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**DEVELOPING SAAREMAA AS A SLOW MOVEMENT  
DESTINATION**

Master thesis

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This Master thesis has been compiled independently. All works by other authors used while compiling the thesis as well as principles and data from literary and other sources have been referred to.

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## INTRODUCTION

From the very ancient times people were trying to understand the time, different cultures created their own calendars and the elementary sources of time perception. Those preliminary attributes helped them to understand when to plant and when to collect the harvest. On the one hand, yes, time made, and is still making people more efficient. But on the other hand – schedule appears, and people need to follow it to maintain this efficiency. (Honoré, 2009, pp. 19–21)

Throughout the history people had created a various devices and methods of time recording: astrolabe, sun clocks, watches, etc. and also their needs were evolving: people wanted to travel, to communicate, to entertain themselves. With industrial revolution and increasing globalization technologies made it possible to do everything with a higher speed, fostering people to be faster: faster thinkers, workers, readers, travellers, even eaters (Honoré, 2009, pp. 22–25).

Wagrain is a resort town somewhere in Austrian Alps. People are coming there to have a rest from noisy and busy Vienna and Salzburg: in summer they do picnics, in winter they ski; but once a year, in October, it hosts an annual conference of the Society for the Deceleration of Time, organization with thousand members who are fighting with the tendency of doing the things fast and who are promoting Slow Philosophy and who live Slow (Honoré, 2009, pp. 37–38). Throughout time this concept had evolved from simple Slow Living to slow food, slow cities, slow work, slow tourism, even slow books, children and sex.

Saaremaa, the biggest island of Estonia, throughout its history has managed to preserve its culture to a large extent. The isolation in which the island lived during the times of the soviet occupation 1945–1991 was, though detrimental to economy, was still the determining factor in supporting the preservation of cultural heritage both in the terms of culture itself, i.e. arts, songs, dances, but also the gastronomic and beauty aspects which

are now proudly used by different service providers on the island. All this is exactly what makes Saaremaa a perfect place for tourists who want to immerse deeply into the culture of the destination visited.

The aim of this paper is to critically analyse the principles of the slow movement and the extent to which they can be implemented in a tourism context on Saaremaa, the biggest island of Estonia, and to find out how those principles might benefit the touristic and overall development of the island.

To fulfil this objective there are the following research tasks:

- Providing a brief history of slow movement
- Providing a deep overview of the most significant parts of the slow movement, such as slow travel, slow food and Cittaslows
- Giving an insight on the destination development from the aspect of the slow movement
- Carrying out the research to understand both the current and prospective situation with slow movement in Estonia
- Analysing the results and understanding the extent to which the slow movement principles can be implemented on Saaremaa

The first part of the paper will be focused on theoretical aspects: the history and the overview of Slow Movement will be carefully investigated, along with the most important forms of the Movement which currently exist. Since the philosophy is tightly connected with sustainability, there will also be an emphasis on its principles. Next step would be focused on Saaremaa, the reasons for choosing the destination for the development of the Slow Movement will be pointed out, together with the possible benefits which will be received with the development of the destination.

The second part of the paper will be research-based. Different interviews will be conducted. As the base for the research the Pädaste Manor Hotel, Vihula Manor Hotel and Kau Manor Hotel would be taken, since the principles of the philosophy are already applied there. Also, the interviews will be conducted with the managers of different manor houses of Estonia which have evolved in small hotels. Finally, there will be an

interview with the head of Slow Food Movement in Estonia, who will give an insight on the history and the current state of things in regard to the Slow Food.

As the result, the author will make a conclusion upon the relativeness of the findings. Also, the ways these findings can help in understanding the level to which the slow movement philosophy can be beneficial for the development of Saaremaa as a slow movement destination will be analysed.

# **1. THEORETICAL OVERVIEW**

## **1.1. Brief history of the slow movement**

According to Honoré (2009) Slow Philosophy, regardless of its name, is not doing everything in a speed of a turtle, but is, on the contrary, about enjoying the time spend on activity, in other words, making the quality of the time prevail on its quantity. For example, doctor will spend more time on talking with a patient, an office manager may refuse to answer his phone calls during the weekends. Honoré (2009) also described Slow Movement as a countermeasure to the thinking that the faster you do the better you feel and get in the end.

Looking from the historical perspective, the roots of the movement can go back to late 18<sup>th</sup> and 19<sup>th</sup> century. Some features of what currently is called Slow Movement can be found in Dadaist and Beat movements, as well as in the Hippy's. Howard noted that "Common to these movements is the general questioning ... of cultural hegemony, which since the industrial revolution has also meant questioning speed and ... notion of progress" (As cited in Fullagar et al., 2012, p. 13).

There is no official agreement between the scholars and authors about the person who can be acknowledged as a father of Slow Movement (Bac & Aksoz, 2013). Some scholars, like Lumsdon and McGrath (2011), claim that Krippendorf was the first advocate to the Slow Philosophy, since the ideas which he carried out were focused on getting rid of the time pressure, time escaping, getting rid of the machines and watches. (Lumsdon & McGrath, 2011) Same thoughts were carried out by Markwell, Fullagar and Wilson (2012). They state that it was Jost Krippendorf (as cited in Markwell et al., 2012) to introduce what he was calling "a credo for a new harmony" (p. 394) Krippendorf was concerned about the impact of mass tourism on the destinations and communities, and therefore was asking himself whether there will be a need in the future to run faster in order to get on with fast changes which happen. Markwell et al. (2012), however, do not

state Krippendorff as a father of Slow Movement. Instead, they claim that he set the bases for what today is being called a sustainable tourism and also, so to say, predicted emergence of Slow Movement and Slow Travel.

Mostly, though, it is exactly Carlo Petrini, who is considered to be the father of Slow Movement. Carl Honoré (2005), describes the journey of Petrini, his principles and the guidelines which lately became the fundamentals for the movement. Same thought is brought up by Serdane (2017, p. 19), who also provides an overview of Petrini's achievements.

The movement started back in 1986 in Italy, by Arcigola foundation which was founded by Carlo Petrini as a force to protest against the opening of the first McDonalds restaurant in Rome, Italy (Heitmann, Robinson, & Povey, 2011). Bac and Aksoz (2013) state that *de facto* date of the emergence of the Slow Movement was 10<sup>th</sup> December 1989, when the Slow Food Manifesto was firstly read in front of the 15 delegates from different countries. The next stage was a creation of Slow Food International Congress which firstly took part in Italy and which later had expanded to other countries: Germany, Japan, Switzerland, Mexico, etc. New philosophy was based on the principles of slowing the speed of life, and, according to Slow Food Manifesto of 1989, here the Fast Life is perceived as a virus, which ruins our habits and disrupts the privacy. The solution is to find the cure already within our tables: rediscovering the tastes, sustaining the national cooking trails. (Slow Food International, 1989)

Slow Food, though, was only the beginning: with its expansion to other countries and continents, Slow Philosophy grew deep into different spheres of people's lives, and now can be found in various different fields: slow cities, tourism, finance, religion, books and even sex. Next chapters will give a more detailed focus on three most important branches of the philosophy: Slow Food, Slow Travel and Cittaslow or Slow Cities.

## **1.2. Slow food history**

As it was previously mentioned, in 1986, when Italians were protesting about the first McDonald's in Rome, Carlo Petrini launched the Slow Food (Serdane, 2017, p. 19). Idea was simple, this movement promotes everything that McDonald's did not: fresh, local



and natural products; recipes which were the heritage of the families, leisurely dining with friends and relatives and delivering & getting pleasure from food before the profit.

However, Petrini, as noticed by Hall, 2012 (as cited in Fullagar et al., 2012, p. 56), though having developed the principles and key concepts of the movement, haven't made them up all by himself: origins of this philosophy dates back to 17<sup>th</sup> century and the writings of Francesco Angelita, who, being led by idea that slowness is a virtue, wrote the whole book about snails. Later on, it was exactly a snail which was selected as a logo of Slow Food. (Slow Food, as stated in Hall, 2007). According to the official webpage of the movement, they envision the world in which everyone can have an access and can savour the food which is good for them, for the ones who grow it and is beneficial for the planet's prosperity. As also stated by Hall (as cited in Fullagar et al., 2012, p. 57) and by Serdane (2017, p. 19) All the actions of the organization are taken under three main principles:

- 1) Good – Specially developed and flavoured seasonal diet to satisfy the senses while remaining the part of local cultures.
- 2) Clean – Organisation support the production and consumption of foods that doesn't do any harm to the environment, animals' and humans' health. Hall (as cited in Fullagar et al., 2012, p. 57) provides the ideology of Earth Market that under this principle the idea of environmentally sustainable agriculture is also meant: the food is local and is not in any of the ways genetically modified.
- 3) Fair – Providing reasonable prices for consumers, fair conditions and support to the small scaled producers. It is also worth mentioning that the idea that consumers are aware of the origins and the ways of production of the food they consume and therefore support the local production is one of the vital ones for the Slow Food, since it supports the local communities.

Slow Food also have five main strategies, which give and maintain the desired effects of its philosophy (Hall, as cited by Fullagar et al., 2012, p. 58–60)

- Terra Madre
- Slow Movement Foundation for Biodiversity
- Earth Markets
- University of Gastronomic Science
- Various campaigns, seminars and conferences

According to Hall (as cited in Fullagar et al., 2012, p. 58) the idea behind creation of the Terra Madre (Mother Earth) Network is simple – to give the small farms, breeders and fishers (whose approach to the production is environmentally friendly) from all around the world an ability to stand out, claim about themselves and get recognition. Mother Earth activities relate to distribution of the sustainable food knowledge together with the opportunities for development of new, shorter ways in the chains between producers and consumers of the food.

Bac and Aksoz (2013), give an example of Romania, where on the Terra Madre Day (celebrated on the 10th of December), in Turda and Bucharest local dishes were cooked and which later on were tasted by a huge number of participants.

Slow Movement Foundation for Biodiversity was founded in 2003, this community is developing the projects and new economic models for Terra Madre networks (Hall, 2012). Hall (2012) indicates the importance that preserving biodiversity means to the organization: by defending they make it possible to promote traditional foods as well as cultivation and processing techniques. There are three main projects beneath the Foundation.

First, the Presidia, as according to Hall (2012), is a sustainable production initiative that builds up the capacity of the different groups of producers so as to improve the production techniques and develop local and potential foreign markets. By 2010 there were already more than 300 Presidiums created, each supporting a product at a risk of extinction.

Second project, the Ark of Taste, was established in 1996 as an aim to rediscover, list and sustain the foods which are at the risk of being lost for good, though having a great potential and being a part of life of a certain community (Hall, 2012). This project, apart from official name, as according to O'Brien (2006), is eco-gastronomy, the concept which, as of 2010, has covered over 50 countries and around 1000 different foods (Slow Food Foundation, 2010). Bac and Aksoz (2013) indicate that Arc of Taste categorise all the potential products into several categories: breads, breeds, cheeses, fish, honeys, oils, pasta, spirits and wines.

Another project is Earth Market. The idea behind is simple: farmers take part in special markets which are run with accordance to the Slow Food principles. Data of 2010 indicates that there were 15 Earth Markets established in 5 different countries. Such markets enrich local food networks and provide trustworthy products' quality, fair price establishment, access to Good, Clean and Fair food and educational activities which are being offered are fostering the knowledge among the society, as stated by Hall (as cited in Fullagar et al., 2012, p. 58–59).

Food and taste education, as noted by Hall (2012) is of a crucial importance for the society. The objective of creation the University of Gastronomic Science in 2004 was a creation of an international research centre for those involved and interested in renewing breeding and farming methods and protecting biodiversity. The University has under- and post- graduate programs which are focused on food, sustainability and culture.

In order to keep and promote the notion about slow food movement, it is important to establish connections between consumers and producers. Hall (as cited in Fullagar et al., 2012, p. 59) refers to the Slow Food principles while stating that there is no actual customer, there is a co-producer, meaning that the role of consumers goes beyond the commonly accepted passive consumer. In return it supports the notion that the consumer is showing a huge interest towards such information as who, how and when produced the particular good. Apart from previously mentioned higher education there are also various seminars and conferences for local schools, producers and communities, so as to engage people in Good, Clean and Fair Foods: for example, Hall (2012), indicates such events as Cheese and Slow Fish, Salone Del Gusto, etc., and in order to promote and organise such events each member state has convivias (Estonian Convivia is based on Saaremaa), which will be broader described in one of the next chapters.

To promote its ideas, Slow Food organisation has developed and has taken an active part in different campaigns, which were complexly analysed by Hall (as cited in Fullagar et al., 2012, p. 59–60), are briefly enlisted below:

- Slow Canteens – introducing good, clean and fair foods in the canteens of schools, hospitals, etc., so as to promote slow food and educate people about it

- Food Sovereignty – Hall (2012) cites this as a right to make a choice on what makes up the daily diet for all the people, which also includes the right of recognition of the ways the food was grown, produced and distributed
- Land Grabbing – Hall (as cited in Fullagar et al., 2012, p. 60), recognises this campaign as a protective measure against increase of transferring rights over the lands by authorities so as to increase FDIs (Foreign Direct Investments which are beneficial to the economy of the particular country)
- Next Generation – campaign oriented on education and motivation of young people about their own future and their role in the future of the food
- GMOs – banning commercial planting of Genetically Modified Crops (GMOs)
- Raw Milk – according to Hall (2012), this is the oldest campaign of Slow Food, which protects the rights of cheese makers to produce cheese from the raw milk in the areas where, otherwise, the hygiene laws forbid that

### **1.3. Slow cities history**

Inspired by Petrini's principles, in 1999 several Italian cities (Bra, Greve, Orvieto and Positano) signed a pledge where they declared themselves as Cittaslow, or Slow Cities: they take slowness as a treat, enjoy the current moment, in other words, are living their own Dolce Vita (Honoré, 2009, p. 85) and the Table 1 indicates the number of cities for which Cittaslow is now a sort of a law.

Serdane (2017) also indicates that there are several requirements which are necessary to be fulfilled in order for a city to become a Cittaslow. There are special requirements which cover infrastructure policies, urban quality technologies, hospitality, awareness and safeguarding autochthonous production (Serdane, 2017, p. 20). If at least 50% of these requirements are met, can become a member town. However, those are not the only criterions which are needed to be met.

It is worth mentioning, however, that the member towns' population is no more than 50 000 inhabitants, since, as noted by Miele (2008), only small-scale towns can offer the best opportunities for the living which is being promoted by Cittaslow principles. Another compulsory precondition, as noted by Miele (2008) and which is needed to be met in order for the city to join the Cittaslow Network is a creation of a Slow Food Convivia: a

part of the Slow Food’s organizational structure which guarantees provision of food education. Besides, to be certified as a Slow City, one must correspond with so called six pillars of sustainable development of the city, which include: environmental legislation, reduction of traffic, promotion and preservation of local culinary, heritage and culture (Miele, 2008).

**Table 1.** Member towns in the Cittaslow network. Source: Cittaslow International Network: 241 Cities present in 30 Countries and territorial areas in the World. Author’s compilation.

Country	Number of Towns
Italy	82
Poland	28
Germany	18
Turkey	15
South Korea	13
Netherlands	10
Spain	8
Great Britain	7
France	7
China	7
Portugal	6
Belgium	6
Others	34

Source: Cittaslow International, 2018; Author’s compilation

Slow Cities focus on “the development of places that enjoy a robust vitality based on good foods, healthy environments, sustainable economies and the seasonality and traditional rhythms of community life” (Knox, 2005, p. 6). Cittaslow, as discussed by Honoré (2005), is based on the variety of principles, for example, they are cutting the traffic, increase green spaces, promote local farming and gastronomy, sustain culinary traditions and are simply protecting the environment.

Miele (2008, p. 135), also claims that there are different ways of implementation of such slowness. According to her, it can be reached through three different channels:

- Objects (local food and wine, eco-building materials)
- Practices (in school education, wine making)
- Spaces (Building of Palace of Taste in Orvieto)

Cittaslows can also be a perfect tool for local sustainable development (Serdane, 2017). Mayer and Knox (2006), has conducted a research, where they have examined slow cities movement as an alternative economic development on examples of two cities: Waldkirch and Hersbruck. As cited in Serdane (2017, p. 21), they claim that the development of such cities is focused on sustainability and social equity, and it was concluded by authors that slow cities can be a perfect model for alternative state development, and they have also pointed out that it is exactly the focus on the local products which makes this sustainability concept completely different from previously existing ones.

The aim of Cittaslow is to provide help to the towns threatened by depopulation to boost the quality of life for the citizens and to create friendlier environment (Nilsson, Svård, Widarsson, & Wirell, 2011). Petrini (reference?) commented that Cittaslow can be regarded as a set of thoughts and guidelines developed as a part of Slow Food movement, which has a potential to work as an action plan for local development. But if Slow Food is a response to globalising traditional eating habits, Cittaslow is discussed as a response to globalisation of the cityscapes. Knox (2005) has discussed how, from the urban planning perspectives, globalisation has changed the communities throughout the last couple of decades. He believes Cittaslow to be a countermeasure to the devastating effects of globalisation, but at the same time not falling a pray to the conservative habits of the past.

A city which wants to be a Cittaslow must consider, apart from though undeniable benefits, the handful of difficulties and challenges that such modification will require. Ekinici (2013), provides a description of these difficulties. For convenience, they will be presented in a list below:

- Financial costs – there is a need to establish the systems of controlling light and energy consumption, reduction of noise and controlling ecological conditions, not to mention the costs on developing infrastructures
- Human resources – each project requires qualified personnel and considering the difficulties in matching with the requirements of Cittaslow, the need for trained people in this case is drastic.

- Stability over the timeframe – it is not enough to get the status of Cittaslow, since in order not to lose the membership the efforts must be constantly put into following of sustainable standards.

Cittaslows, are not oriented on tourism, and, therefore, has nothing to do with tourism marketing, as it was noted by Nilsson et al. in 2007(as cited in Ekinici, 2013). However, they have a positive impact on destination development and have a qualitative reputation, meaning that the Cittaslow locations will be automatically associated with a quality reputation. This factor, as brought up by Heitman et al. in 2011 (as cited in Ekinici, 2013), affects both social image and destination appearance, and, therefore, will attract quality seeking tourists.

#### **1.4. Slow travel and tourism**

Inevitably, growing popularity of the Slow Movement concepts and ideas made possible for its' expansion to the other areas. One of such areas became travelling, where those principles were applied to the modes and manners of travelling, along with the activities carried out during the holidays. Scientists do not state the exact date of emergence of slow travel, but, as stated by Bac and Aksoz (2013), it is mostly agreed that the first definitions and arrangements date back to the end of 2000s, when in it was proclaimed by the author of the Slow Travel Manifesto that he considers slow tourism to be about letting the journey to become a moment of relaxation, when the time is your personal commodity, rather than an attribute of a stressful rush between the destinations and locations.

As per the terminology, it is worth mentioning in the very beginning that one should clearly distinguish between slow travel and slow tourism, since slow travel, according to Dickinson (2015), is a form of tourism which involves shorter travel, lower carbon consumption, longer stays at the destinations, taking a time to savour experience. Slow tourism, as also stated by Dickinson (2015), is a term which is widely being confused with the slow travel, but which is typically focused on destination-oriented touristic experiences. Heitmann et al. (2011), though not making any clear distinction between the concepts, still theorize that slow travel mostly implies more sustainable transportation to the destination, while slow tourism itself is about touristic experiences and activities performed on a journey, where slow travel is just one part of the experience.

Another issue in regard to the terminology are geographically established usage of the terminology. For instant, in the United States term 'travel' is widely substituting the term 'tourism' (Page, 2011). Also, according to Robbins and Cho (2012), according to the numerous differences in cultural, social and infrastructural development, there was developed a complete different understanding of slow tourism concept in Europe and the US: in the States it is perceived that the focus of slow travel is in destination experiences, whereas in Europe this concept is understood not just from the perspective of the journey itself, but also from its environmental impacts.

Academically, slow tourism can be seen as way of travelling which is different from mass tourism (Fullagar, Markwell, & Wilson, 2012). Other scholars, such as Lumsdon and McGrath (2011), state that slow tourism turns holidaymaking into holistic experience by the changes being carried out during the travelling process. Dickinson's opinion (2009) is that slow tourism implies longer vacations, limitations of the air travelling usage while switching to the environmentally friendly modes of transport.

For instance, Heitmann et al. (2011) together with Conway and Timms (2010), suggests that while characterising slow tourism, one should focus on the pleasure of discoveries, experience of sharing and deeper cultural education through deeper interactions and creation of the authentic connections with the culture and local communities, while visiting fewer destinations and staying longer in a certain location assists slow tourists in their search of qualitative and reach experiences. As it was also theorized by Conway and Timms (2010), such type of tourism also creates the sense of belongingness to the place, retention of local distinctiveness, as a responsive trend to the trend of global homogenisation.

Many other authors, such as Dickinson and Lumsdon (2010) were stating that Slow Tourism is a response for the climate change and carbon pollution, and since one of the largest shares of emissions belongs to the transportation facilities (Scott, Baggio, & Cooper, 2008), one of the options for minimizing the tourism's share in global warming is to change the consumer's behaviour, where tourism can also play an essential role. (Lipman & Murphy, 2012). Meaning that, as stated by Dickinson and Lumsdon (2010), switching to the more responsible, usually slower options of travelling: coaches, trains and some kind of boats; but at the same time, this is not the ideal option: in the most



optimistic scenario is a complete avoidance of air travelling and the usage of animal or even self-transportation, like horses and bicycles.

In order for slow tourism to succeed, there is a need of creation of a certain mindset of tourism behaviour. For example, one has to perceive the journey itself as an important part of the experience (Dickinson & Lumsdon, 2010; Verbeek & Bargeman, 2008). Another useful trait according to Verbeek & Bargeman (2008) is to be longing for adventure, being able to show flexibility when it comes, for example, to transport delays, or even to be able to take all the best out of the unexpected opportunities. But the most important trait, as it was stated by Molz (2009) is an ability to make conscious and responsible decisions, so called consumer reflexivity, in particularly in the question of transportation.

Slow travel and tourism can be connected with various other types of tourism. For instance, Howard (2012, p.17) highlighted the connection of slow travel and pilgrimage, which he defined as a 'paradigmatic form of slow travel. He states that pilgrimage and slow travel are tightly connected by the simplicity, mindfulness which both of the concepts imply, together with the desires of both pilgrims and slow travellers to establish deeper connections with the location and get more authentic experiences throughout the pace.

Deep integration into local communities, though an important and inseparable part of slow tourism, might, however, be difficult, since tourists are mostly considered by outsiders by the local community (Lipman & Murphy, 2012). There are several examples of the projects which simplify the described integration.

One of examples of facilitation of such integrations are Willing Workers On Organic Farms (WWOOF). At such farms travellers, or how they are called in that particular concept, WWOOFers, exchange several hours of their labour in return for meals and accommodation at the property. This property might not necessarily be a farm, but all hosts are required to participate at some kind of organic or eco activity, as per Lipman and Murphy (as cited in Fullagar, 2012, p. 88 (reference?))

Another example is a Tribewanted project. This project, according to Gibson, Pratt and Monovo (2012), boosts a more sustainable co-existence of host communities and visitors. For a duration of at least one week tourists settle on the island of Vorovoro, Fiji, where they live among the aboriginal population, and where they live in accordance to their laws, norms and customs, while volunteering to different activities. Prior to the creation of Tribewanted in 2006, Vorovoro island was not inhabited, and now it became a real playground for both the locals and visitors where they can see and take the responsibility for the outcomes of the decisions which they make there. Tribewanted, as per Serdane (2017), implemented various elements of the slow tourism: deep engagement into local culture, staying at the same place for a longer time period, creation of the economic benefits for the community and taking the time off so as to relax and change one's inner perceptions.

There are several recent case studies on slow travel, which focus on different countries and different aspects of implementation. In this paper the examples of Taiwan will be introduced: current situation will be described and analysed.

In his research of 2016, Lin aims to analyse the touristic behaviour towards slow travel in Taiwan. Citing Touristic Bureau, Lin states that only in 2015 the number of tourists who visited Taiwan reached ten million people, which signified the increase of Taiwan's popularity. This resulted pretty negatively on the level of carbon emissions. In order to minimise its effect, the government implemented slow travel principles and is now greatly supporting all its practices (Lin, 2016).

One of such practices is TTS, a Taiwan Tourist Shuttle, which is supposed to encourage prolonged stays and reduce car usage (Touristic Bureau, as cited by Lin, 2016). TTS routes connect cultural centres, historical sites, heritage attractions, etc. TTS are also connected with other eco-friendly transportation services, like trains and bikes. Idea, though still a developing one, is very promising in terms of promotion of slow travel. Lin indicates that there is an only need of a proper development of the service: entertainment, comfort, travel information.

Since, as noted by Lin (2016), the concept of slow travel is new to Taiwan, there is a lack of common contribution towards its development. Different agencies and service

providers tend to use different techniques to guide tourists into slow travel, and as the result the degree of immerse is always different and not always the one which is underlined by slow tourism. Lin suggests putting collective effort to guide tourists in the very same directions so that they can be as relaxed as possible and, therefore, be able to immerse into Taiwan's culture till the desired extend.

To summarise all the above-mentioned opinions of the different scholars, it can be concluded that the main focus of slow travel and tourism is put on the physical slowness itself, immersing into authenticity and spending qualitative time in the desirable and satisfying ways and not forgetting to perceive the experience of the travel (i.e. transportation) together and as an important part of the overall travel experience.

### **1.5. Criticism of the slow movement**

As it can be seen from the previous discussion, Slow Movement is gaining popularity, which is by all means a positive issue: people all over the world are learning how to get back in touch with nature, how to enjoy social interactions and eliminate their damaging actions toward environment. Slow food was a starting point for the development of slow travel and tourism as well as for Cittaslow (Conway & Timms, 2010; Hall, 2006), and another way around: Cittaslow and slow travel are inseparable from slow food (Robinson, 2011). However, there are several aspects which are needed to be taken into account while investigating Slow Movement and its branches.

Firstly, Slow Food principles, as reviewed by Bac and Aksoz (2013), cannot be applied on a large scale, meaning that the whole planet cannot suddenly decide to eat slow, since, though being an ideal alternative to industrial agriculture, Slow Food is only the choice for the developed countries, since only healthy economy and already developed agricultural systems are able to withstand the principles of organization. In addition to this idea it is necessary to add that since the implemented principles demand preservation and usage of the domestically processed and grown products, that eliminates imports from developing countries, for which the large share of the economy is usually devoted to the agricultural sector.

In relation to the Slow Food, though it has much in common with slow travel from the perspective of the respect which is paid to the local cuisine and heritage, some problems might arise from the direct implementation of the Slow Food principles. As noted by Hall (2006), for Slow Food the distance which was travelled by food is an important factor, so mostly all the foods are locally (location-specific) produced; at the same time, in the relation to slow travel and tourism principles, this means only local travels, which, in its turn, will economically devastate remote and peripheral regions and eliminate them from the chain.

Secondly, with the increase of Slow Tourism, and especially with reduction of the air transport consumption, several destinations will definitely face a decrease in the tourist flow, for example Maldives, which will bring a huge damage to the country which economy is largely dependent on the tourism (Bramwell & Lane, 2011).

Thirdly, as it was previously mentioned, Cittaslow eliminates cities with the population larger than 50 000 people, which makes those principles inappropriate for implementation in big settlements (Miele, 2008). Second problem related to Cittaslow is the geographical concentration: more than a half of the member cities are those from Italy, which makes it difficult for the principles to adapt and cultivate in other countries.

Another issue associated with Cittaslows is that though Slow Cities Association is providing clear guidance on how to apply as a member state and also the clear set of requirements which has to be fulfilled not even for 100% but for at least 50%, these requirements in reality go far beyond the official set of rules (Miele, as cited in Serdane, 2017, p. 21). Cities must implement a huge range of policies which will affect the networks of the city, its own laws and policies and appearance of the city in general. Therefore, Miele (2008) argues that there is no pure slow cities, and the whole Cittaslow concept can be regarded as an ideal state that has to be reached, and that each city can decide the level of producing required slowness.

Considering all of the above, it can be concluded that though the Slow Movement principles cannot be applied worldwide, they can be regarded as a set of activities which are oriented on the more sustainable environment. For that specific reason, there is a need of justification of the chosen location. This will be done in the next section, starting with

the criteria for slow destination development as well as the comparison to the neighbour countries will be carried out.

## **1.6. Slow destination development**

Firstly, there is a need to make a justification on what destination development means. Flagestad and Hope (2001, p. 449) define destination as a set of economic, social and geographical establishment in which the common contribution of involved actors (firms, organizations, areas and activities) is serving the specific needs of tourists. Here, all the activities, resources and capabilities are distributed in a way, that activities of each particular player are interdependent with the set of activities of other players (Haugland, Håvard, Grønseth, & Aarstad, 2011). Destinations vary with regard to its development stages, resources involved (Scott et al., 2008), which are defined with respect to its focus areas. In case of this research paper, the focus area is slow destination development. Therefore, there is a need to justify upon the slow destination development, its attributes and challenges it implies.

Among the scholars it is widely accepted that currently there are very few fully established slow destinations (Guiver, McGrath, & Torkington, 2016) but, simultaneously, as stated by Bagnoli (2016) and Georgica (2015), there are numerous locations that have a potential to be developed as slow tourism destinations. These theories were based on the thoughts of Conway and Timms (2012), who indicated that for acknowledging the destination as a slow one, it should be able to meet two certain criteria. Those criteria are geographical location and the degree of infrastructure development, which makes slow travel suitable only for such destinations as Japan, Europe, Britain and New Zealand.

Though slow travel is mostly associated with rural and remote areas (Murayama & Parker, 2012) making Cittaslow Network members the only ones to apply to slow tourism destination (Robinson, 2011), urban context is also suitable for such development. Nowadays, it is a common trend for the tourists to go off the beaten track (Maitland, 2013), especially in big cities, since due to the globalisation effect there is observed an emergence of a commonly shared will to see the real city and an actual life of the people living, for example, in Berlin, Moscow, Paris, or any other big city.

Regionally-bounded territories can as well be developed as a slow destination. A great example, provided by Serdane (2017), is the Alpine Pearls: cooperation of 24 destinations of the Alps mountain range. These communities have collaborated with each other and are now working together in order to promote the values of slow tourism through mutual cooperation.

For development of slow tourism in a particular destination, implementation of Cittaslow principles is required. As it has already been described previously by Miele (2008), these principles concern environment, preservation of traditions, infrastructure development, hospitality and rising of awareness. Serdane (2017), states that obeying these principles has a beneficial effect on the quality of life: she brings in the example of the study conducted in South Korea in 2011 (Cho, as cited in Serdane, 2017, p. 80) when the satisfaction level with the quality of life was measured in Busan (an urban city) and Agyang-myeon (slow city), which have resulted in a higher satisfaction level about environment, public safety, social engagement and economic conditions among the citizens of the slow city. However, overall satisfaction level with education opportunities, healthcare and cultural opportunities was lower in comparison to Busan. In rural areas there are often observed development problems, such as increasing level of unemployment in the agricultural sector and a depopulation threat because of the tendency of the young to go to the urban areas and continue living there (Nilsson et al., 2011).

As it was previously mentioned, Cittaslows are tightly connected with slow food (Robinson, 2011): Cittaslow is about place's cultural heritage, while slow food principles guard gastronomic heritage. And though gastronomy had always been associated with exquisite dining experience (Gillespie, 2001), Scarpato (2002) indicates that apart from high level cooking and dining it also implies food production, tourism development and historical and cultural issues which are connected with the foods, and now, as stated by Hall (2006), gastronomic tourism is gaining interest. Hence, Hall (2006) and many other scholars, for example Hjalager and Richards (2002), also state that for touristic destination development food, wines and gastronomy itself is now gaining importance.

Клицунова (2015), states that food tourism of XI century combines two separate processes: globalisation and localisation. Globalisation ensures that it is possible to find

all possible products in the grocery stores. Globalisation, however, doesn't prevent the desire to check on particular foods in the areas where they are produced (localisation), so as to experience unique experience. Меринова (2017), defines gastronomic tourism as an thoroughly planned set of activities developed in order to taste local traditional dishes, foods and ingredients which are indeed place-specific.

It is also worth mentioning that as an activity which is available throughout any weather, food composes 30% of tourism expenditures at the destination and which, to a large extend, creates the attitude toward the destination (Клицунова, 2015). She also notes that the constant interest in food provides a huge potential to the destination which has something to offer in gastronomic terms: even though if historically or naturally the destination is poor, creation of specialized touristic product will be a push factor to visit the destination.

Gastronomic tourism, since taking care of the gastronomic heritage, is tending to give the chance for small rural producers and entrepreneurs to be become more sustainable both in economic and social ways, sine such kind of development will increase the tourism flow, and therefore expenditures on products and services will also rise, which will strengthen the local identity (Hall, 2005; Mykletun and Gyimothy 2010; Sims, 2009). Slow food, therefore, has a potential to become an important element of the development of the slow destination.

In a meanwhile, though proposing a variety of prospective benefits, principles of slow philosophy also bring up several challenges in the process of implementation. Singh (2012), examines the opportunities for implementation of slow movement principles in India, states that India, though having philosophical roots for slowness, faces the lack of developed infrastructure and proper promotions, which makes it complicated to make slow tourism a beneficial contributor to sustainable tourism development.

Another issue, which was theorized by O'Regan (2012), is that alternative ways of travelling together with alternative hospitality options, such as camping or stayovers, quite often create problems for regulatory and tourism authorities. Consequently, they commonly resist to accept switching from traditional to alternative structures. Additionally, there is observed a certain lack of support toward Cittaslow from local

population (Mayer & Knox, 2006), which results in a prevailing minority of them being involved in the movement (Pink, 2008) and, as brought up by Cho in 2011, conflicts about the degree of preservation and development of the member cities.

Final challenges which can be faced are due to the current tourism structures. To start with, as it was indicated by Dickinson and Lumsdon (2010), current tourism structures promote speed, frequency and distance coverage, rather than slowness. Second, these structures develop a particular pattern in the tourists' behaviour and the choices which they make in relation to the vacations (Dickinson, Lumsdon, & Robbins, 2011), and which is also a consequence of the tendency of standardization of the tourism products (Woehler, 2003, p. 89): package holidays, though being the most popular option for vacation, do not provide any choice for those who choose slow travelling, since as not the common ones they are not represented and therefore mostly eliminated.

Last but not the least, there is an existing mindset regarding the means of transportation: flying, as per Barr, Shaw, Coles, & Prillwitz, (2010), is perceived as an integral part of the vacation, and which, according to McDonald, Oates, Thyne, Timmis and Carlile, (2015), together with the factor of complicated accessibility of numerous popular destinations makes it hard to eliminate this particular mode of travelling even among environmentally responsible travellers.

To shortly summarize this subchapter, it is necessary to say that though there are places which has, for example, historical or even mindset (national scale) perspectives of becoming a slow movement destination, there are also issues which many of these regions are dependent with:

- States' development
- Reluctance of population towards such developments
- Existence of a particular mindset connected with different attributes of travelling

Newly immerging forms of tourism, such as, for example, gastronomic tourism, are able to provide a perfect opportunity for destinations which only have something unique to offer from gastronomic point of view and which, otherwise, would have been left behind development plans.



## **1.7. Importance of farms and manor houses for Estonia**

From the first sight, the manor houses which have established into hotels might seem odd for the research on Slow Movement, but in a deeper insight it is clear that such hotels have historically established reasons to follow the principles of the Slow Movement, though they might not even be aware of that. As mentioned by Alatalu and Kõivupuu (2017), manor houses are one of the dominant features of Estonian culture and history, since for centuries the manors were one of the major creators of local identities: upper class was controlling the economy through the manors while lower classes depended on the success of the manor's own economy. In XIX century there were nearly 1200 manor houses across Estonia, and apart from architectural features they have contributed to the cultural heritage in the spheres of literature, arts, music and science. Nowadays, manor houses are museums, schools, hotels, many are still privately owned and there are still many which are abandoned and devastated.

According to Estonian Manor Tourism, in the beginning of XX century there were about 1245 manors in Estonia. Certainly, not all of them had survived, but there are still more than a thousand beautiful manors full of history and meaning to the local communities (<http://www.manor.ee/?id=932>).

Valdo Praust in his interview about manor houses gave a detailed historical overview (<http://www.mois.ee/english/history.shtml>), after which it became clear that time was cruel and only around 414 manors left in adequate condition. Mostly 200 are lying in ruins and the rest, which makes approximately a half of the previous amount, were destroyed. Valdo also notes that the manors are a part of the national history, and therefore are making each Estonian proud while being a perfect symbol for reflecting a long history of the country.

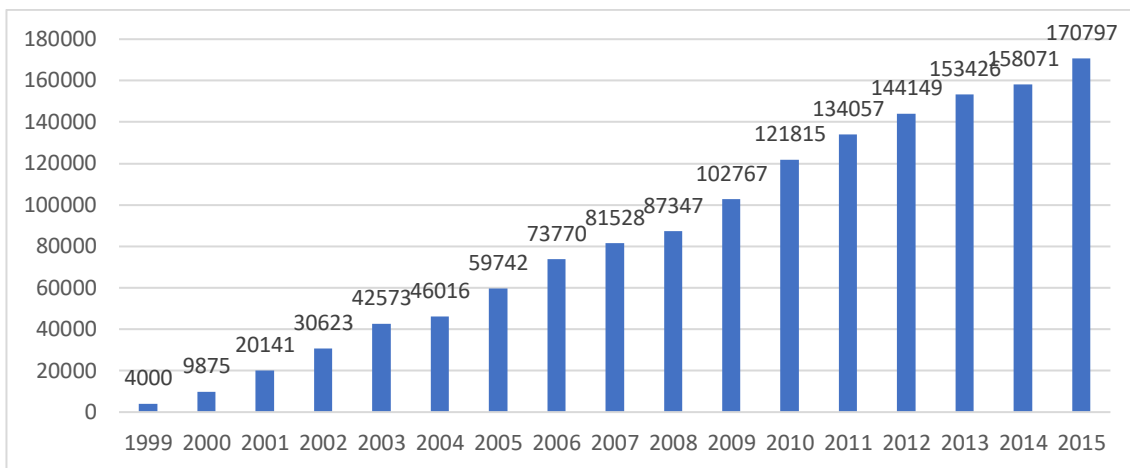
There is a regular list compiled by [visitestonia.com](http://www.visitestonia.com) where they present the official shortcut of the most luxurious manor houses which had developed into hotels (<https://www.visitestonia.com/en/why-estonia/top-10-manor-hotels-in-estonia>). This list helped to decide which of the manors should be selected for the sampling: Vihula, Kau and Pädaste (3<sup>rd</sup>, 2<sup>nd</sup> and 1<sup>st</sup> best manors respectively). These three were selected based

on the historical aspects which they imposed. Another reason was that being the best in their sphere that can be the pioneers in promotion slow movement.

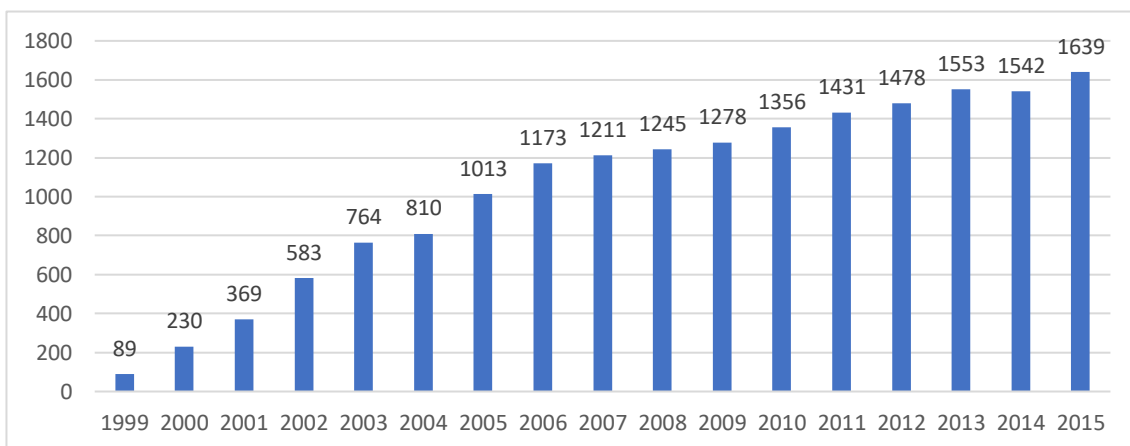
Farms, needless to say, were of a particular importance for the people. Historically established, some families were living generations by generations in the same area, cultivating the land and being dependent from the landlords. Alatalu and Kõivupuu (2017), claim that only when in the middle of XIX century when the peasants were granted a right to buy the lands it became not just, so to call, a family activity, but the pride which was promising an increase of both a financial and social status. Sooner they began to expand their estates and started building new buildings which later grew into new manor complexes.

Organic farming plays a great role for Estonia, and in the world in generally, since its popularity is constantly growing. Estonian Organic Farming Foundation in its annual report of 2016 states that during the year 2014 the global organic market grew by 9%, but, in a meanwhile the organica land area has increased only by 1%. This means that though the interest in organics is constantly growing, there is huge risk that the market demand on organic goods may simply not meet the production growth rate.

During the last decade the Estonian organic land area has expanded to a large extent, as well as has the number of enterprises which are processing and marketing organic foods. For example, Figures 1 and 2 represent the growth of number of organic lands and the number of organic farms respectively throughout the years 1999 – 2015. Estonian Organic Farming Foundation states that the main reason behind this popularity is the healthiness which organic production promotes and gives.



**Figure 1:** Area of organic land 1999–2015, ha (Modified from: register of organic farms, 2015)



**Figure 2:** Number of organic farms 1999–2015. (Modified from: register of organic farming, 2015)

Indeed, the happiness of consumers when it comes to organic products was also stated by different scholars (Vega-Zamora et al., 2014; Lee & Yun, 2015). Researches carried out showed that consumers mentally associate pleasure and happiness when consuming organic foods, and wellbeing was one of the key motivators to purchase them (Vega-Zamora et al. 2014).

One of the most significant features of Estonian farmsteads are saunas. For Estonians sauna is a sacred place, which not only cleanses the body but the soul as well. Hence, there were, as per Alatalu and Kõivupuu (2017), and still are, plenty of superstitions about

sauna, for example, one can enter it only if his mind is in peace, and when he is insight, he can never say anything bad or have a harmful thought. The most traditional sauna is a smoke sauna, which can now be found in many places all around the country.

To conclude on this chapter, there is a need to say that theoretical base is quite solid, which allows to carry on with the research. Next section will be devoted to the research methods, the reasons for selection of which will be provided. This will be followed by the research itself, the findings which were made and, finally, the results will be discussed, and conclusion will follow.

## **2. RESEARCH METHODS**

### **2.1. Research methods**

In order to understand the degree to which slow movement principles can be implemented in Estonia and Saaremaa in particular, there is a need of proper research to be conducted. This chapter will first give the theoretical background about the research methods selected, and later on the justification upon exact techniques will be given.

Due to the lack of theoretical frameworks, there is a need of qualitative research, since there is a need of a deeper, insight understanding of the phenomena, as well as considering the fact that in qualitative research the results are assumed to be place, culture and time specific (Veal, 2006). In qualitative research, the research question is investigated through understanding the particular phenomenon from the participant's point of view (Phillimore & Goodson, 2004, p. 4).

As per the methods used in already existing researches on slow tourism and slow movement in general, according to Dickinson et al. (2011), they were mostly qualitative in their nature. The most popular design was ethnography: exploration of a certain community, to experience the culture (VanderStoep, 2009). Lamb (2013, as cited by Serdane, 2017, p. 122), for example, in his research used this particular methodology to explore the routines of the families who live a slow life, since ethnography allows to get as close as possible to the research's participants. Case study is another popular technique: as an example, Gibson et al. (2012) used an abovementioned Tribewanted project as a case study, while investigating the links between the project itself and slow tourism.

Interviews, however, still have a tendency to be one of the most popular research methods, which can be used in a combination with focus groups, personal observations and surveys (Dickinson et al. 2011; Oh, Assaf, & Baloglu, 2016; Gibson et al. 2012).

During the interview the participants provide their own opinions about the particular topic, which creates a better insight for the researcher. VanderStoep (2009), emphasizes three types of interviews:

- Informal/Unstructured – Researcher adopts to the situation, no strict rules to be followed by interviewees and the interview goes as if it is a simple conversation.
- Structured – Researcher has a particular set of questions on which the answers are required, and researcher does not change them in a pace of the interview.
- Guided/Semi-structured – Combination of both. Researcher is able to change the existing and come up with the additional questions throughout the whole interview.

For this research, the combination of the semi-structured interviews and observation methods will be applied. These methods were chosen due to the limited number of respondents (three manor houses) and due to existence of a place where the observation can be conducted (Padaste Manor). Interview questions were composed in a way which allowed to get the understanding of the ways in which slow movement principles are already implemented in selected manor houses. The results were analysed in a clear way, which separated Padaste Manor from two other respondent places, since Padaste Manor is both an observation scene and interviewee. Also, since at Padaste the principles of slow movement are officially implemented, and it would be interesting to compare how different is the approach of the manors which are not aware of the slow movement and the manor which proudly supports this philosophy.

Since, as it was already mentioned, the amount of responses received was limited, they were analysed separately so as to bring a deeper insight to the existing implementations of slow movement. Further section will give a more in-depth explanation on the usage of selected methods.

There are different techniques to analyse the result of the qualitative research. Willis (2015, p. 55–56), indicates five different methods of analysis:

- Text Summary
- Cognitive Coding
- Question Feature Coding
- Theme Coding

- Pattern Coding

This paper uses the text summary method, since the absence of sufficient data makes it irrelevant to make any coding of the received information.

Text summary is, as noted by Willis, a description of the prevailing themes, conclusions and problems which emerged, and which were witnessed during the interviews. This method is claimed to be one of the mostly popular, and, therefore, carries different labels. Lots of scholars, for example Fowler et al., (as cited in Willis, 2015), refer it to be a simple writing up of the notes taken throughout the interview and is also called a narrative summary (Chepp & Gray, 2014). At the same time, text summary, if compared to simple interview's notes summary, provides much more detailed overview which allows to get a better insight on the area researched.

## **2.2. Data collection**

The interviews consisted of two stages. Since, as it was previously mentioned during the literature research, slow food has its own brunch (Convivia) on Saaremaa, the first stage of the research was an interview with the Convivia leader, Alar Allas, and, unexpectedly his wife, Karen Allas also took part in the interview and she brought a lot of valuable information about the currently existing projects which are carried out by them in order to promote slow movement.

The interview was carried out in order to get the professional insight on the current and prospective situation with the slow movement in Estonia and Saaremaa in particular. The questions for the interview were especially conducted prior to the meeting based on the information gained throughout the literature overview: the requirements, the general history of slow food movement, etc. The questions were designed in a way that reflected the main aspects connected with the Slow Movement and Slow Food: how it evolved in Estonia, what is of a particular interest here for it and how to increase the knowledge about the philosophy (Interview questions are presented in Appendix 1).

The interview took place on 7<sup>th</sup> of April 2018 in Tallinn, and which lasted approximately 2 hours. The permission to record the interview was kindly granted, and since the interview questions were sent to the interviewees in advance, the interview went smoothly

and did not require any guidance from the side of the interviewer due to the deep interest of the interviewees in the topic.

Firstly, it was also planned that the as a part of the first stage of the research would be an interview with the owner of the Slow Food Boutique in Tallinn, which opened in winter of 2018. However, throughout the conversation with Alar Allas it turned out that he, as a leader of Convivia, was absolutely unaware of the existence of the shop. This situation made the idea of the interview there illegitimate, since most probably the shop, though using the official logo and fonts of the Movement, was opened independently from Slow Food Movement.

Moreover, when Alar and his wife visited the boutique, it turned out that the foods which are presented there are even for 90% not Estonian. That strictly contradicts the rules of Slow Food: according to Alar Allas, the maximum distance which the food can “travel” in order to appear in the shelves of a particular shop is 200 km. In Tallinn’s shop, in a meanwhile, are presented the goods from Italy, Spain and other Western and Southern European countries, which is definitely further than 200 km.

After the interview, during which they have explained all the aspects which they have done and all the missions which they have accomplished in developing of Slow Food Movement in Estonia and Saaremaa, we had a tour to the local farmers market located across the street from their home. In this shop they have gone in details about the different aspects of the things which we have discussed previously.

The second stage was based on the interviews which were send out to the Managers and General Managers of small manor-hotels on 3<sup>rd</sup>, 5<sup>th</sup> and 27<sup>th</sup> of April to Pädaste Manor, Kau Manor and Vihula Manor respectively. The email addresses were particularly difficult to get, since it was only possible to contact such people if you have previously negotiated with someone who would have agreed to pass the information further. Based on the research of the manors’ web pages the questions were designed based on the specifications of each separate manor house, taking into account historical perspectives and current development states.



Hence, the interview questions, six in each case, were sent out to the contact persons. The questions were based on the history of the manors, based on the words of Valdo Praust and were aiming to get the information sufficient enough to make the relevant conclusions. However, the typical problem for such kind of data collection method had occurred: though the emails were forwarded to the responsible people, their response was not received back, and the responses received were in many aspects copying the information from the webpages of the Manor.

Finally, as a third stage of the research, an observation method was selected. As a scene for the observation the Pädaste Manor was selected. Located on Saaremaa (Muhu island), this manor house dates back to 14<sup>th</sup> century, and the history of the building can still be traced back there with a help of well-preserved architecture and design attributes. Currently a small luxurious hotel, Pädaste Manor is proud to implement the principles of the slow movement in its daily activities and hospitality aspects. Together with the observation on the processes, an interview was conducted with one of the manager of the hotel, in order to get the insight on the implemented practices of Pädaste Manor. The findings will be introduced in detail in one of the next subchapters.

## **2.2. Slow Food development in Estonia**

This part is based on the interview with Alar Allas and his wife Karen, who are the heads of the convivia in Estonia. The questions which were asked are presented in Appendix 1. The main focus was on existing activities, the history of Slow Food Movement in Estonia and the perspectives for growth. Throughout the conversation it turned out that as the head of the convivial Alar Allas had no any notion of the Slow Food store in Tallinn, which made it absolutely irrelevant to conduct interview there, since there was no any proof that the shop is actually legally using the Slow Food logo and principles.

In order to get a better understanding of the Slow Food Development in Estonia, the information received during the interview will be presented as a logically organized text, with a historic timeline. Occasionally, there will be appearing the comments from the author, where the author's opinion on a certain aspect will be compared to the real matter of things.

Slow Food, as a phenomenon from which the Slow Movement itself started its development, plays a major role in this particular research. As it was previously mentioned, Slow Food Organization has its representatives, *convivias*, across the countries, and Estonia is not an exception. Estonian *convivia* is based on Saaremaa, where it all began with a small business 20 years ago which lately got acknowledged by the slow food heads in Italy.

An island connected with Saaremaa, Muhu, where the Pädaste Manor is situated, has a slogan “Muhu. Times stops here”. In case of Saaremaa and Muhu islands it was historically established that the islands were isolated from the mainland, and the mindset of the local population prevailed throughout the times. This was because of the military bases which were on Saaremaa and Muhu during the Soviet times, which made the access there restricted and only granted to people from the mainland with a special visa. The culture and the distinctiveness of the local lifestyle preserved and started to open itself only with the collapse of the Soviet Union and Estonia regaining its independence in 1991.

When 2000s came in, the inflow of foreign visitors to the island got much bigger, and it became clear that the journey to the islands was akin to travelling back in time: getting surrounded by traditions, isolated living was exactly the thing tourists were looking for. As a sort of a destination for a volunteer getaway, Muhu’s slogan has originated itself and which later became a new mindset and a main supporter of the vision of several businesses operating within the island and the country itself.

Alar Allas and his wife Karen Allas, were living in Canada when they first immersed themselves into the Slow Food concept when it was in its early stages. Together with them there was also Imre Sooäär, one of the current owners of Pädaste Manor. In 1980s they first came to Estonia, and then in 1990s they have moved back to Estonia, to Saaremaa, from where they came from, and where they have bought the farm and became organic farmers. Later on, they have opened the restaurant, which was fully supplied from their farm. At the same time, Pädaste Manor started its development, and the chef there wanted to have as much of the local food as possible, but not simply traditional, but the high quality locally produced and processed ingredients.

There was an observed desire of the local producers to be a part of that, but the reality was such that they lacked resources, both physical and financial, and they mostly did not possess the knowledge of how to get bigger as producers. In order to promote that, the Saaremaa Marketing Association was established: in order to support the local businesses and to spread the knowledge to the local people, who should have been explained that such a development is beneficial for the community and local economy as well.

Small producers were as well controlled by strict Health and Hygiene Safety regulations, which prohibited small farmers to sell the products which were made by themselves at their kitchens to other people, though after some time it was allowed to do so, unless it did not exceed and was not a substitute for the initial income.

“This was ridiculous: you made cookies to sell on a Christmas Fair, for example, once a year, and suddenly had to think if what you have done for your whole life is actually allowed to be done. Come on, those are just several dozens of cookies!” (K. Allar, oral interview, April 7, 2018)

Approximately 10 years ago, when the European Union came in, and people started to travel around and to see that the farmers in other countries are free to produce and sell to the community. That has resulted softening the rules, but in the same time it has resulted in extinction of different skills and recipes, since there was no possibility to practice them in a larger scale than, for example, several cans of jam for the family consumption.

For understanding the patterns of the development of the Slow Food movement it is also crucial to understand Estonia and Estonians. The nature of Estonians is extremely pedantic and honest. According to Alar Allas, Estonians, though mostly not religious, still have a clear understanding of honesty and sense guilt, and this is a particular reason for such a low level of corruption. It was also mentioned that at the same time, with such low corruption level, there is a degree of jealousy and the desire to have the control in their hands, which results in the unwillingness to work collaboratively.

These peculiarities of the mentality were really handy for the Health and Hygiene Board, since this honesty and pedantry made the work time and cost efficient. Firstly, at that times, there were not enough human recourses to do all this job, and the funding was

limited. Secondly, there was no need for a constant monitoring of what was happening at the kitchens of these small producers, since there was a maximum effort from both sides to avoid the extra work: producers were clearly following prescribed regulations which allowed and prohibited certain actions, while the Board was aware that these producers are not crossing the line. At that times, it was in a national identity that it would be easier to do nothing, than to do the wrong thing and get punished and embarrassed for that.

It was understood by Alar and Karen Allas that there is a need of an organisation which will facilitate the cooperation between the producers, help to preserve the traditions and that will promote organic and local food production. In 2009 that need resulted in creation of Saaremaa Marketing Association, a non-profit organization (NPO), in order to promote the production and consumption of Saaremaa products both locally and broad. The aim of organization is to unite small producers, such as farmers, catering and handicrafts, who offer authentic, top quality crafts and food together with various tourism services.

NPO aims to cover different objectives and has developed different policies to promote that, such as:

- Advertising and promoting the members' products and services, which includes creation and placement of advertisements, educational sessions and materials, exhibitions and festivals;
- Development of Saaremaa promotional brand, and promoting Saaremaa products across the Saare County, Estonia and abroad;
- Creation of the new sales channels, for example through schools, food businesses;
- Organizing combined logistics, storages and sales points, together with training of members regarding the Food and Veterinary Board regulations, product designs and placement;
- Encourage and facilitate the knowledge exchange both between the members and between the similar organizations across Estonia and abroad.

As an attempt to make these local brands to stand out the *Ehtne Talutoit* was created. In the research carried out by Estonian Farmers Federation, the need for a special mark to indicate the true farming product was discovered: according to this research, 80% of the grocery shoppers wished for it to be visible upon which of the products on the shelves are

those from mass production, and which are from the farms. Other drives for establishing an *Ehtne Talutoit* trademark was an increased demand for the farm produced products, which has resulted in its becoming an independent category of the product consumption. So when seeing the sign of the *Ehtne Talutoit* (Figure 3), the buyer can be sure that this product is 100% organic, farm produced and Estonian food.



**Figure 3.** The logo of the local brand. (Eestimaa Talupidajate Keskkliit, s.a.)

As any other organization which gives the right to its members to use its logo, there are several regulations which are under control of Estonian Farmers Federation and which should be strictly followed, for example:

- Farm can apply if it belongs to one family or to a single person;
- The major workload on the farm is done by the family members;
- At least one of the family members is working on the farm;
- The major component of the product is produced on the farm which has the *Ehtne Talutoit* sign;
- No chemicals and artificial ingredients can be used in the production and processing stages (in some cases the lemon acid usage is permitted).

Aiming to support the local food development, Saaremaa Marketing Association is the same exact thing and philosophy as Slow Food. The main issue in connection to Slow Food is that it is a foreign brand, and in Estonia small producers and people in general have never heard of it, so it doesn't really have enough value for them, and that results in creation of their own brands, which became invisible in the mass of the other existing brands, which have resulted in creation of *Ehtne Talutoit*.

Also, the current situation is that the small producers do not export their goods outside of the country, only the medium ones do, for example Saaremaa Cheese Factory, which, however, do not apply under the principles and guidelines of Slow Food, *Ehtne Talutoit* and Saaremaa Marketing Association. The quantities of production are in response for the demand on the good, and therefore the quotas should be fulfilled. Certainly, the preference is put on the local raw materials (milk, etc.), but if there will not be enough supply of local milk and dairy, there will be no problem in getting a necessary supply from somewhere else. That makes Saaremaa Cheese Factory a business which can never apply under the Slow Food category, since one of the key conditions is that the ingredients should be only local based. *Ehtne Talutoit* in the aspect of the rules and conditions is really close to the Slow Food, meaning that the producer can not take the product from somewhere else and simply repackage it to make it look local.

Alar Allas describes two benefits which Slow Food gives. Firstly, as an organiser, or as a member of an organization, you are involved voluntarily, meaning that you are not paid for promoting and being a member of the Slow Food, but at the same time you do get the benefit of a funded trips, which Slow Food eagerly supply, since they want to be involved in what is and what will happen in the locations they have developed in, simply because they invest into it. Slow Food also is willing to invest into the information spread: into printing the leaflets for Estonia, into development of the brochures, etc.

Another benefit is that they have to be on the global scene, and Estonia is not just the dot on the Slow Food map. Since all the producers are already known, it is also known that they do not want to pay more to join something else, since they have already paid a lot the existing communities which are domestic. What is the benefit in that case is that the orientation of the production and development is an inward looking, and Slow Food, as a foreign organization, do not have much powers and influence to interfere and control the whole farming food market.

As it was previously discussed, Slow Food wants to know what is happening in the convivas, and this is done through supporting different meetings, food festivals where the genuine local food is represented, information sessions, etc. In order to get the permission to use the Slow Food logo on the information leaflets, billboards and the doors of the market, organisers and participants have to apply at Slow Food International, and

the authorities will make a check of the rules being obeyed, both in the aspect of foods and packaging. This sometimes creates difficulties, since the food trucks, which are so popular nowadays and which come to such markets usually are restricted from usage of their key ingredients since they are frozen or not locally produced. It is also difficult to organise such food markets, since mostly the main interest of organisers is to get as many people as possible to get the maximum revenue possible, which results in bringing up some vintage sellers, some Thai cuisine trucks, etc., which completely ruins the concept of the Slow Food and *Ehtne Talutoit*.

One of the difficulties mentioned by Alar and Karen Allas in spreading the knowledge about Slow Food is because of the usage of its logo. In order to use the logo, one has to become a member of the network and has to be granted with a right to use it after a series of checking. After the right to use the logo is received, the producer, the owner of the shop or factory can not stick it to the products he produces and distributes to the shops and restaurants. The only acceptable usage of the logo is when it is, for example, attached to the door, and the only way for the people to know that this particular place is a part of Slow Food is to see it right on the spot, or through the word of mouth.

Before conducting the interviews, it was thought that maybe one of the reasons for not implementing Slow Movement principles is that Estonians do not want to be associated with slowness because of the existing stereotyping. But as it has resulted from the interview, the main reason of Slow Food and Slow Movement is not so popular is simply because the population is not aware of its existence. It is also a recent thing that the producers started cooperation, and started thinking about local development, so they are not yet thinking internationally.

In Estonia, the term organic food is more common and more favourably used and accepted than Slow Food. However, there is one big difference: organic food does not necessarily mean that it was locally produced. Seeing organic logo on the shelves of the store in Estonia will probably result in purchasing the product from Germany, America or other country which is located far beyond the borders of required 200 km. Slow food, on the contrary, is locally produced foods, with country-bounded growing locations. In the author's opinion, for Estonians, considering the degree of national pride, it will be more

valuable to purchase the goods they know were produced somewhere around by the people whom they might be even acquainted with.

Main funding for all these activities which Karen and Alar Allas perform come from project development funds, such as LEADER, and at rare occasions from the Estonian ministries and PRIA (Agricultural Registers and Information Board). Slow Food promotes only the information spread, but they preserved the total control over the final prototypes to themselves: without their permission nothing has a right to be published. As an example, currently there is a brochure created by Alar and Karen Allas especially for Estonia, but since there are only two of them who are involved in Slow Food in Estonia, there is a huge question of if they are ready to launch it, and to always be there on the phone and email to spread the knowledge to people.

The next stages of the research will be based on the interviews with different parties involved in the Slow Movement, such as previously mentioned Pädaste Manor, Kau Manor and Vihula Manor.

### **2.3. Slow Movement in Manor Houses**

Since each manor house had its own history, is now focusing on different aspects and is serving a different role, the second stage of the research will be focusing on three manors: Pädaste Manor, Kau Manor and Vihula Manor. As it was previously mentioned, the questionnaires with total of six open ended questions were distributed among the representatives of the manors. Each questionnaire was manor-specific and required deeper elaboration on different aspects and principles which are followed and implemented in each particular manor house. Those principles were found out during the web-based research about these manors. Presented in Appendices 2 and 3, these questions, mostly, were trying to get an insight on the same things:

- The degree of involvement of the local farmers and the extent to which the locally produced foods are used
- Aspects in which the local culture is supported (interior, arts, etc.)
- Specific activities which are mostly enjoyed by the guests
- Whether or not the respondent has ever heard the term Slow Movement



The analysis of the responses will be done by comparison of the three manors based on the certain aspect. In order to make it easier to understand, responses from Padaste Manor will be analysed in a separate chapter, since Padaste was also a location for observations.

In terms of usage of the local foods Kau Manor is willing to buy as much local products as possible: local hunters provide them with a wide selection of wild meats and game which they have harvested, and also the honey is purchased from the small scale local producers. Local people regularly approach the manor with mushrooms and berries which they have collected, which allows to provide the quality of the foods of a much higher level than if comparing it to the one provided by the outside suppliers, and also provides the relative level of support to the local community and the economy.

At the same time, there is no focus on the Estonian National Cuisine. According to Richard Barnwell, the General Manger of the Kau Manor, the main focus is on the usage of the finest Estonian and Baltic ingredients in the creation of the dishes and presenting them in the best possible way. Occasionally there can be done something traditional, but it is only based on the guest's special requests.

Vihula Manor, on the contrary, dedicates a great attention to Estonian cuisine: combining both traditional village dishes and high cuisine in the menus of different restaurants located on the grounds, a guest can find even the dishes based on the recipes from manor's old cookbooks. Respectively, the ingredients which are being used are coming from manor's own gardens, nearby farms and eco-farms, which ensures the finest quality.

Talking about the contribution to the arts, music and other cultural heritage, Kau Manor has gone far ahead of Vihula Manor. General Manager, Richard Barnewell, states that the role of arts and culture is multifaceted:

- The circumnavigator Otto von Kotzebue had a French painter on his ship who painted the ornamentation of tribes and ritual artefacts during the voyages, sketches of which are kept as originals in Kau Manor House. Von Kotzebue has also contributed into creation of the history museum where his findings from various expeditions around the globe are presented in partnership with Estonian History Museum.

- Manor runs an artist in residency where countless artists have contributed to the art work within and outside of the house. For example, the sculptures in the sculpture garden outside by Ana Corbero (Spain) and Kirke Kango (Estonia).
- The owner of the house is an artist and involved in countless art projects throughout the world. She has also played an important role in designing and organising the manor house
- The house is considered an art work and every detail was considered like a mis-en-scene.
- Local Culture has also contributed: there were thrown countless shows, musicals, plays and performances by local talents and continue to do so. Artists from Tallinn come to stay at the manor everyone from musicians, writers, poets, fashion designers who come to be inspired and work in an inspirational environment.
- Kau Manor also possesses the widest collection of texts (about 3000) about Baltic German history in Estonia, which also include rare books about the history of the region and its economy, the first ever printed book in Georgian language and the original map which was used during the negotiations on the Tartu Peace Treaty in 1920.

Vihula manor, since focusing on Estonian Culture, is aiming to provide the deeper insight to the country's culture: in Kaval-Ants Tavern there are waitresses dressed up in Estonian national clothes, folklore music is playing, and there is an opportunity to book a traditional Estonian dances presentation.

On the other hand, Vihula Manor goes far ahead Kau Manor in terms of Spa. Whilst Kau's Spa consists from simple sauna, swimming pool and (though of a high level but still basic) several treatments, Vihula provides a wide selection of treatments. Positioning itself as ECO-Spa, apart from luxurious brands they are creating 100% eco-friendly products for most of which the hand-made and local materials are being used. Importantly as well, there is a traditional Estonian smoke sauna, which plays quite an important role in the national identity of the population. Kau, in its turn, has a unique option of raft sauna, which is a perfect way to immerse into local lifestyle.

Activities which are offered in each of the Manors turned out to be undoubtedly based on the their's location: trips to the forests, nearby Manors which are museums, picnics, horse ridings, trips to the places of interest, golf, yoga classes. Seasonality aspects are also taken into consideration, and, for example, dog sledging activities are provided. Vihula Manor, for example, is located at the borders of Lahemaa National Park, so much work and attention are devoted to ecological correspondence: Vihula Manor has joined the *Green Key*, since the great attention in everyday activities is devoted to nature preservation. Once a year there is a special Green Day, a festival organised on the grounds to introduce some nature-friendly activities and practices to the guests, who are, in their turns, truly eager to make their own contribution,

## **2.4. Slow Movement in Pädaste Manor**

Pädaste Manor, in comparison to other Manors previously discussed, is the only place (in the borders of this particular paper) where the employees are aware of the Slow Movement, the principles required and are proud to promote them. Pädaste Manor was visited on 5<sup>th</sup> of April 2018, as a University trip, and the total time spent there was approximately 1,5 hours. During this time there was an opportunity to both talk with the Guest Relations Manager, Kadri Keert. and to have a look on what is happening in the different areas of the resort. Questions on which the interview was based are presented in Appendix 4.

As it was previously mentioned by Alar Allas, back in time Saaremaa and Muhu islands were isolated from the mainland for a long period of time. And therefore, the culture they have preserved still play an important role on the island. Muhu's traditions are reflected in the activities provided by Pädaste Manor as well:

- Muhu dancing grannies: Muhu's folk dance performance
- Traditional Muhu porcelain workshops
- Quilt waving workshop
- Early fishing with a local fisherman
- Historical tours
- Cocktail tasting on the nature spots

Based on the location, which is basically in the middle of nowhere, there are not many things which you can do, apart from relaxation and enjoying your time. Kadri Keert said that acknowledging the fact that they are coming here voluntarily, helps the guests to accept the unique way of Muhu living. Since most of the activities which are provided by the manor, are based on the nature and resources of the Muhu island they are providing a perfect chance to immerse into the traditional island living. Such activities include horse ridings through the island and its forests, canoeing, hunting, bird watching, tree climbing, etc. Certainly, for the guests for whom it is important not to lose the sense of civilization there are such activities as a helicopter riding, and jeep safari.

Concerning the food aspect, Alexander restaurant is focusing on the cuisine of Nordic Islands. For preparing the dishes only local product are used, many of which are growing in the Manor's own gardens, and many of which are as well purchased from the local and Saaremaa farmers. Kadri Keert mentioned that this is sometimes difficult to carry out, but these activities give a great degree of support to the local farmers who usually lack any support from the government, and Pädaste helps them to stay alive on the market at any season: the menu of the restaurant is changing in accordance to the availability of goods and products. For example, there are many agreements with cow and goat farmers in terms of milk and cheese. Local hunters provide the white game as well as reindeers and hogs. Fresh fish is really valued on the kitchen and such demand revived the historical activity of Muhu fishing, which brought many families back to business.

Observation part was mostly focused on the spa and rooms areas of the resort. The main reason for choosing this method was that it allows to get a personal understanding of the natural flow of different processes of the scene. Alike Vihula, the products which are used during the treatments are carefully selected and are created using the local herbs, roots and flowers. Based on what the nature has to offer, the list of treatments might change: if there is a good harvest of cranberries, there will be many options which will include the cranberry-containing scrubs, creams, etc. Pädaste also has a Muhu sauna, a traditional wood-burning sauna where the whisks are used.

In the rooms there are presented Muhu traditional quilts and blankets with the traditional island's flower patterns. These patterns are also reflected in the rooms' decorations, such as cupboards' painting and ceiling bezels.

As per the aspects of Slow Travel, the way to get to Muhu island requires to use a ferry across the Väinameri, and after that to Pädaste, where the car will not be needed, since the guests can hire bikes, horses, carriages, or simply, as confessed by Kadri Keert, spend several weeks just wondering around the parks of the manor. Accessibility and remoteness of the facilities are, at the same time, a huge drawback since, according to Kadri Keert, there is a constant risk of time pressure when it comes to the guest's health: all the allergies have to be known in advance or be overseen in aspect of medicine and transportation in severe cases. Also, the location plays role in the ordering and purchasing of goods and services: if there is a sudden lack of a particular thing, someone just has to jump in a car and go search for it to Kuressaare, which is approximately 1 h drive.

## **2.5. Results and discussion**

From the interview with Alar and Karen Allas it became possible to identify the key issues that prevent the development of Slow Food and Slow Movement in Estonia:

- 1) Average salary in Tallinn, according to Statistics Estonia, for 2017 was 1221 EUR (Maasoo, 2018). On the islands, on the other hand, the average salary was twice less. In relationship to the prices of the organic goods which are being sold in the shops, including narrow specialisation shops of farm-produced products. While visiting the farmer shop after the interview it was seen that the price for the can of jam can reach up to 8 EUR in comparison to 2,50 EUR in the shop. This makes it an obvious choice for the people with a lower income to purchase the mass-produced foods.
- 2) Originally it was presumed that there is some resistance from the Estonians to the Slow Moving due to the existing stereotypes about slowness of Estonians. However, this assumption was strongly rejected by Alar Allas. Slow Movement identity doesn't mean anything to Estonians, since they are simply unaware of it, not for any other reason.
- 3) To promote the principles of the philosophy it is crucial to believe in the whole thing, not just to be proud that you are producing your own local organic food, but also to ensure that the packaging responds to the standards and also that you are not using the chemicals throughout the processing process: not only while growing, but also while washing, distributing and promotion.

The final question of the interviews with Manors aimed to find out whether or not the respondent knew anything about Slow Movement before the interviews, so that it would have been possible for them to make some suggestions on the development of the Movement in Estonia. Though the assumption was that since both the General Manager of Kau and the contact person in Vihula are British, they might be aware of at least something in connection to the research topic. The result, on the contrary, proved the words of Alar Alas that there is no awareness about the philosophy in the country.

The situation with Slow Movement in Pädaste Manor can be a perfect canvas for other Manors and individual businesses who might wish to join the network. As it has become clear, there is not much effort needed from the Manor-Hotels, since, for example, they are already using the certain principles of the Slow Movement, which just lack some common guidance. The problem of the absence of common path was also mentioned by Lin (2016): in his study of Taiwan there were also many separate implementations, which were not united and therefore confusing. Same applies to the manor houses: with a proper, guided system they can create a whole network of slow travel which will be guided by the same principles and which will work on the delivery of the common goal.

In case of Saaremaa, as it was previously mentioned, there is a great deal with distances and facilities in the remote areas. That seriously restricts the idea of reducing the car, helicopter, or other transport usage, as it is suggested (Dickinson et al., 2011). Also, the regulations which are necessary to be followed in order to join the network will require a serious work in the aspect of infrastructure and public facilities. From the aspect of the population Saaremaa perfectly applies to the rules of Cittaslow: by the year 2017, according to Statistics Estonia, the population of Saare County was 33 thousand people (<http://pub.stat.ee/px-web.2001/Dialog/Saveshow.asp>) against the maximum of 50 thousand permitted by Cittaslow authorities (Cittaslow 1999, as cited in Serdane, 2017, p. 20).

As an undoubtful benefit for the island will be a significant increase in the quality of life: there will be less pollution due to reduction of carbon emissions, the area will become even greener, the infrastructure and social care system will be significantly improved. This notion was brought up by Honoré as well (2005, p. 85–118). Moreover, people will

start eating better foods, which will be locally grown, and that, in its turn, will be beneficial for the islands' economy.

Another benefit is that in the rest of the world, and in Europe especially, Slow Movement is much more popular than in Estonia. And people who are involved in the Movement either by simply supporting it through donations and sharing the principle, or those who are, for example, actually living in a Cittaslow, will be more eager to make a choice for the vacation in a destination, principles of which go along with their own. One of such motivations was presented by Lin (2016): environmental consciousness and personal lifestyles were one of the key motivators for slow travel along with seeking a true touristic experience. As it was found out, people who choose, for example, Pädaste Manor, are doing that absolutely voluntarily and they have a perfect opportunity to experience the Muhu culture and get the unique experience they were looking for.

As a negative aspect, as it was already mentioned, there are monetary issues. If the price is high for the foods which are ecologically safe and locally produced, then no doubt that the costs for turning the whole food sector on Saaremaa will be high. Infrastructures development will also require a great degree of funding from the government. In order to cover the costs, the government, most probably, will rise the wage taxes, which will reduce the minimum wages.

Secondly, size of Saaremaa is quite big for establishing a Cittaslow, which, as previously discussed, can be successfully implemented only in small-scale cities (Miele, 2008), not the whole regions. If taking separately Muhu, or Kuressaare, then this definitely will be possible.

For further researchers it might be of an interest to go deeper in the topic of the Slow Food in Estonia, and into analysing the way how to raise the awareness about the Movement among the population: so that they see not only the necessity of buying eco-produced products, but that they see the whole picture instead.

Slow Movement is a perfect chance for Estonia to stand out among the neighbour countries and raise the awareness about itself among the other countries where the principles are followed. This will allow to boost the national pride, since the Movement

will give a deeper focus on the culture and heritage, which will make it possible to spread the awareness about the history not only to the citizens but also to the foreigners coming here.



## CONCLUSION

This paper's conclusion consists from two parts: summarising the theoretical part of the paper, concluding on the empirical, followed by the outline of the main aspects and findings of both of them.

Theoretical part aiming to provide the broadest possible overview of slow movement. History of the movement itself was provided. Further, a deep insight was given on each of the key branches of slow philosophy: from slow food, from which the slow movement originally started, through Cittaslows to slow travel. Finally, there was a need to make a justification on the destination development, which was provided and discussed in details with a help of relevant literature.

Proper analysis, though, is impossible to implement without criticism, so a valuable part of theoretical part of the paper was devoted to the criticism of slow philosophy: that those principles are only possible to be applied on the small scale, that slow food removes remotely located producers and that slow travel may endanger the wellbeing of locations which can only be accessed through difficult and long travelling.

Empirical part consisted of two different stages. First stage was based on the interview with a leader of Estonian slow food convivia, Alar Allas. He gave a deep historical overview of the movement in Estonia: from where it all has started and which difficulties there were on the way to the current state of things. He and his wife Karen, who also took an active part in the interview, gave interesting thoughts and valuable comments on the reasons why there is such a little notion about slow food movement and slow movement generally.

The second part of the research was based on the analysis of the interviews which were distributed between managers and general managers of three different manor houses which has historically established into the small luxurious hotels: Kau Manor, Vihula Manor and Pädaste Manor. Those interviews were focused on the currently implemented

activities which are falling under the category of slow movement. It was presumed that the principles of the movement might not be familiar to respondents, and that such manor houses are historically bounded with those principles. This notion turned out to be true, since only the representatives of Pädaste were aware about the existence of such philosophy. As a result, it was only Pädaste Manor who actively implemented the principles of slow movement, which made the manor an ideal place for conducting an observation.

The final stage was to suggest the ways in which the principles of slow movement can be implemented on Saaremaa, and to give an overview of prospective benefits and drawbacks of such implementations. Results showed that though there are certain obvious benefits which slow movement can bring on Saaremaa, there are also quite serious obstacles. For example, though implementation of several principles of Cittaslow will bring undoubtful benefits to the overall quality of life, there is a serious obstacle from the side of investments: in order to make the fully functioning networks there is a need of restructuring of the transportation, healthcare and social system.

Undoubtfully, this study contains limitations. Firstly, the sample size is not big enough to get optimal results, analysis of which will give even more significant findings. Secondly, author was aiming to cover the topic as broadly as possible, providing the insights to different spheres of slow movement and which made the research opportunities quite broaden. In author opinion, for future researchers it would be interesting not only to investigate above mentioned issues like increasing the awareness about slow movement, but also to focus on one particular branch of slow philosophy and to understand its own ways of influencing the development of some regions of the country, maybe even in comparison with the neighbour countries.

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## **Appendix 1. Interview questions for Alar Allas and Karen Allas**

- 1) Main Slow Food interests in Estonia
- 2) What is the current situation in Estonia? Who follow the principles, and what was the reason to join the network? What can you tell about Slow Food store in Tallinn (Harju tn)?
- 3) In case of Estonia, what are the main drives for development?
- 4) In case of Saaremaa in particular? Why the convivia is based on Saaremaa, not in any other city\region of Estonia?
- 5) What are the main obstacles for the development of Slow Food Movement and Slow Movement in general in case of Estonia?
- 6) Why the slow food and slow movement are not so popular in Estonia?
  - In Latvia, for example, the tourism development is reflected by it's slogan "Latvia, best enjoyed slowly". I was just thinking that in Estonia there are more perspectives, both historical and national to invest into development of the Slow Philosophy in the national scale.
- 7) What are the perspectives of development of Saaremaa as a Slow Movement destination (touristic perspective)?

## **Appendix 2. Interview questions for Kau Manor**

- 1) To what extent does the Manor support local food producers? Please, name goods which are purchased from them, and if there are any activities which are created in connection to that, please, specify them as well.
- 2) In which ways the food culture of the area is supported? (Traditional dishes, cooking styles & techniques, etc.)
- 3) I have read on the webpage that culture & arts plays an important role in the Manor. Could you please elaborate on that, especially focusing on the reflection of the Estonian culture, and the cultural heritage of the area itself? All aspects are important, even the tiny ones.
- 4) From the webpage it was not really clear about the Spa Centre: is it just a pool and the sauna, or there are some treatments available? If yes, which materials are used during the treatments, how local and how natural they are? As per the sauna, is it a standard sauna, or some traditional one, typical for Estonia (smoke sauna) or the area?
- 5) What are the typical activities popular among the guests of the hotel, and what are the needs that Kau Manor aims to satisfy as a service producer?
- 6) What have you heard of the Slow Movement (Slow Food, Slow Cities, Slow Tourism) before? In your personal opinion, what can be the drives stimulating the spreading of the movement in Estonia, and what can be the obstacles?

### **Appendix 3. Interview questions for Vihula Manor**

- 1) To what extent does the Manor support local food producers? Please, name goods which are purchased from them, and if there are any activities which are created in connection to that, please, specify them as well (open markets, etc.)
- 2) Could you please provide the examples of how Estonian culture and traditions are integrated into service and interior of the rooms and common areas? Please, elaborate as well based specifically on the region's traditional aspects.
- 3) In which ways the food culture of the area is supported? (Traditional dishes, cooking styles & techniques, etc.) I have read on the web page that the focus of the Manor is on the Estonian traditional cuisine, but I was wondering if it is possible to get to know some exact techniques or recipes which are truly Estonian and/or are unique and specific to the area?
- 4) The "Green Day", how popular it is among the guests (are they eager to participate and follow the requirements of the Green Key), and what are the activities which are introduced? Please, bring examples and elaborate.
- 5) What are the typical activities popular among the guests of the hotel, and what are the needs that Vihula Manor aims to satisfy as a service producer?
- 6) What have you heard of the Slow Movement (Slow Food, Slow Cities, Slow Tourism) before? In your personal opinion, what can be the drives stimulating the spreading of the movement in Estonia, and what can be the obstacles?

#### **Appendix 4. Interview questions for Pädaste Manor**

- 1) To what extent does the Manor support local food producers? Please, name goods which are purchased from them, and if there are any activities which are created in connection to that, please, specify them as well (open markets, etc.)
- 2) Could you please provide the examples of how Estonian culture and traditions are integrated into service and interior of the rooms and common areas? Please, elaborate as well based specifically on the region's traditional aspects.
- 3) In which ways the food culture of the area is supported? (Traditional dishes, cooking styles & techniques, etc.)
- 4) What are the main complications associated with slow movement in Pädaste?
- 5) What are the typical activities popular among the guests of the hotel, and what are the needs that Pädaste Manor aims to satisfy as a service producer?
- 6) What have you heard of the Slow Movement (Slow Food, Slow Cities, Slow Tourism) before? In your personal opinion, what can be the drives stimulating the spreading of the movement in Estonia, and what can be the obstacles?

# RESÜMEE

## ARINEV SAAREMAA KUI AEGLANE LIIKUMISPUNKT

Liubov Mordashova

Käesolevas artiklis analüüsitakse aeglase liikumise filosoofia põhimõtteid Saaremaa, Eesti suurima saare näitel. Töö eesmärgiks on anda kriitiline ülevaade aeglase liikumise ja selle põhimõtete ning nende rakendamise võimaluse kohta Saaremaal. Samuti on oluline mõista saare üldise arengu eeliseid ja negatiivseid aspekte.

Põhjalik teoreetiline ülevaade, mis hõlmab kõige olulisemaid aeglase liikumise valdkondi nagu aeglane toit, Cittaslow, aeglane reisimine ja turism, järgneb liikumise kriitikale. Ja lõpuks tuuakse välja sihtkoha arendamise aspektid ja täpsustatakse asukoha valikut.

Teises peatükis kirjeldatakse uuringu kirjeldust, mis viidi läbi eesmärgiga täita selle töö eesmärki. Analüüsipaigaks valiti mõisakohad, nagu Vihula, Kau ja Pädaste Mõisad. Teises peatükis oli eraldiseisev koht intervjuuks Allar Allasega, Eestis aeglase toidu filosoofia esinduse juhatajaga, mille käigus aeglase liikumise filosoofia levikut takistavad tegurid Eestis.

Uuringu tulemus näitas, et Saaremaa areng on aeglase liikumise sihtpunkti jaoks üsna hea väljavaated: ajalooliselt rajatud isoleerimine aitas säilitada autentset kultuuri, mis on Pädaste mõisa poolt laialdaselt kasutatav. Intervjuu analüüs Allar Allasest aitas süüdistada probleeme, mis takistavad Eestis aeglase toidu liikumise väljakujunemist: nende seas on piiratud hulgal teadmisi aeglasest liikumisest ja kohalike ja ökoloogiliselt toodetud kaupade kõrged hinnad.

Saare arengu kasuks toob see ennekõike elukvaliteedi: tervislikumad toidud, puhtam õhk ja suuremad rohelised keskkonnad. Turistide voog kasutab nii Saaremaa majandust kui ka kultuuri: aeglane turismi peamine aspekt on kohaliku kultuuri süvenemine. Negatiivne

aspekt nõuab sellist arengut kindlasti rahalisi kulutusi: on vaja välja töötada nõuetekohane infrastruktuur, mis võimaldab vähendada sõidukite arvu. Teiseks, saare suurus takistab selle arengut, korralik areng on võimalik ainult siis, kui kaaluda eraldi ala, nagu Muhu või Kuressaare.

Kuigi Saaremaa jaoks aeglase liikumise sihtpunkti arendamiseks on mitmeid ilmselgeid eeliseid, on elanike teadmised liikumisest väga piiratud. Järgmiste uuringute jaoks soovitab autor keskenduda sellise teadmatuse põhjustele ja teade levitamise meetoditele, et võimaldada aeglase liikumise filosoofiat maksimaalse potentsiaali avastada.

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