be shared and not exhausted*
6. *Pollution must not exceed the environment’s capacity to clean itself*
7. *Damaging oceanic pollution must be prevented*
8. *Development is needed to improve the environment*
9. *Developing countries therefore need assistance*
10. *Developing countries need reasonable prices for exports to carry out environmental management*
11. *Environment policy must not hamper development*
12. *Developing countries need money to develop environmental safeguards*
13. *Integrated development planning is needed*
14. *Rational planning should resolve conflicts between environment and development*

²⁴⁰ United Nations, *Declaration of the United Nations Conference on the Human Environment*, Stockholm, 1972.

²⁴¹ L. Clarke and R. Timberlake, *Stockholm plus ten: Promises, promises? : the decade since the 1972 UN Environment Conference*, (London: International Institute for Environment and Development, 1982).

15. *Human settlements must be planned to eliminate environmental problems*
16. *Governments should plan their own appropriate population policies*
17. *National institutions must plan development of states’ natural resources*
18. *Science and technology must be used to improve the environment*
19. *Environmental education is essential*
20. *Environmental research must be promoted, particularly in developing countries*
21. *States may exploit their resources as they wish but must not endanger others*
22. *Compensation is due to states thus endangered*
23. *Each nation must establish its own standards*
24. *There must be cooperation on international issues*
25. *International organizations should help to improve the environment*
26. *Weapons of mass destruction must be eliminated*

In 1983, a World Commission on Environment and Development was established, chaired by Dr. Gro Harlem Brundtland, a medical doctor whose vision on public health extended to environmental issues and human development. In 1987, this commission published the report “Our Common Future”, or the Brundtland report. This was the first official document to bring up the concept of sustainable development to the public’s attention. The document describes sustainable development as

“Development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts:

-the concept of 'needs', in particular the essential needs of the world's poor, to which overriding priority should be given; and

*-the idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs.*²⁴²

Among others, the report explains the importance of balance when using non-renewable resources and when setting consumption standards, as well as the need for protecting natural and human environment.

Further on, in order to follow Dr. Brundtland's recommendations, the United Nations led a Conference on Environment and Development, which drew even more the attention of the public toward sustainable development. The meeting, held in Rio de Janeiro in 1992, came to be known as the "Earth Summit" and introduced "Agenda 21" – a document aimed at regulating sustainable development of our planet in the 21st century, on local, national or global levels.²⁴³ This represented the culmination of two decades of focused attention towards environmental issues, and the global recognition of the strong link between environment and economic development, as well as the "imperative need" for

sustainable development.²⁴⁴

Since then, global issues such as climate change, the risks of globalization and fuel depletion have grown to take up important roles in everyday life. The United Nations have continued to hold periodical conferences on the subject of sustainable development, and the last such conference took place in 2012, in Rio de Janeiro. Between the issues discussed, sustainability in cities received an important amount of attention. Further on, the United Nations have made recommendations for actions to be taken by each member country, in order to be able to follow the action plan for sustainability. In what concerns sustainable cities and innovation, these recommendations were as follows:²⁴⁵

- 1. Promote the use of waste as a renewable energy source in urban environments.*
- 2. Plan in advance for sustainability and quality of life in cities.*
- 3. Each head of state should identify a sustainable city to develop a network for knowledge sharing and innovation. Governments should channel resources to develop people-centered sustainable cities with*

²⁴² United Nations, *Report of the World Commission on Environment and Development - Our Common Future*, 1987.

²⁴³ United Nations, "Environment."

²⁴⁴ Ibid.

²⁴⁵ United Nations, "Report of the United Nations Conference on Sustainable Development" (New York: United Nations, 2012
<http://www.uncsd2012.org/content/documents/814UNCSD_REPORT_final_revs.pdf>, accessed 5 jan. 2013.

timed and measurable goals, in such way that empowers local communities, promotes equality and accountability.

Quality of life is thus an important issue in today's urban development strategies. But one might ask, what does quality of life mean? The Dictionary of Human Geography²⁴⁶ links it to the concept of "social well-being, based on the argument that the human condition should be evaluated on a wider range of indicators than just income – whether at the individual level or through national aggregates." These indicators represent separate dimensions of collective well-being, such as income, wealth and employment, the built environment, physical and mental health, education, social disorganization, social belonging, and recreation and leisure. As the reader should be informed further in this paper, the Slow Living and consequently the Slow Cities movement have this "quality of life" as their core focus.

This thesis has presented the concepts of post-modernism and postmaterialism as following values of 20th century modernism. Recently, the term "sustainism" arose, as being the new modernism, in an environment-friendly variant. It is stated that this is "the confluence of globalization, the web, climate change, localism, media democracy, open source, environmentalism, and more," and "a collective worldview that

²⁴⁶ D Gregory et al. (eds), "Quality of life", *The Dictionary of Human Geography* (5th edition) (Wiley-Blackwell & Sons, Ltd., 211).

stresses the interdependence among cultural and natural environments."²⁴⁷ Sustainism was born from the need of naming the new, post-post-modern civilization that is emerging in the 21st century. In the last few decades, human society has changed greatly, at a faster pace than ever before. If modernism meant man's fascination towards technology, industrial production, material goods, and a particular idea of progress, at the dawn of the 21st century people find themselves having totally different values. This new "sustainist" culture is thus ruled by the concepts of diversity rather than uniformity, place rather than space, appropriate speed rather than faster-is-better and meaning rather than just functionality.²⁴⁸

In our globalized world, sustainism comes to merge environmental issues with the benefits of globalization. The world is seen as a large web, where elements are interconnected: "This is the culture of networks, sharing, borrowing, and open exchange."²⁴⁹ This new definition of society and culture can be intertwined with a new form of postmaterialism.

Interrelated to sustainism, a new concept of post-postmaterialism has

²⁴⁷ M Schwarz and J Elffers, *Sustainism Is the New Modernism: A Cultural Manifesto for the Sustainist Era*, J Elffers (ed), D.A.P., 2010.

²⁴⁸ M Schwarz and J Elffers, 'The Era of 'Sustainism' Is Here', *Sustainism.com* [web page] (2011) <<http://sustainism.com/www.sustainism.com/statement.html>>, accessed 5 May 2012..

²⁴⁹ Schwarz and Elffers, 'The Era of 'Sustainism' Is Here'.

risen. That is, the concept of post-materialism has evolved from a set of values to the practice of sustainable materialism.²⁵⁰ New environmental movements emerged, and some examples are food movements, movements that aim for renewable community energy or a “new domesticity”, by crafting and hand-made products. The most prominent food-related trend are slow food (or ethicurian eating) movements, which try to pull the food industry away from industrialization and alienation of practices of supply and consumption of food. Also, community energy initiatives are striving to move society away from cultural threads and from carbon-based energy, while presenting a resistance towards participating in damaging flows of power that could harm workers, damage ecosystems, contribute to climate change or undermine the lives of others. Sustainable materialists thus have a deep understanding of the human impact on nonhuman nature and flows.²⁵¹

The next chapter will present the concepts of Slow Food and consequently the Slow Living movement, an alternative type of sustainable materialistic movement, which emerged as a complement to eco-efficiency approaches. The main objective of this concept is to bring a higher quality of life to communities, and to offer a more sustainable, less

materialistic lifestyle choice.²⁵² The number of people that are taking up sustainable lifestyles is slowly growing. However, individuals and communities that adopt these alternative forms of urban living are still “considered exceptions to the rule than the mainstream and desired way of living.”²⁵³

²⁵⁰ Schlosberg, Op. Cit.

²⁵¹ Ibid.

²⁵² Oksana Mont, "In search of sustainable lifestyles. An antithesis to economic growth", *Proceedings: Sustainable Consumption and Production: Framework for Action, 10-11 March 2008, Brussels, Belgium. Conference of the Sustainable Consumption Research Exchange (SCORE!) Network, Supported by the EU's 6th Framework Programme.*, TG Ken et al. (eds), Bruxelles, 2008, p. 245.

²⁵³ Ibid., p. 245.

2.8. Slow Food

“The destiny of nations depends on how they nourish themselves”

(Anthelme Brillat-Savari)

In consumerist societies, high standards of living have driven people to switch from the need of material subsistence to material abundance and ways of signalling it. In this way, the concept of competitive consumption was born, which is mainly “a race on a treadmill with the goal of superior social status.”²⁵⁴ But this behaviour soon started to be catalogued as harming, for the environment as well for human communities. Consumerist behaviour is indeed a trigger for economic growth, but on the other hand it drives to the declining quality of social networks, deterioration of environmental quality and an important increase in exploitation of the 3rd world labour. The solution that some thought of was downshifting, in order to improve the quality of life and at the same time shift away from wasteful behaviours, that were putting natural resources at risk and did not have a direct connection to actually meeting

²⁵⁴ B Pietrykowski, 'You Are What You Eat: The Social Economy of the Slow Food Movement', *Review of Social Economy*, 62/ (2004), 307–321, in Taylor and Francis Online [online database], accessed 15 Sep. 2012.

basic human needs.²⁵⁵ Slow Food is one of the last decades' revolutionary movements, that bring to the table completely different values than those of consumerist societies: respect for the integrity of the land and local producers, sustainable use of resources, diversity of agricultural products and diverse ways of life.²⁵⁶ This organization comes to lighten up the dark side of modern industrialization: “time-speed compression”²⁵⁷, which has been proven to have a harmful character for the natural environment and social and cultural aspects of human societies.

The Slow Food movement was founded in 1986 by Carlo Petrini, in the Langhe District of the Italian province of Cuneo. Petrini, an Italian gourmand journalist, was protesting against the opening of a McDonald's restaurant in Piazza di Spagna in Rome.²⁵⁸ Instead of violently protesting against the fast-food current, he set up a group of people that would support and promote all the values that food chains like McDonald's were threatening: “the staunchly local, the irreplaceably unique, the leisurely and communal.”²⁵⁹ The official beginning of the international organization of Slow Food took place on 10th of December 1989, when delegates from

²⁵⁵ Ibid.

²⁵⁶ Ibid.

²⁵⁷ Hall, op. cit.

²⁵⁸ Michael Pollan, 'Cruising on the ark of taste', *Mother Jones* [online magazine] 28/3 (2003), 74–77, <<http://www.motherjones.com/politics/2003/05/michael-pollan-turkey>>, accessed 10 Jan. 2012.

²⁵⁹ Ibid.

15 countries signed their agreement to the Slow Food Manifesto. This document stated that it was high-time for people to return to traditional values, in the detriment of the culture of speed that had been fastening up human rhythms of life:

"Born and nurtured under the sign of Industrialization, this century first invented the machine and then modelled its lifestyle after it. Speed became our shackles. We fell prey to the same virus: 'the fast life' that fractures our customs and assails us even in our own homes, forcing us to ingest 'fast-food'.

*Homo sapiens must regain wisdom and liberate itself from the 'velocity' that is propelling it on the road to extinction. Let us defend ourselves against the universal madness of 'the fast life' with tranquil material pleasure. Against those - or, rather, the vast majority - who confuse efficiency with frenzy, we propose the vaccine of an adequate portion of sensual gourmandise pleasures, to be taken with slow and prolonged enjoyment."*²⁶⁰

Nowadays, Slow Food International still has its headquarters in the Italian city of Bra, but is active in 153 other countries (fig. 20) and has over



Figure 17: Slow Food International Network²⁶¹

²⁶⁰ Slow Food International, 'Slow Food Manifesto' (1989), *Slow Food* [web page] http://www.slowfood.com/_2010_pagine/com/popup_pagina.lasso?-id_pg=121, accessed 21 Nov. 2011 .

²⁶¹ *Slow Food International Network* [online image] (2011) < http://www.slowfood.com/international/4/where-we-are?-session=query_session:050EB2B80a229382E6vo14E78480>, accessed 10 Oct. 2011

100,000 members joined in 1300 convivia and 2000 food communities.²⁶² It is both an environmental and a gastronomic movement²⁶³, whose members have adhered to the idea that the best way of defending the planet's cultural and biological diversity is to enjoy it at the table, slowly.²⁶⁴ It operates on all levels, from convivia at the community level to Slow Food offices at regional and global level. Convivia are groups of people who meet regularly to discuss about, experience and promote local products and traditions and work together in order to spread the Slow Food message.²⁶⁵

The symbol of the organization is the snail (fig. 21) , because it moves slowly and calmly eats its way through life.²⁶⁶ Also, snails are a gastronomic specialty around the Bra area, the birthplace of the movement.

²⁶² Slow Food Intrnational, 'About Us', in *Slow Food* [web page] (2012), <<http://www.slowfood.com/international/1/about-us>>, accessed 21 Nov. 2012.

²⁶³ Arlene McFarlin Weismantel, 'Slow Food', *Journal of Agricultural & Food Information*, 4/4 (2004), 3–6, in Taylor and Francis Online [online database], accessed 18 December 2011.

²⁶⁴ Pollan, op. cit.

²⁶⁵ P. Jones et al., 'Return to traditional values? A case study of Slow Food', *British Food Journal*, 105/4-5 (2003), 297–304, in Taylor and Francis Online [online database], accessed 18 Dec. 2011.

²⁶⁶ Slow Food International, 'FAQs', in *Slow Food* [web page] (2012), <<http://www.slowfood.com/international/6/faqs>>, accessed 21 Nov. 2012.



Figure 18: Slow Food Logo²⁶⁷

²⁶⁷ Slow Food Logo [online image] (2011) <<http://www.theramblingepicure.com/archives/17513/slowfoodlogo>>, accessed 21 Nov. 2012.

Slow Food's vision²⁶⁸ is a simple, but courageous one:

"We envision a world in which all people can access and enjoy food that is good for them, good for those who grow it and good for the planet."

It guides its activity and approach towards agriculture, food production and gastronomy by three main principles - good, clean and fair:²⁶⁹

Good: a fresh and flavoursome seasonal diet that satisfies the senses and is part of our local culture;

Clean: food production and consumption that does not harm the environment, animal welfare or our health;

Fair: accessible prices for consumers and fair conditions and pay for small-scale producers.

The goals of Slow Food are split into four main directions: defending food biodiversity, developing networks, enhancing food and taste education and connecting producers and consumers.

In order to ensure natural and food biodiversity, Slow Food thrives at ensuring survival of local plant and animal species, developing models of production which follow the natural rhythms of seasons and valuing

typical traditions, local identities and specific sets of knowledge. For these considerations, the concept of eco-gastronomy was created. It is a merge of the Latin term *eco* – which means the relation between organisms and their environment, and gastronomy – the science that concerns man's nourishment, which has often been associated with luxury and indulgence. But ecogastronomy is neither of the two extremes, but rather a "value-based consumerism" which represents a fusion between pleasure and environmental principles.²⁷⁰ Ecogastronomy means preserving biological and cultural diversity by finding new markets for "obscure foodstuffs".²⁷¹

The Ark of Taste project takes ecogastronomy a step further, to The Ark of Taste project. It creates a link between the educational and environmental missions of Slow Food. This initiative aims to rediscover, classify and promote endangered food, plants and animals, which have productive and commercial potential and specific meaning to certain communities and cultures. There is now a list of 1000 unique foods from 50 countries that Slow Food is trying to defend against industrial standardization and the "rising global tide of MacDonald-ization". The Ark

²⁶⁸ Slow Food International, "Our Philosophy", in *Slow Food* [web page] (2012), <<http://www.slowfood.com/international/2/our-philosophy>>, accessed 21 Nov. 2012.

²⁶⁹ Ibid.

²⁷⁰ The Ecogastronomy Initiative, 'What is Ecogastronomy?', in *The Ecogastronomy Initiative* [web page] (2006), <<http://ecogastronomy.org/explained/what-is-ecogastronomy>>, accessed 22 Nov. 2012.

²⁷¹ Pollan, op. cit.

of Taste Manifesto²⁷² lists the main goals of this project:

- to protect the small purveyors of fine food from the deluge of industrial standardization;*
- to ensure the survival of endangered animal breeds, cheeses, cold cuts, edible herbs - both spontaneous and cultivated - cereals and fruit;*
- to promulgate taste education;*
- to make a stand against obsessive worrying about hygienic matters, which kills the specific character of many kinds of production;*
- to protect the right to pleasure.*

In order to create a global network, that would bring together producers who protect the environment and communities, as well as other interested people that are working towards improving the food system, Slow Food created Terra Madre (figure 19). It joins small-scale farmers, fishers and food artisans with academics, cooks, consumers and youth groups, in order to make a difference in the food production sector. The concept of “food community” was born – a group of producers who share the same place of origin and a common idea of “local economy” based on food, agriculture, tradition and culture. At this moment, there are over

2000 Terra Madre food communities around the world.²⁷³

Slow Food organization promotes food and taste education by informing consumers about the origins, production processes and all other stages that food goes through, before it gets on the plate. This philosophy is simply called: from field to fork. Educational activities take a wide range of approaches, from school field trips to local farms, workshops and cooking demonstrations to experience exchange between old and young generations and organized dinners with the producers. The main role of these activities is to raise awareness of the importance of “good, healthy, slow food” in our everyday life. Food is approached as culturally and socially important and is presented as synonym with pleasure, culture and conviviality.²⁷⁴

The organization tries to create a strong link between producers and consumers. In order to do so, annual meetings and congresses are organized, from the International Salone del Gusto held in Italy, to national events such as Slow Food Nippon in Japan or Eurogusto in France. According to their philosophy, the best way of protecting local

²⁷² The Ark of Taste, 'Manifesto' (1997), in *Slow Food* [web page] (2012) <http://www.slowfoodfoundation.com/pagine/eng/arca/pagina.lasso?-id_pg=39>, accessed 21 Nov. 2011.

²⁷³ Slow Food International, “Terra Madre”, in *Slow Food* [web page] (2012), <<http://www.slowfood.com/international/10/terra-madre>>, accessed 21 Nov. 2012.

²⁷⁴ Slow Food International, “Food and taste education”, in *Slow Food* [web page] (2012), <<http://www.slowfood.com/international/12/food-and-taste-education>>, accessed 21 Nov. 2012.



Figure 19: Terra Madre Network Logo²⁷⁵

²⁷⁵ Terra Madre Logo, [online image] (2011) < <http://ny2py.com/2012/12/terra-madre-day/>>, accessed 21 Nov. 2012.

products is to finding suitable international markets for them.

This is called “virtuous globalization” and is a new concept, invented by Slow Food. Mainly, this is a “good” globalization that takes the positive aspects of this phenomenon, such as the wide range of communication and networking possibilities.²⁷⁶

Slow Food has a very strong goal of ensuring sustainability, whether it is by protecting the natural environment, local identities and cultures of human communities or local economies. It safeguards the environment by raising environmental awareness, ensuring the survival of local species, developing models of production which follow the natural rhythms of nature, preventing and controlling pollution and fostering close production and consumption loops (by recycling and reusing production materials).²⁷⁷ Slow Food reinterprets the classic definition of sustainability – People, Planet, Profit, at its own terms. Consequently, the new slow sustainability definition became People, Planet and Plate. Local, sustainable food is thought of being the only way to feed people and at the same time respect the environment and ensure better living conditions for farmers and consumers.²⁷⁸

²⁷⁶ Pollan, op. cit.

²⁷⁷ A Tencati and L Zsolnai, "Collaborative Enterprise and Sustainability: The Case of Slow Food", *Journal of Business Ethics*, 110/3 (2012), 345–354, in Springer Link [online database], accessed 21 Nov. 2012.

²⁷⁸ Ibid.

In the organization's vision, the quality of food is strongly related to the quality of the environment, of the material and nonmaterial identity of the community, the quality of breeding and production processes, and finally and most importantly, the overall quality of life.²⁷⁹ Thus quality of food has a high importance for our everyday life and it apparently depends on three criteria: small, local and slow approaches. Food production must adopt appropriate scale in social, environmental and economic terms. It must respect the natural and human environment and promote a responsible, just and caring way of living, according to natural and human rhythms.²⁸⁰ Slow Food states to be a movement that should be adopted by "those who wish to listen to the rhythm of their own lives, and possibly adjust it."²⁸¹

Although it has gained a lot of followers worldwide, Slow Food has also gained critics. One of the few regards its emphasis on connoisseurship and celebration, therefore associating the organization with elitism.²⁸² It has been claimed that not everybody can afford to buy organic food, that Slow Food cannot economically feed the entire Earth's population. Also, some argued that industrialized farming is producing much more per acre than traditional farmlands, and shifting the world's alimentation on

sustainable foods could mean an increase in deforestations, as more farmland would be necessary. In response, Slow Food representatives gave the solution of a shift in values that might solve this problem. Therefore, sustainable and healthy nourishment should have a much higher priority for human societies than luxury items or fancy housing.²⁸³

Slow Food is a movement that not only counteracts the idea of fast food, but the entire fast culture, reigned by the "trophies of capitalism" such as speed, efficiency and wealth do not make up a good life.²⁸⁴ This anti-consumerist movement has transformed, along with reaching a relative maturity, into a counterculture that promotes a new lifestyle that represents a blend between the conservative idea of preserving traditions and the liberal desire to change the world.²⁸⁵ This new lifestyle is the Slow Life. The birth of the Slow Food movement was definitely part of a wider *zeitgeist*²⁸⁶ that has been taking place from the 1960's: the environmental

²⁷⁹ Ibid.

²⁸⁰ Ibid.

²⁸¹ P. Jones et al, op. cit.

²⁸² Pollan, op. cit.

²⁸³ Debra Ronca, "Everything You Ever Wanted to Know About the Slow Food Movement", *HowStuffWorks.com* [web page] (2009) <<http://recipes.howstuffworks.com/slow-food-movement.htm>>, accessed 5 Feb. 2013.

²⁸⁴ Eric Haas, 'The future of food. Can Slow Food move beyond its elitist image?', *Culinate* [web page] (2008), <http://www.culinate.com/articles/opinion/slow_food_nation_panel>, accessed 15 Dec. 2012.

²⁸⁵ Ibid.

²⁸⁶ *Zeitgeist*: From German, 'spirit of the age'. A term most generally used to evoke the intellectual and artistic atmosphere of a particular epoch.

movement, described earlier in this paper. Nonetheless, it was also the “spark that lit the flame” for a new worldwide protest movement against industrialization of food and even life itself: the Slow Living Movement.²⁸⁷

2.9. Slow Living

There is more to life than increasing its speed

(Gandhi)

The concept of slow living was not born at a definite moment in time, but it is rather the result of many years in which specific groups of people have counteracted the ever-increasing speed of life in modern society.

Along with the celebration of speed as the “triumph of human power and ingenuity”, slowness was also regarded as a positive quality, even since the 18th century. At the dawn of the industrial era, railway travel, the ultimate novelty in transportation technology, was harshly criticized for destroying and dehumanizing society. The mechanizing, instrumental values of speed were then seen as harmful for humanity.²⁸⁸ As the train was surpassed in speed by cars and planes, its slowness became a virtue. This clearly demonstrates that the experience and value of slowness is historically related to the concept of speed and, in fact, speed created slowness.²⁸⁹

In the 1870’s, the rise of the Arts and Crafts movement meant shifting away from mass-production, in favor of traditional, slow handwork of

M. Clarke and D. Clarke, ‘Zeitgeist’, *The Concise Oxford Dictionary of Art Terms*, Oxford University Press, (2010), in Oxford Reference [online database] (2010), accessed 5 Feb. 2013.

²⁸⁷ S Heitmann, P Robinson and G Povey, “Slow Food, Slow Cities and Slow Tourism”, in P Robinson, S Heitmann and P Dieke (eds), *Research Themes for Tourism*, (Wallingford: CABI, 2011), 114–127 at 116.

²⁸⁸ Parkins, op. cit.

²⁸⁹ Ibid.

artisans.²⁹⁰ George Beard, a well-known American neurologist, wrote a whole medicine treaty on how speed was harming human beings, blaming it for sicknesses such as neuralgia, hair loss or tooth decay. At the beginning of the 20th century, many more spoke of the dehumanizing effects of speed. Octave Mirbeau wrote, in his 1908 novel: "Everywhere life is rushing insanely like a cavalry charge, and it vanishes cinematographically like trees and silhouettes along a road. Everything around man jumps, dances, gallops in a movement out of phase with his own."²⁹¹

In the 1980's, after the cultural change brought by the 60's and the birth of the environmental movement, a downshifting trend appeared. This new philosophy was less driven by political or environmental principles, but by a strong desire to live more rewarding, qualitative lives. It was a phenomenon of shifting from a "high-pressure, high-earning, high-tempo lifestyle" towards a more relaxed, less consumerist one. The Slow Food movement integrates very well in this new line of reasoning. It was the precursor of what was to become the Slow Living movement, a life philosophy that can take effect in all aspects of life, from food, health, leisure, work, family life, travel or urban planning. More and more people are choosing to decelerate their pace of life, for various reasons, but they

are mainly doing it in order to have a better connection with others, with place and with themselves.²⁹²

Although the beneficial aspect of "slow" against "fast" have been always recognized by some, Western modern society as a whole has clearly failed to do so. In fact, if one consults a dictionary on the meaning of the two words, it is easy to observe that the concept of speed is presented as positive, rather than the more negative meaning of slowness. The Oxford English Dictionary defines the two concepts as follows:

Fast²⁹³

adjective

1. moving or capable of moving at high speed: *a fast and powerful car*

- taking place at high speed; taking a short time: *the journey was fast and enjoyable*
- performing or able to perform a particular action quickly: *a fast reader*
- (of a surface) allowing or producing high-speed movement: *a wide, fast road*

²⁹² B Meredith and E Storm, "The Slow Movement", *Create the Good Life!* [web page] (2013), <http://www.create-the-good-life.com/slow_movement.html>, accessed 30 Nov. 2012.

²⁹³ "Fast", Oxford Dictionaries (Oxford University Press, 2010), in *Oxford Dictionaries* [online dictionary] <<http://oxforddictionaries.com/definition/english/fast>>, accessed 13 may 2012.

²⁹⁰ Honoré, op. cit., 219.

²⁹¹ O. Mirbeau, 1908, cited in Honoré, op. cit.

- Sport (of a playing field) likely to make the ball bounce or run quickly or to allow competitors to reach a high speed.
2. *[predic. or as complement]* (of a clock or watch) showing a time ahead of the correct time: *I keep my watch fifteen minutes fast*
3. firmly fixed or attached: *he made a rope fast to each corner*
- (of friends) close and loyal: *they remained fast friends*
4. *Photography* (of a film) needing only a short exposure: *a 35-mm colour film which is ten times faster than Kodacolor II*
- (of a lens) having a large aperture and therefore suitable for use with short exposure times.
5. (of a dye) not fading in light or when washed: *the dyes are boiled with the yarn to produce a fast colour*
6. (of a person or their lifestyle) engaging in or involving exciting or shocking activities: *the fast life she led in London*

Slow²⁹⁴

adjective

1. moving or operating, or designed to do so, only at a low speed; not

²⁹⁴ "Slow", Oxford Dictionaries (Oxford University Press, 2010), in *Oxford Dictionaries* [online dictionary]
 <<http://oxforddictionaries.com/definition/english/slow>>, accessed 13 may 2012.

quick or fast:

until recently diesel cars were slow and noisy;

- taking a long time to perform a specified action: *she was rather a slow reader [with infinitive]: large organizations can be slow to change*
 - lasting or taking a long time: *a slow process; the journey home was slow*
 - not allowing or intended for fast travel: *the slow lane*
 - (of a sports field or ground) likely to make the ball bounce or run slowly or to prevent competitors from travelling fast: *on a slow surface both sets of bowlers bowled straight*
2. *[predic. or as complement]* (of a clock or watch) showing a time earlier than the correct time: *the clock was five minutes slow*
3. not prompt to understand, think, or learn: *he's so slow, so unimaginative*
4. uneventful and rather dull: *a slow and mostly aimless narrative*
- (of business) with little activity; slack: *sales were slow*
5. *Photography* (of a film) needing long exposure.
- (of a lens) having a small aperture.
6. (of a fire or oven) burning or giving off heat gently: *bake the dish in a preheated slow oven*

Fast is thus described as exciting, firm, and capable. In contrast, slow rather has a pejorative meaning: not prompt to understand or learn (or stupid), dull, uneventful and needing more time in a situation when speed would be more appreciated. This is still the case nowadays, in most Western cultures. Carl Honoré²⁹⁵, one of the most prominent slow activists, states that the slow culture has taken much of its inspiration from Eastern civilization, where, in contrast with the Western philosophy, slowness is much praised. Chinese, Buddhist and Hindu traditions, he says, think of time as being cyclical: it comes and goes, it is infinite. In contrast, Westerners see it as a linear and finite entity, ending with death. Consequently, time is considered a very precious resource and must be used efficiently. Charles Darwin has summarized the Western men's, and consequently Christianity's obsession to making the most of every minute: "A man who wastes one hour of time has not discovered the meaning of life."²⁹⁶ Considering this, Honoré redefines the two terms, putting on the Eastern Philosophy, and consequently the Slow Movement lenses:

"Fast is busy, controlling, aggressive, hurried, analytical, stressed, superficial, impatient, active, quantity-over-quality. Slow is the opposite: calm, careful, receptive, still, intuitive, unhurried, patient, reflective,

²⁹⁵ Honoré, op. cit.

²⁹⁶ Charles Darwin, cited in Honoré, op. cit., 30.

quality-over-quantity."²⁹⁷

It is important to realize that the Slow Living trend is not about envisioning a slow-motion version of post-modern life, but about taking time for meaningful things. It means living mindful rather than mindless²⁹⁸, and about people that want to live better in this fast-paced world.²⁹⁹ It is not about doing things slow, but finding the right speed of doing them, in a manner that values "quality over quantity, long term benefits over short term gains, and well-being of the many over the few."³⁰⁰ Some might say that it is a philosophy that tries to combine "la dolce vita", the idyllic image of slow, country life, with the dynamism of information age.³⁰¹

The Slow Movement themes are often associated with sustainable principles, which create a link between social and ecological dimensions of places. They contour a lifestyle model that aims at bringing back a human scale alternative to the dominantly industrial-scale technologies and economies that rule the world.³⁰²

²⁹⁷ Honoré, op. cit., 14.

²⁹⁸ Parkins, op. cit.

²⁹⁹ Honoré, op. cit., 15.

³⁰⁰ Meredith and Storm, op. cit.

³⁰¹ Honoré, op. cit., 275.

³⁰² J Carp, "The Study of Slow", in Goldstein, B. E. (ed), *Collaborative Resilience: Moving Through Crisis to Opportunity*, (Massachusetts Institute of Technology, 2012), 99–125.

2.10. Slow Cities

During the last decades, the focus of researchers has been large cities worldwide, affected by globalization and technological change. Small towns have been overlooked, although they account for a great fraction of the population, in many regions around the world. Only in the United States, 97% of towns have less than 50,000 inhabitants.³⁰³ They are usually the fastest growing places, and their well-being affects, in terms of social and economic cohesion, both inhabitants and metropolitan regions or rural areas in which they are located. The challenges of the “first modernity” meant that small towns had to cope with Fordist economies of the mid-20th century, and the phenomenon of globalization of the late-20th century. In the 21st century, as a “second modernity” is arising, large and small towns together are confronted with the challenge of engaging in competitiveness at a global scale. If the characteristics of the “first modernity” involved issues such as collective patterns of life, exploitation of nature, progress and controllability, the “second modernity” is not making a clear break from these, but transforming them, through the rise of global issues, such as globalization, the gender revolution, underemployment and the emergence of global risks – climate change or

³⁰³ H Mayer and P Knox, "Small-Town Sustainability: Prospects in the Second Modernity".

the vulnerability of global economies.³⁰⁴

Globalization has led to an increasing division between the ‘fast’ and ‘slow world’. The ‘fast’ world is represented by people and places directly involved in transnational industries, modern telecommunications, materialistic consumption, or international news and entertainment, both as consumers and as producers. This fast, technological world accounts for 15% of the world population, while the rest, 85%, live in impoverished places and regions, in developing countries.³⁰⁵ Increasing economic development and new communication technologies have led to a strong connectedness, through global networks of communication and knowledge, production and consumption. This global net is established between approximately 800 million people living in the ‘fast world’. In this economically-driven society, time equals money, and so an increasing acceleration of the pace of life is taking place. The outcomes of this global phenomenon are certainly affecting human communities, which are losing their distinctive characteristic as a result of taking up global habits.³⁰⁶

The phenomenon of globalization has certainly had positive and negative

³⁰⁴ Ibid., 1546.

³⁰⁵ H Mayer and Paul L. Knox, “Pace of Life and Quality of Life: The Slow City Charter”, in MJ Sirgy, R Phillips and D Rahtz (eds), *Community Quality-of-Life Indicators: Best Cases III*, (Springer Netherlands, 2009), in Springer Online [online database], accessed 15 Mar 2012.

³⁰⁶ Ibid.

effects on human settlements. Some of the positive outcomes are probably growing competitiveness fostering innovation and creativity, a more generous offer of choices in lifestyles or entertainment, for example, better access to communication technologies, and so on. Despite these, in what concerns small towns, the globalization process has mostly resulted in disrupting local economies, global forces undermining local social and cultural practices, and a trend of homogenization of places – losing local character to international, look-alike places.³⁰⁷ In order to tackle these issues and address new opportunities for small communities, more and more grassroots movements have been arising. Their main reasoning is to increase sustainability, liveability and quality-of life in small towns.

One of these movements is Cittaslow, or the Slow Cities organization. It was built on the same grounds of Slow Food, but is aiming at applying the Slow Food principles and connecting them to urban planning and design, in order to counteract the problems of the increasingly fast modern urban life. Cittaslow is aiming to take action against the 'McDonald-ization' society and the increased pace of life that the latter fosters. Both Slow Food and Slow Cities are animated by the fight against globalization and big businesses and for local, traditional cultures, enjoyment, and

conviviality.³⁰⁸ They promote authenticity against standardization, individuality instead of franchises, silence instead of noise, trees instead of concrete, and cycle paths instead of parking lots.³⁰⁹

The organization took birth, just like Slow Food, in the Italian town of Orvieto. In October 1999, Paolo Saturnini, the mayor of Greve-in-Chianti, a small town in Tuscany, organized a meeting with three other mayors, from Orvieto, Bra and Positano. This encounter resulted in setting up the main attributes of the Città Lente, or the Cittaslow organization. These small towns were already Slow Food members, from the beginning of the movement, and so the Slow Food principles were the main starting points for envisioning a slow city, which would provide a people-friendly, calm environment, in which residents would live in harmony with nature.³¹⁰

The main purpose of the Slow City organization is to create a network of towns with a strong commitment to improving and maintaining the quality-of-life and cultural heritage of its member towns.³¹¹

³⁰⁷ Mayer and Knox, 'Small-Town Sustainability: Prospects in the Second Modernity'.

³⁰⁸ Ibid.

³⁰⁹ Mayer and Knox, 'Pace of Life and Quality of Life: The Slow City Charter'.

³¹⁰ Grzelak-kostulska, Hołowiecka and Kwiatkowski, op. cit.

³¹¹ Mayer and Knox, 'Pace of Life and Quality of Life: The Slow City Charter'.



Figure 20: Cittaslow International Logo³¹²

The logo of the organization is very similar to the Slow Food one, this time representing a snail that carries a town on his back (Figure 20). This logo is a trademark of the Cittaslow organization and can be associated with the image of the member towns, as a recognition of their compliance with the quality standards of the network.

In 2001, the first 28 Slow Cities were certified, and not surprisingly, they were all Italian. The success of these pioneer slow towns encouraged another 77 more cities to adhere to the slow principles, by 2006.³¹³ Nowadays, The Cittaslow International network consists of 165 towns, in 25 countries, on 5 continents. Despite of this global spread, most of the slow cities are situated in Europe – 138 of them. From these, half are, as expected, in Italy (70), and most of the other half, in Western European countries (Table 2 and Figure 23).

Entering the Slow Cities organization is voluntary. In order to receive certification as slow cities, towns must meet a series of requirements. First of all, they all must have a population of maximum 50,000 inhabitants. Secondly, they must pledge to respect a 54-point charter (Annex 1). This document consists of a set of indicators, which are instruments in the processes of assessment and reassessment of the members. These indicators are categorized in six core areas:

³¹² Cittaslow International Logo, [online image] (2011), < <http://blog.inpolis.com/2011/09/14/if-anything-then-cittaslow/>>, accessed 18 May 2012.

³¹³ Mayer and Knox, ' Pace of Life and Quality of Life: The Slow City Charter'.

environmental policies, infrastructure policies, technologies and facilities for urban quality, safeguarding autochthonous production, hospitality and awareness.³¹⁴ Member towns must have already met some of these conditions at the date of the application, and must prove to be engaged in a process of continuous improvement. An initial self-assessment must be undertaken by trained local operatives, with every indicator of the charter being given a score from 0 to 3. In this way, the assessment reflects whether Slow City indicators are partially implemented, planned for, or not addressed at all.³¹⁵ This set of indicators is directly connected to an action plan that must be followed, once a city is certified. Each national network has a specific set of indicators, in compliance with the six core areas defined by the international organization. The 'Cittaslow International' Charter defines a list of indicators for each of these areas, and emphasizes the obligatory requirements and the optional ones, that could be met after certification.

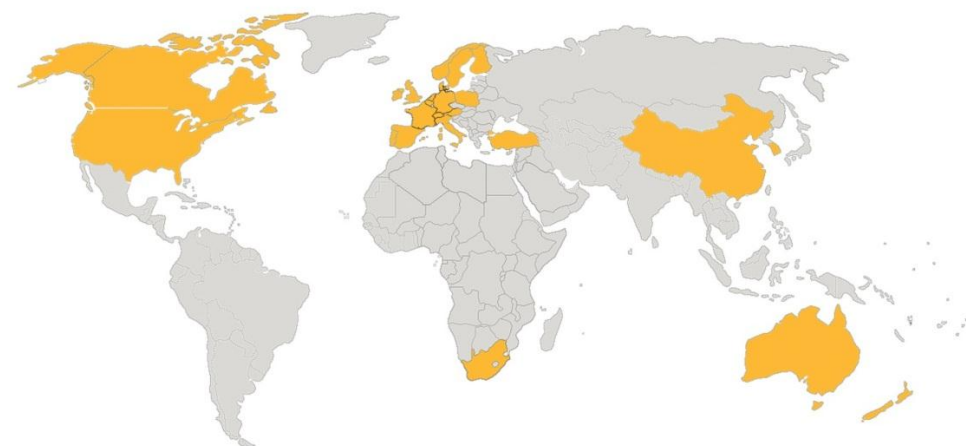


Figure 21: Map of the Cittaslow International Network

³¹⁴ Cittaslow International Network, *Cittaslow International Charter* [online document] (2011), <http://www.cittaslow.org/download/DocumentiUfficiali/Charter_06_2011.pdf>, accessed 10 Mar. 2012.

³¹⁵ Mayer and Knox, 'Pace of Life and Quality of Life: The Slow City Charter'.

CONTINENT	COUNTRY	NUMBER OF SLOW CITIES
AFRICA	South Africa	1
ASIA	China	1
	South Korea	12
	Turkey	8
AUSTRALIA AND OCEANIA	Australia	3
	New Zealand	1
EUROPE	Austria	3
	Belgium	5
	Denmark	1
	Finland	1
	France	6
	Germany	11
	Great Britain	5
	Hungary	1
	Ireland	1
	Italy	70
	Netherlands	5
	Norway	3
	Poland	9
	Portugal	5
	Spain	6
	Sweden	1
	Switzerland	1
NORTH AMERICA	Canada	2
	United States of America	3

Table 1: Slow Cities by continents and countries³¹⁶

The obligatory set of indicators that must be already implements by new slow cities are:³¹⁷

Environmental policies

- Plans for the promotion and dissemination of differentiated refuse collection including urban refuse and special wastes.
- Municipal plan for saving energy, with reference particularly to the use of alternative sources of energy (renewable sources, green hydrogen, mini hydroelectric power plant) and producing heat from RSU and biomasses.
- Ban on the use of genetically-modified organisms in agriculture.
- Systems and programs for controlling light pollution.
- Adoption of systems of environmental management (EMAS and ECOLABEL or ISO 9001; ISO 14000, SA 8000 and participation in Agenda 21 projects).

³¹⁶ CittaSlow [web page] (2013), <<http://www.cittaslow.org/network>>, accessed 14 Feb. 2013.

³¹⁷ Cittaslow International Charter, 2011.

Infrastructure policies

- Plans favoring alternative mobility over private transportation and for the integration of traffic with public means of transportation and pedestrian areas (extra-urban car parks linked to public transportation, escalators, moving walkways, rail or cable installations, cycling tracks, pedestrian itineraries providing access to schools, work places, etc.)
- Verification of Infrastructures to guarantee that public places and those of public interest are accessible for the disabled and the removal of architectural barriers and access to technologies.
- Promotion of programs to facilitate family life and local activities (recreation, sports, activities aimed at creating bonds between school and family, assistance, including home assistance for the elderly and chronically ill, social centers, regulatory plan of municipal business hours, public lavatories).
- Program for an urban restyling and upgrading
- Integration of a citizen information office, with Cittaslow information window.

Technologies and facilities for Urban Quality

- Window for bio-architecture and programs for the training of personnel assigned to the information project for the promotion of bio-architecture.

Safeguarding autochthonous production

- Plans for the development of organic farming.
- Certification of the quality of artisan produced products and objects and artistic crafts.
- Programs for the safeguarding of artisan and / or artistic craft products in danger of extinction.
- Safeguarding traditional methods of work and professions at a risk of extinction.
- Use of organic products and/or those produced in the territory and the preservation of local traditions (in restaurants, protected structures, school cafeterias).
- Programs for educating taste and nutrition in schools in collaboration with Slow Food
- Favours the activities of wine and gastronomic Slow Food Presidia for species and preparations risking extinction.
- Census of the typical products of the territory and support of their commercialization (updating of markets for local products, creation of appropriate spaces).
- Promoting and preserving local cultural events.

Hospitality

- Training courses for tourist information and quality hospitality.
- Using international signs in the tourist signs of the historical centres with guided tourist itineraries.

Awareness

- Campaign to provide the citizens with information on the aims and procedures of what a Slow City is, preceded by information of the intentions of the Administration to become a Slow City.
- Programs to involve the social fabric in acquiring the “slow” philosophy and the application of Slow City projects and in particular: educational gardens and parks, book facilities, adhesion to the project of the germ plasma bank.
- Programs for the dissemination of the Slow City and Slow Food activities.

In addition to these, slow cities must add the trade mark of Cittaslow (Slow City) to their official letterhead, and include information on the “slow” philosophy to their municipal website. Also, they are obliged to meet the prerequisites for the campaign of “action/identity”, established by the organization. Further on, slow cities are given a note of merit for supporting the Slow Food organization, by establishing a local Slow Food Convivia, engaging in food and nutrition education programs, or support

the Ark of Taste, Slow food and Terra Madre projects, through their activities.³¹⁸ Member cities are reassessed on their progress and overall improvement in their quality of life every four years.

After having scored the indicators, each of them is given a different weight, depending on its importance, in order to calculate the final score. An audit is then conducted by Cittaslow officials, in order to certify the commitment to the quality-of-life indicator system. Towns receive Cittaslow certification when the score reflects the fact that at least 50% of the requirements are already met.³¹⁹

An annual membership fee must be paid by every member town, depending on its size. These fees can reach, from 600 Euros for a town of less than 1000 of inhabitants, to 3500 Euros for cities with a population higher than 30,000 people. Also, a certification fee of 600 Euros is paid, the first time the town enters the organization.³²⁰

In order to apply for Cittaslow certification, towns outside Italy need to establish a national network of at least three interested towns first. The guidelines for becoming ‘slow’ are then redefined by a committee formed by local representatives and experts of the international organization.³²¹

³¹⁸ Ibid.

³¹⁹ Ibid.

³²⁰ Ibid.

³²¹ Miele, op. cit., 141.

The starting point of becoming a slow city is, of course, committing to strengthening and fostering a local culture of food and wine. But aspects such as endorsing local distinctiveness and a sense of place are equally important.³²² According to Mayer and Knox³²³, attributes of places affect people's physical well-being, opportunities and lifestyle choices. This is why a strong connection with the place they live in may be very beneficial. Developing a self-conscious sense of place is a result of the experiences and memories that one associates with a place. Such a relationship can foster a high awareness regarding the protection of local identity and traditions, sustainability and liveability of a place.

Inspired by Slow Food and consequently the Slow Movement, Cittaslow sets out an alternative philosophy of life, a form of 'mobilization against globalization', promoting urban development that is sustainable, equitable and authentic.³²⁴ In addition to the slow philosophy, Cittaslow provides practical methods for cities to achieve 'individuality and creativity at the local level in opposition to the "proliferation of uniformity" that occurs in global culture.'³²⁵ By creating a global network,

³²² Ibid., 140.

³²³ Mayer and Knox, "Pace of Life and Quality of Life: The Slow City Charter".

³²⁴ J Semmens and C Freeman, "The Value of Cittaslow as an Approach to Local Sustainable Development: A New Zealand Perspective", *International Planning Studies*, 17/4 (2012), 353–375, in Taylor and Francis Online [online database], accessed 2 Nov. 2012.

³²⁵ Parkins and Craig (2006), cited in Semmens and Freeman, op. cit., 358.

Cittaslow is enabling communication and thus collaboration between its members. Through conferences, seminars or workshops, slow city mayors exchange knowledge and help each other with ideas for reaching their 'slow' goals through sustained action, and continually improving and developing new ways for enhancing the quality of life in their towns.

In its European Manifesto³²⁶, Cittaslow organization states that its most important goal is combining the protection of local traditions with staying in touch with modern technologies, in order to ensure an optimal quality of life for its citizens. The internal qualities of slow cities are also very valued by members of the organization. Raising awareness regarding the unique qualities of a town, is achieved by involving citizens, town officials and entrepreneurs in city projects that respect the natural and cultural values of the town and its surroundings.

Through their qualities, slow cities encourage a better relationship between rural and urban settlements. In frequent cases, such as the Midden-Delfland case, which will be further discussed, slow cities are situated in a green area that is of great value to surrounding metropolitan areas or large cities, offering the alternative of a slower, closer to the

³²⁶ Cittaslow International, 'Cittaslow European Manifesto', *Midden-Delfland* [web page] (2012), <<http://www.middendelfland.nl/document.php?m=5&fileid=27477&f=dae0acb6b8132dd26b7f477a5caa9a2d&attachment=0>>, accessed 2 Nov. 2012.

earth, lifestyle, and green areas for leisure activities.³²⁷

Slow cities are strongly committed to introducing green technologies for mobility, services, infrastructures and architecture. They encourage the use of eco-friendly materials for buildings, measures for reducing car traffic and increasing pedestrian zones and cycling paths.³²⁸

The general characteristics of slow cities, as opposed to the ones of 'fast', modern cities, are shown in table 2.

Slow Cities foster the development of places where people can enjoy good food, healthy environments, sustainable economies and traditional rhythms of life.³²⁹ They can also be tagged as silent, discreet cities, as their planning policies contain strict regulations against noise, light and air pollution – by banning neon signs, billboards, car alarms or cell-phone towers.³³⁰ A very important step in the setting up of a slow city is the promotion of local tourism which offers a quiet, sustainable alternative to other destinations. Tourism is also a strategy of raising awareness among non-citizens, regarding the high importance of protecting local identities and promoting sustainability. But although they promote slowness and idyllic places as destination for vacations, slow cities are facing an ironic

	Modern "fast" cities	Slow Cities
Characteristics	Homogenized Single imperative Inequitable Industrial Standardized Corporate Unsustainable Copied Low quality Replicable Intensive to local history, culture Fast	Idiosyncratic/asset specific Multiple imperatives Equitable Craft Customized Grassroots Sustainable Authentic High quality Asset specific Sensitive to local history, culture Slow

Table 2: Characteristics of fast and slow cities³³¹

³²⁷ Cittaslow International Charter, 2011.

³²⁸ Semmens and Freeman, op. cit.

³²⁹ Mayer and Knox, 'Pace of Life and Quality of Life: The Slow City Charter'.

³³⁰ Semmens and Freeman, op. cit.

³³¹ Grzelak-kostulska, Hołowiecka and Kwiatkowski, op. cit.

challenge: the rise in tourist numbers may provoke rising prices of goods and services, a loss of authenticity and even an increase in the 'hustle and bustle' on the city streets.³³²

Another criticism addressing this movement is the lack of attention for the issue of equity. This is because most slow cities are already places where citizens enjoy a high quality, 'slower' and convivial way of life.

One of the difficulties in implementing the concepts of the Cittaslow is that the term "slow" can sometimes be misleading and citizens may perceive them as dull, tedious or implying slow growth. Strict building regulations associated with a 'slow' planning environment may lengthen planning processes, increase expenses and downscale building developments. Also, in some situations, predetermined cultural practices and traditions, differences in physical environment, climate or community cohesion may cause difficulties in implementation of the Cittaslow criteria and adaption to the 'slow' model. This is because by definition, the Cittaslow organization has a strongly Italian character, that might differ greatly to other cultures in which this model is implemented.³³³

Despite these difficulties and critiques, Cittaslow is generally seen as a successful model for 'slowing down' the pace of life and improving the quality of life in cities. It provides the support that small towns need to

turn theory of sustainable development and local agenda 21 into practical action plans. Planners are encouraged to adopt systematic and long-term solutions for global issues, and they are given the tools to effectively disempower global corporations that threaten the sense of place and of community. Through fostering communication and cooperation between cities, Cittaslow encourages the transfer of knowledge and good practices. Cittaslow provides a transferable guideline, which can be adjusted by city councils, in order to create 'their own version of slowness', according to the city's characteristics and particular needs. The reassessment process is a tool for controlling and measuring progress, and thus it motivates cities to continually improve.³³⁴

The next chapter will introduce the 'slow' experience of Midden-Delfland, the Cittaslow Capital of the Netherlands.

³³² Semmens and Freeman, op. cit.

³³³ Ibid.

³³⁴ Ibid.

03. Case study:

Midden-Defland

3.1. General context

Midden-Delfland is a Dutch municipality situated in the Zuid-Holland region (fig. 24). The name of Midden-Delfland can cause confusion between the region of Midden Delfland, and the municipality. As shown in figure 25, the Midden Delfland region has slightly different limits than the municipality, and includes the green area between Delft, Maassluis, Vlaardingen, Schiedam and the A13 motorway. Although Midden-Delfland is a relatively new municipality, the region of Midden-Delfland has been inhabited ever since The Stone Age, The Iron Age and the Roman Era. The current pattern of the landscapes dates from XIIth and XIIIth centuries.³³⁵ The region is well-known for its typical Dutch landscapes, with windmills, peat polders with ditches and historical villages.³³⁶

³³⁵ Ibid.

³³⁶ E. Van Rij and W.K. Korthals Altes, "The Merits of Outmoded Planning Instruments for Improving Metropolitan Green Areas: The Midden-Delfland Approach", *Planning Theory & Practice*, 9/3 (2008), 345–362, in Taylor and Francis Online [online database], accessed 20 Oct. 2012.



Figure 22: Location of Midden Delfland in the Netherlands and Zuid-Holland region



Figure 23: Midden-Delfland Municipality and Midden-Delfland Region.

Being surrounded by a ring of large Dutch cities, also known as the Randstad, this area is historically known as the Green Heart of the Netherlands (fig. 26). The Green Heart has been the best known structuring concept for Dutch green areas since the 1950's, when the Working Commission for the Western Netherlands decided to designate an open area in the middle of the Randstad³³⁷ – a horseshoe shaped belt of historical and new cities, with a population of 6,5 million inhabitants.³³⁸ In 1956, the Director of the Bureau for the National Plan, Jasper Vink, proposed that the central area of Westland, mainly formed of pasture lands of Holland and Utrecht, should be preserved for agricultural use or as a reserve for future urban development.³³⁹ Further on, this area has been protected from urban growth, and from 1973 onwards, all provincial structure plans gave it priority, with a thought for nature preservation, environmental recreation and agriculture.³⁴⁰

In 1977, The Midden-Delfland Act was born. The area was recognized as one of the most threatened green sites in the country, and so the government decided to apply here the experimental project concerning

³³⁷ A. van der Valk and A. Faludi, "The green heart and the dynamics of doctrine", *Journal of Housing and the Built Environment*, 12/1 (1997), 57–75, in Springer Link [online database], accessed 10 Mar. 2012.

³³⁸ A. van der Valk, "The Dutch planning experience", *Landscape and Urban Planning*, 58/2-4 (2002), 201–210, in Elsevier [online database], accessed 20 Oct. 2012.

³³⁹ Ibid.

³⁴⁰ Ibid.



Figure 24: Logo of the Dutch Green Heart³⁴¹

³⁴¹ Logo of the Dutch Green Heart [online image], <http://www.puur-trouwservice.nl/>, accessed 10 Nov. 2011

the National Buffer Zones policy. This was supposed to help develop recreational areas near cities, in order to support urban growth, and, at the same time, enhance conditions for farming in the agricultural area.³⁴²

The Act describes a thirty-year plan, comprehensive of stages, interventions tools and the rights of owners and stakeholders in the Midden-Delfland area.³⁴³ This Act is an example of slow planning, way ahead the birth of the current CittaSlow movement in discussion in this Thesis. Although it was built on such a long time-span, the act is considered to have been very dynamic and successful. According to Van Rij and Korthals Altes³⁴⁴, dwellers of the Midden-Delfland area have declared themselves very content with the outcomes of this policy and think that it has been the main pillar in protecting the countryside of Midden-Delfland.

In 1990, the Dutch government set even firmer borderlines around the Green Heart, and included strict policies in order to maintain the agricultural central area, as a counterweight for the urban agglomeration of the Randstad. The area was going to be developed in such way that both dwellers of the city regions and the Green Heart per-se would

benefit.³⁴⁵ As a result, the Midden-Delfland region has remained almost untouched by the rapid urban development during the last few decades. Figures 29, 30 and 31 show an evolution of the area since the 19th century on, emphasizing the buffer-zone character of Midden-Delfland.³⁴⁶ Although the Randstad area has continued to grow and became more and more crowded, Midden-Delfland has kept its open character, and this is only because of the strict preservation policies for this region.

In 2004, the Dutch municipalities of Schipluiden and Maasland merged, in order to form the new municipality of Midden-Delfland. This new municipality now consists of three large villages: Schipluiden, Maasland and Den Hoorn, and two small ones: t'Woudt and De Zweth. The total population of the area is of 18000 inhabitants, living on a surface of 5000 ha. Currently, there are 60 dairy farms in the region – with a production of 40 million kilos of milk, and over 300 ha of modern greenhouses, part of the Westland Horticulture area.

³⁴² Van Rij and Korthals Altes, op. cit.

³⁴³ E. Van Rij, "Improving institutions for green landscapes in metropolitan areas", PhD Thesis (Delft University of Technology, 2008).

³⁴⁴ Van Rij and Korthals Altes, op. cit.

³⁴⁵ Van der Valk and Faludi, op. cit.

³⁴⁶ Gemeente Midden-Delfland, "Gebiedsvisie Midden-Delfland 2025", Midden-Delfland, [online document] (2005), <http://www.middendelfland.nl/over-midden-delfland/gebiedsvisie-midden-delflanda-2025_3154/>, accessed 18 Oct. 2012.

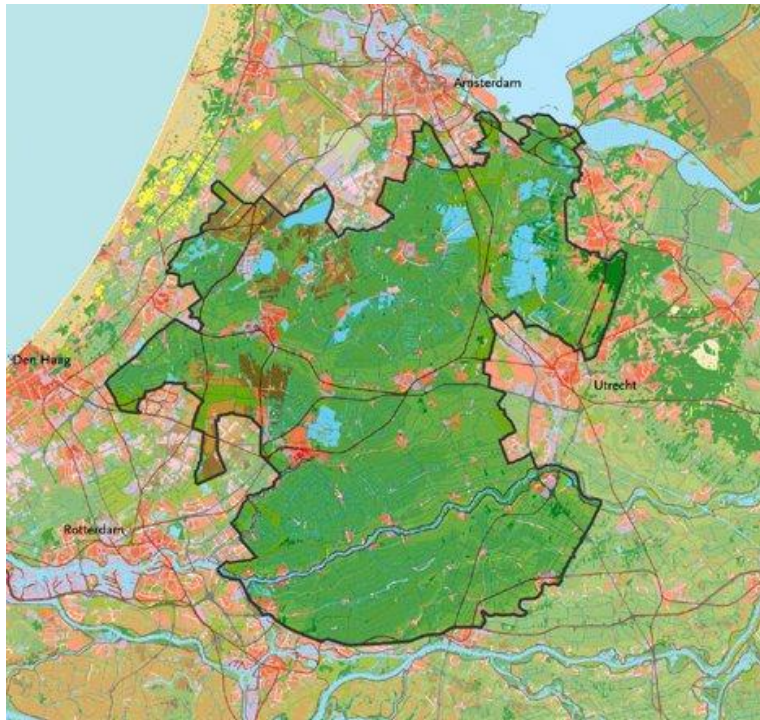


Figure 25: Map of the Dutch Green Heart³⁴⁷

³⁴⁷ Map of the Dutch Green Heart [online image], <http://www.groenehart holland.nl>, accessed 10 Nov. 2011

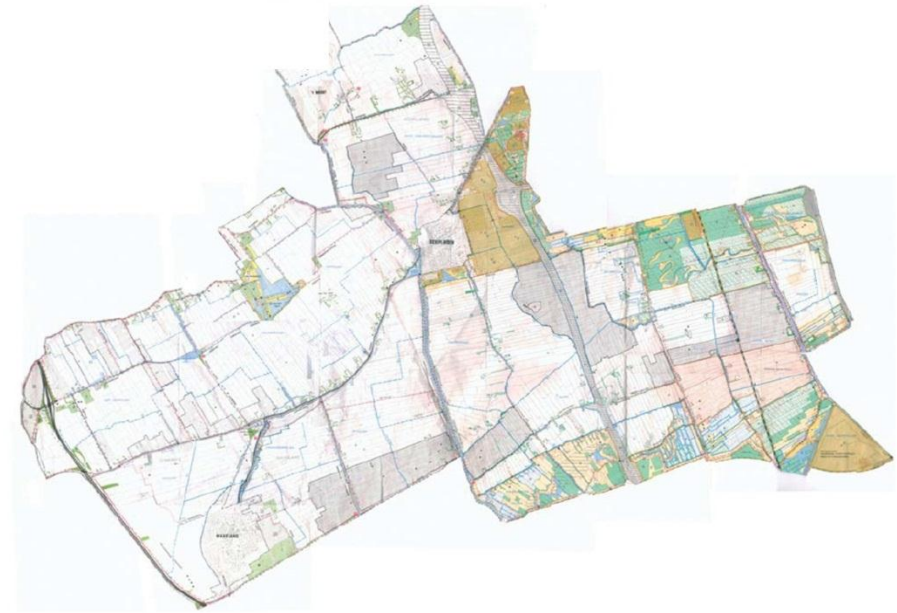


Figure 26: The 1977 Reconstruction Map³⁴⁸

³⁴⁸ Gemeente Midden-Delfland, *Atlas Landschapontwikkelingsperspectief Midden-Delfland 2025 Authentic landschap met sterke stad - landverbinding*, 2009.

Nowadays, The Netherlands has a population of 16,791,878 inhabitants³⁴⁹, with over 7 million living in the Randstad area, where over 50% of the nation GDP is earned. Midden-Delfland is located between the two urban agglomerations of The Hague and Rotterdam, in the center of the metropolitan region, populated by over 2 million people. Because of this location, Midden-Delfland has been called “The metropolis’ green heart”.³⁵⁰

As the 30-year 1977 Plan for the Reconstruction of Midden-Delfland was reaching its deadline, authorities realized that the region was going to soon be under pressure again. Consequently, they decided that it was time for immediate action in order to keep preserving the unique character of Midden-Delfland’s open green area.³⁵¹ The next year, a 3-day conference was organized, in which municipality representatives along with community members and 63 partner organizations discussed the

³⁴⁹ CBS Statistic Netherlands, [web page] (2013), <http://www.cbs.nl/en-GB/menu/home/default.htm>, accessed 3 Jan. 2013.

³⁵⁰ A. J. Rodenburg, “CittaSlow Midden-Delfland”, in *Shared Social Responsibility Conference*, Brussels, 2011, <http://www.coe.int/t/dg3/socialpolicies/socialcohesiondev/source/Conf2011/RodenburgWorkshop4_en.pdf>.

³⁵¹ KaapZ, “Gebiedvisie Midden-delfland”, *KaapZ - vorm, inhoud en proces* [web page] <http://www.kaapz.nl/index.php?option=com_content&view=article&id=62&Itemid=64&d327d409f0506a047a701ea6ffd8535b=28fec91d73362848d6bd094d0c681593>, accessed 20 Nov. 2012.

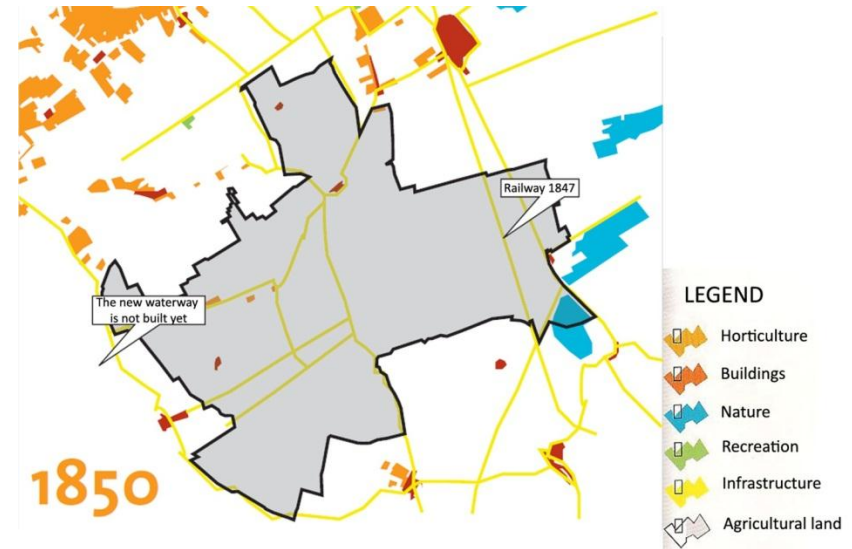


Figure 27: Midden-Delfland in 1850.

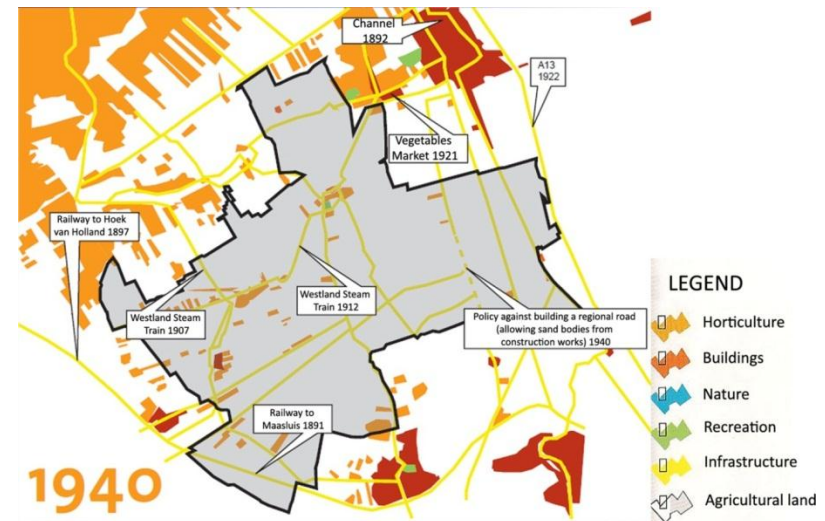


Figure 28: Midden-Delfland in 1940

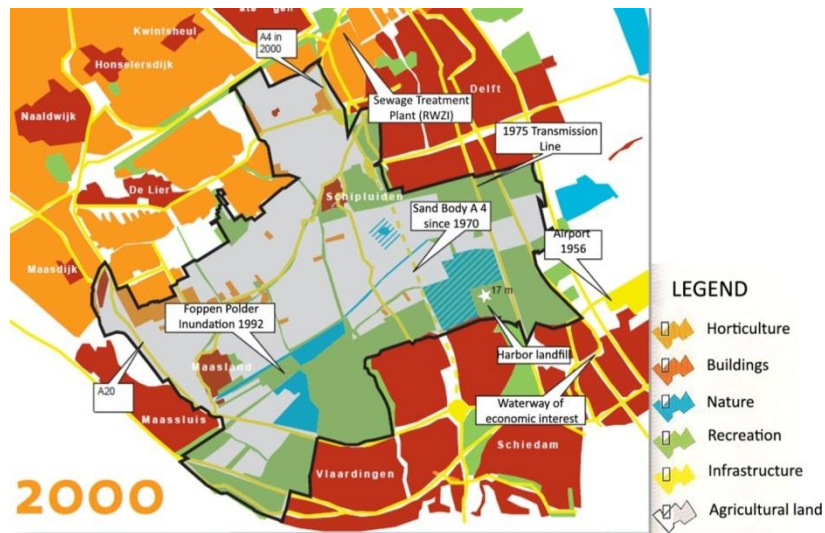


Figure 28: Midden-Delfland in 2000

future of Midden-Delfland. This meeting was held right in the heart of Midden-Delfland, with 150 people discussing of the future of the area, in a stable for cows, in the middle of the polders.³⁵²

The participants reached the conclusion that the region needed more involvement from community members, more partners from other communities and a clear vision for entrepreneurs. The assignment of the future actions to be taken for the new municipality was then established: “Maintenance and strengthening of the open peat area”.³⁵³ The result of this bottom-up approach was a booklet that was, further on, the input for a national program called “Beautiful and Vital Delfland”. The main points of this program were infrastructure, economics, nature, technology and knowledge in the green area of Delfland. Today, the fundamentals of the Midden-Delfland Development plan lay on those three days of discussions.³⁵⁴ From this meeting, the basis for the Midden-Delfland 2025 Vision (Gebiedsvisie) also came to life, in 2005. Entrepreneurs, NGO’s, community members, municipality and state representatives, all decided that in 2025, the region of Midden-Delfland would have an even more important role for the crowded Southern part of the Randstad.

This document envisions a larger, more recognizable Midden-Delfland

³⁵² A.J. Rodenburg, Personal Interview, 20 Nov. 2011.

³⁵³ Rodenburg, “CittaSlow Midden-Delfland”.

³⁵⁴ Rodenburg, personal Interview.

that will maintain and reinforce its unique agricultural landscape, despite of the urban development pressure from Southern Randstad. The main targets for the year 2025 are:³⁵⁵

I. Strong through the Landscape

Midden-Delfland presents itself as a high-quality product. Peace, space and sustainability define the image and identity of the area. This has been concluded to be fitting perfectly with the CittaSlow concept as a quality mark. In the local authorities' vision, the CittaSlow label would offer a qualitative improvement of the environment and life, promote production and consumption of naturally produced and environmentally-friendly food, protect local production, promote the quality of services and encourage residents to be more aware of the benefits of a slow life.

II. The Green Area

All areas in Midden-Delfland would be categorized, depending on their core qualities. The five landscape types would be:

- The green core: the area of great scenic qualities
- The yellow sling: an area where local products and services are offered
- The green and blue fingers, representing the connections between Midden-Delfland and surrounding cities

³⁵⁵ Gemeente Midden-Delfland, "Gebiedsvisie Midden-Delfland 2025".

-The red spots: the gates of the area

-The strip along the Westland: the transition area to the greenhouses, a field with blue and green activities.

III. Opportunities through Water

Restoration of old and creation of new watercourses and lakes would not only improve safety of the area, but above all enhance the recreational and scenic value of the region. The links between these waterways and new pedestrian and cycle paths and restaurants on the water banks would also improve the touristic amenities in the area.

IV. The Cow in the Meadow

In 2025, the dairy industry would still be of great importance for the region. Dairy farms would be diverse and very accessible to city-dwellers. Farmers will mostly focus on upscaling their businesses, but with a thought for the environment.

V. Enjoyment

In 2025, the attractiveness of Midden-Delfland would consist of the rest and peace it will offer, but above all in good and safe access to recreation facilities. A dense network of cycling, walking and water routes, accessible and attractive local catering facilities, will all contribute to the high-quality image of the region.

VI. Valuable, rich polders

Characteristic landscapes of Midden-Delfland's polders, with valuable nature, culture and history, will contribute to the attractive identity of the natural area.

VII. Meet the city

Various gates of entrance at the borders of the region will contribute to the accessibility, visibility and unity of Midden-Delfland. These areas will have designated park & ride zones and information points, as a link between the surrounding urban areas and the bicycle, hiking and water routes of the region.

In order to start fulfilling these targets, five main tasks were formulated, for the period between 2005 and 2008:³⁵⁶

1. Creating a Landscape Development Plan
2. Strengthening the relationship between urban areas and countryside through the development of gates and connections.
3. Developing a marketing plan that would enhance the image and identity of Midden-Delfland.
4. Developing and implementing an effective policy instrument, a tool for development and financial fund.

5. Make sure that the organizations involved in the development of the region meet the aspirations that Midden-Delfland is trying to achieve (administrative, legal and financial anchoring).

³⁵⁶ Ibid.



Figure 29: Clear distinction between the green area of Midden-Delfland and the dense urban tissue of surrounding cities.³⁵⁷



Figure 30: View of Rotterdam, as seen from the meadows of Midden Delfland.³⁵⁸

³⁵⁷ Clear distinction between the green area of Midden-Delfland and the dense urban tissue of surrounding cities, [online image] (2012) <http://kaart.middendelfland.net/md2003/mdloodrecht.htm>, accessed 5 Apr. 2012

³⁵⁸ View of Rotterdam, as seen from the meadows of Midden Delfland, [online image] (2012) <<http://inbeeld.middendelfland.net/zoutenveen1.htm>>, accessed 5 Apr. 2012.

3.2. Becoming the Dutch capital of Citta Slow

In 2005, while thinking of the future development of Midden-Delfland, municipality representatives, stakeholders and local community members reached the conclusion that their region is very much alike with a Slow City, but without the CittaSlow brand.³⁵⁹ Consequently, the decision of becoming a member of the CittaSlow organization was taken. In 2007, city hall representatives and the citizens of Midden-Delfland met to discuss the future of their region. Many of them shared the same idea, that they would like their community to be known for and promote its green area, have a high quality of life and maintain its traditional values, just like a Slow Food Community. That was the main trigger for local authorities to investigate the possibilities of entering the CittaSlow movement.

On June 28th 2008, Midden-Delfland became the first Dutch Slow City, and along came the title of the CittaSlow Capital of the Netherlands. Their score for entering the organization was of 85 points, which is very high. But according to Mayor Arnoud Rodenburg³⁶⁰, this was not a surprise for anyone, because the Midden Delfland 2025 vision had already included the core CittaSlow themes in the community's plan for future development. Because of its nature-oriented character, Midden-Delfland has always been recognized as a big asset for the Randstad area, and even

for the whole Netherlands. Local people and authorities are proud of the landscape here, calling it “the gold in their hands”³⁶¹ Apparently, this was one of the keys of the Midden-Delfland success: what is essential for becoming a slow city, is being aware of the quality of your region.³⁶²

At that moment, CittaSlow was only just beginning to develop as an international organization, and it did so with Midden-Delfland. The experience of entering the CittaSlow was beneficial for the city itself, the local community and the local economy.³⁶³

As the Dutch Cittaslow capital, Midden-Delfland has been dedicated the task of development and improvement of the cittaslow trademark. Also, this municipality advises the international committee on the possible entry of new members. Since 2008, city, three more towns entered the organization: Alphen-Chaam (since 26th of June 2010), Borger-Odoorn (since the 26th of June 2010) and Vaals (since the 25th June 2011). For all three of them, Midden-Delfland constituted a mentor, passing on advice and know-how and sharing its own best practices. Nowadays, the four slow cities in the Netherlands belong to a strongly connected network, and cooperate to improve the quality of life, share knowledge and experiences and come up with new ideas.

³⁵⁹ Rodenburg, personal interview.

³⁶⁰ Ibid.

³⁶¹ Ibid.

³⁶² Ibid.

³⁶³ Ibid.

3.3. Planning context: what changed after adhering to Cittaslow?

As stated by mayor Rodenburg, the basic principles of Slow Cities overlapped with the vision on future development in Midden-Delfland before becoming slow. This is why the process of taking up slow planning basically meant continuing with what was already ongoing, but with a slightly change in priorities.³⁶⁴

The main difficulty in the process of becoming slow was convincing people of the benefits that could come from the process. As expected, many local inhabitants were skeptical about their town entering the cittaslow organization, because slow was equivalent with less competitive, in a world where progress means speeding up to the maximum. Thus, the main challenge of the municipality officials was to inform the people about the slow philosophy and convincing them that this new way of managing the city would bring great environmental, economic and social benefits to their community.

First of all, the 'slowness' policy is based on preserving and improving the existing green areas, which have always been considered as the most precious resource for this region. In order to do so, the municipality needs

to preserve the agricultural sector on one hand, and improve touristic potential by creating more opportunities for recreational activities, on the other hand.³⁶⁵

The strongest existent quality of Midden-Delfland was, obviously, the identity of the green area. Its location in the Green Heart of Holland has made the municipality the target for numerous preservation policies, as presented in the previous chapter. After becoming slow, Midden-Delfland decided that it should further concentrate on preserving this unique character and on strengthening the connection between the city and the rural areas. In order to gain the support of locals, the municipality took up a participatory approach to its planning processes. This meant involving citizens in decision-making processes, which helped building up their confidence towards the program and even resulted in a shift from fast to more sustainable lifestyles. These changes did not happen overnight, but were the result of a long process of raising awareness, which is still going on at this moment.³⁶⁶

In Midden-Delfland, planning was always thought of as a mean to improve people's quality of life. But along with entering the Slow City organization,

³⁶⁵ Midden-Delfland, *Cittaslow Midden-Delfland*, Midden-Delfland [web page] (2009), <http://www.cittaslow-nederland.nl/eigenbestanden/files/WEBMDboekje_EN.pdf>, accessed 10 Feb. 2012.

³⁶⁶ Rodenburg, personal interview.

³⁶⁴ Ibid.

the care for sustainable development added up and now reigns the town's planning processes. Becoming slow meant starting to think about sustainability in every aspect. But not all changes are visible. When visiting the area, one cannot see much difference, comparing to what the city looked like ten years ago. The same quiet atmosphere, the same small villages surrounded by beautiful green areas and the same people cycling to work. Of course, there are some new buildings. But they blend so well in the landscape, that they seem to have been there for years.

The municipality of Midden-Delfland entered cittaslow with a very high score. But during the four years since its certification, it hasn't ceased to improve its core qualities, the ones that make it an example for other younger or future slow cities. The next part of this chapter will describe the changes that took place in Midden-Delfland in the main core areas contained in the cittaslow charter.

3.3.1. Living environment

One of the main aspects of the slow philosophy is the quality of life. This is why, in their vision for the year 2025, the municipality of Midden-Delfland focused on building a better living environment for its citizens. In order to accomplish this, several policies, regarding Youth Development, maintaining authentic town centers and strict building regulations, have

been installed.

Approximately a third of the inhabitants of Midden-Delfland have ages between 0-23. As in any open-minded society, the municipality of Midden-Delfland believes in the power of the young for a better tomorrow. This is why they developed a comprehensive plan that would help young people become participating citizens, through facilities for education, recreation and personal growth. First of all, the municipality expanded the childcare facilities, fostering additional services that provide a better connection between preschool and primary school. There are actions being taken for the reduction of absenteeism, and social internships are offered, as a mean of developing 'volunteers for the future'. Young people have the chance of presenting their ideas to the municipality, and have they all have equal rights of participating in their society. Cultural education is also important, so the young people have access to numerous cultural activities organized by the municipality. In order to help all children, youth and their parents, a support structure was organized – 'Centrum voor Jeugd en Gezin' / Center for Youth and Families (CJG), which has been in full operation since 2011.³⁶⁷

³⁶⁷ Gemeente Midden-Delfland, "Integraal jeugdbeleid 2009-2013 gemeente Midden-Delfland", in *Decentrale.regelgeving.overheid.nl*, [web page] (2009) <<http://decentrale.regelgeving.overheid.nl/cvdr/XHTMLoutput/Actueel/Midden-Delfland/31246.html>>, accessed 16 March 2012.

In order to foster a better lifestyle, the municipality has created some programs through which young people are informed on how they can counteract obesity and encouraged to practice various sports. Recreation facilities have been increased, and youth associations and clubs are given subsidies for supporting a healthy social life.³⁶⁸

Through the 'Green Policy' (Groenbeleidsplan) Midden-Delfland 2007-2022, the municipality hopes to maintain and improve the authentic landscape in its villages. This strategic plan regulates a clear increase in green areas, better environmental awareness of the citizens and a stronger image of the towns. It provides an integrated framework for the planning, development and management of public parks in urban areas. It is an incentive plan, made for every component village that indicates which changes should be made, for increasing the quality of the living environment in Midden-Delfland (an example can be seen in fig. 34 and 35). The most important criteria that have been taken into account for this green plan are sustainability, creating a specific identity of the place, functionality, safety, coordination and coherence. Each village of Midden-Delfland was presented with a particular future development plan for its green structure. In each of the three cases, a strong emphasis is put on preserving the historical character of the villages, as well as their unique relation with their green surroundings.

³⁶⁸ Ibid.

The living environment in Midden-Delfland is also planned to be improved by offering a high-quality of the new building developments. Recent construction projects in the Midden-Delfland promote an expensive lifestyle, in exclusivist homes. Through the promotion of a high standard of life, the municipality of Midden-Delfland is encouraging people from the busy surrounding cities, such as Delft or Rotterdam, to move in the peaceful, idyllic scenery that it offers. The concern for high quality of life and a sustainable urban development is the municipality's main hooks for attracting new inhabitants. Of course, all new residential developments are to be built in already regulated in-city areas, with no harm to the protected areas of the Green Heart.

In order to complement the new modern City Hall building, the municipality has proposed building a new park of luxurious villas in Schipluiden, on the banks of the Gaag Canal. The new residential area of GaagOever (fig. 35) is to be surrounded by a green area, with a golf course. It will consist of 4 detached houses and 14 semi-detached houses, built in a style that combines traditional housing with modern technologies. The complex started to be built in 2012 and it will be finished in 2013. Their prices range from 450,000 to 850,000 Euros, depending on the surface.³⁶⁹

³⁶⁹ Gemeente Midden-Delfland, "Schipluiden, Gaagoever", *Gemeente Midden-Delfland*, [web page] (2011) <<http://www.middendelfland.nl/>>, 5 Jun. 2012.



Figure 31: Existing green structure in Maasland³⁷⁰

³⁷⁰ Gemeente Midden-Delfland, *Groenbeleidsplan 2007-2022*, [online document] (2007), <http://middendelfland.gemeentedocumenten.nl//documenten/Groenbeleidsplan_Midden-Delfland_2007.pdf>, accessed 14 Nov. 2012.

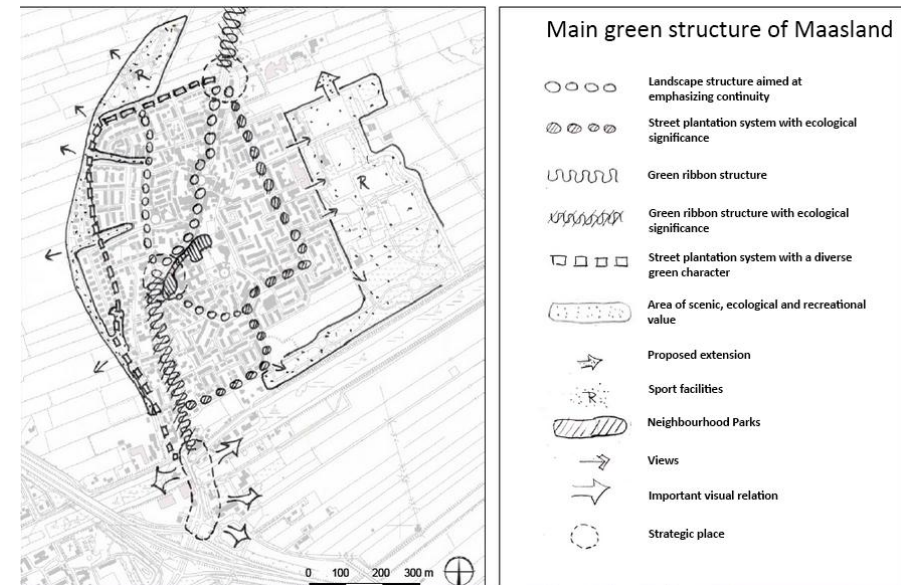


Figure 32: Proposed green structure in Maasland³⁷¹

³⁷¹ Ibid.

Another housing project in the area is the LookWest Noord (fig. 36), near Den Hoorn. This residential area will contain single-family as well as semi-detached houses. It is also located near a wide green area, and is situated within biking distance from the Den Hoorn train station. It involves sport and leisure facilities, as well as educational ones: three schools, nurseries and kindergartens.

The Lookerparck housing project is just beside LookWest Noord, comprising of almost 300 homes, promising to offer excellent architectural details, spacious living areas and increased proximity to green and leisure areas.

In Maasland, the Residential Project “Commandeurspolder III” will be developed, containing 200 new homes that promise the same as the other housing projects: high standard of living in a green area – enjoying the green landscape but living, at the same time, very close to the big city, with all its facilities.

All these future housing developments are going to be built using local building materials. They will be energy-efficient and will promote a healthy lifestyle, provided that they are all connected with green areas with leisure facilities by bicycle lanes and have immediate access to the beautiful green scenery of Midden-Delfland.



Figure 33: GaagOver Villa Park³⁷²



Figure 34: LookWest Noord Project Location³⁷³

³⁷² GaagOver Villa Park [online image] <www.gaagoever.nl>, accessed 10 Oct. 2012

³⁷³ LookWest Noord location, [online image] <<http://www.lookwestnoord.nl/het-project/omgeving/>>, accessed 10 Oct. 2012

These new neighborhoods are integrated in the overall slow developing plans of the municipality, regarding both community and the care for the environment. The only concern that could arise is what will happen to the 'quietness' of Midden-Delfland, when a few hundred or even more new residents are to move over. Is the character of the slow city going to change? According to Mayor Rodenburg³⁷⁴, these developments are not going to negatively affect the slow pace of life in Midden-Delfland, but on the contrary, they are to help the development of local economy and enhance the social cohesion in the community. As the developments are within the city boundaries, the green heart is still protected from the invasion of urban developments. Of course, only after these houses have been built and the new residents have moved in, could one assess the effects of these projects for the integrity of the slow spirit of Midden-Delfland.



Figure 35 Commandeurspolder III Residential Project in Maasland – Schatmeesters area.³⁷⁵

³⁷⁴ Rodenburg, personal interview.

³⁷⁵ Commandeurspolder III Residential Project in Maasland – Schatmeesters area, [online image] (2011), < http://www.middendelfland.nl/bestuur-beleid/bouwprojecten_3187/item/maasland-schatmeesters_11647.html>, accessed 5 Jun. 2012



Figure 36: Den Hoorn, Middle-Delfland.

3.3.2. Landscape

In what concerns landscape, the slow city of Midden-Delfland has set up a Landscape Development Plan (LOP), included in the Midden-Delfland area Vision for the year 2025. This document maps out the current qualities of the landscape and the various opportunities through which they could be strengthened, by including them in the municipality's overall development plans. The plan was made in a partnership between the municipalities of Delft, Vlaardingen, Schiedam, Maassluis, Rotterdam-Overschie, Midden-Delfland and the Delfland Water Board.³⁷⁶

The Landscape Development Plan is an important framework for initiating, assessing, evaluating and establishing new spatial planning processes and projects. It focuses on resolving the following future challenges:³⁷⁷

- Finding the future opportunities for the development of farms, concerning increasing land prices, risk of downscaling or problematic business succession.
- Finding adequate solutions for accommodating the increasing demand

³⁷⁶ Gemeente Midden-Delfland, "LOP", in *Gemeente Midden-Delfland* [web page] (2012), < http://www.middendelfland.nl/over-midden-delfland/lop_3144/ >, accessed 15 Nov. 2012.

³⁷⁷ Ibid.

for recreational activities of the surrounding urban areas.

- Improving accessibility in the area, by increasing the quality of recreational boating, cycling and walking routes.

- Protecting the area against the increasing pressure of urban development.

- Strengthening the natural landscape and monitoring the cultural heritage of Midden-Delfland.

- Fostering a positive reciprocity between Midden-Delfland and its surrounding areas.

In other words, the LOP aims at maintaining, enriching and further strengthening the core qualities of Midden-Delfland, by focusing on these objectives:³⁷⁸

- Strengthening the contrast between rural and urban areas, by preserving the openness and strengthening the (environmental, agricultural, ecological and recreational) qualities of the central open space and banning further urbanization and densification processes.

- Strengthening the relationship between Midden-Delfland and its surroundings. In the North-East, the connection to the agricultural area of

Pijnacker / Oude Leede will improve. To the North-West, Maasdijk and the Lake Wetering will be connected to the coast. Also, a veranda will be developed along the Nieuwe Waterweg.

- Strengthening the relationship between Midden-Delfland and its natural environment. Green blue fingers will be developed as a link between town and countryside, from the urban centers into the heart of Midden-Delfland.

- Enhancing the quality of the edges. This objective will be reached by developing a number of vistas, composed of the high urban silhouette, interspersed with the green landscapes at the edge of the town. In transition areas between the city and the countryside, different forms of recreation will be combined.

- Zoning of the recreational areas: city-edge-countryside. The typology of recreational areas will differ according to their location: in the urban areas, every-day forms of recreation will be developed; on the edges, intensive forms of recreation, that require larger spaces, will be created (playing fields or forest climbing activities, for example), while in the countryside, the recreational opportunities will focus on the perception of the nature and the unique landscape.

- Strengthening the agricultural core area, by concentrating on: preserving the openness of the area, optimizing agricultural production conditions,

³⁷⁸ Gemeente Midden-Delfland, *Atlas Landschapontwikkelingsperspectief Midden-Delfland 2025 Authentic Landschap Met Sterke Stad - Landverbinding*.

creating opportunities for expansion in individual yards, enhancing the quality of the edges, increasing prevention methods and remediation of non-sustainable, scattered horticulture.

- Strengthening the central bird meadows. Farmers will be encouraged to protect the natural habitat of meadow birds by adapting the management of their pastures (mosaic management), the maintenance of ditches and type of fertilizers to more sustainable standards.

- Exploiting the opportunities for recreational activities. The municipality encourages farmers towards the development of additional recreational activities, that will further enhance the core qualities of Midden-Delfland.

- Exploiting the opportunities for recreational water activities. The recreational value of waterways will be enhanced by restoring ancient watercourses and building new water connections, in order to support sailing activities. Existent ports will be expanded and new ports will be built.

3.3.3. Local products

As required in the Slow City Charter, every slow city has to first adhere to the slow food philosophy as a starting point in becoming slow. As expected, Midden-Delfland has a Slow Food Presidia and initiates many projects for encouraging local food production. H'Eerlijk Delfland (honest local products) organization promotes local products, which are sold in 'farm shops'. The Groen Goud (Green Gold) Foundation brings together entrepreneurs, associations and the municipality, in order to protect and encourage the production of high-quality local products. In addition, various local markets are held annually (i.e., Tuin van de Randstad, Delft Local Market, the Midden-Delfland Day).

In the researcher's first visit to the area, in October 2011, she participated in an open market in Den Hoorn, where local products were being presented and sold. It was a very interesting first contact with the realities of a slow city. At the event, local farmers and residents were present. Their testimonials revealed a certain feeling of pride that they belonged to a "slow" community. Of course, given the context, many of them were mostly concerned about the local food production and the condition of the modern farmers. All of them stated that Midden-Delfland becoming a slow city changed their lives in a positive way. The main arguments for this were that in order to meet slow food and cittaslow standards, policies

for improving conditions for local food production were applied. In this way, farmers were encouraged to do their work better and to be careful at the quality of their products. Along with Cittaslow recognition, their produce has the mark of quality for sustainable food, and is guaranteed to be healthy, safe and enjoyable for the buyers. One woman said that the Cittaslow policies on food production helped her to quit her former job in order to transform her life-long hobby, bee-keeping, in a way of making a living. All the interviewees were proud to be part of the Midden-Delfland community, and they were also proud of their products. They seemed very happy to share information on their “slow” experience, despite the language barrier. A valuable observation is that they seemed to be very content with their important role for the further development of their municipality. In other words, they enjoyed the participatory approach that takes place in Midden-Delfland, and they consider the projects proposed by the city council’s projects as being their own. They can come up with their own ideas for improving their area. In this sense, one might say that the Midden-Delfland approach to planning has been a success. But this is also a result of a long tradition in participatory planning in the Netherlands.



Figure 37: Home-made natural juice at the Open Market in October 2011.



Figure 38: Location of the Open Market in October 2011

3.3.4. Hospitality

Along with its clear focus on the protection of the green area, one of the main concerns of the municipality of Midden-Delfland is enhancing its touristic and recreational function. In order to achieve this, several initiatives were taken, with the main objective of reaching optimal accessibility in the area. First of all, a clear signage system, that informs both visitors and residents about the recreational opportunities, has been installed. Throughout the town, there are internationally recognizable sign postings that point to the historical centers or describe places of interest. A network of cycling routes has been set up, as part of a ‘maze’ of cycling and walking routes, and tourist can even plan their routes in advance, by using the Fietsknooppunt Systeem (Cycling Junction System). This is a network of cycling paths, consisting of approximately 80 nodes with a route sign presenting all nodes and route segments. This cycling network covers the whole area of Midden-Delfland and the Westland, and it connects to routes to and from surrounding towns.³⁷⁹

At the beginning of the ‘*slowing down*’ process, the municipality concluded that there were not enough bed & breakfast facilities in the area. In fact, the area did not have enough attractions to keep tourists

³⁷⁹ Midden-Delfland, “Fietsknooppuntensysteem Midden-Delfland”, in *Midden-Delfland* [web page] (2008), <<http://recreatie.middendelfland.net/fietsen/fietsknooppunten.htm>>, accessed 20 Jul. 2012.

here for more than a few hours – only one bed & breakfast and a single camping, with 15 places.

In order to change this situation, they encouraged the establishment of an increasing number of such touristic facilities. Nowadays, there are 7 camping sites, 15 bed & breakfast establishments and approximately 40 restaurants in the Midden-Delfland region. Although this might seem a huge increase, it is important to know that all these touristic facilities have a sustainable concept. The best example is the Indigo Huiskamerrestaurant, which serves exclusively organic, homemade foods and drinks, prepared from local products.³⁸⁰ When visiting this place, the researcher observed a great enthusiasm for the entire philosophy, from the part of the restaurant personnel. The calmness of the place immediately gets you. The menu is stacked with homemade foods, which the personnel is joyfully ready to present. They are proud of their establishment and of the fact that they are living in a slow city.

³⁸⁰ Rodenburg, personal interview.



Figure 39: Cycling routes are well signalled



Figure 40: The Indigo Huiskamerrestaurant



Figure 41: Recycling is a very popular practice in Midden-Delfland.

3.3.5. Environment

The protection of the natural and built environment is a major priority for the slow city of Midden-Delfland. The municipality has an active waste management policy, through which special attention is paid to the separation, collection, recycling and management of the uncollected waste.³⁸¹ The integrated waste management system of the town is based on four main principles.³⁸²

- a. Efficiently removing waste, by using the latest technology in this regard. Although cleaning the whole city in a very efficient and rapid way is a very expensive process, the municipality is continuously trying to optimize it and focus on the delivery of good results.
- b. Easy-to-reach facilities. In keeping the town clean, it is very important that the citizens have easy access to different means of depositing their litter, both near their homes and in public places. The action plan for waste management comprises the optimization of access to facilities such as recycling bins or recycling parks – with containers for paper, glass, plastic, etc.
- c. Verbalizing all the measures the waste management plan to all citizens,

³⁸¹ Midden-Delfland, *Cittaslow Midden-Delfland*.

³⁸² Gemeente Midden-Delfland, "Midden-Delfland Buitengewoon Schoon ! Auteurs Inhoud" [online document] (2008), <<http://www.middendelfland.nl/document.php?m=8&fileid=1749&f=c65ab6474f92368f290a8fa643a1a9af&attachment=0&c=2993>>, accessed 15 Nov. 2012.

informing them on how they can avoid littering and the possible punishments for littering in the city.

d. Educating Midden-Delfland citizens with regard to the effects of littering. Also, the municipality collaborates in this direction with other municipalities, other public institutions, schools, sport clubs, local businesses.

The municipality has initiated a policy against noise and light pollution, in order to keep intact the calm and picturesque character of Midden-Delfland. Consequently, the levels of outdoor lighting, luminous signs, and the assimilation of light in glasshouses are strictly regulated. Regarding noise, there are policies against the forbidden activities in the city, as well as a policy for banning using car horns in traffic or limitation of road works. Specific 'quiet areas', especially in residential zones, are to be protected from any noise pollution.

Green energy is used for outdoor light and public buildings. Further on, Midden-Delfland has very strong policies against landscape pollution.

As confirmed by mayor Rodenburg, the municipality itself, as a public institution, is the first to give a good example to its citizens, when it comes to preserving a clean natural and built environment. One example is that even business cards of the town officials are sustainable: they are

printed on recycled papers, without many colors-for color ink economy.³⁸³

The new city hall building – an example of green architecture.

In May 2011, the building works for a new town hall building for Midden-Delfland began in Schipluiden. This new headquarter of the municipality was planned to be one of the most sustainable and energy-efficient buildings in the Netherlands. As mayor Rodenburg has described it, it is a no-gas building, very sustainable and 'very Cittaslow'.³⁸⁴ Indeed, it closely follows the Slow Philosophy, in that it was projected to be CO2 neutral and to visually be an icon of Midden-Delfland's traditions and culture.

The building was designed by the Inbo Rijswijk company and was meant to be a symbol of the green, sustainable and slow community of Midden-Delfland. The construction works were finished in late 2012. For the success of this project, the municipality used a participatory approach. Prior to the final decision on the plans, several meetings were held with the residents, in order for them to give their opinion on this project. Public consultations and presentations helped local people gain a better understanding of the concepts and the future appearance of their city hall, and they consequently began to be emotionally involved in the

³⁸³ Rodenburg, personal interview.

³⁸⁴ Ibid.

project.³⁸⁵

The building expresses the core values of the Midden Delfland area: the green area with recreational area, where quality of life is the prime focus. Five transparent building bodies, representing the 3 towns and 2 hamlets of Midden-Delfland, are covered by a single, folded reed roof. The use of this material directly connects to the farming tradition in the area. Despite the apparently weak material for roofing, triple-glazed reed layers were used, to ensure an increased level of insulation. Materials used for the construction come from local sources, and where it was possible, reused or recycled materials were used. The heating system is a “green” one, using a combination of a heat-and-cold storage system and energy efficient heat pumps. The cooling and heating systems are installed in floors and ceilings and are not visible. Heat and cold from the ventilation system is reused, and there are also solar collectors that help preheating hot water. All lighting appliances are energy-efficient, and the bathrooms are equipped with water-saving toilets and closing faucets. . There are solar panels on the walls and roof of the building, which provide approximately 6400 kW/h of power, which is more than enough for

³⁸⁵ Gemeente Midden-Delfland, “Schipluiden, Nieuwbouw gemeentehuis”, in *Gemeente Midden-Delfland* [web page] (2012), <https://secure.middendelfland.nl/bestuur-beleid/bouwprojecten_3187/item/schipluiden-nieuwbouw-gemeentehuis_2943.html>, accessed 20 Nov. 2012.



Figure 42: The new City Hall building as seen from the main street.³⁸⁶



Figure 43: The new City Hall building – wall of solar panels, that also act as sunscreen.³⁸⁷

³⁸⁶ Ibid.

³⁸⁷ Ibid.

providing electricity for the full functioning of the municipality. The total investment for this project was of 16,2 million euros, which could be recovered after a period of 7 years.³⁸⁸

3.3.6. Infrastructure

When entering the Cittaslow network, the municipality of Midden-Delfland Regarding infrastructure, Midden-Delfland has been very seriously controlled, concerning the situation of its infrastructure. Even though it successfully passed the test, there are many plans of improving the efficiency and safety of the road networks in the region. The Infrastructure Policy of the Midden-Delfland Cittaslow has set two main goals for the area:

First of all, the maintenance and improvement of historical centers is to be accomplished. This major project has already taken shape in Den Hoorn, where strict policies for the preservation of monuments have been established. Here, monuments cannot be modified without the municipality's permission. Instead, the inhabitants are encouraged to

maintain and improve monument buildings or larger areas in the historic center, by a system of incentives and grants.³⁸⁹

Secondly, the municipality installed a road safety program which is included in a regional plan for road safety and mobility.³⁹⁰ Although the main policy framework for this project is already provided at a national and regional level, Midden-Delfland also has its own policies in this direction: pedestrian crossings have been installed near all schools and traffic limitation measures have been taken. These include placing batch traffic lights and establishing 30-km zones. In this sense, one might say that Midden-Delfland is indeed a slow city. And moreover, a safe one. Mayor Rodenburg explains this 'drastic' measure, of limiting traffic speed to 30 km/h in almost all urban areas, very simply: '*because it's dangerous to drive fast*' and '*it's better to enjoy*' the trip.³⁹¹ In a big city, this measure would probably paralyze the entire traffic. But in the small community of Midden-Delfland, there are no traffic jams. The streets are almost always clear and people do not have to worry about an unexpected car driving by. Here, as in the whole Netherlands, cycling is much more popular and healthier than driving, and everybody seems to enjoy it.

³⁸⁸ Midden-Delfland, "Gemeentehuis Midden-Delfland sneak preview", in *Midden-Delfland* [web page] (2012), <<http://jaar2012.middendelfland.net/middendelfland/gemeentehuis.htm>>, accessed 20 Jul. 2012.

³⁸⁹ CittaSlow Nederland.

³⁹⁰ Ibid.

³⁹¹ Rodenburg, personal interview.

3.3.7. Conservation of cultural history

As anticipated, maintaining local traditions and history is one of the main characteristics of a slow city. Midden-Delfland does not dissent from this principle and puts a great emphasis on the preservation on local cultural history. This means that the built, as well as the natural environment, are subject to strict protective regulations.

One of the regulatory instruments used is the Green Fund of Midden-Delfland, aimed at maintaining and strengthening the qualities of the peat meadows around Midden-Delfland.³⁹² The main two objectives of this fund are to maintain the agricultural landscape and strengthen its relation to the city, by fostering educational and recreational activities. This fund was established in 2005, when the local farmer associations and local authorities joined their ideas and interests for protecting and enhancing their region.³⁹³ One of the main activities of the fund is to reward the farmers in the area for their 'green services' – which do not only mean maintaining the bird meadows, but also offering farming school classes, preserving natural biodiversity, landscape elements such as rare trees, wood groves and ponds, and cultural historical elements such as farms

³⁹² Gemeente Midden-Delfland, "Groenfonds Midden-Delfland", in *Gemeente Midden-Delfland*, [web page] (2008), <https://secure.middendelfland.nl/bestuur-beleid/groenfonds-midden-delfland_3189/> ,[accessed 23 April 2012].

³⁹³ Ibid.

and windmills. Farmers are paid for giving farming lessons and they also receive funds for first-time investments in the landscape and cultural heritage of the area, such as the restoration of old farmhouses.³⁹⁴ This project, approved by the European Commission, is unique in the Netherlands, and it has had tremendous success. Currently, it serves, together with the Regional Vision of Midden-Delfland for 2025, as an example for other Dutch municipalities.

A very interesting initiative is The Tree Policy, which is aimed at registering and protecting great, historical trees. The entire area of Midden-Delfland is under strict regulations on clearing trees. Also, every cut tree must be replaced. Annually, a group of specialists carefully trims willows, the representative tree for the area.³⁹⁵

³⁹⁴ Ibid.

³⁹⁵ CittaSlow Nederland, op. cit.

3.3.8. Preserving local identity

Local identity, like maintaining cultural history, is at great stake in the Cittaslow of Midden-Delfland. As mayor Rodenburg repeatedly stated, the crucial point in becoming a slow city is becoming aware of its identity. In this case, the strongest element of identity is represented by the municipality's location in the Dutch Green Heart Area. The fact that it has been historically preserved against urban development has marked the local conscience. Local residents were born and raised with a sense of preserving and cherishing their 'green gold'.³⁹⁶

Entering the Cittaslow has helped even more in the process, because one of its main principles is building citizens' awareness regarding the importance of maintaining and improving their living environment. If we think of it, entering this organization has not only helped at preserving local identity, but it has also created a new one: Midden-Delfland is now, by definition, the Dutch capital of Cittaslow. Every action taken by the public authorities is now enforced by the 'slow' philosophy and principles.³⁹⁷

³⁹⁶ Rodenburg, personal interview.

³⁹⁷ Ibid.

Although local people were already aware of the unique qualities of their area, mayor Rodenburg recognizes that assessing a new identity to the name of Midden-Delfland was sometimes a difficult process. The *slow* stamp was difficult to explain in such a way that residents understood it as in *peaceful* and not *under developed*.³⁹⁸

While visiting an Open Market in Den Hoorn, in October 2011, the researcher had the chance of having some informal conversations with some of the residents. All of them stated that they are very proud of their region and of its core quality – the beautiful green area, as well as of its historical and cultural heritage. We could say that the inhabitants of Midden-Delfland *value* their region and the principles of Cittaslow. They were very content with all the actions that the municipality was taking at that moment. Most of all, they were very content to have been implicated in the overall decision-making process.

In building and protecting its identity, the local authorities of Midden-Delfland turned to a very helpful tool: using a participatory approach in decision-making processes. By personally involving the citizens, the municipality has built up a sense of belonging in the local public conscience. In this way, it has ensured that citizens identify themselves and their personal interests with the place they live in.

³⁹⁸ Ibid.

3.4. Life after slowing down

When they first heard about ‘going slow’, in 2008, the citizens of Midden-Delfland were apparently reluctant to change, thinking that this might interfere with the development and keeping up-to-date of their small community. The main challenge for the local authorities was to convince the people of the major benefits that a *slower*, peaceful pace of life could bring in their community. The process of raising awareness was relatively difficult and it is still going on. According to mayor Rodenburg, the story of the Cittaslow has to be told over and over again, so that the people gain a sense of confidence for this concept.

Today, after almost 5 years of being a slow city, Midden-Delfland seems to have fully gained the trust of its people, regarding the slow urban management processes. The municipality’s great advantage in the whole implementation process was that the difficulty of engaging in *slow planning* processes was only caused by the nomenclature of the Cittaslow organization. As seen in the chapter on the historical background of Midden-Delfland, the region has long ago been subjected to a process of slow planning, namely the 30-year Reconstruction Plan.

Local values in Midden-Delfland are thus historically focused on the preservation of the green area, and maintaining a high quality of life. So what are the actual changes after becoming a cittaslow, one might ask?

Although it is true that Midden-Delfland was previously very interested in maintaining its unique character, entering the CittaSlow has brought new knowledge and valuable instruments for continuing what was started by the Reconstruction Plan, in 1973.

Above, several policies and other planning instruments used in Midden-Delfland were presented. When having a closer look, one might be puzzled about them belonging to the *slow philosophy*, because the planning dynamic in this slow city seems to be very upbeat. First of all, the amount of regulatory instruments that the municipality uses is impressive and denotes a very active planning context. Although the changes taking places in Midden-Delfland are not always physically visible, it seems that there are intensive actions being undertaken regarding a continuous improvement of the quality of life.

Secondly, one might characterize the *slowness* of Midden-Delfland by reluctance to physical change, in favor of protecting and strengthening of local qualities. In many ways, life in Midden-Delfland has taken up a faster character than before. If we think of the numerous activities that take place inside the community and of the high level of resident implication in public actions and planning processes, or of the wide knowledge network in which the municipality is engaged, we could consider it very dynamic.

On the other hand, physical characteristics of the region are indeed, *slow*. This statement refers to the lack of any disturbing physical elements, building policies, the strict policies against noise and light pollution, the banning of fast-food restaurants and even the 30 km/h speed limit, enforced on the whole territory of Midden-Delfland.

According to all interviewees, the life of local residents of the region has changed positively since 2008, the year that Midden-Delfland entered Cittaslow.³⁹⁹ People have become more aware of the issues of sustainable development and local values seem to have taken up this component. The typical Midden-Delfland lifestyle is slow and sustainable, and people benefit from numerous facilities that foster it: from open markets offering a wide range of locally-produced, easy access to organic products, to recreation facilities, youth development programs, integrated municipal waste management, to the incentive program for using renewable energy and initiating local entrepreneurship and excellent recreation opportunities.

As stated before, one of the main components of this whole slow planning strategy is the active implication of the citizens. The local governance of Midden-Delfland is very transparent and open to citizen participation. All major decisions regarding the city are publically

³⁹⁹ Ibid.

displayed, using the municipality's web page, <http://www.middendelfland.nl>, which constitutes a resourceful platform for farmers, dairy owners and citizens, or the local newspaper.

Direct citizen participation, through referendums, is often used as a tool for decision-making.⁴⁰⁰ The local government utilizes a citizen-oriented planning approach by engaging in actions for improvement of almost every aspect of the citizens' lives. Furthermore, the municipality fosters collaboration between local entrepreneurs, as well as private-public partnerships.⁴⁰¹ Because of its special Cittaslow character, the municipality has great authority in taking decisions concerning urban planning, development, the environment or recreation.⁴⁰²

People in Midden-Delfland, as typical slow city dwellers, take time to enjoy the slow life. Here, *La dolce vita*, as ones might call it, has taken up a new meaning than its original one: it now includes the concept of sustainability, which seems to be, together with the care for the natural and built heritage, at the core of the social values in the small community of Midden-Delfland.

⁴⁰⁰ Centre for Research in Rural and Industrial Development Chandigarh, Management Practices in Local Self-Government Institutions in Selected European Union Countries and Progressive Indian States. , [online document] (2006), <http://www.crrid.res.in/manpractice.pdf>, accessed 14 Dec. 2012.

⁴⁰¹ Ibid.

⁴⁰² Ibid.

In contrast to the extreme shift in values that took place in the mid-20th century, the change that the process of *slowing down* has brought to the overall quality of life in Midden-Delfland has not been so dramatic. Probably this is one of the implications of the Cittaslow population limit: it is easier for small communities to take up a slow planning strategy and a downshifting of the pace of life, because such a community is certainly much closer to the Cittaslow ideals than a large, crowded metropolis.

As Heidegger⁴⁰³ states, people's implication in the process of creating spaces provides them with roots, while '*their homes and localities become biographies of that creation*'. This is possibly the case in Midden-Delfland, where citizens, who are involved in all decision-making processes, seem to be very attached of their city and local identities. The strong adherence to local values, such as the protection of the open green area, preservation of the historical and cultural heritage, sustainability and continuous innovation, a slow pace of life, with a strong focus on family life and leisure time, has been fostered through engaging citizens in having common experiences. Very often, this leads to the creation of '*pool of shared meanings*', which influences people's attitudes and feelings towards themselves and their locality.⁴⁰⁴ Further on, the experiences and memories that people associate with a certain place

create a '*collective and self-conscious structure of feeling*'.⁴⁰⁵ Another factor that encourages a strong sense of belonging for the citizens of Midden-Delfland is the local authorities' focus on improving the quality of life for all Midden-Delfland citizens.⁴⁰⁶

Social values in Midden-Delfland definitely seem to fit with the Cittaslow philosophy. The people here highly value their local identity and traditions and are strongly engaged in a continuous process of improving the overall quality of life in their city. Even though these were strong components of the residents' lifestyle even before 2008, it is clear that now these values are also fostered by the local initiatives and planning processes.

The high quality of life in this small community is the proof that *slow* planning here has been very successful. As a part of their Cittaslow membership, Midden-Delfland already constitutes an example for other slow municipalities, as the Dutch Cittaslow capital. The municipality also collaborates with the surrounding cities, namely Delft, The Hague and Rotterdam, in a process of knowledge exchange. Mayor Rodenburg is certain that his town can serve as a planning best practice to other slow cities, but also to individual neighborhoods in larger cities.

⁴⁰³ Heidegger, 1971, cited in Knox, op. cit.

⁴⁰⁴ Knox, op. cit.

⁴⁰⁵ Ibid.

⁴⁰⁶ Rodenburg, personal interview.

04. Conclusion

This thesis has developed a time-lapse of the evolution of the two concepts of *speed* and *slowness*, the ways in which they influenced Western modern and post-modern society during the last century and how they reached the point of inverting their meaning as values in specific social contexts. The terms of reference used for elaborating the study of this '*values transition*' were the Futurama (1939) exposition in New York and the Cittaslow movement (1999), hence covering a time range of 60 years circa. The discourse on the transition between the celebrated value of *fastness* and *slowness* respectively was grounded upon these two 'symbolic' historical extremes.

The assumption of the study (following Knox, Mayer & Knox and Radstrom) is that contemporary urban development models cannot be successful unless they include the issue of sustainability. Although the last few decades meant a slight return of society towards environmental issues, the world we live in is still reined by speed and technological progress as supreme power. Various alternative urban development models took birth, throughout the years, in order to change the balance

towards a more environmentally-friendly, slow paced life.

The Slow City approach is only one example of such a model, which has apparently been very successful across the world. Although it is a relatively young movement, Cittaslow has had quite an impact, thanks to its older cousin – the Slow Food movement. The main social values that inform the birth of Cittaslow, namely a slow pace of life, healthy local-produced food, preservation of local identity and cultural history, protection and strengthening of the green areas, sustainable development and high quality of life, were described throughout this paper. Slow Cities promote a strong relationship between individuals and the urban environment, by protecting local identity and values, enhancing environmental, cultural and social potentials.⁴⁰⁷ The Slow movement tries to replace the “destroy and construct” philosophy of the consumerist culture with a “re-explore and re-construct” approach. It uses re-exploration of local values as a tool for sustainable economic development and envisages the idea of a new lifestyle, which resists “global culture expansionism that assimilates and homogenizes places and cultures.”⁴⁰⁸ Probably the most distinguishing characteristic of the Cittaslow movement is the cohesiveness by which both public and private sector actors collaborate to support this alternative urban development

agenda.⁴⁰⁹ The planning processes of a slow city are tailored around the main social values that the slow philosophy promotes. This greatly influences the overall planning dynamics, but not in the direction that some might think. Despite all expectations, the planning context of a Slow City is actually more dynamic than that of a *fast city*. Although the Cittaslow organization encourages a slow pace of life, the term of *slow* in this context goes far beyond the simple notion of speed.⁴¹⁰ It only refers to creating a higher quality-of-life and taking more time to achieve and appreciate it. Further on, it is true that slow cities do not encourage intensive urban growth, but rather focus on the preservation and improvement of the existent qualities of the area, especially focus on issues like sustainability, locally produced food, preservation of the natural and cultural heritage and hospitality. The planning instruments that are engaged in reaching these core values are numerous and varied.

Midden-Delfland is a successful example of how a small community engages in rooting its local economy and promoting local, environmentally-friendly strategies. The case study described in this thesis has shown that even though this municipality is in line with all Cittaslow principles, it is now clear that this is not the typical “city becoming slow” situation, because Midden-Delfland was, even before becoming part of

⁴⁰⁷ Mayer and Knox, op. cit.

⁴⁰⁸ Dogrusoy and Dalgakiran, op. cit.

⁴⁰⁹ Mayer and Knox, op. cit.

⁴¹⁰ Radstrom, op. cit.

this organization, a slow-planning city. But it is true that joining the Slow City movement has helped Midden-Delfland develop more clear goals for a sustainable future and empower even more its citizens in decision-making processes. Planning processes in Midden-Delfland have gained a whole new perspective, as now all planning actions take into consideration their possible added value for the community, environment and quality of life.

One criticism on this movement could be its elitist character. According to Arnoud Rodenburg, mayor of Midden-Delfland, successful Cittaslow stories usually take places in already prosperous cities. The Cittaslow philosophy requires a continuous process of growth and development, although not in the traditional meaning of the word. Still, even before becoming a Slow City, small towns are required to invest thoroughly in improving their quality of services and facilities, which might draw upon great expenses.⁴¹¹

Also, only towns with less than 50000 people can join the organization. But in spite of this, ideas and goals of the movement can also be applied to small neighborhoods and communities.⁴¹² Fast cities can take advantage of their proximity to slow communities. In the case of Midden-Delfland, there is a strong partnership between the municipality and the

“fast” cities of Rotterdam and The Hague. Besides the already historical role of Midden-Delfland as a Metropolitan Park for the surrounding cities, the three cities are also exchanging ideas regarding sustainable urban and community planning.⁴¹³

Although the Cittaslow movement’s main goal is to maintain a peaceful, environmentally-friendly way of life in small towns, a prestigious international title and worldwide Cittaslow recognition could have an opposite effect, by attracting more attention from tourists and entrepreneurs.⁴¹⁴ But a high control on urban growth can prevent this from happening: in Midden-Delfland for example, there are strict policies on not growing outside its administrative limits and reserving the unique character of the landscape and historical, un-crowded little villages.

Becoming a slow city does not mean a city is going to slow down its evolution, but rather develop towards a more sustainable, meaningful way of life, instead of a consumerist one. Slow development processes can mean a more secure and comprehensive way of city planning, Although Cittaslow is founded on traditions, context and history, it welcomes positive changes to cities and their surroundings, thus

⁴¹¹ Rodenburg, personal interview.

⁴¹² Mayer and Knox, op. cit.

⁴¹³ Rodenburg, “Personal Interview.”

⁴¹⁴ I. Sonuparlak, “Cittaslow: Gradual Development for Small Cities”, *The City Fix* [web page] (2011) <<http://thecityfix.com/blog/cittaslow-gradual-development-for-small-cities/>>, accessed 10 May 2012.

sustaining their local sense of place in an increasingly global society.⁴¹⁵

Although there is a wide criticism on whether slow cities could produce “backward looking, isolationist communities”⁴¹⁶, slow cities do not wish to counteract business, innovation or technology, but encourage them. They enforce business through ecologically-sensitive, regionally-authentic and gastronomically-oriented tourism, and engage innovative technologies in air, noise and light pollution control systems, modern waste-recycling plants, composing facilities and so on.⁴¹⁷

The Cittaslow movement connects local urban activism for a slower pace of life to wider environmental agendas and issues.⁴¹⁸ By its strong principles and outstanding results so far, the movement draws the attention of planning professionals and the general public towards the importance of small towns, and local ways of action instead of global.

In conclusion, adopting the slow philosophy and planning methods could benefit not only small towns like Midden-Delfland, but also larger cities, if used on smaller neighborhoods or communities. But one must have in mind that the Cittaslow model cannot be simply reproduced on any urban small town of under 50000 inhabitants. On the contrary, one of the main

principles of the network is the tailor-made action plan, in conformity with each member’s unique character and cultural and geographical background. Cittaslow provides its members a guiding framework for improving their overall quality of life and international logistic and knowledge support.

The main argument for this thesis has been to provide a valid example of a sustainable alternative to the 21st century city. Although large cities all around the world keep growing in an uncontrolled and unsustainable manner, the slow city model offers a valuable model which could provide ideas for improvement in, if not all, some aspects of the planning processes in urban areas.

⁴¹⁵ Radstrom, op. cit., 112.

⁴¹⁶ Knox, op. cit.

⁴¹⁷ Ibid.

⁴¹⁸ Pink, “Urban social movements and small places’.

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Annex

1. Cittaslow Requirements for Excellence (complete list)⁴¹⁹

(* = Obligatory requirement)

Environmental Policies

1. Verification of the quality of the air, of water, of the soil within the parameters established by law.
2. Plans for the promotion and dissemination of differentiated refuse collection including urban refuse and special wastes.*
3. Dissemination and promotion of industrial and domestic composting
4. Existence of a purification plant for urban or cooperative sewage.
5. Municipal plan for saving energy, with reference particularly to the use of alternative sources of energy (renewable sources, green hydrogen, mini hydroelectric power plant) and producing heat from RSU and biomasses.*
6. Ban on the use of O.G.M. * in agriculture.
7. Municipal plan for the regulation of commercial art and traffic signs.
8. Systems for controlling electromagnetic pollution.
9. Program for controlling and reducing noise pollution.
10. Systems and programs for controlling light pollution.*
11. Adoption of systems of environmental management (EMAS and ECOLABEL or ISO 9001; ISO

⁴¹⁹ Cittaslow International Charter, 2011.

14000, SA 8000 and participation in Agenda 21 projects). *

Infrastructure policies

1. Plans for improving and for the reclamation of historical centers and/or works of cultural or historical value
2. Plans for safe mobility and traffic
3. Bicycle tracks connecting schools and public buildings.
4. Plans favoring alternative mobility over private transportation and for the integration of traffic with public means of transportation and pedestrian areas (extra-urban car parks linked to public transportation, escalators, moving walkways, rail or cable installations, cycling tracks, pedestrian itineraries providing access to schools, work places, etc.) *
5. Verification of Infrastructures to guarantee that public places and those of public interest are accessible for the disabled and the removal of architectural barriers and access to technologies. *
6. Promotion of programs to facilitate family life and local activities (recreation, sports, activities aimed at creating bonds between school and family, assistance, including home assistance for the elderly and chronically ill, social centers, regulatory plan of municipal business hours, public lavatories). *
7. Center for medical assistance.
8. Quality green areas and service infrastructures (interconnecting green areas, play grounds, etc.)
9. Plan for the distribution of merchandise and the creation of “commercial centers for natural products”.
10. Agreement with the shopkeepers with regards to the reception and assistance to citizens in trouble: “friendly shops”.

11. Redevelopment of deteriorating urban areas and projects for the reutilization of the city.
12. Program for an urban restyling and upgrading. *
13. Integration of a citizen information office, with Cittaslow information window. *

Technologies and facilities for Urban Quality

1. Window for bio-architecture and programs for the training of personnel assigned to the information project for the promotion of bioarchitecture *
2. Equipping the city with cables for optical fiber and wireless systems
3. Adoption of systems for monitoring electromagnetic fields.
4. Providing refuse containers in keeping with the environment and the landscape and removal according to established timetables.
5. Programs and promotion for planting public and private places with important environmentally suitable plants, preferably autochthonous in line with criteria of landscape gardening.
6. Plans for providing services for the citizens (Dissemination of municipal services via internet and plans for creating and educating the citizens in the use of an internet-based civic network).
7. Plan for controlling noise in specifically noisy areas.
8. Plan concerning colors.
9. Promotion of telework.

Safeguarding autochthonous production

1. Plans for the development of organic farming. *
2. Certification of the quality of artisan produced products and objects

and artistic crafts. *

3. Programs for the safeguarding of artisan and/or artistic craft products in danger of extinction. *
4. Safeguarding traditional methods of work and professions at a risk of extinction. *
5. Use of organic products and/or those produced in the territory and the preservation of local traditions in restaurants, protected structures, school cafeterias). *
6. Programs for educating taste and nutrition in schools in collaboration with Slow Food*
7. Favoring the activities of wine and gastronomic Slow Food Presidia for species and preparations risking extinction. *
8. Census of the typical products of the territory and support of their commercialization (updating of markets for local products, creation of appropriate spaces). *
9. Census of trees in the city and enhancing the value of large trees or “historical trees”.
10. Promoting and preserving local cultural events. *
11. Promoting “urban” and school gardens for autochthonous cultures grown with traditional methods.

Hospitality

1. Training courses for tourist information and quality hospitality*.
2. Using international signs in the tourist signs of the historical centers with guided tourist itineraries.*
3. Reception policies and plans to facilitate the approach of the visitors to the city and access to information and services (parking, extension/elasticity of opening hours of public offices, etc.) with particular

regards to scheduled events.

4. Preparation of “slow” itineraries of the city (brochures, websites, home pages, etc.)

5. Making the tourist operators and storekeepers aware of the need for a transparency of prices and the exhibition of rates outside the business establishments.

Awareness

1. Campaign to provide the citizens with information on the aims and procedures of what a Slow

City is, preceded by information of the intentions of the Administration to become a Slow City*

2. Programs to involve the social fabric in acquiring the “slow” philosophy and the application of

Slow City projects and in particular: educational gardens and parks, book facilities, adhesion to the

project of the germ plasma bank. *

3. Programs for the dissemination of the Slow City and Slow Food activities. *

Extraordinary requisites

- Meeting the requisite, launched by Slow City, for the campaign of “action/identity” of Slow

City (obligatory)

- Constitution and support of the Slow Food Presidia (note of merit).

Member cities are required to add the trade mark Cittaslow (Slow City) to their municipal letterhead

and to add the contents of the “slow” philosophy to their website.

2. Interview transcript

Date: 14.11.2011

Place: Midden Delfland City Hall

Interviewer: Irina-Alexandra Panait

Interviewed: Mr. Arnoud Rodenburg, mayor of Midden Delfland

I: What was Midden-Delfland's situation regarding the Cittaslow requirements after entering the Cittaslow?

M: Well, we had the score of 85 points, very high. And actually that was not a big surprise because of the Cittaslow themes, of what we had to realize was actually in the centre of our vision and policies. Because Midden-Delfland is a green area between the cities and we are proud of the landscape and we are working with that capital and it's very important, it's the gold in our hand, it's the landscape of Midden-Delfland, so it was not a surprise and we were already aware of that. What is essential in Cittaslow is that you are aware of your quality.

I: Yes..

M: When you're leaving here it's quite normal.. you aren't proud of the green area.. it is like it is.. when you visit this area from the city and you

live in the city – you live in Rotterdam, or in The Hague and you jump on your bike and you come in this area, than you realize it's perfect, it's nice, it's warm, it's cosy.. yeah.. you can enjoy the green area. So that was actually one of the conclusions of our little conference, big conference in 2005, after we have started the community in 2004. We said it was the “gebiedsvisie conference”, the conference in which the vision for the long-term is being prepared.

I: Ok, so you were already prepared for Cittaslow..

M: Yes, actually we realized during the conference that we are like Cittaslow without knowing about the concept of Cittaslow. In 2007 we had a discussion with our people, the citizens of Midden-Delfland, about the future, how would our community develop and for schools, housing – we discussed the long term vision, and then a lot of people said to me: We would like to be a city like a community in the green area with high quality, like Slow Food Community: very traditional, and to be more aware of the quality of life. Ok, and that was actually the main trigger to investigate the possibilities to enter the Cittaslow movement. This was in 2007 and then in 2008 we were certified. From that moment on we have been working with the concept and it's.. sometimes it's difficult.

I: Yes, we will come to the difficult part, and the next question was exactly about this concerns and difficulties: what were the biggest concerns when you first applied for the Cittaslow?

M: Well, our applying to Cittaslow was in April 2008 and then we filled a lot of documents and we answered the questions from Italy, and the president and directors of the Cittaslow visited us in April 2008 for an assessment, an audit. The visit was very stressful, but we had trust in it and we thought we had big opportunities to go into this movement; and it was, actually. We had 85% of the necessary points, so it was very good. We were the first city in the Netherlands, the first community in the Netherlands. Even at that moment in 2008 it was just beginning to develop to an international organization, officially. So it was in 2008 that the international organization started with Cittaslow International. Until 2008 it was an organization without a structure, original from Italy, with an amount of cities from Austria, Germany, England. Mostly Italian and a couple of others but it was not the international organization. The international organization started in 2008. At the same time we started as the first in the Netherlands, so we were like pioneering, talking with our inhabitants: what is Cittaslow, it's slow, slow, it's not for us, entrepreneurs people are working slow, we want to work fast..

I: Yes, but after all they understood...

M: But it is different. This is one of the most important issues: telling the story again and again and again and again and again.. and after I speak to you, I tell you the story of Cittaslow, then you could tell the story to your friends.

I: Yes, that is the main idea.. because when I first found out about Cittaslow, I found out by accident, this summer and I started to search about it, on the internet and I didn't find a lot of things, like scientific papers and that's why I decided to write something about it.. It's history and how it developed and how it's developing nowadays..

M: Actually, in 2007, when we started to investigate the possibilities, there was no, no information on the internet, not on the internet. There was no Dutch internet sites, no information, only a little bit of information from Italy.

I: But in Italian, probably?

M: Yes, in Italian and of course not even translated into English. And now there is an International organization, we have all our documents translated and all information in the Netherlands is actually on the websites of Cittaslow Netherlands, which is hosted by Midden-Delfland.

I: Ok, and how is it now, after 3 years and a half.

M: Yes, 3 years, officially three years from 2008.. It's amazing, the awareness is growing. Now, actually we have worked, we have given presentations everyday with the delegations, a lot of journalists have visited Midden-Delfland and we told the story about the landscape quality, the issues from Cittaslow, and they all are realizing that this is a very nice area in the middle of the metropolitan region, so you can see that Midden-Delfland is in the middle of the metropolitan region, it's the

green island, 2 million people are living in here and there we are, this is us. The Cittaslow region is the region of the glass, with the greenhouses of the Westland for the flowers, this is the government city, the Hague, Rotterdam – harbour city, Delft – the city of knowledge. So Cittaslow has given us the opportunity to make more identity.

I: That's one of the main points in your vision..

M: Yes, it's ok, you are Midden-Delfland, you are a green island, but what is specific from Midden-Delfland? Because we have this Cittaslow – a new focus, a focus on quality. What is the quality of infrastructure? When you are thinking about highways, about how they could be realised with respect for the landscape, how are we working with regional products, do we have a policy? How is it about our hospitality? Are we funding programs? Are we helping entrepreneurs? In our marketing, are we working together, are hotels, a camping, bed & breakfast establishments working on their own? No, they are working more and more and more together, because we have joined the effort, actually. And that's because with Cittaslow, it gives everyone a focus: the people who are working here in the office, who are buying the paper, it's sustainable, sustainable.. here, with the logo, we have paper from the sustainable forest. So even the paper we use in our offices is recycled, everything is sustainable; we are building now a new town hall in a building without gas, very sustainable, very Cittaslow. And before 2008 we didn't.. I think when we

have realized a new city hall before 2008, then there could have been another concept, less sustainable, etc. etc.. So this gives us more power.

I: And which of the six core fields Cittaslow like infrastructure, identity, hospitality.. is the strongest in Midden-Delfland, now?

M: The identity of the green area. Because the green area landscape is for us very, very important. Farmers identity is very, very important. And with that quality we are working together with the city surroundings to make more connections between the city and the rural area.

I: Also, how are you applying this concept of identity? Because in October I visited the market in a greenhouse in Den Hoorn, and I asked the people about the Cittaslow. And the only thing they told me was related to food, they told me more about the Slow Food and how they are encouraged to sell their local products, but what about the others? Except the green areas and the food.

M: Another theme is the social infrastructure. We have a lot of associations for sport, culture, activities, the monuments, old houses, protected areas..

I: But I was wondering whether the inhabitants are feeling this, or the protected areas are just on paper. You cannot see that a particular area is protected, as an inhabitant. So, what are the inhabitants feeling from this identity?

M: This is a difficult question.

I: Are the inhabitants more aware of the monuments and of the important things?

M: Yes, but it's not only Cittaslow related. It's normal, we have great respect for the traditional houses and we are working with that, and there is a protection law, we have a very strong policy on what's possible and what's not. You cannot freely build houses in the green area; it is a very strong policy. And people are realizing that there is a reason, because when we are not so strong in that way, the quality of the landscape will disappear.

I: So the strong policies are also a way of keeping the identity.

M: Yes, of course.

I: Coming to the quality of life and inhabitants, in what way has becoming a Slow city changed the life of the inhabitants? I asked some inhabitants about this aspect and a woman just told me: now I am a local producer, I used to be something else, I just changed my job and now I am living more sustainable, but she did not mention anything else, except for her job and her eating habits. Maybe you have talked with some of the local people and you can tell me more?

M: Yes, a lot of people are living in a sustainable way, it is growing, it is a matter of time, it's only because Midden-Delfland has a Cittaslow certification. It is not from one day to the next that everyone can change, that's not true. But telling about Cittaslow, telling about quality of life.. it

is growing, the awareness is growing out. Last week we had a little symposium about sustainability for entrepreneurs. 80 People were present. 80! It's a lot! It's a lot for a small village! And all people had incorporated sustainability; we're discussing in the conference, talking about new opportunities, chances, etc. etc., sharing new ideas and it's fantastic. And it's one of..i think it's good because we say sustainability, OK sustainability is one of the issues in Cittaslow, so you have a focus on Cittaslow. OK, when we are working with sustainability, in Midden-Delfland, then we give expression to Cittaslow, actually. We are working in Cittaslow, we are entrepreneurs, companies in the Cittaslow , we are the basis. When we don't invest in sustainability, when we aren't aware of the quality of life, then Midden-Delfland couldn't be Cittaslow. So people are now realising that they are working towards sustainability and that's important for the future of this whole area, so

I: Do you think that the inhabitants feel only positive effects of entering the Cittaslow or are there also negative ones?

M: When they are really willing to hear the story behind the logo, then they realize that it's exactly what we are here: traditional, a little bit conservative, we are proud of the landscape, we are proud of our society, we are helping, people are willing to help you when you have problems, we have a lot of parties, activities, markets, etc. It's a strong society.

I: But have you heard any negative opinions about it?

M: It's the word.. Citta - means city in Italian, Cittaslow.. what's that Citta Slow? Well I have to explain, Citta is community, Citta is the Italian word for community and slow. Is slow.

I: So they mainly do not like the title..

M: It's difficult! Actually, I think it's good that it's difficult, because you have to explain, you have to explain. In a different case, it would be possible to have a green heart - another logo, a green heart. Everyone will accept that, they will say it's OK, everyone! We are green, a green area, so a green heart - perfect! But it's closed - so with Cittaslow there's this opportunity to to start, to discuss, and then they realize ..OK, Cittaslow.. OK, yes! Rotterdam is fast, The Hague is fast, Delft, even Westland. This is the contrary. It's fast in a certain way, but we are growing, the idea is growing, we have a lot of innovations, that's good.. but we protect the quality and give space to innovation.

I: Except policies and the new developments - I saw on the Internet that there are many new residential projects - are there any other spatial changes, for example changes of the urban space, or the public areas.. I have visited Schipluiden and I saw that there are not many differences.. I am sure that the city looked almost the same before Cittaslow.

M: No, Cittaslow is not a project. Cittaslow is a philosophy, but when you see Schipluiden, like one of the villages, in 2005 and now, the difference is that now we have a new restaurant, "Indigo", by the bridge, it is

biological, it is not fast food or something, no Coca-Cola, no Fanta, only biological, and LLLLL, it's new, it's a church, we have new bed&breakfast establishments. Actually these fit in Cittaslow. These booklets. These are new now..

I: Are these the same as the ones on the Internet?

M: I think it's the new one. Before we had this one, now we have this one but it is also in English, I think it is on the Internet. So there have been changes in the last years

I: Yes, there are new restaurants, and things like that, but the general looks of the city remained the same.

M: yes, it's the same because it WAS like Cittaslow. It is not as if .."ok, you are certified like Cittaslow, so the whole area has to change". No, it's like a certification: You are! We are, it's forbidden to drive faster than 30km/h in the community. Everyone, every village, Maasland Schipluiden, den Horn, 30 km.

I: You don't see on the streets, I haven't realized this but now taht you are telling it to me ..

M: That's the most important conclusion of Cittaslow you have to tell about. Why are we driving here 30 km/h? Because it's dangerous to drive fast, it's better to enjoy, you can look, safety..

I: And also there are lots of residential areas..

M: Yeah, when we are planning a green project we are thinking about the

trees, not every tree is green. But you can choose specific trees, like willows, because willows are specific for the region. So we choose that way, and not a pine tree, a Christmas tree.

I: Are the average incomes of the inhabitants of Midden-Delfland high? I mean, higher than other parts of the Netherlands?

M: I think it's high, higher than in the Eastern part of the Netherlands, or in the North.

I: I am wondering if Cittaslow is suitable for communities where the incomes are high or could any community achieve it?

M: I think it could be possible, in an international way - cities in Italy, for example, Cittaslow cities there are more or less in the national income average, very low.. So that is possible. Holland is a rich country.

I: Yes, that was my concern. I am from Romania and I am thinking of how could I apply this Cittaslow there? And it's very difficult! I don't see it happening in there..

M: No, no.. it's very difficult! Actually, Cittaslow is a hallmark for the city and for the community. It's not a hallmark for the people. But the people can live and work in a Cittaslow way. We are living Cittaslow. We have one.. not in your country, Romania, but in Hungary, in

Hódmezővásárhely. It's the first Hungarian Cittaslow. It's near the border of Romania: Serbia-Romania. It is 40 km from Romania.

Hódmezővásárhely, and they are working with the concept of Cittaslow in

rural planning, urban planning, to make plazas without cars, pedestrian areas. They took the 6 main issues and they are working with that. So it's possible.

I: Yes, it's possible but..

M: It gives you more identity. When you have a direction you really focus on the quality, in that way, and it could make a big difference. And it attracts, it is given attention for journalists, magazines; it's a trigger.

I: Yes, but I think you have to be at some level. You cannot be very poor when you join this program. That's one issue that is counted on when you apply for Cittaslow. You have to have a certain level and not everyone can join.

M: No, sometimes it is necessary to make more investments in the city. You have to.. actually, this is the original idea of the Cittaslow, that you have to grow, not to decrease but to grow in quality. It is permanent, permanent attention to the quality and sometimes money is essential, is necessary. It is not always necessary, because when you have regional markets for farmers it's perfect. And you did not allow McDonald's to enter the city, you have a good idea, it is very good.

I: When talking about growing cities, I told you earlier that I looked on the internet and I saw there are a lot of residential developments. Could you explain how is the challenge of slowing down put on the same page with this increasing population, because you are building residential areas and

people will come, the number of inhabitants will grow. Aren't you afraid of overcrowding the city?

M: No. Actually we have made a choice of not growing. Our city is not expanding outside the city limits. So we have made an agreement with The Hague and Rotterdam and other cities that they will build, realize new buildings in the city and not in the green area. The green area is our open space, our oxygen for the cities. That is our policy: to keep it green and let houses be built in The Hague and Rotterdam.

I: At this time there are some developments in Den Hoorn..

M: Yes, but that will come to an end, they are the last projects in the former greenhouses area.

I: So you are only building in the greenhouses area.

M: Yes, not in the green area in which the farmers are working.

I: And are these new residential developments sustainable? Were they planned before entering Cittaslow?

M: They were planned before. Some projects are from after the certification and the developers of the houses are thinking about working with the concepts of Cittaslow. More sustainability, etc. etc. So in the brochures, in the booklets for the selling of the houses, you can see the Cittaslow logo, the story of Cittaslow. That's new, that's a new development after the certification, so the building companies are using the idea of sustainability of Cittaslow.

I: But do you have a policy through which you oblige the builders to use sustainable materials?

M: Yes, we discuss with them and tell the story of Cittaslow, tell the story of sustainability, tell the story of our quality, and then they caught it and they could make their plans. And we have to give our approval or not. And when it's not, it doesn't fit with Cittaslow ideas, then it's over, Bye-Bye!

I: Next I would like to ask you something about the planning process in Midden-Delfland: What are the steps in implementing the new policies in Midden-Delfland? Do you always consult the population?

M: Sometimes. It depends.

I: It depends on the policy, right?

M: It's very good for a community to get feedback from the population. Sometimes it's information, sometimes it's co-prediction, sometimes it's co-decision, like a referendum but it's very good for a community to share the ideas and to ask feedback.

I: Do you have meetings?

M: Yes. For the building activities there is a procedure, it is written down in documents how we have to get the feedback of our population. When we started the community in 2004, Midden-Delfland was found on the place where two cities were: Schipluiden and Maasland. In 2004, we organized a big conference in which we discussed about the future of Midden-Delfland. We made a booklet (it's in Dutch). We made two

booklets in the conference. I think they are also on the internet. This is our vision of the region. This is our area, here's The Hague, Westland is growing.. in 1914, 90 years later, and this is like the border, so here we have Delft now.. 60 years after you can see.. buildings, buildings, buildings.. green houses, buildings, but this area is still the green area. So that's amazing, how fast, in 60 years. But we made it with 63 partner organizations, and there were 150 people in one of the stables for the cows in ...polders.. in the middle of the polder we discussed about the future. We made a plan, an action program, with ideas to.. here is the action program of the conference, and some partners were working with it and realized that we need more bed & breakfast, writing a vision for the entrepreneurs, they made a manifest, we had to organize more partners in our neighbour communities, in the province, national, etc. etc. so we shared our ideas of this program with our people in the community. This booklet was the input for a national program of (translation) "Beautiful and Vital Delfland" – it is a national program; and now we are working with a new idea of the Metropolitan region Rotterdam-The Hague. One of the fundamentals is the infrastructure, trees and knowledge of Delfland – the green area. Green, economics, technology, infrastructure, etc. So our ideas shared and built up, bottom-up with inhabitants and partners in 3 days, are now the fundamentals of this region.

I: So every inhabitant can come with an idea, even now?

M: Yes, everyone. But then we look at it and we check if it fits in our philosophy. For the philosophy of high quality, it has to add value to Midden-Delfland and not to put energy, you know? You give energy, added value to this place. With Cittaslow, this is our focus. It is better than Green heart or..

I: Now you have an international organization to sustain you..

M: Yes, it can inspire us, we can share ideas with others, and in the Netherlands now we have 4 Cittaslow like the newest one is Vaals, it's the youngest one, it has to grow..

I: It was made now, in 2011?

M: No, in 2010. Or no, last year, in June, for summer holidays. So we are now with 4 and it's growing in the Netherlands, it's slowly growing.. But it's a lot of work, you have to work with the concept, it doesn't go easy. You have to invest, you have to tell, you have to make people aware of the quality. It's for working horses and not for lazy horses, that's a typical Dutch way of putting it.

I: So even though now the city is called a Slow City, could you tell that the planning dynamics has changed, so now it's more dynamic – I mean the planning process.

M: Planning process in what way?

I: For example the way in which you make the policies..

M: in all the things we are working now, we have the main question: what

is the added value for our community? In what way the quality of life will increase here? That's the main question, every time, again and again and again. What could you add? More bed & breakfast? OK. But with respect for the landscape. Not a big hotel, but small, cosy, etc.

I: So now everything is about Cittaslow?

M: Everything. Could you tell the story of the public lighting, yes? When it's possible, we use green lighting. Green led lights. I think because it's 70% cheaper, it's better for the environment, so... Could you tell the story of reusing bricks, etc. for roads? Yes, it's possible because we have new plans for reusing old material. Could you tell the story about the trees here? Yes, it's possible. We are thinking about the original trees from the Middle Ages. Like regional, what was typical, regional in Midden-Delfland?

I: So everything, every single detail in Midden-Delfland now is thought of from the perspective of sustainability and Cittaslow..

M: Original business cards, in 2003 or 2004 were green on the back. Now it's white.

I: So you don't consume so much colour?

M: Yes, less colour is better. So the people agreed: don't put the colour green, but when we started in Midden-Delfland, the main issues was "keep the green area green". So green, OK, I'll put on colour green.

I: But you weren't really thinking about the environment, even..

M: Yes. This idea, "keep the green" here outside the landscape, this was

very good. But be consequent in the little things. And that's the concept of Cittaslow.

I: In all your planning processes, and in your decisions, has the entrance in Cittaslow brought new planning tools? I.e. boards from brainstorming, or do you have other tools for communicating with the citizens than before?

M: No, actually it's mostly the same but I repeat it, sometimes you have to invest in making people aware of the quality. When you live here it doesn't really mean that you are aware of the qualities of the area. So you have to learn to tell stories about Midden-Delfland. And it's growing, growing; I see it in a lot of publications, booklets, magazines, journals – a lot of them have given attention to Midden-Delfland and the philosophy of Cittaslow. So people could read about it and understand the idea, this concept.

I: So the main change in the whole planning process is that you put more effort in bringing awareness to the people.

M: Yeas, that's the main issue of Cittaslow: thinking is one, doing is two. And now it's about bringing those together.

I: Now I would like to ask you some questions about sharing knowledge and experience and this is related to how you see the relationship between Cittaslow cities and regular cities, normal cities. First of all, are there any negative experiences, in this whole process through which you have come, from which other cities, future slow cities, could learn from?

M: You have to be aware of your own quality. What is that exactly? What is your identity? That's the main issue. You have to start with that. When you don't realize, when you aren't able to tell the story of your identity, then you get a lot of trouble with the concept of Cittaslow. That's what we have learned. Now I am repeating in this interview, that quality, awareness of quality is the main issue. For new members: be aware of your quality, then try to evaluate the quality, try to give points, to give scores, and then you have to try to improve the quality, so you have to make programs, action programs for growth. For example we have checked with my colleagues, from the city council, to make a sort of a game. They could give points from 0 to 10 on the theme of hospitality. So I asked them what is the best score. 10 is the best, 0 is the contrary. What do you think about hospitality in Midden-Delfland? 8, 8,5. And you? 7. 8. 7. Why? Why are you saying 8 or 7? Aah, it's our hospitality, it's the philosophy, people are welcome, it's nice here. Why not 10? No hotel. 2 bed&breakfast, no, one bed&breakfast, one camping with 15 places. When you visit Midden-Delfland you cannot sleep, you cannot stay for longer than one day. When you are in the bike you are going in and out within the period of 1 hour. Without taking a cup of coffee, we have little, little cafés, but the average of money that people pay was 1,80 Euros per visit. It's too little. Ok, oh yes, yes, yes. Well, when we see in that way, then it's 5,6. OK, make people aware. Now we have 20 bed&breakfast

locations, we had an action program to grow to 20, Now we have 12 and we have to grow to 20; there is a developer with a hotel, the camping is now for 40 places and it's growing, growing.. so you come from a 6 to a 7, or 8 or 9 or 10. So that's the idea of working with a focus.

I: So you should know your highs and lows from the beginning.

M: Yes, know all your threats, your opportunities, be aware and spread the awareness. Make an action program, say OK: in 2012 we have to be there. In 2014 we have to be there. In 2025 it has to remain a green area, but you have to make more places where you can put your car or when you go by foot.

I: What do you think is the best argument for becoming a member of the Cittaslow? If a city wants to become a Cittaslow, how would you convince them that it's the best way to go?

M: Look on the Internet site, read the philosophy. And then, for mayors it's possible, you have to see if it's possible to fit your community – it's medium size, it's 20000 people, you must have excellent points: we have the green area, but it's also possible for a community with a lot of old houses, cultural heritage. So it's possible, in the Netherlands now we have 4 members and they are totally different in landscape, totally different in housing, social infrastructure is different; we are surrounded by big cities and that's not in Alphen-Cham, it's not so high-density in population.

I: And the last question: how could Midden-Delfland and Slow cities in

general be a role model for the normal cities, for the fast cities, for the big cities? What would you think would be the easiest way and the easiest characteristics to borrow from slow cities, to improve big cities?

M: Actually, the perfect idea of the Cittaslow is that it could offer to inhabitants of the big cities that feeling which moved out of the city 60 years ago. You know, the tradition, etc., quality, open air, open space, what is not present anymore in the cities, that could be presented by the Cittaslow.

I: But how could big cities improve themselves, without people going from the big city to the slow city, how could they change?

M: It's telling the story. And working together. We are working together with Rotterdam and The Hague and we offer high quality green area to the big cities. Please remain a city like Midden-Delfland and invest in the quality so you can offer that quality to Rotterdam. But Rotterdam is investing in sustainability, huge. And we are doing the same, but we have a higher level.

I: So you are sharing knowledge about sustainability and what you are doing here and they can translate it to their big city.

M: It is possible. They can support Midden-Delfland in being more sustainable and sharing ideas, but there are not so many people that live here, so here we have an open space, so they can use it.