

KONDA

Barometer

THEMES

**Debates on Marriage, Marriage Age and
Sexual Abuse
*December 2016***

KONDA
— ARAŞTIRMA VE DANIŞMANLIK





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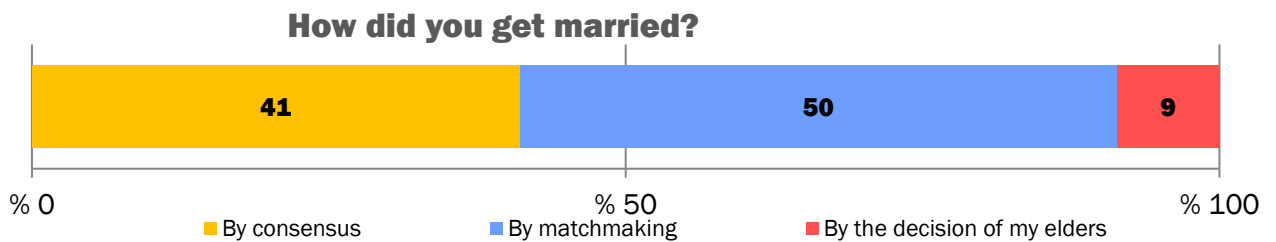
1. DEBATES ON MARRIAGE, MARRIAGE AGE AND SEXUAL ABUSE

The survey which forms the basis of this report was conducted on 3-4 December 2016 by face-to-face interviews with 2653 individuals in 152 neighborhoods and villages of 106 districts including the central districts of 32 provinces.

1.1. Marriage in Turkish Society

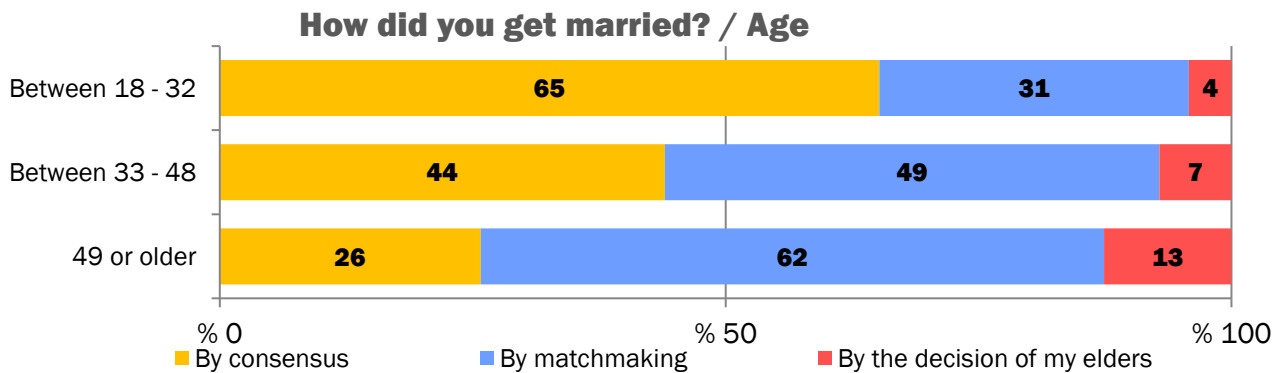
The “sexual abuse bill” was a hot topic of debate during the second half of November. Therefore, we wanted to examine the opinions on this topic in this month’s KONDA Barometer. However, before delving into the debates on the sexual abuse bill and marriage age, we thought that it would be useful to explore the topic of how people get married in Turkish society.

In this context, we directed question “How did you get married?” to the respondents. As it may be seen in the graph below, half of the public in Turkey point out that they got married “by matchmaking”, while one out of every ten people reply “by the decision of my elders”. Only 41 percent point out that they got married by mutual consent. The responses to this question are very similar to those provided in 2008 in the Lifestyles research, and in the January’12 Barometer, where we focused on family in Turkey in our monthly theme.

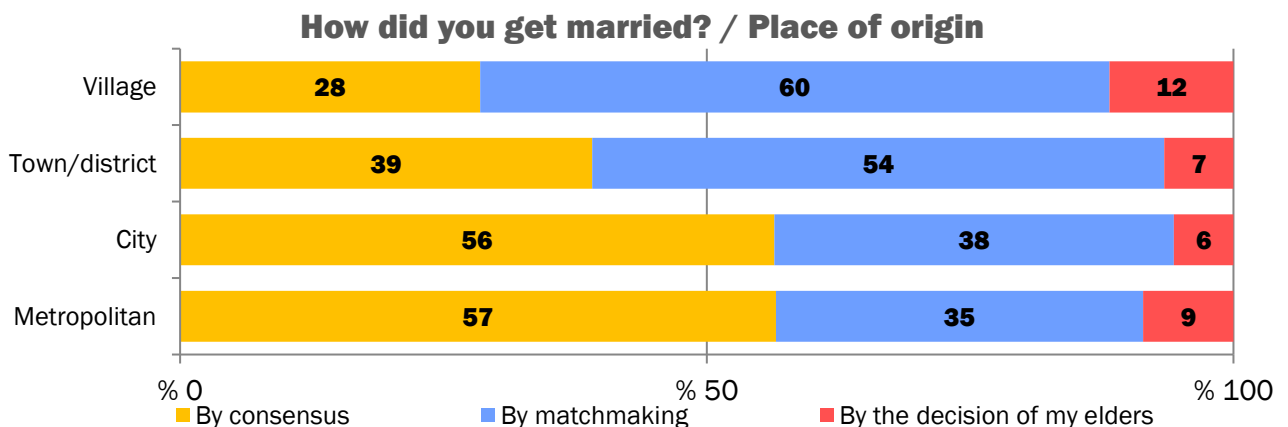


Let’s take a closer look at the variation across the different demographic clusters to make sense of this finding. First, breakdown by age reveals that age and marriage are closely related to each other. Preference for the response option of “by mutual consent” decreases, while preference for the response options of “by matchmaking” and “by the decision of my elders” increases with age.

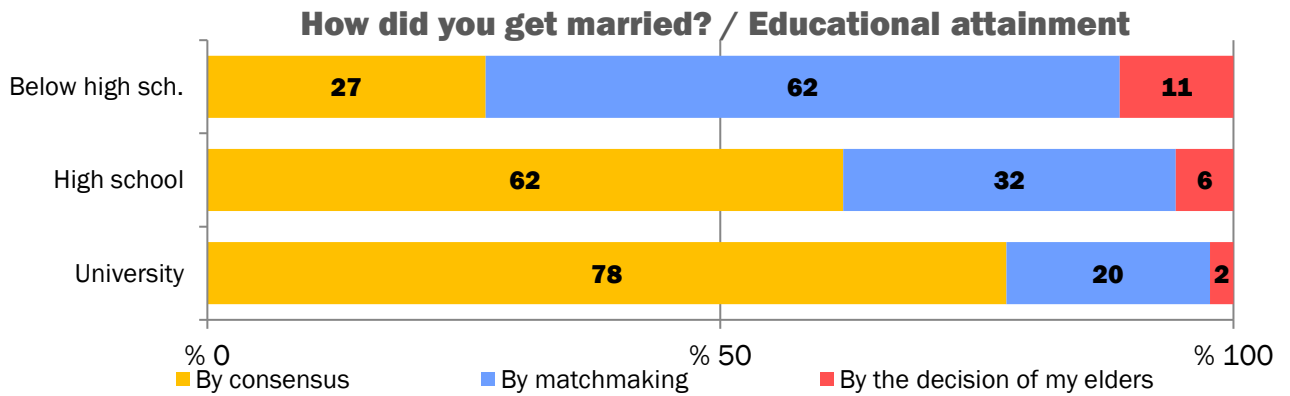
6 out of every 10 people above the age of 49 state that they got married “by matchmaking”, while the corresponding rate is 31 percent among 18-32-year olds. Although getting married by the decision of one’s elders becomes less frequent by age, 4 percent of those between the ages of 18-32 report having gotten married “by the decision of their family elders”.



There is a significant relation between how people get married and the type of place they grow up in. The rates of those who get married “by matchmaking” and “by the decision of their family elders” decrease as the type of place respondents were raised in changes from metropolitan areas to rural areas. The comparison of urban and metropolitan areas does not yield a meaningful difference. Therefore, we may deduce that while moving from rural to urban areas makes a difference, the relative size of urban areas does not lead to differentiation.

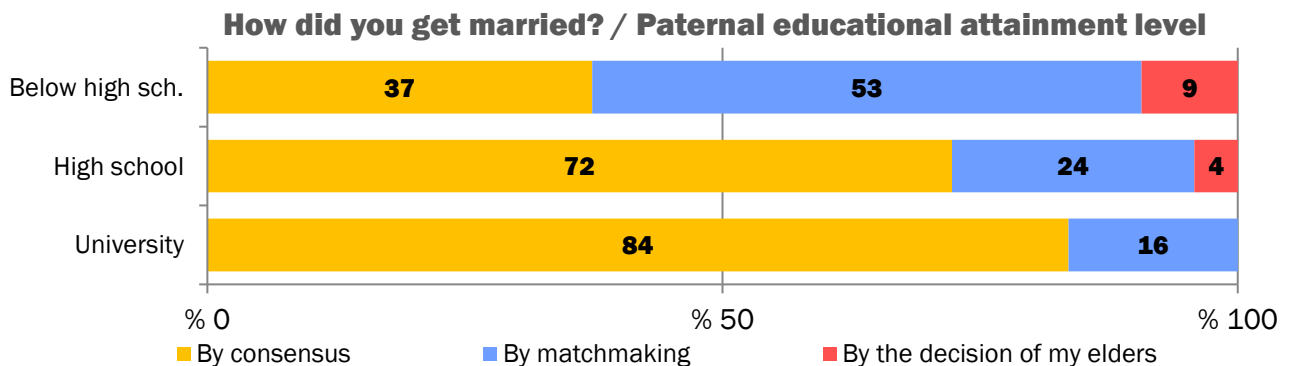


Educational attainment level is another factor that determines how people get married. 6 out of every 10 people with an educational attainment level below high school report that they got married “by matchmaking”, while the corresponding ratio among university graduates drops down to 2 in every 10 people. Educational attainment level emerges as a significant factor in getting married “by the decision of the family elders” as well. This rate is 11 percent among high-school graduates, but only 2 percent among university graduates.



In this section, we present the findings of our analysis of the respondents by paternal educational attainment level. As indicated by the results of our 2015 Lifestyles research, mothers in Turkey do not reflect much diversity in terms of educational attainment, as 85 percent of the mothers in Turkey have a minimum educational attainment level of primary school. Therefore, we have found it more suitable to focus on the educational attainment level of fathers.

We come across the response “by the decision of my elders” in all demographic groups, with the exception of respondents whose fathers are university-graduates. Furthermore, preference for the response option of “by mutual consent” is highest among the respondents whose fathers are university graduates.



Our analyses reveal that marriage “by matchmaking” or “by the decision of family elders” is still very much a reality in Turkey, and that the way people get married is closely related with their own and their parents’ educational attainment level and the type of place that they grew up in.



1.2. Debates on Marriage Age

In this month's survey, we directed the respondents the open-ended question, "In your opinion, what should be the minimum age of marriage for women/men?" asked them to provide an age for both sexes.

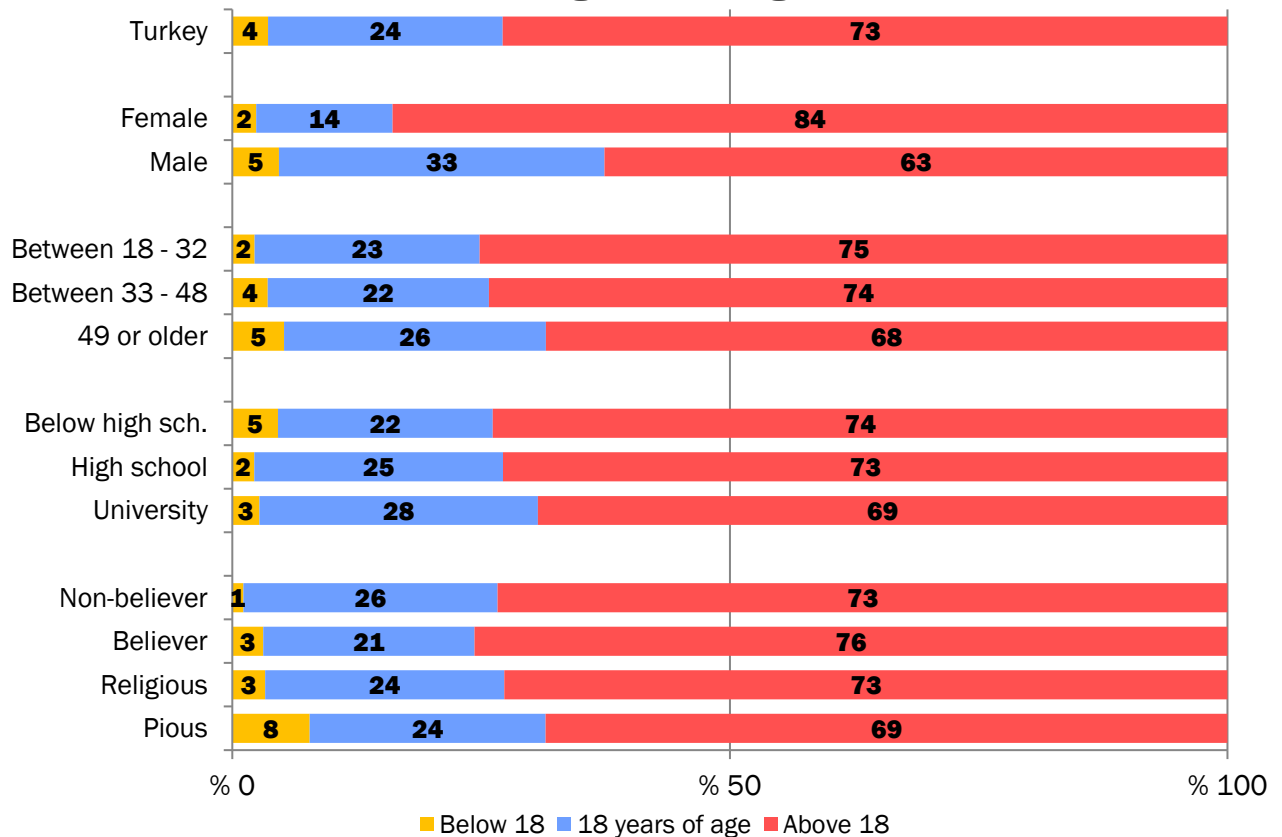
In your opinion, what should be the minimum marriage age? (mean age)		Women	Men
Turkey		21.1	23.8
Gender	Women	22.0	25.0
	Men	20.4	22.7
Educational attainment	Less than high school	20.9	23.5
	High school	21.5	24.0
	University	21.7	24.4
Lifestyle cluster	Modern	21.9	24.6
	Traditional conservative	21.1	23.7
	Religious conservative	20.7	23.4
Level of religiosity	Non-believer	21.7	24.3
	Believer	21.6	24.2
	Religious	21.1	23.7
	Pious	20.7	23.3

- The average minimum age of marriage in Turkey is 21 for women, and 24 for men.
- The average minimum age of marriage expressed by women is quite higher than the age suggested by men. The minimum age of marriage suggested by women is 1.5 years higher for women and 2.5 years higher for men than what is suggested by men.
- Higher educational attainment leads to a higher average age for both women and men.
- Those who identify their lifestyle as Modern are more likely to propose a higher average minimum age of marriage, for both women and men, than Traditional Conservatives, as the latter is more likely to do so than Religious Conservatives.
- Higher level of religiosity leads to a lower minimum age for both women and men.

After examining the average ages provided, we have grouped the responses into three categories as below 18, 18 and above 18. The findings reflect that 4 out of every 100 people provide an average minimum age of marriage for women that is below 18.



In your opinion, what should be the minimum age of marriage for women?



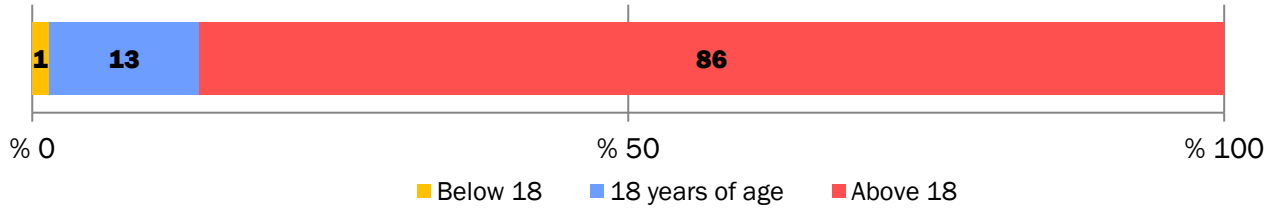
The distribution of the responses into different demographic clusters demonstrates that the biggest difference is observed between women and men. 84 percent of women state that they believe the average minimum age of marriage should be above 18 for women. This figure is quite different than what we observe in the other clusters. In contrast to women, men are the least likely demographic group to provide the response of “above 18”.

Higher educational attainment level and level of religiosity lead to a higher rate of preference for the response option of “above 18”, as the opposite is the case for lower educational attainment level.

In response to the question about the average minimum age of marriage for men, only 1% of the public suggest that the minimum age of marriage should be “below 18” for men, while 86% think that this age should be “above 18”.

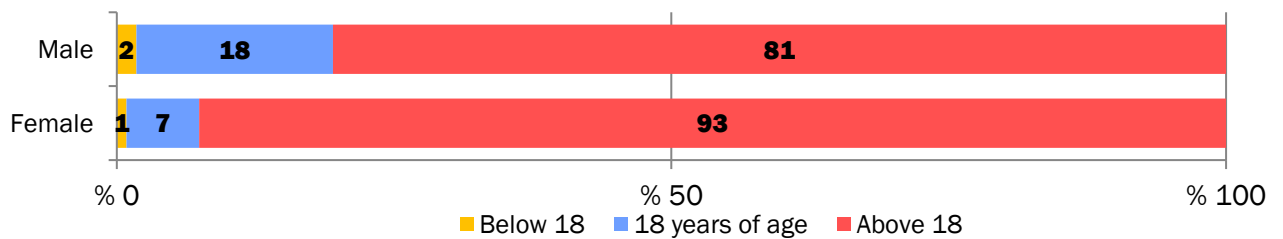


In your opinion, what should be the minimum age of marriage for men?



Distribution by gender reveals that 9 out of every 10 women opted for the response option of “above 18”.

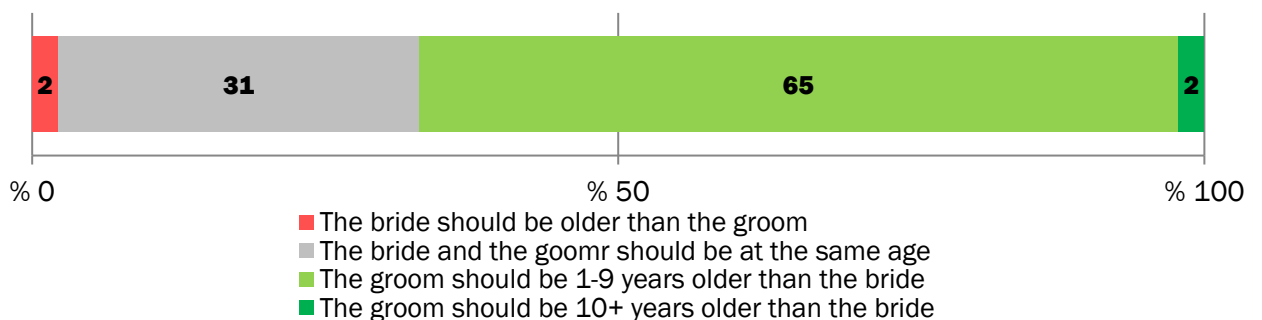
In your opinion, what should be the minimum age of marriage for men?



An evaluation of the responses to both questions indicates that the minimum age of marriage preferred by women is higher than the age suggested by men. It may be the case that we should think about this finding as not the official minimum age of marriage, but the ideal minimum age of marriage as perceived by the public.

Finally, when we analyze the responses by difference in proposed minimum age of marriage for men and women, 65 percent of the public in Turkey think that men should be 1 to 9 years older than women, while 31 percent side expect men and women to be of the same age when they get married.

Age difference in marriage

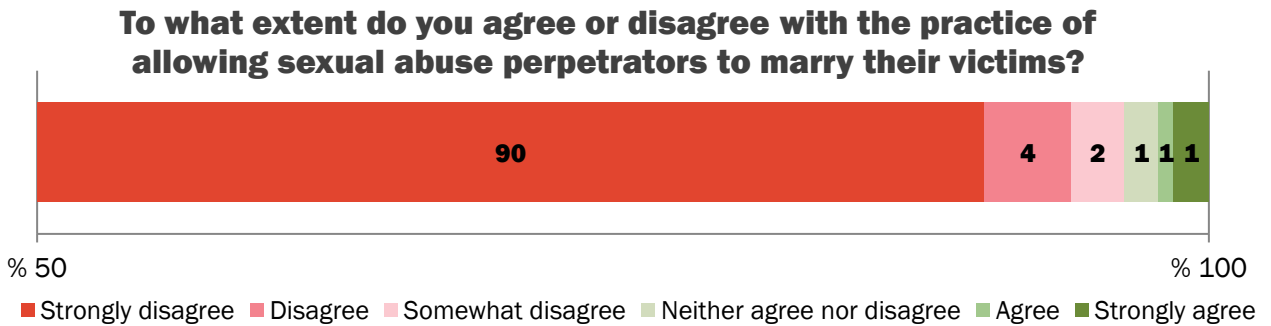




1.3. Sexual Abuse

The controversial draft bill on sexual abuse became a topic of fervent discussion around mid-November. The draft bill, advocated by Bekir Bozdağ, the Minister of Justice, who went on to argue that the draft bill was misperceived and discussed incorrectly by the public, and supported by the senior Ak Parti figures, was retracted to the commission after President Erdoğan's statement, "I think it would be very beneficial to resolve this issue with a broad consensus, by taking criticisms from different segments of society into consideration."

In this light, we asked the respondents whether they agreed or disagreed with the practice of allowing sexual abuse perpetrators to marry their victims. 90 percent of the public "strongly disagree", and only 3 percent in total "somewhat agree", "agree" or "strongly agree" with this practice.

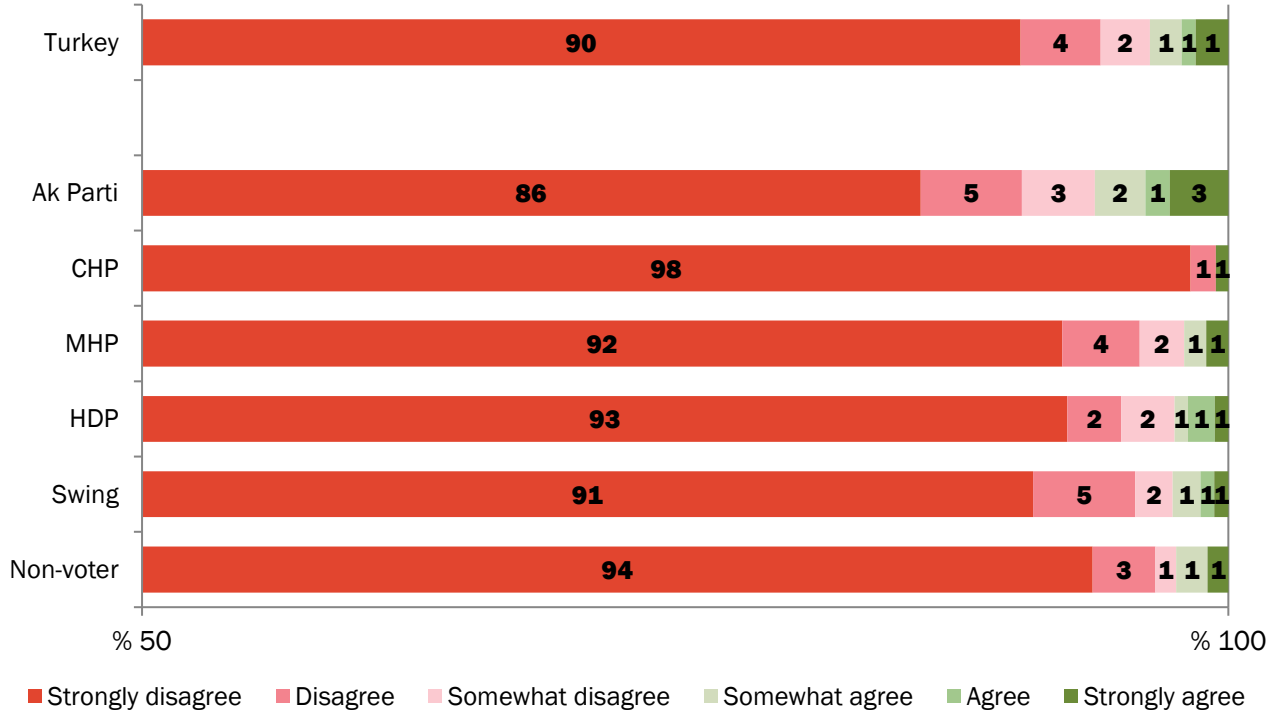


An analysis of the responses based on the different voter groups shows that although Ak Parti voters are the most likely voter group to agree with this practice, only 6 percent of Ak Parti voters "somewhat agree", "agree" or "strongly agree" in total with the proposition that sexual abuse perpetrators should be allowed to marry their victims.

We find this to be a significant finding that shows how such a draft bill does not correspond at all to the public opinion and feeling on the subject. In this vein, it should be evident that discussing or proposing such a draft bill would not be of benefit to anyone.

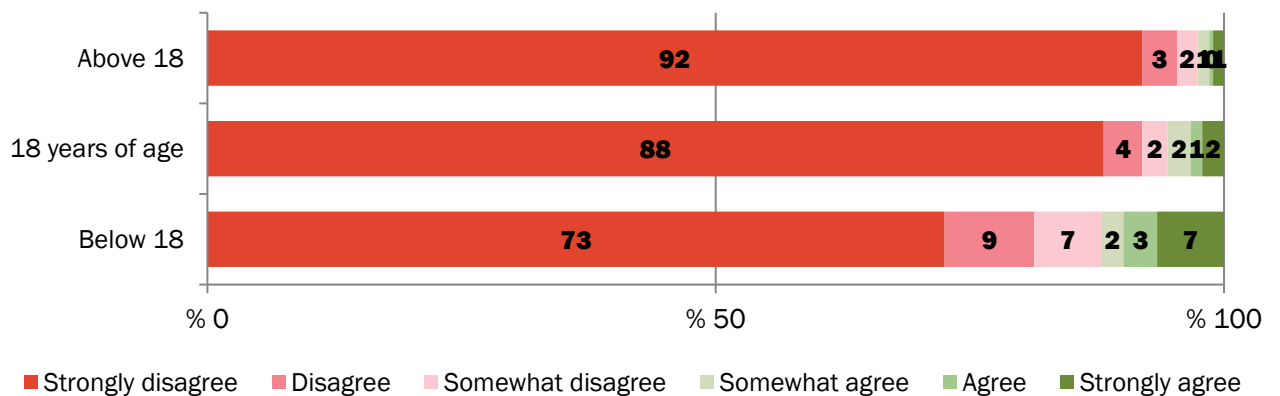


To what extent do you agree or disagree with the practice of allowing sexual abuse perpetrators to marry their victims?



When we examine the responses to this question by age provided to the question on the average minimum age of marriage for women, we find out that 12 percent of the relatively small segment of voters who pronounced a minimum age of marriage for women “somewhat agree”, “agree” or “strongly agree” with the practice of wedding sexual abuse perpetrators with their victims. In other words, the 11 people out of the 2675 we have surveyed, who both approve marrying of girls below the age of 18 and allowing sexual abuse perpetrators to marry their victims corresponds to only 0.004 percent of the population.

To what extent do you agree or disagree with the practice of allowing sexual abuse perpetrators to marry their victims?





2. RESEARCH ID

2.1. Overall Description of the Survey

The surveys that this report is based on was conducted by KONDA Research and Consultancy Limited (KONDA Araştırma ve Danışmanlık Ltd. Şti.).

The field survey was conducted on 3-4 December 2016. This report presents the political trends, preferences and profiles of the adult population above the age of 18 in Turkey, as observed on the dates of the field survey.

The survey is designed and conducted with the purpose to determine and to monitor trends and changes in the preferences of respondents who represent the adult population above the age of 18 in Turkey. The margin of error of the survey is +/- 1.7 at 95 percent confidence level and +/- 2.3 at 99 percent confidence level.

2.2. The Sample

The sample was selected through stratification of the data on population and educational attainment level of neighborhoods and villages based on the Address Based Population Registration System (ADNKS), and the results of the November 1st 2015 General Election in neighborhoods and villages.

First, the settlements were grouped as rural/urban/metropolitan, and then the sample was determined based on the 12 regions.

Within the scope of the survey, 2653 respondents were interviewed face-to-face in 152 neighborhoods and villages of 106 districts - including central districts - of 32 provinces.

Provinces visited	31
Districts visited	106
Neighborhoods/villages visited	152
Number of respondents	2653

Among the 18 surveys conducted in each neighborhood, quotas on age and gender were enforced.

Age group	Women	Men
Between 18-32	3 respondents	3 respondents
Between 33-48	3 respondents	3 respondents
49 or above	3 respondents	3 respondents



	Level 1 (12 regions)	Provinces visited
1	İstanbul	İstanbul
2	Western Marmara	Balıkesir, Edirne, Tekirdağ
3	Aegean	Denizli, İzmir, Kütahya
4	Eastern Marmara	Bursa, Eskişehir, Kocaeli, Uşak
5	Western Anatolia	Ankara, Konya
6	Mediterranean	Adana, Antalya, Hatay, Mersin
7	Central Anatolia	Kayseri, Sivas
8	Western Black Sea	Samsun, Tokat
9	Eastern Black Sea	Giresun, Trabzon
10	Northeastern Anatolia	Erzurum, Erzincan
11	Middle Eastern Anatolia	Malatya, Van, Elazığ
12	Northeastern Anatolia	Diyarbakır, Gaziantep, Şanlıurfa, Mardin

The distribution of respondents according to the regions and place of residence is shown in the table below.

	Survey location	Rural	Urban	Metropolitan	Total
1	İstanbul			19.8%	19.8%
2	Western Marmara	0.6%	3.4%	0.7%	4.7%
3	Aegean	2.0%	6.7%	5.5%	14.3%
4	Eastern Marmara	1.4%	2.7%	5.2%	9.2%
5	Western Anatolia	0.3%	2.0%	7.0%	9.3%
6	Mediterranean	1.8%	4.9%	5.4%	12.0%
7	Central Anatolia	0.7%	2.3%	1.4%	4.4%
8	Western Black Sea	2.0%	3.3%	0.7%	6.0%
9	Eastern Black Sea	1.3%	2.0%		3.3%
10	Northeastern Anatolia	1.4%	1.4%		2.8%
11	Middle Eastern Anatolia	1.4%	2.7%	0.7%	4.8%
12	Northeastern Anatolia	2.0%	3.5%	3.9%	9.4%
	Total	14.8%	34.9%	50.2%	100.0%



3. FREQUENCY TABLES

3.1. Profile of the Respondents

Gender	Percent
Women	48.1
Men	51.9
Total	100.0

Age	Percent
Between 18-32	35.7
Between 33-48	33.4
49 or above	31.0
Total	100.0

Educational attainment	Percent
Illiterate	6.3
Literate without degree	2.2
Primary school degree	30.2
Secondary school degree	16.3
High school degree	28.0
University degree	15.2
Masters / PhD	1.8
Total	100.0

Paternal educational attainment level	Percent
Illiterate	16.7
Literate without degree	7.6
Primary school degree	49.2
Secondary school degree	11.1
High school degree	10.1
University degree	4.9
Masters / PhD	0.4
Total	100.0



Lifestyle cluster	Percent
Modern	24.2
Traditional conservative	48.5
Religious conservative	27.3
Total	100.0

Household size	Percent
1 - 2 person(s)	18.0
3 - 5 persons	65.0
6 - 8 persons	13.5
9 people or more	3.6
Total	100.0

Employment status	Percent
Civil servant	4.7
Private sector	8.3
Worker	11.0
Small retailer	7.8
Merchant/businessman	1.1
Self-employed	1.5
Farmer, agriculturist, stock breeder	3.3
Employed, other	3.6
Retired	13.0
Housewife	29.7
Student	9.7
Unemployed	5.2
Disabled	1.2
Total	100.0

Where did you grow up?	Percent
Village	35.1
Town / district	22.5
City	30.4
Metropolitan area	12.0
Total	100.0



Marital status	Percent
Single	22.5
Engaged	2.0
Married	70.2
Widow	3.7
Divorced	1.6
Total	100.0

How did you get married?	Percent
By consensus	41.1
By matchmaking	50.2
By the decision of my elders	8.7
Total	100.0

Head cover status	Percent
No head cover	26.1
Headscarf	49.5
Turban	8.3
Chador	1.3
Bachelor male	14.7
Total	100.0

Ethnic identity	Percent
Turkish	77.7
Kurdish	15.4
Zaza	1.0
Arab	3.3
Other	2.7
Total	100.0

Religion/sect	Percent
Sunni Muslim	93.5
Alevi Muslim	4.1
Other	2.4
Total	100.0



Level of religiosity	Percent
Non-believer	3.5
Believer	22.7
Religious	63.2
Pious	10.6
Total	100.0

Economic class	Percent
Lower	19.1
Lower middle	31.8
New middle	27.0
Upper	22.0
Total	100.0

Do you own a car in your household?	Percent
Yes	47.8
No	52.2
Total	100.0

Monthly household income	Percent
TRY 700 or less	3.8
TRY 701 - 1200	11.6
TRY 1201 - 2000	45.1
TRY 2001 - 3000	22.0
TRY 3001 - 5000	14.0
TRY 5001 or more	3.5
Total	100.0



TV channel preference for watching the news	Percent
Does not watch	5.9
A Haber	8.5
ATV	18.0
CNN Turk	4.7
Fox TV	16.2
Haberturk	2.2
Halk TV	1.7
IMC TV	0.4
Kanal 7	1.6
Kanal D	8.1
Kanaltürk	0.2
NTV	3.2
Roj/Nuçe/Sterk	0.7
Show TV	6.6
Star	3.4
TRT	12.4
Ulusal	0.4
Local channels	5.7
Total	100.0

Newspaper preference	Percent
Does not read newspaper	69.4
Akit	0.6
Akşam	0.2
Aydınlık	0.1
Birgün	0.2
Bugün	0.1
Cumhuriyet	1.8
Sports newspapers	1.1
Güneş	0.3
Habertürk	1.0
Hürriyet	4.1
Milliyet	1.6



Posta	4.5
Sabah	3.4
Sözcü	4.1
Star	0.1
Takvim	0.4
Taraf	0.1
Turkey	1.0
Vatan	0.2
Yeni Şafak	0.3
Zaman	0.2
Other	5.3
Total	100.0

Type of housing	Percent
Squatter / apartment without external plastering	6.4
Single family, traditional house	30.3
Apartment	57.0
Housing complex	6.0
Very luxurious apartment, villa	0.3
Total	100

Social media use	Percent
Facebook	50.9
Twitter	21.6
Whatsapp	44.9
Youtube	28.0
Instagram	27.5
Other	1.2
I use the Internet, but I am not a social media user.	8.2
I do not access the Internet	33.5



4. GLOSSARY of TERMS

All findings in Barometer reports are based on answers to the questions directed to respondents who were interviewed face-to-face in field surveys. Some questions and response options are then used in the rest of the report in short or simplified form. For example, the respondents who respond to the question on how religious they see themselves as “a person who is a believer, but does not fulfill religious requirements”, are shortly identified as “believers” in the report. This glossary is prepared for both the readers who receive the report for the first time and the readers who need further clarification on the terms. The first table provides a list of the terms and their explanations, and the following tables list the questions and response options which establish the basis for these terms.

Term	Definition
Alevi Muslim:	A person who identifies his/her religion/sect as Alevi Muslim
Lower middle class:	Households with an income per capita in the 60 percent segment but which do not own a car
Lower class:	Households whose income per capita is in the lowest 20 percent segment
Arab:	A person who identifies his/her ethnic origin as Arab
Headscarf:	A woman who does not cover her head or a man with a headscarf or whose spouse does not cover her head with a headscarf
Chador:	A woman who wears chador or a man whose spouse wears a chador
Religious:	A person who tries to fulfill the requirements of the religion
Religious conservative:	A person who identifies his/her lifestyle as religious conservative
Traditional conservative:	A person who identifies his/her lifestyle as traditional conservative
Believer:	A person who believes in the requirements of the religion, but does not fulfill them completely
Non-believer:	A person who does not believe in the requirements of the religion
Urban area:	Settlements with a population of more than 4000 (differs from the official definition)
Rural area:	Settlements with a population of less than 4000 (differs from the official definition)
Kurdish:	A person who identifies his/her ethnic origin as Kurdish
Metropolitan:	Settlements which are located within the integrated boundaries of the most crowded 15 cities (differs from the official definition)
Modern:	A person who identifies his/her lifestyle as modern



No cover:	A woman who does not cover her head or a man whose spouse does not cover her head
Pious:	A person who fulfills the requirements of the religion completely
Sunni Muslim:	A person who identifies his/her religion/sect as Sunni Muslim
Turban:	A woman who wears a turban or a man whose spouse wears a turban
Turkish:	A person who identifies his/her ethnic origin as Turkish
Upper class:	Households whose income per capita is in the highest 20 percent segment
New middle class:	Households whose income per capita is in the 60 percent segment and which own a car
Zaza:	A person who identifies his/her ethnic origin as Zaza
Multiple Correspondence Analysis (MCA)	It is a data analysis technique for nominal categorical data, used to detect and represent underlying structures in a data set. It is used for applying Correspondence Analysis (CA) to large data sets with more than two variables. MCA was shaped with the work of mathematician and linguist Jean-Paul Benzécri in 1960s, and MCA-related studies and publications proliferated after the translation of research on Jean-Paul Benzécri and MCA in the 1980s and the use of this method by the French sociologist Pierre Bourdieu.

4.1. Questions and Response Options

Which of the three lifestyle clusters below do you feel you belong to?

Modern

Traditional conservative

Religious conservative

Do you cover your head or does your spouse cover her head when going out of your home?

How do you cover your head?

No head cover

Headscarf

Turban

Chador

Bachelor male



We are all citizens of the Turkish Republic, but we may have different ethnic origins; which identity do you know/feel that you belong to?

Turkish

Kurdish

Zaza

Arab

Other

Which religion or sect do you feel you belong to?

Sunni Muslim

Alevi Muslim

Other

Which of the below describes you in terms of piety?

A person who does not believe in the requirements of the religion

A person who believes in the requirements of the religion, but does not fulfill them completely

A person who tries to fulfill the requirements of the religion

A person who fulfills the requirements of the religion completely

Settlement Code (Data obtained from the sample)

Rural

Urban

Metropolitan

Economic classes (determined by using household size, household income and car ownership)

Lower class

Lower middle

New middle

Upper class