

# **KONDA**

# **Barometer**

***THEMES***

**The Physical Characteristics and  
Emotional Meaning of “Home”**

***June 2017***

**KONDA**  
ARAŐTIRMA VE DANIŐMANLIK



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## 1. EXECUTIVE SUMMARY

The survey which forms the basis of this report was conducted on 3-4 May 2017 by face-to-face interviews with 2549 people in their homes in 147 neighborhoods and villages of 99 districts of 28 provinces including the central districts.

### **THE PHYSICAL CHARACTERISTICS AND EMOTIONAL MEANING OF “HOME”**

We handled the concept of home in two different aspects in this month’s survey. On the one hand, we have determined the physical conditions of the residences in terms of characteristics such as number of rooms, size of the residences and age of the buildings. On the other hand, we have contemplated on the different meanings of home for the individuals and social groups that constitute the society of Turkey. Our initial finding about the physical characteristics of residences has been that an average of 3.9 people live in each residence and the average size of residence is 119 square meters making 37.4 square meters per person in each house. The average number of rooms in a house is 3.3 making 1.25 rooms per person. The average building age is 21.

We have observed that the physical size of houses change in parallel to demographic characteristics. As the educational level and income level increase, the size of the houses also increase, but the number of people in a house decreases. The houses are smaller in metropolises but the area per person is larger and the buildings are younger.

#### **14 million people in the adult population have migrated from their place of birth**

In order to determine the relationship of people with their homes, we asked them their place of residence, place of birth and paternal place of birth. The answers to these three questions revealed as to whether they have migrated or not. One in every four people in the population above age 18 indicated that they themselves have migrated (about 14 million people) and one in every 10 people (5.5 million people) indicated that their fathers have migrated. Again, about 3 in every 100 people (i.e. about 1.5 million people) indicated that first their fathers and then they themselves have migrated.

#### **22 million people in the adult population have never migrated from their place of birth nor have they left the house they were born in**

Forty percent (about 22 million people) of the adult population have never migrated and also have been living in their place of birth. Those who have never migrated are larger than all other categories and live in larger houses whereas first or second generation migrants make a smaller group and live in smaller houses.

#### **Half of the society consider their place of birth as home whereas the other half consider their place of residence as home**

We asked the interviewees whether they consider their place of birth or place of residence as home. Half of the society stated that they consider their place of birth as home whereas the other half stated that they consider their place of residence as home. In detail, we may conclude that men tend to perceive their place of birth as home more than women do whereas women are more likely to perceive their place of residence



as home. It may also be concluded that young people consider their place of birth as home more than older people do but as they get older, they grow to consider their place of residence as home. On the other hand, ethnicity, sect/religion, religiousness level and employment status are not determinative factors.

### **We have determined four basic households: Modern Families with Children, Traditional Families with Children, Families without Children and Single-Person Households**

In an attempt to better define the residents of households, we applied a clustering analysis to the questions we posed in this month's survey about household types and the physical characteristics of living spaces. The information we included in the analysis were the number of people in the household, whether they have children or not, marital status, family types (extended families, nuclear families, etc.) and the duration of residence in the city and the household as well as the physical characteristics of the household (size, number of rooms and age of the building). The analysis revealed 4 basic clusters which we named as Modern Families with Children (36 percent), Traditional Families with Children (46 percent), Families without Children (14 percent) and Single-Person Households (4 percent).

### **The greatest disturbance about neighbors is noise**

According to our question "In which way do your neighbors disturb you?" "noise" is the basic source of disturbance for half of the society followed by "alcohol consumption" as indicated by one fourth of the society. The main disturbance that comes to mind for 15 percent is constant guests and for 10 percent cleanliness-uncleanliness.

Traditional families with children who have strong relationships with neighbors and guests are more unimpressed than the other clusters about neighbors who consume alcohol and have too many unidentified guests. On the other hand, other clusters and especially those who live alone are sensitive about noise. Families without children object to pets at a rate higher than the average and the rate of pet ownership is much lower in this cluster compared to the other clusters.

### **One in every two people think that their neighbors can do whatever they like in their homes as long as they do not cause any disturbance**

In response to the statement "Everybody should be free to do whatever they like in their own homes" one in every two people agree with such statement as long as the neighbors don't cause any disturbance whereas one third agree with this statement unconditionally. The other one fifth state that there are things that their neighbors cannot do even in their own homes.

We observe that modern people and religious conservatives tend towards opposite poles in that modern people are more relaxed about people doing whatever they like in their own homes whereas religious conservatives are more interfering. In terms of household types, the basic difference is observed between single-person households and families as people who live alone are more relaxed about people doing whatever they like in their own homes.



### **What do people hang on the walls of their homes?**

In our attempt to define households and visualize their interiors, we asked people as to what they hang on the walls of their homes such as paintings, photographs, pictures, prayers, etc. that may show their interests, values and belongings. The majority have clocks and photographs of family members on the walls of their homes, whereas about half hang religious symbols such as prayers, basmala inscriptions and pictures of the Kaaba or Ali while a smaller cluster hang framed paintings or pictures of Atatürk. When we compared the findings of this month with a previous survey we had conducted in cities and metropolises in 2008, we reached a very surprising finding in that in general there are much fewer symbols hung on the walls of households now, except for the photographs of family members. 72 percent of the households had had prayers or basmala inscriptions hung on their walls in 2008 whereas now only 49 percent have them. Similarly, the rate of paintings decreased from 57 percent to 39 percent, pictures of hometowns, photographs or calendars decreased from 45 percent to 17 percent and Atatürk pictures from 31 percent to 17 percent.

### **What are the indispensable items in homes?**

In our survey, we asked the interviewees the following: *“If somebody asked you to dispose of every article in your home in an offer to buy better versions of them, which items would you reject to throw away?”* in response to which three fifth of the interviewees indicated at least one household item that they value and would not throw away such as furniture, white goods, heirloom or musical instruments whereas two fifth indicated that there are no such items.



## **2. THE PHYSICAL PROPERTIES AND THE EMOTIONAL MEANING OF “HOME”**

In this month's research, we will be elaborating on the two different dimensions of the concept of home. On the one hand, we will be looking at the physical properties of households, in terms of the number of rooms, the total area and the building age of households. On the other hand, we will be questioning the different meanings of the concept of home for individuals and social groups that make up Turkish society. Therefore, we are trying to define home as a social area of contact by juxtaposing data on the physical properties of home with more abstract concepts that highlight the relationship between people and places such as identity and belonging. Our ultimate aim here is not to entrap the concept of home into the conventional demarcation between public space and private space, but instead place it in the context of polarizations that are taking place to varying extent due to differences in economic, political and social conditions in life.

### **2.1. Physical Properties of Homes**

The first table below presents the settlement area (zip code) of homes in Turkey, and total number of rooms per household, number of rooms per person, total indoor area per person, age of the building the home is located in and the number of household residents by educational attainment and monthly income of household residents. Accordingly, the average number of people per household is 3,9 people, and the average home size is 119 square meters. Average indoor area per person is 37.4 meter squares. The average number of rooms per household is 3.3 and the average number of rooms per person is 1.25. The average building age is 21.



	Number of rooms	Room/person	m <sup>2</sup>	Person/m <sup>2</sup>	Age	Number of people per household
<b>Turkey</b>	3.3	1.3	119	37.4	21	3.9
<b>Settlement Area</b>						
Rural	3.6	1.4	125	33.3	26	4.6
Urban	3.3	1.2	125	38.8	20	3.9
Metropolitan	3.2	1.2	113	37.4	21	3.7
<b>Educational Attainment</b>						
Less than high school	3.2	1.3	115	35.6	23	4.0
High school	3.3	1.3	121	36.5	20	3.9
University	3.3	1.1	126	43.7	19	3.4
<b>Monthly Household Income</b>						
TRY 700 or less	3.2	1.3	115	35.6	23	4.1
TRY 701 - 1.200	3.1	1.3	113	37.9	23	4.0
TRY 1.201 - 2.000	3.2	1.3	117	36.8	23	3.9
TRY 2.001 - 3.000	3.3	1.3	120	36.1	20	3.9
TRY 3.001 - 5.000	3.3	1.2	123	39.9	19	3.6
TRY 5.001 or more	3.4	1.2	131	39.8	21	3.9

The first difference that we are able to detect in the table is the decrease in the number of rooms observed as we move from rural areas to metropolitan areas. The number of rooms per person does not vary significantly, but we come across significant differences in total household area and household area per person. Similarly, building age varies and the number of people per household decreases as we move from rural to metropolitan areas.

We also observe differences in demographic characteristics of household members and the physical properties of households. As we know from our previous researches, higher educational attainment is accompanied by an increased likelihood to live in metropolitan areas and to earn a higher monthly income. The number of rooms per household does not yield significant differences, but we observe big differences in number of people per household and total household area per person. Household area follows an upward trend, while number of household residents decreases with higher educational attainment and income level. In summary, although households are smaller in metropolitan areas, the average household area per person is larger and buildings are newer.

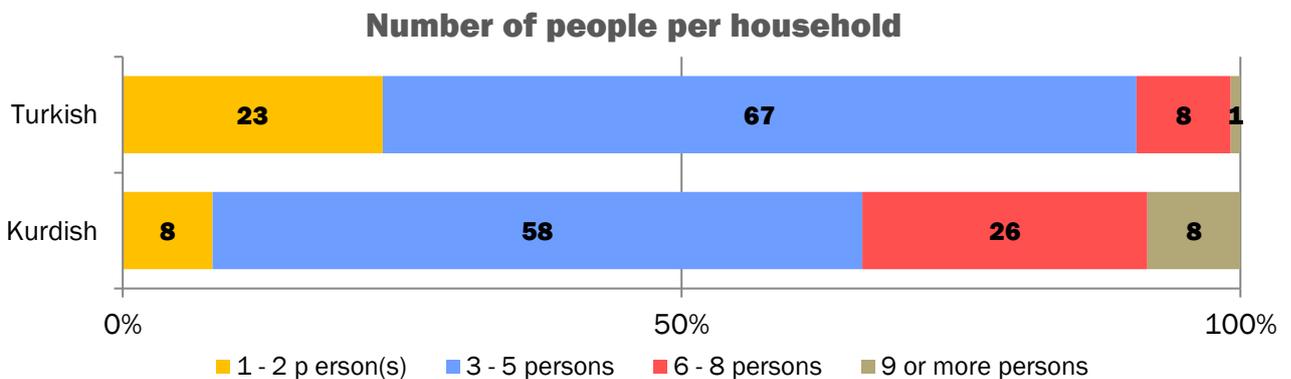
The table below highlights differences between the physical size of homes among different social clusters. The size of the homes inhabited by Moderns, who already have higher educational attainment and income levels, are not that much different than the



homes of Conservatives, while we come across a significant difference in household area per person as there tends to be less people per household among Moderns.

	Number of rooms	Room/person	m2	Person/m2	Age	Number of people per household
<b>Lifestyle Cluster</b>						
Modern	3.2	1.1	120.9	42.0	20.2	3.5
Traditional Conservative	3.2	1.3	117.1	35.6	21.2	4.0
Religious Conservative	3.4	1.3	120.7	35.4	23.0	4.2
<b>Ethnic identity</b>						
Turkish	3.2	1.2	118.1	38.9	21.3	3.7
Kurdish	3.2	1.7	119.9	28.6	21.1	5.1

We do not observe significant differences in physical properties of households by religiosity/sect, and Alevi and Sunnis live in similar homes. The greatest difference in the table above is observed between household area per person between the Turkish and the Kurdish. The average household area is 38.9 square meters among the Turkish, and 28.6 square meters among the Kurdish. As we will see in the next graph, the main reason for this difference is accounted by the fact that the Kurdish live in more crowded homes than the Turkish.

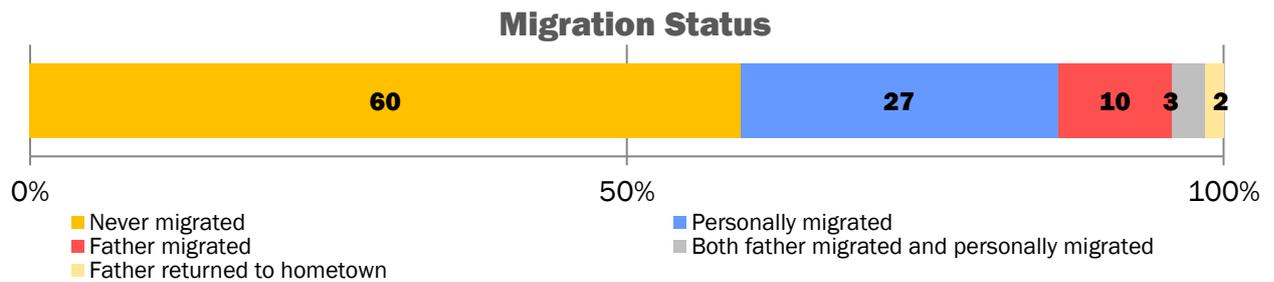


## 2.2 The Impact of Migration on Household Properties

We have also asked the respondents the province they live in, the province they were born in and the province their father was born in, with the aim to determine whether they have migrated or not and thus, to form a better perspective on the relationship of people with their homes. The answers provided us with the table below. Accordingly, one out of every four people above the age of 18 (approximately 14 million people) and one out of every 10 people (5.5 million people) indicated that their father has migrated. Similarly, 3 out of every 100 people (in other words, 1.5 million people)



noted that their father has migrated, after which they have also migrated. However, this graph shows first-generation and second-generation migrants as a separate category than the third-generation migrants. For some people, moving within the province that their village/town is located in may not exactly mean migrating. However, the table below does not show the migration from district centers to provincial centers as it only includes data on the movement of people from one province to another.



When we examine how long people have lived in their current household along with their migration status, we observe that 40 percent of the population **have never migrated** (approximately 22 million people) **and have lived in the same city** since they were born. Therefore, we come across the fact the 60 percent have moved within the country before, albeit to different degrees. Similarly, although we calculate that 15 percent have never migrated between provinces before, they note that they are not living in the same place that they were born in.

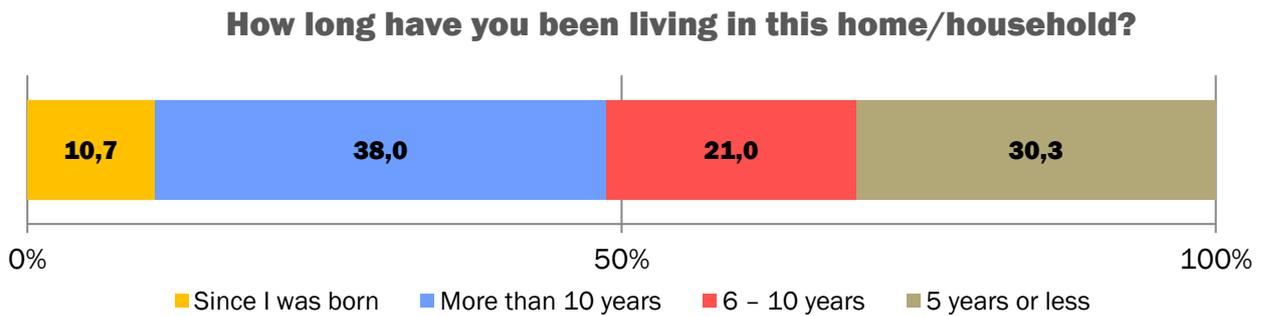
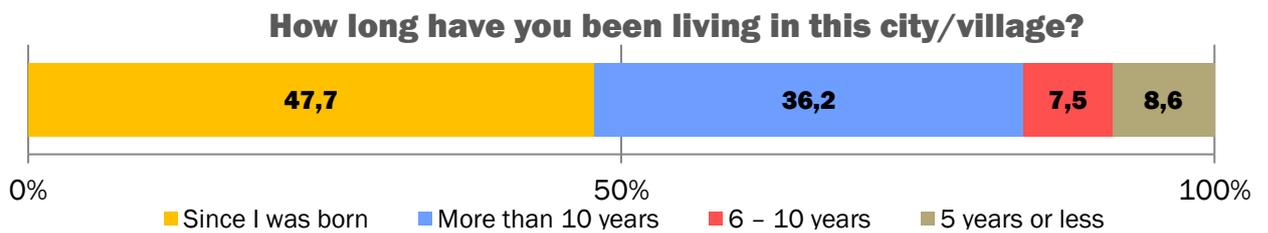
Based on these findings, the main differences in the type of household inhabited by those who have not migrated before is observed in household area and number of household members. Those who have not migrated before live in more crowded and bigger homes, while first-generation or second-generation migrants live in less crowded and smaller homes.

	Number of rooms	Room/person	m2	Person/m2	Age	Number of people per household
<b>Migration Status</b>						
Never migrated	3.4	1.3	123.4	37.2	21.6	4.0
Personally migrated	3.1	1.3	111.3	36.6	20.8	3.7
Father migrated	3.1	1.2	112.4	37.0	22.9	3.7

One of the main findings within the scope of this month’s theme is that there is a significant relationship between the duration of living in the same home or city/village and physical properties of households. Accordingly, as the duration of living in the same place increases, physical household properties change, and the sense of belonging to the household, neighborhood or city becomes stronger.



In light of the above-mentioned reasons, we have asked the respondents the question, “how long have you been living in this city/village”, and obtained significantly different responses. Half of the adult population stated that they have migrated before, while the other half said the opposite. However, as we can see in the next graph, in response to the question on how long they have been living in the same home/household that they are living in now, only 10 percent reply in the affirmative. 30 percent of the population note that they have been living in a home that they have moved into within the last 5 years. The fact that 16.5 million people among the adult population have moved recently shows that it is very common to move, even if it only takes place within the same city or area.



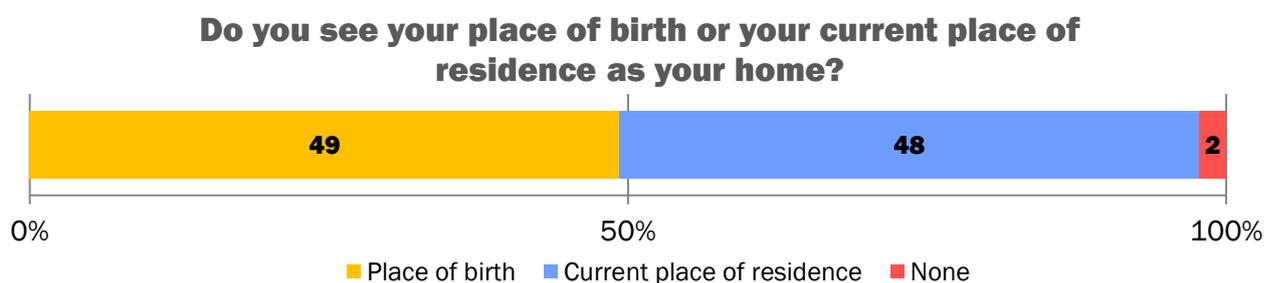
The table below reveals that the physical properties of buildings change dramatically by the duration of having lived in the same home/household or city/village. Accordingly, people who have been living in the same household have bigger homes, which are located in older buildings. Similarly, households get bigger and buildings get older as the duration of having lived in the same village/city increases. Those who have moved into their current place of residence or household tend to live in younger buildings, but smaller homes.



	Number of rooms	Room/person	m2	Person/m <sup>2</sup>	Age	Number of people per household
<b>How long have you been living in this home/household?</b>						
5 years or longer	3.2	1.2	118.7	38.5	15.2	3.7
6 – 10 years	3.2	1.3	117.3	34.1	17.7	4.0
More than 10 years	3.3	1.3	118.5	38.2	25.2	3.9
Since I was born	3.6	1.3	124.5	36.6	30.3	4.3
<b>How long have you been living in this city/village?</b>						
5 years or longer	3.1	1.2	115.4	39.9	17.3	3.6
6 – 10 years	3.1	1.3	119.9	38.4	16.3	3.8
More than 10 years	3.2	1.3	115.4	37.4	21.7	3.8
Since I was born	3.4	1.2	122.2	36.7	22.60	4.0

### 2.3 Sense of Belonging

As part of this month’s theme, we will also elaborate on the sense of belonging to home. In other words, we are trying to understand whether people have embraced the household or village/city they have been living in and whether they prefer the place they were born in to their current place of residence or not. As it can be seen in the graphs below, nearly half of society see the place they were born in as their home, while the other half think of the same thing for the place that they currently reside in. A group of people which appear to be small in percentage, but which correspond to 3 million people, state that they do not see anywhere as their home. We may say that the public is hesitant to choose between “Birthplace/Current place of residence”.

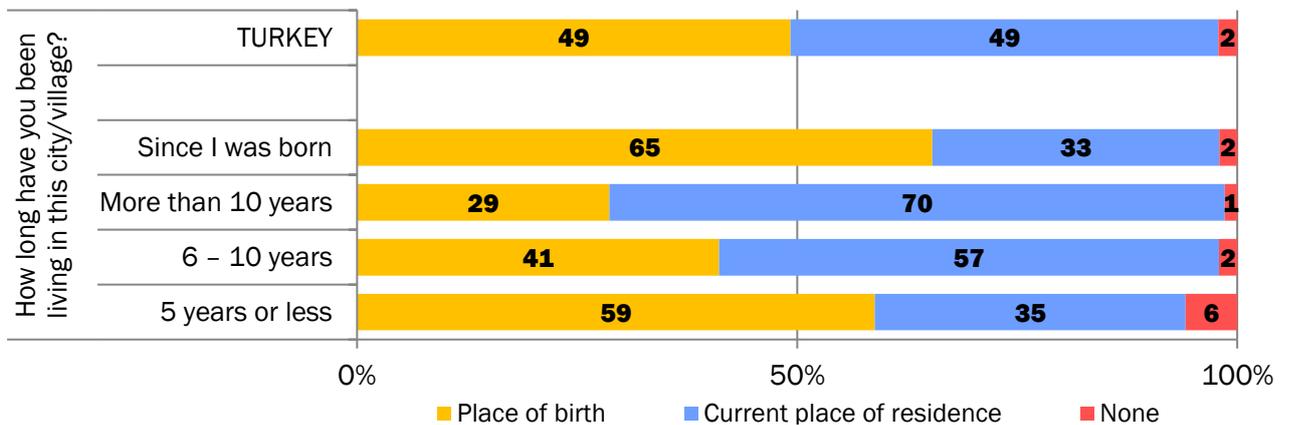


When we drill down into detail, we observe that men are slightly more likely than women to see their place of birth as their home, while women are more likely to see their current place of residence as their home. As young people are more likely than the elderly to see their place of birth as their home, we may say that older age leads to a higher likelihood to see one’s current place as one’s home. Ethnicity, sect/religion, level of religiosity and employment status do not appear to be decisive factors. Predictably,



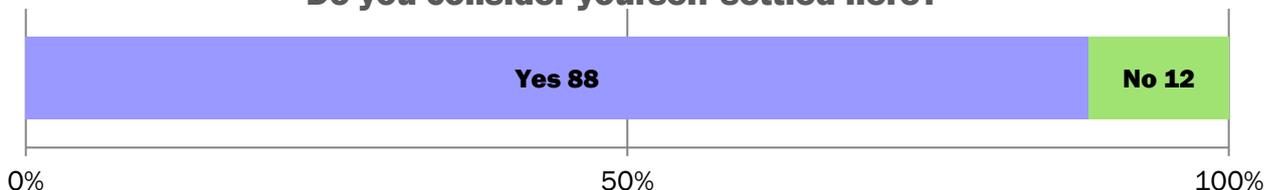
the biggest differences in responses to this question are observed by settlement unit, migration status and duration of living in the same household. Accordingly, preference to see one’s current place of residence as home becomes stronger as we move from rural to urban areas. Similarly, those who have migrated are more likely to see their current place of residence as their home. However, we should not overlook an important detail here. People who have lived in the same city for longer periods are more likely to see this place as their home. 65 percent of those who have been living in the same city or village since they were born see this place as their home. In the case of migration, we also observe an increased tendency to see one’s current place of residence as one’s home as the duration of living in the same place become longer. 70 percent of those who have migrated to their current place of residence 10 years ago or more see their current place of residence as their home, and not their original place of residence that they have migrated from.

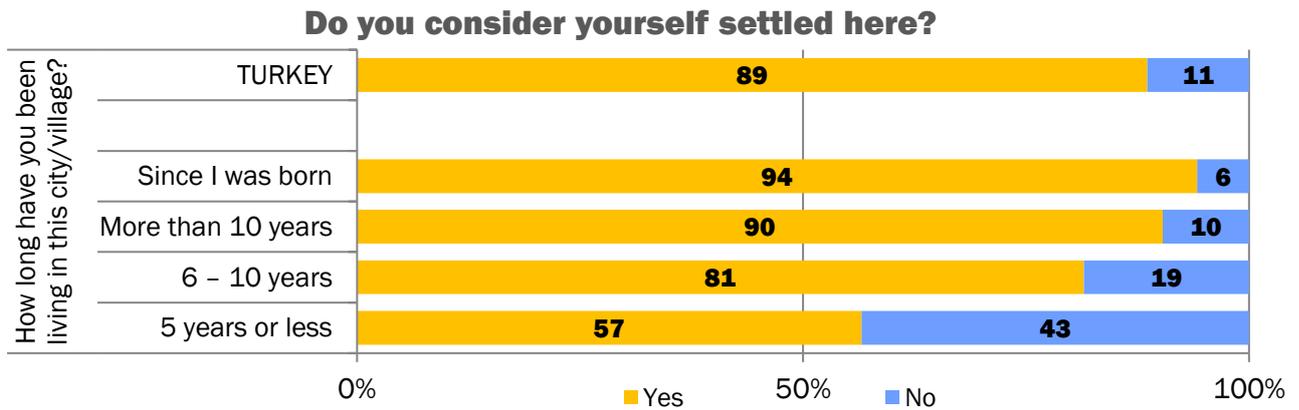
### Do you see your place of birth or here as your home?



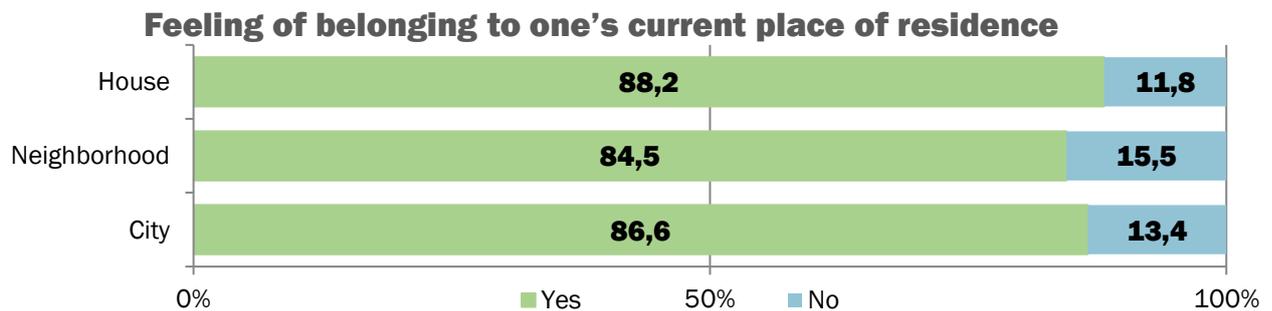
As shown in the graph below, when we direct the respondents a similar question, we come across a completely different picture. 88 percent of the public think of their current place of residence as where they have “settled”, regardless of whether that have migrated recently or not. Nevertheless, time spent in one’s current place of residence is closely linked to seeing oneself as a “local”, in testament to our previous finding. Differences in ethnic identity or sect does not lead to significant differences.

### Do you consider yourself settled here?





The graph below shows the distribution of responses to the question, “Do you feel that you belong to the home you are living in?”, “Do you feel that you belong to the neighborhood that you are living in?” or “do you feel that you belong to the city that you are living in?” There are no stark differences between feeling oneself belonging to one’s home, neighborhood or city. In confirmation with the previous graph, 85-88 percent feel themselves belonging to their current place of residence. Although there are small differences between the rates, the number of people they correspond to are quite important



Duration of living in the same place is the most decisive factor in shaping the sense of belonging to one’s current place of residence. Longer duration of living in one’s current place leads to a higher likelihood of feeling oneself belonging to one’s home, neighborhood or city. However, we do not observe significant differences between the physical properties of households such as number of rooms, total area in square meters or the age of the building that the household is located in.



KONDA's lifestyle clusters of **Modern, Traditional Conservative and Religious Conservative** are important in terms of their capacity to “clarify” consumption habits and consumer attitudes. KONDA surveys offer ample useful information that reveal differences between these clusters. For example, in this month's survey, we observe that lifestyle clusters do not lead to physical differences regarding place of residence. If we only look at ethnic identity, we observe that the Kurdish live in more crowded families.

Ethnic marketing (**subculture**) has not yet made a headway in Turkey. Although there are “**bottom-up**” practices (not strategic but tactical) that target sub-cultures in restaurants, hotels and local food outlets (**Black Sea people, Antiochians, Cornbread, Fire of Mediterranean**), it is not yet possible to talk about a developed ethnic marketing sensibility. For example, the Kurdish are not viewed as a profitable or significant subgroup by marketers in terms of their consumption potential, or even if they are viewed as such, they are not targeted as a subgroup for marketing purposes due to auto-censoring mechanisms. After all, there is no such segment marketing mentality in Turkey.

Recently, the erosion of diversity in media outlets addressing the Kurdish subculture indicates that this segment will remain untapped for marketing for a long time to come.

As demonstrated by KONDA findings, although it is not exactly clear what the term “**migration**” means in Turkey, 6 out of every 10 people in Turkey say that they have not migrated, while the remaining 4 say that they have migrated. 5 out of every 10 people state that they have been living in the **same place** since they were born, and 1 out of every 10 people report living in the same household since they were born. In other words, our “**movements**” usually take place within the same environment that we would call the “**same place**”. Seeing a place as one's home is more important in shaping one's sense of belonging than one's place of birth or current place of residence.

85-88 percent feel themselves belonging to where they live. In other words, they either have adapted themselves to their preferences (sociologically speaking) or they live surrounded by similar people. All these results indicate that we are not a very mobile society from a sociological perspective, and that cultures shaped in and around the concepts of neighborhood, being neighbors, kinship and relatives (and the related pressures) are dominant.

The fact that 54 percent have close relations with their neighbors is the most important indicator as to how culture in Turkey is different. For this reason, in Turkey, it is more difficult to overcome taboos, and marketing practices are more effective when they reinforce dominant values. This should not be taken to mean that subcultures composed of “**individualist people, people who do not feel that they belong to their place of residence or lonely people**” are not targeted or that these segments are not large enough for being targeted. It is only the case that precaution should be taken when these clusters are addressed.

## 2.4 Household Types

We performed a clustering analysis on the responses to the questions about physical properties of household types and places of residence that were used in this month's survey, with the aim to provide a better definition of people living in these households. In the analysis, we have included variables such as number of household members, having children or not, marital status, family types (extended family, core family, etc.), duration of time spent in current place of residence / household, and physical properties of the household (area in square meters, number of rooms and age of building) and we came across 4 main clusters as a result of our analysis. We named these four clusters as **Modern Families With Children** (36 percent), **Traditional Families With Children** (46 percent), **Families Without Children** (14 percent) and **People Who Live Alone** (4 percent). Although these clusters are named on the basis



of the dominant characteristics of the clusters, the fact that the name of a cluster includes the words “with children” does not necessarily mean that the entire cluster is made up of families with children. This convention in naming shows that the dominant group in such a cluster is families with children, and that singles in these clusters, for example, have a similar profile to families with children, although they do not have children of their own.



The cluster that we identify as Modern With Children, mainly live metropolitan areas and cities, in smaller and newer homes, are younger and better educated, and they define themselves as Modern above average. Senior employees and students are represented at a high rate in this cluster, and their welfare status is worse than families without children, while their level of religiosity is lower than that of Traditional Families with Children, and their preferences for CHP, MHP and HDP are higher than the Turkey average.

Members of the cluster that we define as Traditional With Children are older, have lower educational attainment and are more conservative on average than the modern cluster. Housewives, workers and small retailers are represented at a higher rate in this cluster. We observe that they belong to the lower income group or the new middle class, that they tend to live in individual houses as the rate of residing in rural areas is high, that their buildings are older and their homes are larger, and that they live in more crowded households. In terms of their political preferences, Ak Parti voters are represented above the Turkey average in this cluster. While there are 5 or more people living in the same household, the corresponding figure for Modern Families with Children is 4. The average number of children in both clusters is 2. There is no discernible difference in terms of ethnic identity and gender between the two clusters.

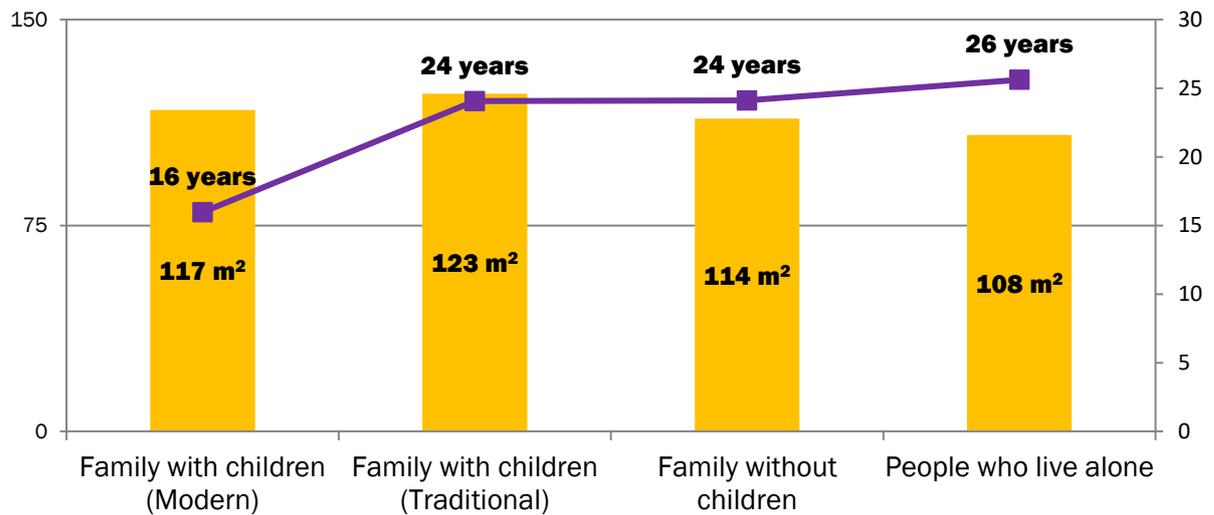
People who live alone are mainly urban residents with a Modern lifestyle, with better educational attainment, and widows with advanced age are represented at a high rate in this cluster.

Families without children have a profile that is more similar to Traditional Families with Children, but they are older on average than this cluster. This predicament indicates that this cluster is mainly composed of families whose children have left the nest (if they have children), rather than young couples without children. An examination of this cluster by employment status confirms this conjecture, as the retired have a significant presence in this cluster.



When we examine the clusters by status of migration that we calculate by people's and their fathers' place of birth, we observe that the cluster, Modern with Children, include more migrants than other clusters. There is a relation between the fact that this cluster is different than others in terms of "being settled" and the status of migration.

### How many square meters is your home? / How old is the building you live in?



The graph above shows the physical characteristics of homes by household type. As noted before, Modern Families with Children, who mainly live in metropolitan areas, live in newer but smaller homes. On the other hand, Traditional Families With Children live in the largest, and after people who live alone, in the oldest homes. People who live alone live in the smallest and oldest homes.

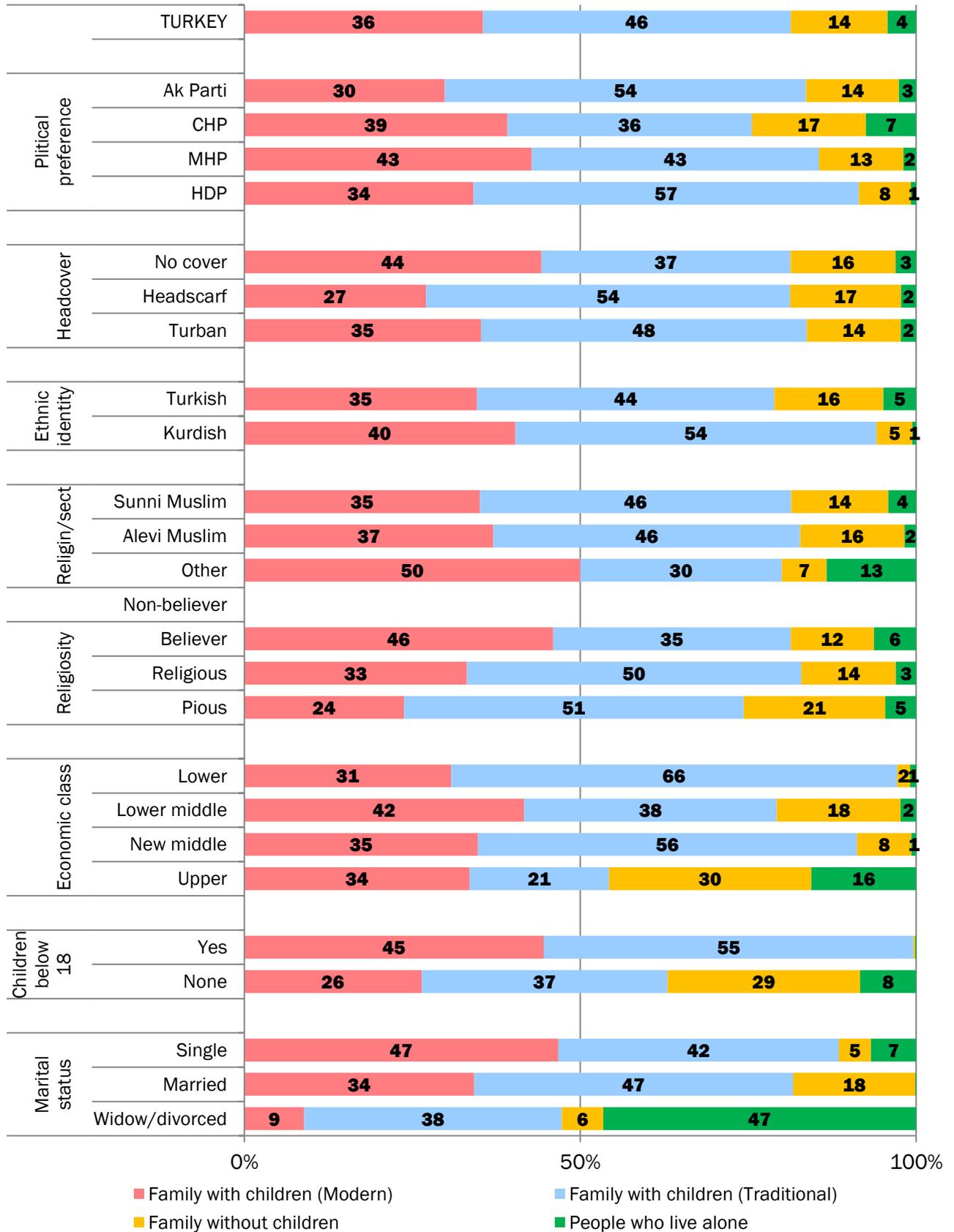


### Demographic distribution of households





## Demographic distribution of households





KONDA's research on household types provide us with another opportunity for segmentation: **Modern Families With Children** (36 percent), **Traditional Families With Children** (46 percent), **Families Without Children** (14 percent) and **People Who Live Alone** (4 percent).

Understanding and internalizing the first two MAIN clusters is significant in for mass marketing purposes. According to KONDA clusters, the cluster identified as **Modern With Children** mainly live metropolitan areas and cities, in smaller and newer homes, are younger and better educated, and define themselves as Modern above average. Senior employees and students are represented at a high rate in this cluster, and their welfare status is worse than Families Without Children, while their level or religiosity is lower than that of the Traditional Families With Children, and their preferences for CHP, MHP and HDP are higher than the Turkey average. "**Modern Families With Children**" have a strong physical mobility. They visit their neighbors less frequently.

Members of the cluster identified as Traditional With Children are older, have lower educational attainment and are more conservative on average than the members of the modern cluster. Housewives, workers and small retailers are represented at a higher rate in this cluster. We observe that they belong to the lower income group or the new middle class, that they tend to live in individual houses as the rate of residing in rural areas is high, that their buildings are older and their homes are larger, and that they live in more crowded households. Ak Parti voters are represented above the Turkey average in this cluster. While there are 5 or more people living in the same household on average in this cluster, the corresponding figure for Modern Families with Children is 4. The average number of children in both clusters is 2. They interact with their neighbors more frequently.

As it can be seen, if one were to concentrate on the differences, it looks like one of these clusters is from Mars and the other from Venus. Although the two clusters consume the same things materially, their consumption related perceptions are different and it is possible to generate consumer groups that are loyal to "brands" based on the sensitivities of these two clusters. Or new brands could be created around these clusters!

The clusters other than these two MAIN clusters are more suitable for "**niche**" marketing. Among these clusters, **people who live alone** are mainly urban residents with a Modern lifestyle, with better educational attainment, and widows with advanced age are represented at a high rate in this cluster This segment is most likely to provide the first reaction to the value of "Freedom".

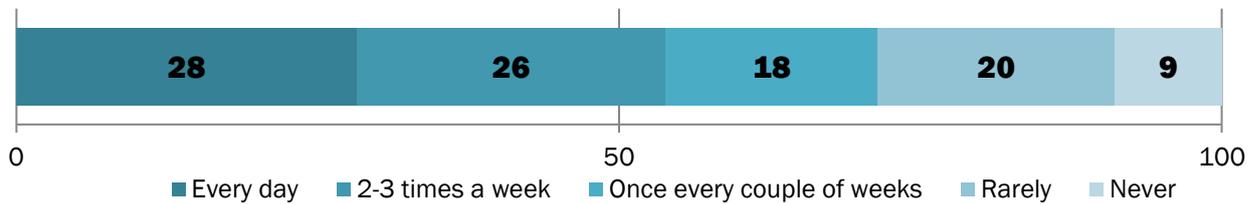
**Families without children** indicate families whose children have left home, as they are older on average than other clusters. In American culture, such families are said to be experiencing an "**empty nest syndrome**". Families with "empty nest syndrome" have different needs and consumption habits. For example, they tend to fill in the emptiness left by their children by taking in pets. This leads to a significant market size in this area. Therefore, there is a very strong marketing sensitivity towards this market segment in the U.S.



## 2.5 Contact with Neighbors and Guests

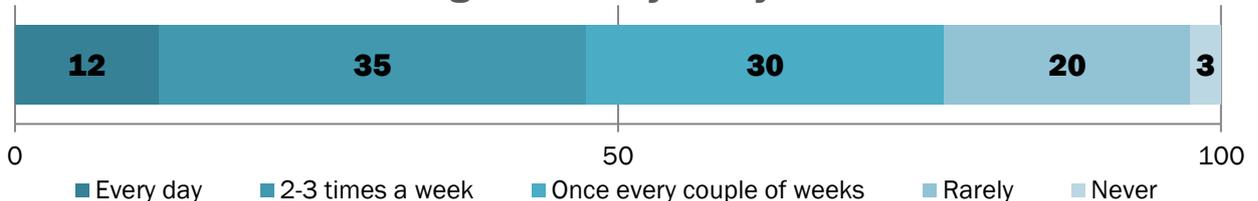
As we were able to identify in the 2015 KONDA Lifestyles Survey, people in Turkey interact the most with their neighbors and neighborhood acquaintances, with 66 percent confirming that this is the case for them. Therefore, we have decided to concentrate on contact with neighbors and neighborhood acquaintances and to examine the resulting lifestyle differences. The first graph below demonstrates the frequency of interaction with one's neighbors. Accordingly, more than half the public (approximately 54 percent) have a close relationship with their neighbors where they see them 2-3 days a week. However, there is group of people that make up around 30 percent of the public who have a more limited relationship with their neighbors, as they interact with them less than once in every couple of weeks.

**How often do you interact with your neighbors?**



Similarly, nearly half of the households (47 percent) have guests visiting them in their household. On the other hand, approximately one out of every four people do not have any guests visiting them at all in their household.

**How often do guests visit you in your household?**



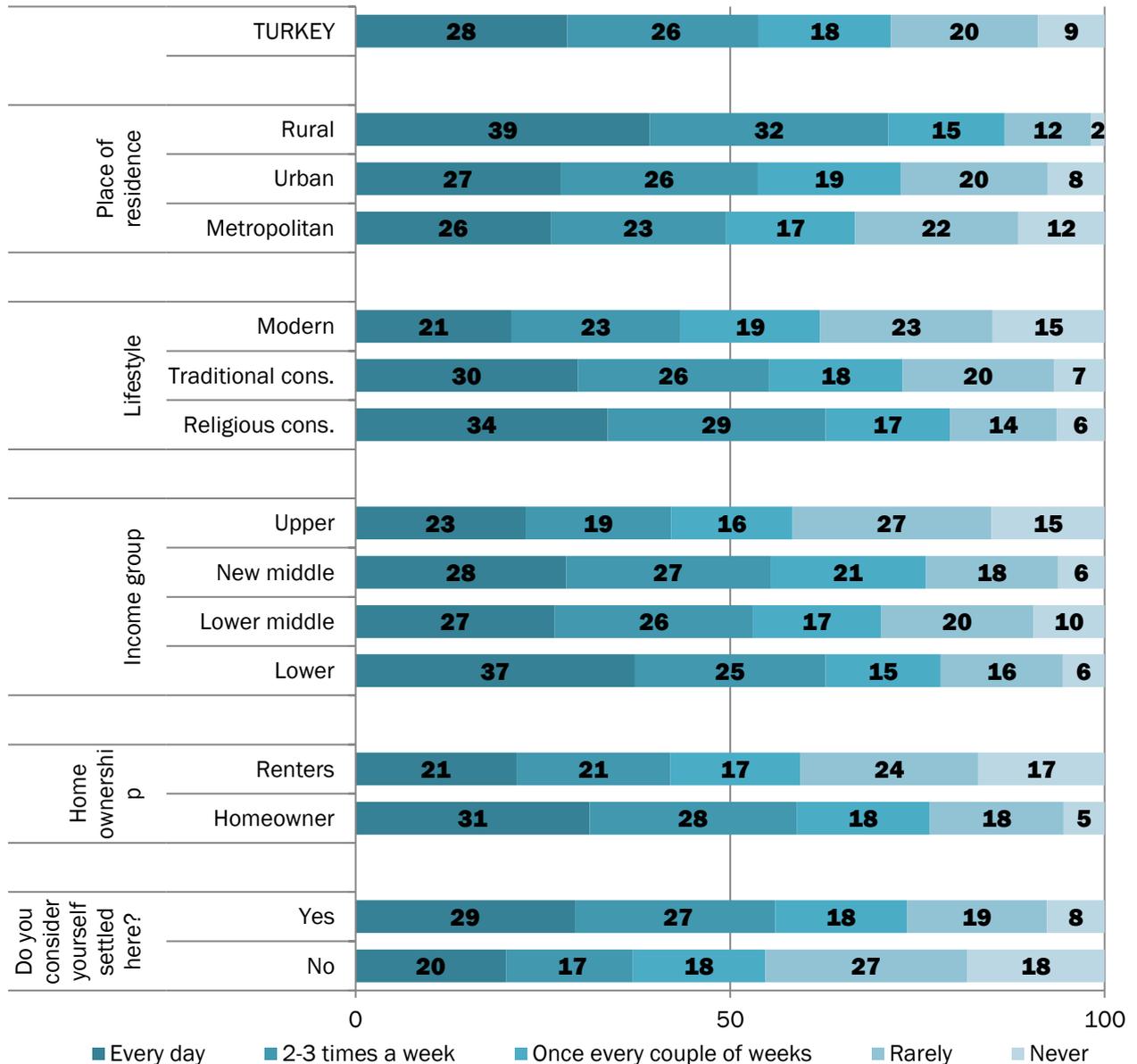
Nearly 70 percent of those living in rural areas get together with their neighbors frequently, while this rate is lower in urban and metropolitan areas. Only 2 percent of rural residents state that they do not interact with their neighbors at all.

Lifestyle clusters present us with meaningful differences. The frequency of interaction with one's neighbors decreases as one's lifestyle becomes more modern, and increases as one becomes more conservative. Income status also reveals significant differences, with the lower income group interacting with their neighbors more frequently and the higher income group less frequently. However, the most striking detail here is observed between home-owners and renters. As noted in earlier pages, the duration of time spent in one's current place of residence is one of the most important criteria that shapes the sense of belonging that one has for the place he or she lives in. Therefore, whether one gets into contact with the people living in their immediate surrounding or not may be explained by the extent that people feel settled "permanently" or "temporarily" in their current place of residence. Similarly, feeling settled in one's place of residence leads to a similar relationship. However, we do not



know whether being settled leads to a higher frequency of interacting with one's neighbors or whether interacting with one's neighbors leads to a stronger sense of settlement.

### How often do you interact with your neighbors?



The graph on the next page presents us with a slightly different outlook and we observe that frequency of interacting with neighbors and hosting guests is not the same among all demographic groups. Essentially, this difference may be due to the difference between “guests” and “neighbors”. Although there are areas where these two concepts overlap with each other in daily life, it is highly likely for people who live in different settlement units or people from different lifestyle and income groups to have a different understanding of these concepts. Interacting with one's neighbors may



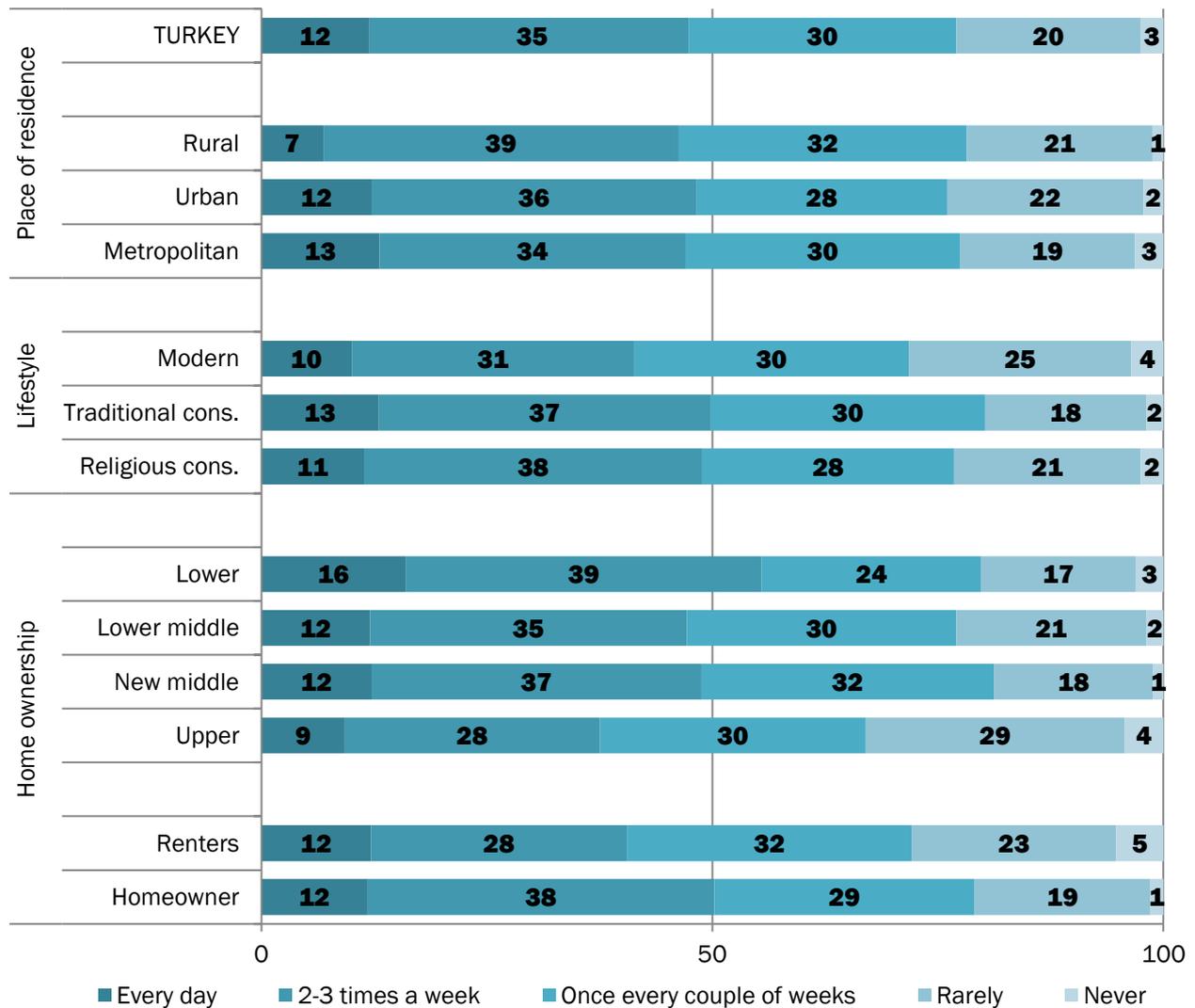
also be indicating the frequency of interacting with people in one's immediate surroundings. Indeed, people who do not feel a sense of belonging to their neighborhood do not interact with their neighbors as frequently as those who have such a sense of belonging. Hosting guests may also indicate a social or class-based affinity, in addition to physical proximity. Therefore, the frequency of interacting with one's neighbors increases as we move from rural areas to metropolitan areas, but the same does not hold true for hosting guests in one's household. On the contrary, the rate of those who state that they have guests visiting them in their household every day increases from rural to urban areas.

However, when we review the results by lifestyle cluster, we come across similarities between interacting with neighbors and hosting guests. Among the Moderns, the rate of those who state that they have guests visiting them in their household 2-3 times a week is 10-points lower than other clusters. Similarly, the rate of hosting guests increases as the income level decreases.

There is a difference of 10 points between home owners and renters in terms of having guests visiting at least several times a week. Again, another difference is observed in the rate of households which are never visited or which are rarely visited by guests. 28 percent of the households inhabited by renters are rarely visited or are never visited by guests, while the corresponding rate among home owners is 20 percent.



### How often do guests visit you in your household?

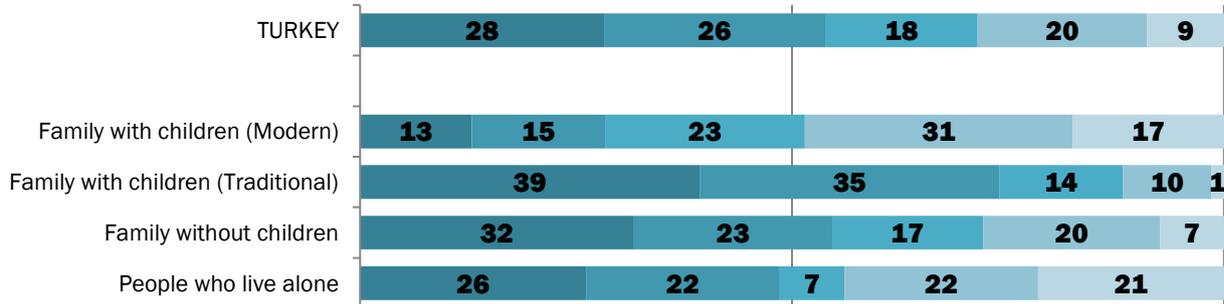


Now, let's take a look at household clusters on the next page. The rate of the responses of "never" and "rarely" are the highest among families identified as Modern With Children and People Who Live Alone. The clusters of Traditional With Children and Families Without Children are different from these clusters as they say that they interact with their neighbors more frequently.

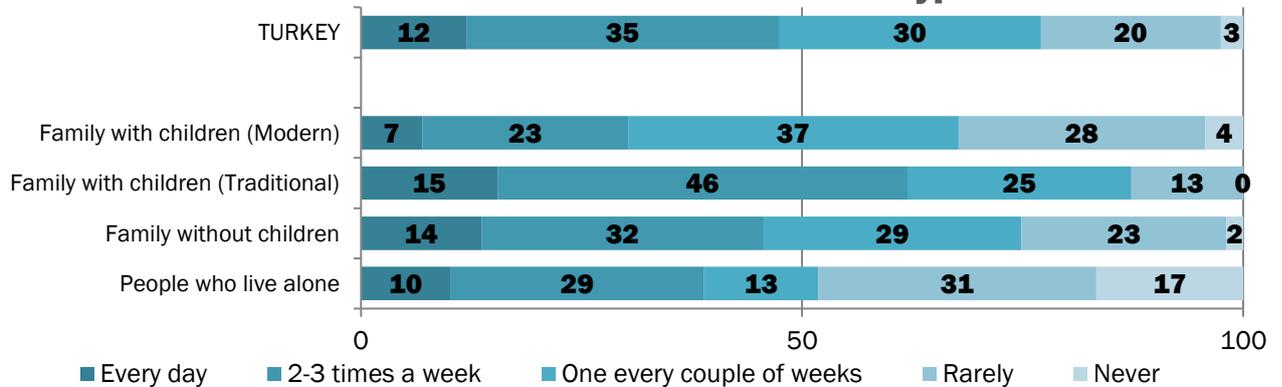
We come across a similar outlook with respect to the guests visiting the household. Modern Families With Children and People Who Live Alone state that their household is not visited frequently by guests, while the members of other clusters state that they have guests visiting them nearly every day.



### Frequency of interacting with guests by household type



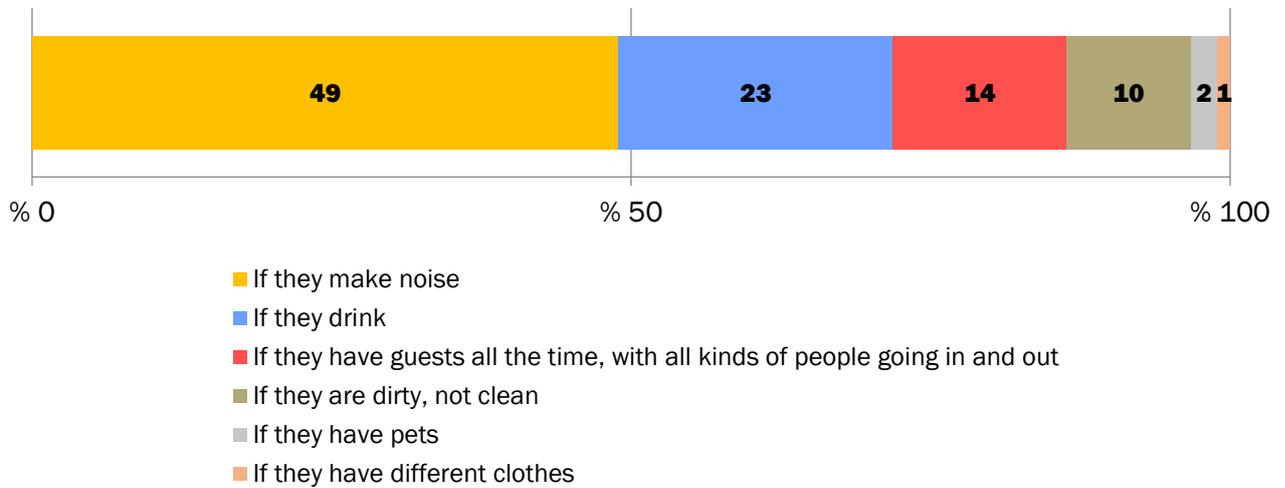
### Frequency of hosting guests among different household types



It appears that status of one's relationship with neighbors determines the criteria for being disturbed by one's neighbors, both for household clusters and other social clusters. The graph below shows the responses to the question, "In which context would you be disturbed by your neighbor?" Accordingly, "noise" is the main source of disturbance for half of the public. This is followed by "drinking", which is preferred by one out of every four people.

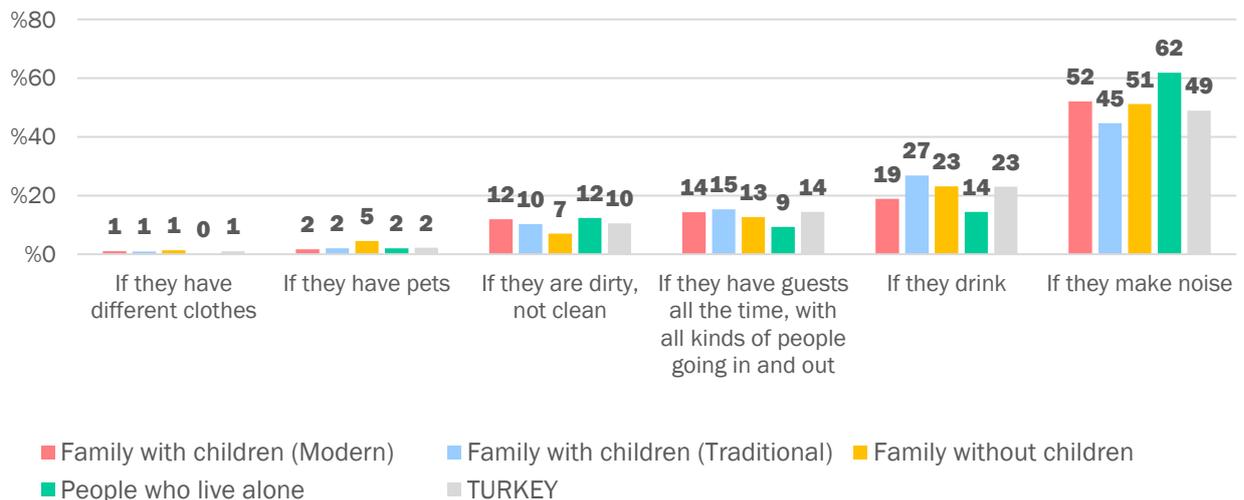


### In which context would you be disturbed by your neighbor?



When we look at different household types, we observe that families identified as Traditional With Children, who tend to have stronger relations with their neighbors and guests do not want neighbors who "drink" or who have "have guests all the time, with all kinds of people going in and out" at a higher rate than the other clusters, the other clusters, and particularly People Who Live Alone, are more sensitive about noise. Pets are disliked most by Families Without Children on average, and this cluster has the lowest rate of having pets in the household.

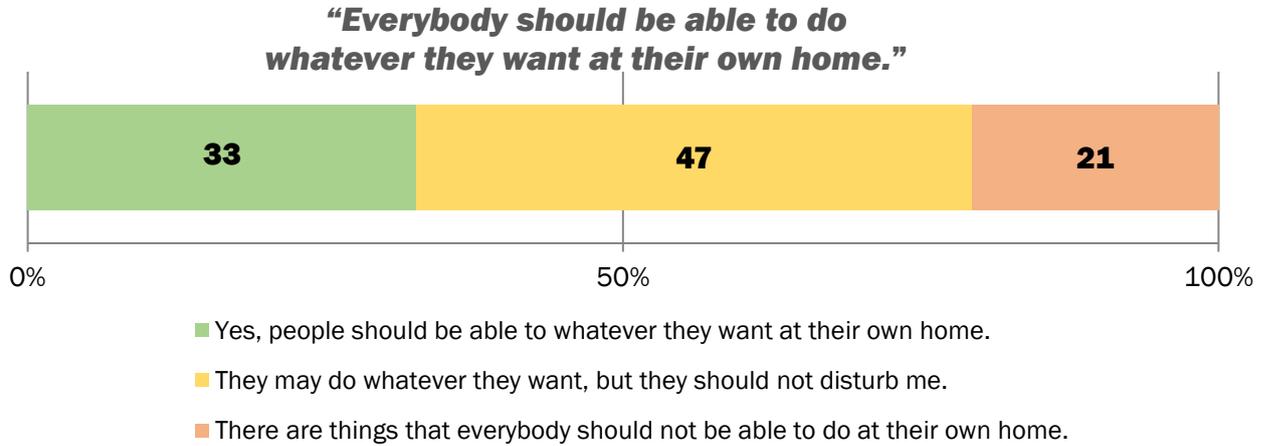
### In which context would you be disturbed by your neighbor?



We have also read the respondents the statement, "Everybody should be able to do whatever they want at their own home", with the aim to arrive at a better understanding of household members' relations with their immediate environment. One out of every two people prefer the response option, "They may do whatever they want, but they should not disturb me," one out of every three people prefer the response option,



“Yes, people should be able to whatever they want at their own home”, and one out of every five people opt for the response option, “There are things that everybody should not be able to do at their own home.”



An overview of the responses by lifestyle cluster shows that Traditional Conservatives roughly mirror the Turkey average, while those who identify their lifestyle as Modern and Religious Conservative lean towards the two opposite poles. Moderns are more comfortable about everyone having the freedom to do whatever they want at their own home, while Religious Conservatives appear more interventionist in this respect.

When we analyze the graph that allows us to analyze physical properties of the household, the number of household members and their lifestyle clusters in juxtaposition to each other, we come across the main difference between people who live alone and families: People who live alone are more relaxed about other people’s freedom to do whatever they want at their own home.

In previous pages, we had noted that there is a strong relation between the duration of time spent living in one’s current place of residence and embracing this place as one’s home. Accordingly, those who do not see themselves as settled somewhere are more likely to agree that people are free to do whatever they want at their own home. The rate of agreement with the statement, “There are things that everybody should not be able to do at their own home,” is the same among both clusters.

One of the indirect results demonstrated by the graph is that there is an inverse relation between feeling oneself at home and agreeing with other people’s freedom to do whatever they want at their own home. In other words, as the rate of feeling oneself at home increases, the support for people’s freedom to do whatever they want at their own home becomes stronger. People are likely to imagine home as a setting where one should be free to the extent that they see themselves as “temporary” in their current place of residence. Let’s examine the responses to this question by home ownership. As shown in the graph below, renters are more likely than home owners to state that people should be able to do whatever they want at their own home.



**The KONDA research provides us with a very significant finding:** Home, household and family evoke the four concepts of **Happiness, Serenity, Trust and Love**. Indeed, mainly these four concepts are associated with “**home and household**” among the public, regardless of people’s lifestyle. In other words, if those who would like to use these four concepts to form the essence of their brand or their marketing communications were to adopt practices that have more affinity with the concepts of home, household, and therefore family, the impact would be stronger.

One of the most significant results of the research is that 94 percent of the people feel themselves safe in their current household. This is important for two reasons: 1) Even if Turkey has become polarized, people do not feel threatened where they live. Therefore, we should not be concerned about full-scale social crises in the future. 2) It is not possible for this 94 percent to understand the 6 percent who do not feel themselves safe in light of the understanding and practice of democracy in Turkey today. How would they be able to understand them? That is not the subject of marketing.

*Prof. Dr. Ali Atif Bir*

As noted on the previous page, feeling “permanent” or “temporary” in the city provides us with an idea about the kind of social and moral context that people perceive the concept of home in. In the graph below, we observe that there is a relation between agreement with the statement, “Everyone should be able to do whatever they want at their own home” and the degree of contact with people in one’s physical environment. We observe a bell-curve in the preference for the response, “Yes, people should be able to do whatever they want at their own home.” First, when we exclude those “who never interact with their neighbors”, preference for the response option, “Yes, people should be able to do whatever they want at their own home” becomes stronger. This predicament may be related to something we had underlined in previous KONDA Barometers: Increased contact leads to increased trust to people in one’s immediate physical environment, and their predictions about people (what they will do and will not do in the future) is shaped as a result of this degree of contact. Therefore, a person might be more liberal in granting other people more freedom in their own space, as they get to know them and have more contact with them.

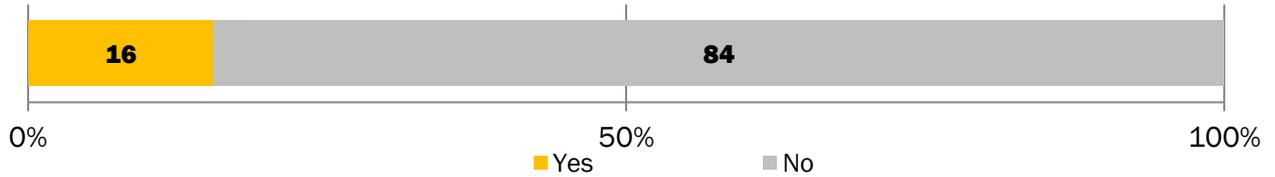
However; as noted earlier, those who never interact with their neighbors make up a group that is different from those who interact with their neighbors, in terms of both demographic characteristics and lifestyle cluster. As the members of this group identify themselves as slightly more modern, it might be the case that their responses to the statement, “Everyone should be able to do whatever they want at their own home” are reflecting a more liberal perspective.

## **2.6 Who Have Left Their Home?**

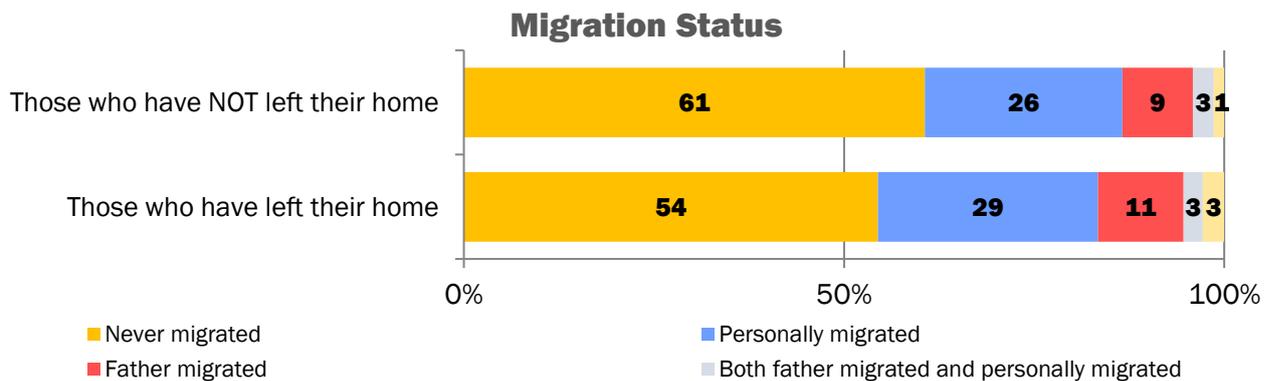
As part of this month’s theme, we have asked people if they ever had to leave their home during their lives for any reason. The response of 85 percent of the public is “no”, while approximately 8 million people among the adult population say “yes”.



### Have you ever had to leave your home for any reason?



When we compare the migration status of those who have left their home and who have not, we encounter the following outlook. 54 percent of those who have left their home have not migrated from the province they have lived in throughout their entire life. This rate is pretty close to the rate of those who have never migrated among the people who did not have to leave their home. A result that we can deduce from here is that “leaving home” is not perceived as synonymous with migration. Therefore, it may be the case that leaving one’s home is perceived not as moving away / migrating from one’s village or city, but as leaving behind one’s family home due to reasons marriage, education or work.



Singles vs. married, men vs. women, younger people vs. older people, better educated vs. lower educated are more likely to have left their home. Furthermore, a higher rate of civil servants and students have left their homes than those in other employment groups. This underlines that employment and education status are important factors in shaping the likelihood of having left home.

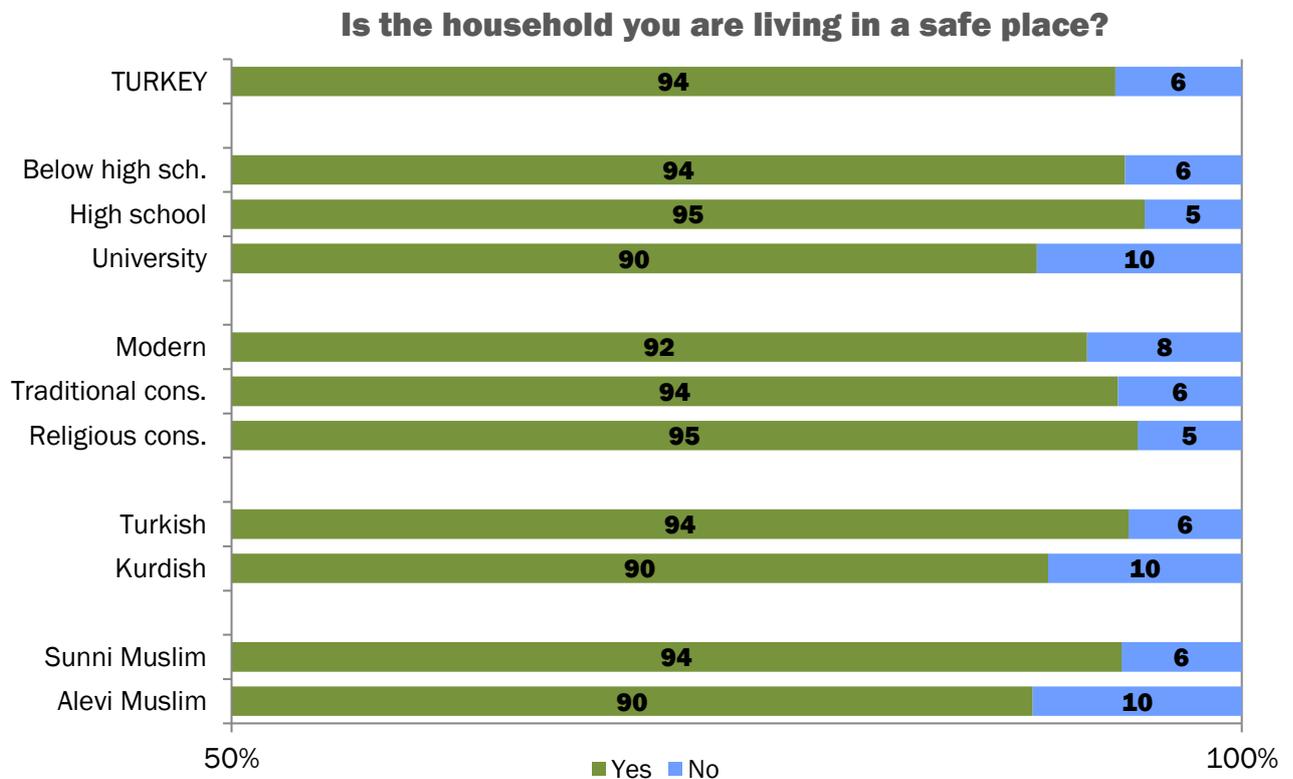
Ethnic identity or sect does not yield a significant difference. The Turkish vs. the Kurdish, Sunnis vs. Alevis have left their homes at one point in their lives at a similar rate. Although there is a difference of 3 points between the Kurdish and the Turkish, it is possible to explain this difference with the fact that the Kurdish are younger on average.

Another issue that comes to mind in relation to having left one’s home before is how safe home is perceived. Although only 6 percent of the public does not find their home safe, this corresponds to more than 3 million people among the adult population.

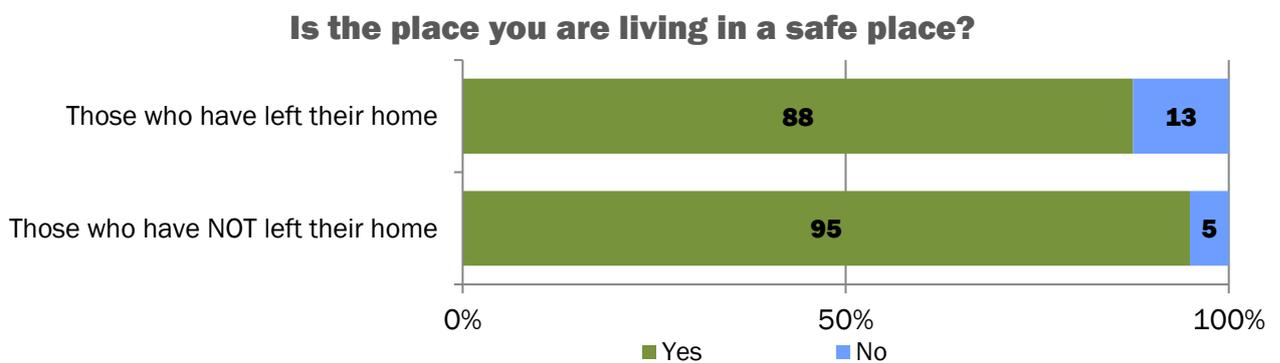
Although age or gender does not lead to a difference in perceiving one’s home as a safe place or not, educational attainment, ethnic identity and sect makes such an impact,



as shown in the next graph. University graduates feel themselves twice less safe than other educational attainment groups. There are similar differences between the Kurdish and the Turkish, and Alevi and Sunnis. We observe a smaller difference when we examine the responses by lifestyle.



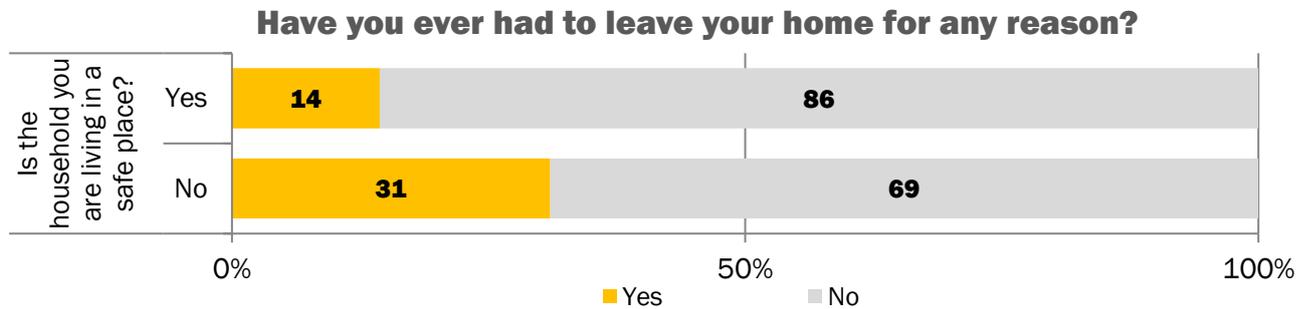
The graph below shows how safe those who have left their home and those who have not perceive their household. It is understood that those who have left their home are three times more likely to see their home as unsafe than those who have not left their home.



When we look at the graph above inversely, we see the rates of having left one's home among those who see their home as a safe place and those who do not. Accordingly,



only 6 percent of those who do not see their home as a safe place have left their home, which is twice the rate for those who do not see their home as a safe place.



## 2.7 Which Concepts Does One’s Household Evoke?

We showed the respondents the card below to enable them to express themselves more comfortably, and asked them which of the provided concepts that the different places shown on the card reminded them, with the aim to arrive at a better understanding of what people think about their household. After showing them the card, we asked them to choose three concepts that the household, the neighborhood, the city and the household they desire have reminded them.

01	<b>JUSTICE</b>	16	<b>FIGHT</b>
02	<b>MOTHER TONGUE</b>	17	<b>FEAR</b>
03	<b>OPRESSION</b>	18	<b>CULTURE</b>
04	<b>BOREDOM</b>	19	<b>HAPPINESS</b>
05	<b>CHILDHOOD</b>	20	<b>UNHAPPINESS</b>
06	<b>SOLIDARITY</b>	21	<b>HATE</b>
07	<b>EQUALITY</b>	22	<b>FREEDOM</b>
08	<b>TORMENT</b>	23	<b>COMFORT</b>
09	<b>FINANCIAL DIFFICULTY</b>	24	<b>WELFARE</b>
10	<b>TRUST</b>	25	<b>LOVE</b>
11	<b>UNFAIRNESS</b>	26	<b>COMPASSION</b>
12	<b>PRISON</b>	27	<b>VIOLENCE</b>
13	<b>MEMORIES</b>	28	<b>RAPE</b>
14	<b>SERENITY</b>	29	<b>LONELINESS</b>
15	<b>UNEASINESS</b>	30	<b>POVERTY</b>



### The Concepts Evoked by the Household Lived In



In the word clouds showing the rate of the concepts evoked by the places mentioned by the respondents, positive statements are colored in green and negative statements are colored in red. As it can be understood from the word cloud above, the households people live in evoke the concepts of serenity, happiness and love the most. Other concepts mentioned by the respondents are similarly positive. However, there are also respondents who mentioned negative concepts such as difficulty to afford a living and boredom.

When we examine the concepts evoked by the neighborhood lived in, we observe that concepts shown in red, in other words negative concepts, have become more visible, and thus were mentioned more frequently by the respondents. In the word cloud about the concepts evoked by the city one lives in that is located on the next page, we observe that frequency of negative concepts has further increased.



### Concepts Evoked by the Neighborhood Lived In



### Concepts Evoked by the City Lived In





**Concepts evoked by the desired household (Turkey)**

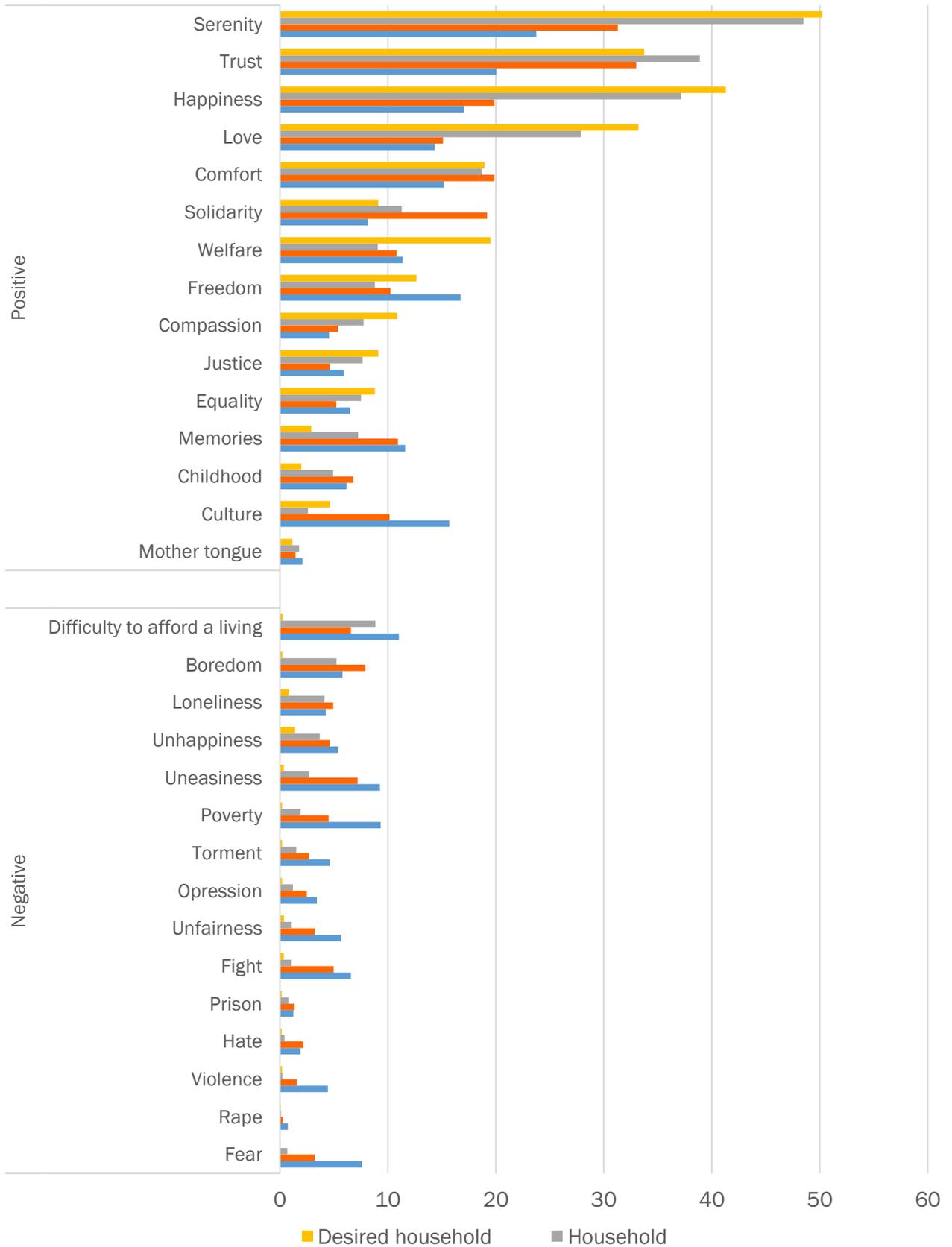


**Concepts evoked by the desired household (People Who Live Alone)**





### Which of the provided concepts does the place you live in evoke?





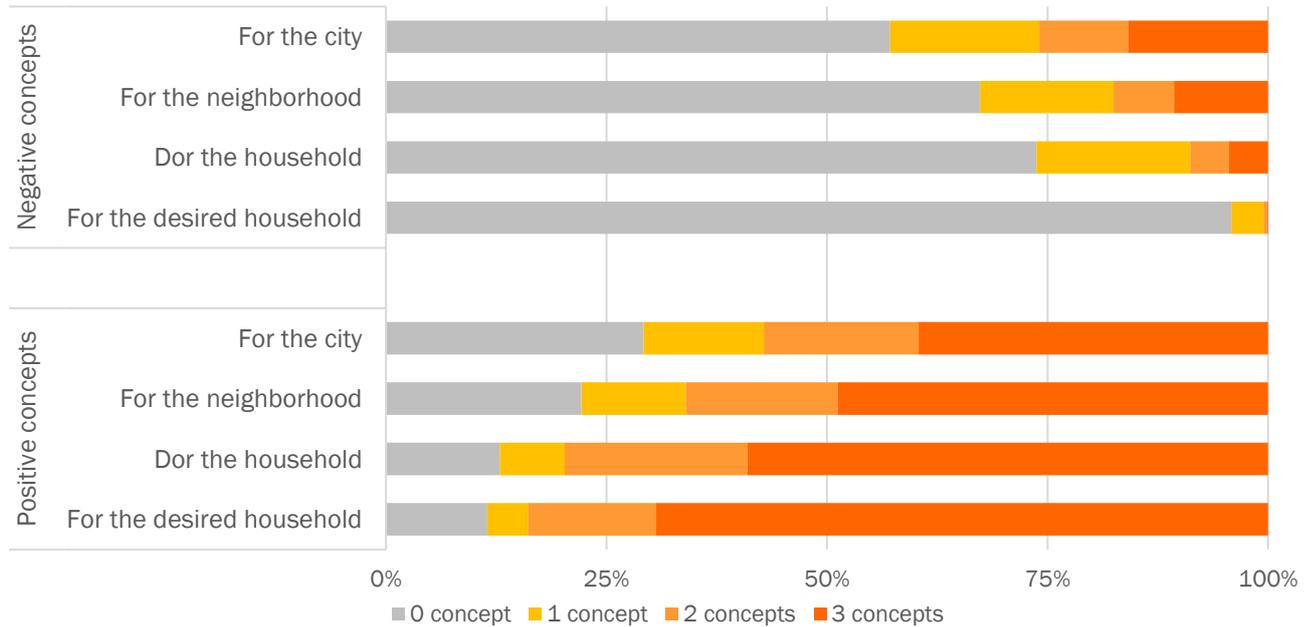
When we separate all the concepts into two as positive and negative, and compare them on a single graph, as we did on the previous page, we notice that positive concepts such as serenity, trust, happiness and love, respectively, are mentioned most frequently. These concepts are evoked to a lesser degree by the neighborhood, and to a much lesser extent by the city, and this is valid for most positive concepts. Similarly, positive concepts are evoked most by the household lived in. In other words, people become less likely to be reminded of positive statements when we move, in order, from desired household to household, from household to neighborhood, and from neighborhood to city. In other words, they are less likely to be associated with public spaces.

Concepts that are exceptions to this predicament provide us with interesting clues about what people understand from the concept of the household. For example, “comfort” is selected at an equal rate for the household, the neighborhood and the city, and it is not desired more strongly than the already existing level. On the other hand, “welfare” is at the same level for the household, the neighborhood and the city, but it is something that people aspire to have in their household to a much greater degree. “Solidarity” is associated the most with neighborhood, and “freedom” is associated the most with city. On the other hand, “culture” is not associated with household to a great extent, and it is evoked by neighborhood and city to a much greater extent.

Unlike positive concepts, negative concepts increase as we move away from household toward neighborhood and city. Negative concepts such as unhappiness, uneasiness, poverty, fight, violence, torment and oppression that are not mentioned for the household become more frequently expressed as we move from first household to neighborhood, and then from neighborhood to city. Although the rate for each concept is slight, we are able to observe the relationship between places and negative concepts more clearly. Similarly, it is interesting that People Who Live Alone have mentioned the concept of “compassion” at a higher rate.



### Frequency of mentioning positive and negative concepts by place



When we examine the number of positive and negative concepts selected by the respondents, we come across a hierarchy where positive concepts become less frequent, and negative concepts become more frequent, as we move away from the household. This hierarchy is very similar to the hierarchy observed in our theme of public security in 2016, where we endeavored to understand how secure the public feel themselves, and in our theme on our outlook on Syrians, where we asked the respondents about which spaces they find it acceptable to share with Syrians.

There are a few factors that determine tendency to prefer more positive statements about the household: socioeconomic level, having children or not, being old and lonely.

The fact that moderns, university graduates and those with high household income are more likely to prefer positive statements about the household indicates that higher socioeconomic status has a positive impact on the outlook on the household.

Similarly, the fact that people who live in households with children below the age of 18 are more likely to choose positive statements about the household than people living in households without children, and that both Modern and Traditional Families With Children are more likely to do so than those living in Families Without Children indicates that having children in a household has a positive impact on the outlook on the household.

It is also noteworthy that the retired, those above the age of 49, People Who Live alone and widows or the divorced have a much more negative outlook on the household than other groups. When examined in more detail, the common ground of these groups is living alone and being a widower in general.

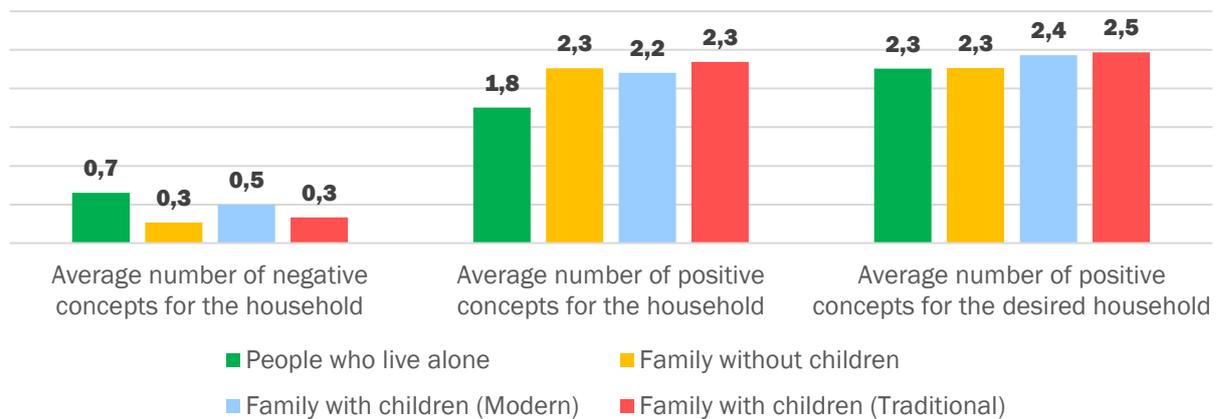


It is striking that the Kurdish and HDP voters are much less likely to prefer positive statements and are much more likely to choose negative statements when defining the household, as well as the neighborhood and the city.

The unemployed is one of the clusters that comparatively struggle to make a positive description of the household.

On the other hand, being a woman or a man, sect or level of religiosity does not make a difference.

### Concepts about the household by household type



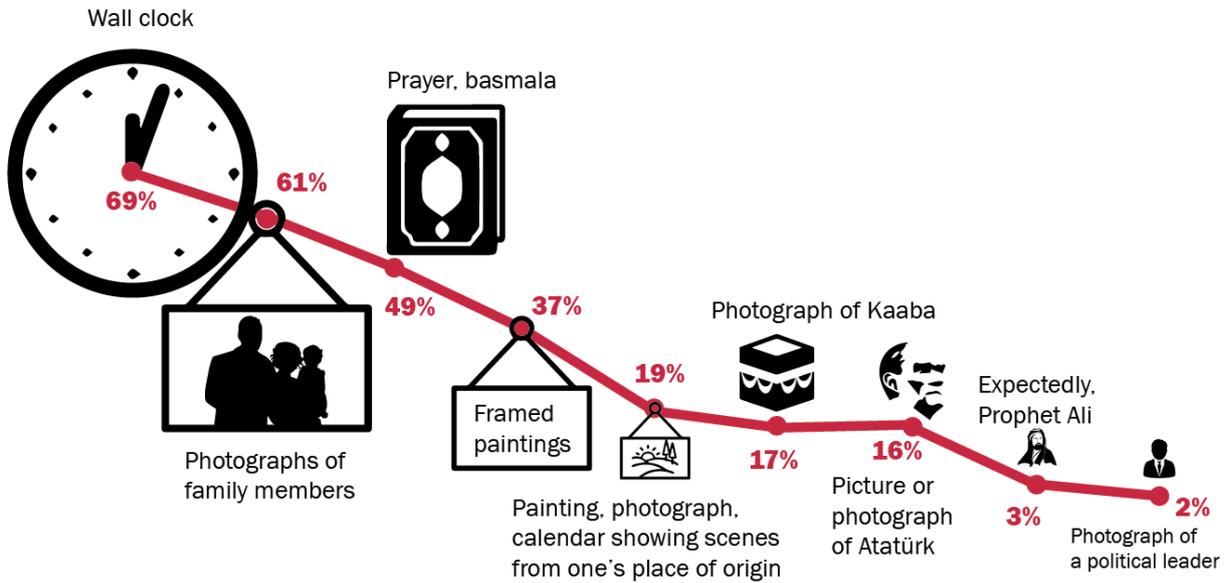
In summary, the public sees the household as a place where they find serenity and happiness, and where they feel themselves safe. Nevertheless, it is an important finding that the household evokes at least one negative concept for one out of every four people, and these are often from the disadvantaged segments of society.

### 2.8 What Hangs on the Walls of Your Home?

In our attempt to define the household and to visualize how the inside of households looks like, we asked the respondents what kinds of objects are hanging on their walls, such as paintings, pictures, prayers, etc. that may indicate their areas of interest, values and sense of belonging. Most of the people have photographs of family members, and roughly half have religious symbols such as prayer, basmala, picture of Kabaa or prophet Ali and a smaller section of people have framed paintings and the picture of Atatürk hanging on their walls.



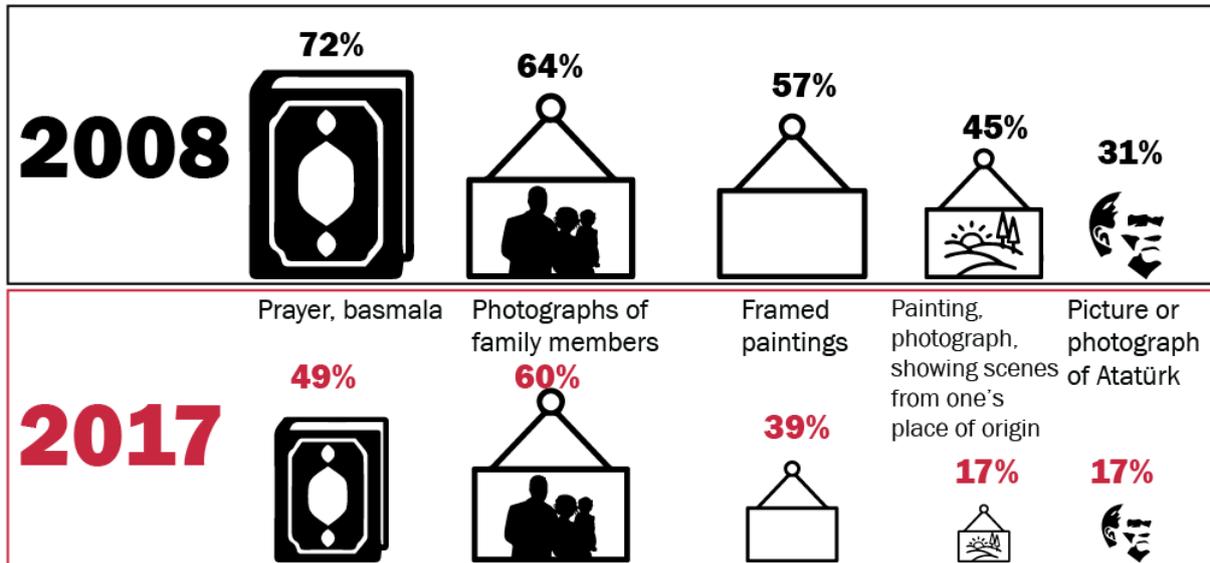
## Which of the following do you have hanging on your walls?



When we compare these findings to those from a research we carried out in 2008 in cities and metropolitan areas, we come across a very interesting finding. Other than family members' photographs, households have very few symbols hanging on their walls. In 2008, 72 percent of the households had prayer or basmala hanging on their walls, while the corresponding rate has fallen down 49 percent this month. Similarly, the rate of having a painting hanging on one's walls decreased from 57 percent to 39 percent, having a picture, photograph or calendar showing scenes from one's place of origin has decreased from 45 percent to 17 percent, and hanging Atatürk's picture has fallen down from 31 percent to 17 percent. Therefore, the walls of households appear more naked, but we do not know exactly if people have replaced the symbols we included in our question with others or not. Although we are able to predict that objects on household walls may have changed with the impact of increasing number of home decoration shows on TV and the fact that furniture, curtains, mirrors, etc. are being marketed more intensely, we do not have data at hand to back up our prediction.



## Which of the following do you have hanging on your walls? 2008-2017 / \*urban-metropolitan



When analyzed together with demographic data, a few findings about the objects hanging on household walls become more significant:

- Wall clocks and photographs of family members, which are quite prevalent, may be associated with being traditional and settled, while framed paintings, which one third of all households have on their walls, may be associated with socioeconomic development and urbanization.
- Unexpectedly, pictures, photographs or calendars showing scenes from one's place of origin are mostly found in the homes of rural residents, people who have been living in the same place since they were born, and people who have not migrated. Therefore, we understand that this is not related to migration or nostalgia for the abandoned place.
- Having a prayer, basmala or the picture Kabaa hanging on one's wall or not is naturally closely related to how religious people are. However, even when we keep this relation constant, factors such as settlement unit, migration, being settled or not and age have an impact. Expectedly, Alevis are most likely to hang the picture of prophet Ali on their walls, but two out of every five people who have prophet Ali's picture hanging on their walls specified that they are Sunni.
- One out of every six households have the picture of Atatürk hanging on their walls. Alevis, CHP voters, as well as better educated and Modern households are more likely to have the picture of Atatürk hanging on their walls.

69 percent of the households have a wall clock on their walls, and if the members of these households have been living in the same household or the city for a relatively longer period of time and if they are feeling more settled, are more religious and have lower level of income, they are more likely to have a wall clock on their walls. This also means that having a wall clock in one's household indicates being traditional and having an established order in the household.



Similar to having a wall clock, hanging family members' photographs is very common, with 61 percent affirming that this is the case in their household. Similar to the case of having a wall clock in the household, having photographs of family members hanging on the walls of the household may be associated with being traditional, but we do not see any demographic differences making an impact. 68 percent of those who have been living in the same place since they were born, and 43 percent of those who have moved into their current place of residence within the last 5 years have such photographs hanging on their walls. Similarly, 66 percent of those who have been living in the same house since they were born, and 55 percent of those who have moved within the last 5 years have photographs of family members hanging on their walls.

In an opposite fashion to wall clocks and family photographs, framed paintings may be associated with urbanization / modernization. 37 percent, in other words one third of the households in Turkey, have a framed painting hanging on their walls. Metropolitan residents, young people, the better educated, singles, the employed, student, Moderns, pet owners, those who do not cover their heads and high-income earners are more likely to have a painting on their walls. Unlike what we observed for wall clocks and family photographs, having a framed painting does not yield a relation to being settled, as both those who are settled and who are not settled, and those who feel settled and those who do not feel so have a framed painting in their household.

19 percent have a picture, photograph or calendar showing scenes from one's place of origin. However, it is not used for purposes of nostalgia by those who have migrated from their place of origin. 29 percent of those living in rural areas, and only 15 percent of those living in metropolitan areas have something reminiscent of their place of origin hanging on their walls. The corresponding rate is 22 percent for those who have never migrated before, 30 percent for those who live in rural areas and have never migrated before, 28 percent for those who have been living in the same household since they were born, and 14 percent for those who have been living in the same household only for the last 5 years. This rate is also high among those who cover their heads, at 29 percent. Although lifestyle, religiosity and educational attainment have a partial impact, it is not as noticeable as the impact being settled makes.

Predictably, not having religious symbols such as prayer, basmala or the picture of Kabaa on one's walls is very closely related to the level of religiosity. Migration status, being settled or not, frequency of interacting with guests and neighbors and age also influence the likelihood of having religious symbols on one's walls. Although level of religiosity is the main factor that determines this likelihood, and those who live in rural areas or those who are above the age of 49 are more religious, we can still observe these relationships when we keep religiosity as a constant. Therefore, living in metropolitan areas vs. rural areas, living in the same household for a long time vs. living in the same household for a shorter time, interacting with one's neighbors and guests frequently vs. doing so infrequently leads to a higher likelihood of having religious symbols on one's walls.



16 percent of the households, in other words, one in every six household have a picture of Atatürk hanging on their walls. Higher age, educational attainment and income level, being closer to metropolitan areas, lower level of religiosity, and moving from being a

The findings in the section “**What Hangs on the Walls of Your Home?**” may appear as “**popular**” results to you. In other words, you may feel like these are findings from questions that were asked for the sole purpose of having asked a question. However, when you think about the persuasive power of symbols in advertisements, in visual content and even in textual narratives, you may understand the significance of these findings for a copy writer, strategist and even an art director. According to the findings, people are fond of exhibiting their happy moments on their walls. If your content of persuasion includes home, than having photographs in the decor would boost the feeling of authenticity. A picture of “basmala” can transform a household to a traditional conservative setting, while a picture of “Atatürk” can transform a family living in that household into a Modern family with children. You should decide what kind of a perception you want to create, by market size or according to the side you are taking. You may also ask yourself, ‘Do I have to create a perception’? Of course, you do not. However, perceptions will be forms whether you want it or not. Therefore, you should at least be careful. An experiment in the U.S. showed that different people react differently when a cross or a basmala is placed in a house. Symbolic communication is the shortest and most effective method of communication. It may advance you on the way to success or it may lead you to failure.

*Prof. Dr. Ali Atif Bir*

Religious Conservative to being Modern is accompanied by a higher likelihood of having the picture of Atatürk in the household. 6 percent of Religious Conservatives, 13 percent of Traditional Conservatives, 30 percent of Moderns, 5 percent of those who wear a turban, 9 percent of those who wear a headscarf and 29 percent of those who do not cover their heads have the picture of Atatürk in their homes. Furthermore, 46 percent of Alevi have the picture of Atatürk on their walls. Moreover, the difference between party voter groups in having the picture of Atatürk in their household is striking. 44 percent of CHP voters, 18 percent of MHP voters, 6 percent of Ak Parti voters, and 1 percent of HDP voters have the picture of Atatürk in their household.

3 percent of the households have the picture of prophet Ali, which is a religious symbol. 34 percent of Alevi, in other words, one third have the picture of prophet Ali on their walls. However, it is striking to see who has this picture on their walls: 57 percent say that they are Alevi and 42 percent say that they are Sunni Muslim. It is a well-known fact that Alevi are hesitant to openly disclose their sect due to historical and ongoing persecution and discrimination that they been subject to. In the surveys carried out by KONDA, the rate of the respondents who openly state their sect as Alevi has been fixed around 5 percent, while we may predict that the real rate is higher than this. It could also be the case in this survey that part of those who have identified themselves as Sunni Muslim and stated that they have prophet Ali’s picture on their walls, may actually be Alevi and may be refraining from disclosing their real identity.



## 2.9 Indispensable Household Item

We have asked the following open-ended question to the respondents to find out how attached people feel to their household items and whether there is a relation between feeling attached to one's household and caring for the household items or not: *“If someone told you that if you were to discard all of your household items, they would be replaced with better ones, which household item(s) would you not give up on?”*

Only 36 percent of the respondents named different items and 23 percent said that they would not give up on any of their household items. On the other hand, 11 percent stated that they do not have any household items that they would not give up on, and 30 percent did not provide an answer, and thus were included among those who did not name a household item that they would give up on. In summary, three fifths of the respondents named at least one household item they could part with and one item they could not, and thus, the other two have not stated that there is such an item for them.

If you were told that they would be replaced with better ones, which household possession(s) would you give up on?			
	Percent		Percent
Furniture	5.3	Electronic goods, game console	0.6
TV	3.9	Clock	0.6
Family heirloom, mementos	3.2	Car, motorcycle, bicycle	0.5
Bed, bedroom suite, bedding	3	Carpet, curtain, home textiles	0.5
Household appliance	2.5	Pets	0.4
Trousseau	2	Quran	0.4
Books	2	Musical instruments, stereo	0.4
Personal items	1.7	Items with material value	0.3
Computer	1.5	Sports or team related items	0.3
Other	1.4	Jewelry	0.3
Clothes, shoes, accessories	1.2	Rosary	0.3
Photographs	1.1	Flowers	0.2
Kitchen goods	0.9	Would not give up on any possessions	22.6
Painting, picture, frame	0.8	Does not have any indispensable possessions	11.1
Telephone	0.7	No response	30.1
Children's possessions	0.6	Total	100

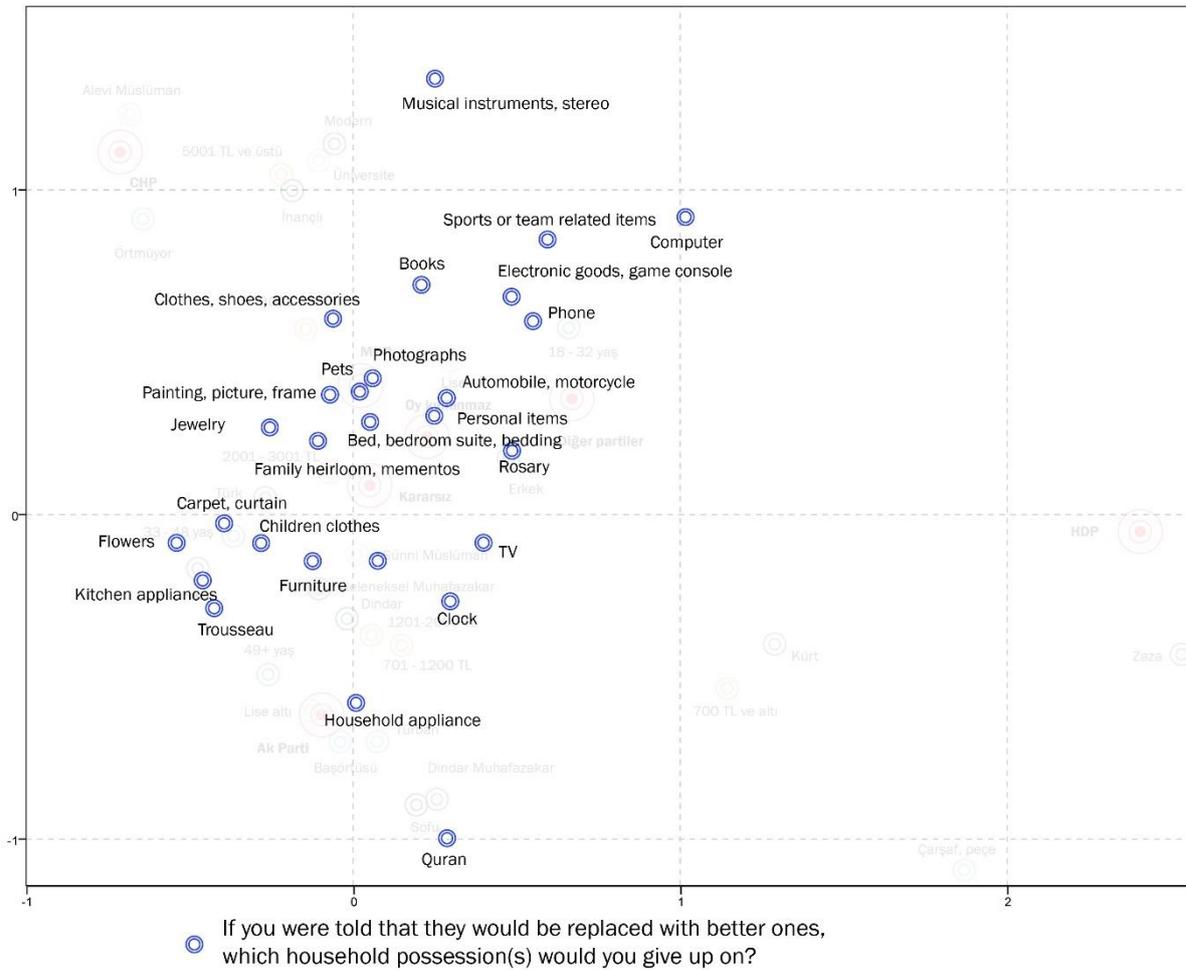
As it can be seen on the table above that shows grouped open-ended responses, people count household items such as furniture, household appliances, electronic goods, carpet, curtain, etc. among the items that they would not give up on, although that these items have a high material value and the respondents are told that they can



easily be replaced with new ones. In addition to these possessions, there are also people who name items with immaterial value that are predictably very hard to replace, such as family mementos, photographs and personal possessions, as well as books, musical instruments, flowers, etc. that are associated with their areas of interest.

Although we may predict that some possessions have a stronger material side and others have a stronger immaterial side, we did not opt for a more generalized grouping since we did not know what exactly people were thinking when they were naming household items or possessions. Nevertheless, we come across certain differences such as the tendency of young people to name personal possessions that are directly related with the household, and the tendency of housewives to count household items such as furniture and household appliances.

We examined what meanings the general picture on what being unable to give up on individual household items, all of which are comparatively expressed at low rates, may have, by looking at where these items are located on the social topographic map (MCA). The fact that the items are displayed in the order of from the lower left-hand corner towards the upper right-hand corner, and the types of these items indicate the impact of socioeconomic status, as well as gender and age. Household items such as domestic appliances, trousseau, kitchen appliances and furniture that match with the lower left-hand corner, where women and 49+ year old people are located, may be associated with the household and the household life, which is generally the domain of women, while items such as musical instruments, team jerseys, computers, electronic goods and clothes that may be associated with personal life and life outside the household match with the upper right-hand corner, where 18-32 year olds are located. Although there are differences in rates among different age and gender clusters, we are able to detect a general trend.



Although we do not come across a noteworthy relation between people’s refusal to give up on their possessions even if they were to be replaced by better ones and the duration that they have lived in their current place of residence, but we observe that people’s possessions are more precious to them if they have been living in the same city or the household that they were born in. However, the extent they feel themselves belonging to their place of residence does not vary at all by whether they own their household or not. Only those who would not want their children to move away from where they are think of their possessions as more valuable to them.

The last noteworthy finding in the responses to the question on indispensable household items or possessions has to do with a similarity that we come across among two very similar clusters: On the one hand, Moderns, young people, singles, those who do not cover their heads, those who were able to put some money aside and those living in housing complexes are more reluctant to give up on their possessions. On the other hand, widows, Families Without Children, those who have been living in the same place since they were born, those living in traditional detached houses, those who interact with their neighbors and host guests more frequently are also more reluctant to give up on their possessions. For the first group whose members are more urban and have more modern daily life practices, this predicament may be explained in two ways: It may be the case that they are attaching greater value to their other



possessions since both home and car ownership becomes less common towards this group or they may be more oriented towards general consumption or they may be more materialist. On the other hand, the second cluster which is more rural and more associated with traditional life practices, may be unable to trust or to imagine that their possessions will be replaced by better one due to their general state of deprivation, and they may be taking a more pragmatic view by not giving up on their possessions.



## 2.10 Evaluation

*Iclal Ayşe Küçükırca, Dr.*

Even though the concept of home at first brings to mind the concrete building surrounded by walls and covered with a roof where people live in, it is also possible to think of it beyond the private area and as the neighborhood, city, country, nation, community and even our planet. The word “ecology” provides etymological and semantic clues about home. Etymologically, the word ecology consists of Greek *oikos* meaning “house” and Greek *logy* meaning discourse, theory, knowledge. Semantically, the Turkish Language Institution defined the word ecology in the Great Dictionary as, “the scientific analysis of interactions among organisms and their environment, individually or together.” Then, inspired by ecology, i.e. “the greatest house,” obviously it is insufficient to consider home as a building consisting of walls. Home is built around the interactions among organisms and their environment. Therefore, this study focuses on not only the walls/borders of home but also the doors and windows that provide transitivity, as to who passes through the doors, who are unable to look through the windows and the interaction among houses, namely different meanings of home.

In order to reveal the different meanings of home, one should not only analyze the inside and outside of the private home, but also consider as to how the inside and outside are determined. Therefore, we also intend to interpret home by way of the borders of the private area and the public area. For this aim, the questions of the survey were designed in three scales: the household, the neighborhood and the city. On the other hand, this is also a critical approach towards a dysfunctional conceptual duality that has formed in the literature. Excluding a few exceptions, academic studies define home through either positive concepts such as memories, nostalgia, childhood, affection and peace or negative concepts such as violence, abuse, exploitation and hegemony. Yet, in the “The Location and Meaning of Home” Barometer report, Konda has created a survey study pursuing both positive and negative impressions and associations about home for the aim of creating a more nuanced interpretation of home.

Although home is a place we are all familiar with as we constantly live inside it, establish or demolish it and abandon or miss it, surveys on home require in-depth questions and interviews due to the close relation of home with privacy and the fact that even though people live inside it, it is not a subject matter that people diversely contemplate on. However, in this survey, as the aim was to reach a broad sampling rather than in-depth questions, we could not receive adequate answers to all questions that the surveyors posed. Yet, this study has enabled us to surface a lot of data that has not been revealed before about home throughout Turkey.



## Belonging

Home is one of the spaces that is primarily linked with the concept of belonging. Private home, i.e. household is considered by many philosophers as the reflection (Bachelard) or the founder of self. Therefore, private home (household) is a space that reflects our individual self more than public homes (neighborhood and city) do and a place where we feel we belong to.

An analysis of the questions shown in the table below shows that there is an ethnic dimension to the belonging felt towards home. It is observed that the HDP supporters have replied the question “Do you feel that you belong to the house you live in?” as yes at the lowest rate and no at the highest rate. When the same question is repeated at neighborhood and city scales, we observe a similarity in the rates albeit less distinct than the first question. This reveals that alienation at home is much more common among the HDP supporters. On the other hand, the answers of the AKP electorate to the question on belonging felt for the neighborhood are visibly different from the answers of the other electorates. This data may be interpreted in multiple ways, however considering that it is revealed in the following questions that neighborhood is a concept that people are most likely to link with the concept of solidarity, it will be useful to expand studies at the neighborhood scale. This study did not answer but led to the question as to which neighborhoods are alive and active and which neighborhoods cannot be so.

	Party preference			
<b>Do you feel that you belong to the house you live in?</b>	<b>Ak Parti</b>	<b>CHP</b>	<b>MHP</b>	<b>HDP</b>
Yes	92	88	85	80
No	8	12	15	20
Total	100	100	100	100
<b>Do you feel that you belong to the neighborhood you live in?</b>	<b>Ak Parti</b>	<b>CHP</b>	<b>MHP</b>	<b>HDP</b>
Yes	91	81	80	77
No	9	19	20	23
Total	100	100	100	100
<b>Do you feel that you belong to the city you live in?</b>	<b>Ak Parti</b>	<b>CHP</b>	<b>MHP</b>	<b>HDP</b>
Yes	91	85	83	82
No	9	15	17	18
Total	100	100	100	100

## Self/Others- Inside/Outside

The survey data reveals that the society in Turkey live with their families and they trust their families with their homes. More than half of the society indicate that they live with their spouses and children and again a majority (78%) state that they can trust their parents and children with their homes. On the other hand, while people are



comfortable with trusting their parents and children with their homes at high rates, the number of those who trust their siblings with their homes is quite low. Although one should be careful at not arriving at a hasty conclusion in this regard, one of the first reasons for this that comes to mind is that the family institution in Turkey shows a tendency to modernize. Hence, one of the primary elements of a modern family is defined as the detachment of siblings from the father. In pre-modern families, mother and children belong to the father and thus form the family, whereas in a modern family, firstly the older son and then all the other children detach from the father, i.e. from the family. The fact that siblings are considered as less likely people to trust with one's home compared to parents and children might be interpreted as a tendency of families towards modernization although most of them define themselves as conservative.

Questions "How often do you meet with your neighbors?" and "How often do you have guests in your household?" provide clues as to who can enter a household and when. It is observed in the tables above that the frequency of having guests is higher in metropolises and cities than the rural areas. Getting together with neighbors provides data as to the way a house is linked with other houses nearby, i.e. physically close ones. Accordingly, more than half of the society get together with their neighbors at least two times a week. Having guests points to a modern (and sometimes individualistic) preference beyond physical closeness. It is an indicator of the fact that people form permanent social networks outside of their inhabitation.

It is observed that people/families of lower income get together with their neighbors more frequently than the other classes do. As shown by various studies, the frequency and the form of getting together with neighbors may point to a solidarity relationship. Probably, in this study, interaction among neighbors in lower-income classes means sharing the household economy.

### **"Should everybody be free to do whatever they like in their own homes?"**

It is observed that people who live alone are the group that responded to this question positively at the highest rate. The replies of families without children, traditional families and modern families, i.e. families in general are very similar. This shows that people who live alone (excluding the elderly) have a desire for doing whatever they like or that they are unable to do so.

On the other hand, the group with the highest rate of negative answer to this question is the religious conservative group followed by the traditional conservatives and modern people. In addition to the conservatives, the idea that "People cannot do whatever they like in their own homes" is adopted by radical/liberal feminists under the motto that "the personal is political." Conservative individuals claim that people cannot do whatever they like in their own homes because there are moral principles that everyone should comply with whereas liberal individuals/feminists support the same statement in order to prevent domestic violence and abuse. That is, conservatives and liberals support the same assertion for different reasons.



### 3. RESEARCH ID

#### 3.1. 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 June 3-4, 2017. 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.

#### 3.2. 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 settlement units were grouped as rural/urban/metropolitan, and then the sample was determined based on the 12 regions.

Within the scope of the survey, 2549 respondents were interviewed face-to-face in 147 neighborhoods and villages of 99 districts - including central districts - of 28 provinces.

<b>Provinces visited</b>	<b>28</b>
Districts visited	99
Neighborhoods/villages visited	147
Number of respondents	2549

Age and gender quotas were used in the 18 surveys conducted in each neighborhood.

<b>Age group</b>	<b>Women</b>	<b>Men</b>
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, Tekirdağ
3	Aegean	Denizli, İzmir, Kütahya, Uşak
4	Eastern Marmara	Bursa, Eskişehir
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	Trabzon
10	Northeastern Anatolia	Erzincan, Erzurum
11	Middle Eastern Anatolia	Malatya, Van
12	Southeastern 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			19.9%	19.9%
2	Western Marmara		3.5%	0.7%	4.2%
3	Aegean	2.1%	7.0%	5.6%	14.6%
4	Eastern Marmara	0.7%	2.8%	5.6%	9.1%
5	Western Anatolia	0.6%	1.7%	7.2%	9.5%
6	Mediterranean	1.3%	5.5%	4.9%	11.8%
7	Central Anatolia	0.7%	2.5%	1.4%	4.6%
8	Western Black Sea	1.4%	3.5%	0.7%	5.6%
9	Eastern Black Sea	1.4%	2.1%		3.5%
10	Northeastern Anatolia	1.4%	1.0%		2.4%
11	Middle Eastern Anatolia	1.4%	2.8%	0.7%	4.9%
12	Southeastern Anatolia	2.1%	3.5%	4.2%	9.8%
	Total	13.2%	35.8%	51.0%	100.0%



## 4. FREQUENCY TABLES

### 4.1. Profile of the Respondents

Gender	Percent
Women	50.3
Men	49.7
Total	100.0

Age	Percent
Between 18-32	32.0
Between 33-48	35.9
49 or above	32.0
Total	100.0

Educational attainment	Percent
Illiterate	5.1
Literate without degree	2.2
Primary school graduate	21.3
Less than high school graduate	25.1
High school graduate	28.8
University graduate	16.1
Masters / PhD	1.5
Total	100.0

Lifestyle cluster	Percent
Modern	28.7
Traditional Conservative	46.1
Religious Conservative	25.3
Total	100.0

Marital status	Percent
Single	21.8
Engaged	1.0
Married	71.5
Widow/Divorced	5.7
Total	100.0



<b>Place of birth</b>	<b>Percent</b>
İstanbul	8.4
Western Marmara	4.0
Aegean	11.8
Eastern Marmara	6.6
Western Anatolia	8.2
Mediterranean	13.0
Central Anatolia	7.0
Western Black Sea	7.7
Eastern Black Sea	7.1
Northeastern Anatolia	4.8
Middle Eastern Anatolia	7.5
Southeastern Anatolia	12.6
Abroad	1.5
Total	100.0

<b>Father's birthplace</b>	<b>Percent</b>
İstanbul	3.5
Western Marmara	4.2
Aegean	10.3
Eastern Marmara	5.6
Western Anatolia	7.6
Mediterranean	12.7
Central Anatolia	8.1
Western Black Sea	8.8
Eastern Black Sea	8.5
Northeastern Anatolia	5.9
Middle Eastern Anatolia	8.3
Southeastern Anatolia	13.6
Abroad	2.8
Total	100.0



<b>Number of people per household</b>	<b>Percent</b>
1 - 2 person(s)	20.7
3 - 5 person(s)	65.6
6 - 8 person(s)	11.6
9 people or more	2.1
Total	100.0

<b>Type of housing</b>	<b>Percent</b>
Squatter / apartment without external plastering	3.2
Single family, traditional house	34.0
Apartment	57.2
Housing complex	4.6
Very luxurious apartment, villa	0.7
Mass housing	0.3
Total	100

<b>Employment status</b>	<b>Percent</b>
Civil servant	5.9
Private sector	6.7
Worker	8.6
Small retailer	7.5
Merchant/businessman	0.8
Self-employed	1.5
Farmer, agriculturist, stock breeder	2.2
Employed, other	4.9
Retired	14.4
Housewife	31.8
Student	9.6
Unemployed	4.9
Disabled	1.1
Total	100.0



<b>Ethnic identity</b>	<b>Percent</b>
Turkish	79.1
Kurdish	14.0
Zaza	1.6
Arab	2.9
Other	2.4
Total	100.0

<b>Religiosity</b>	<b>Percent</b>
Non-believer	3.3
Believer	22.6
Religious	63.8
Pious	10.2
Total	100.0

<b>Head cover status</b>	<b>Percent</b>
No head cover	30.4
Headscarf	45.2
Turban	10.6
Chador, purdah	0.6
Single male	13.2
Total	100.0

<b>Religion / sect</b>	<b>Percent</b>
Sunni Muslim	92.7
Alevi Muslim	4.9
Other	2.4
Total	100.0

<b>Economic classes</b>	<b>Percent</b>
Lower income class	19.5
Lower middle class	29.7
New middle class	30.8
High income class	20.1
Total	100.0



<b>Do you own a car in your household?</b>	<b>Percent</b>
Yes	50.7
No	49.3
Total	100.0

<b>TV channel preference for watching the news</b>	<b>Percent</b>
Does not watch	4.4
I don't follow the news on TV.	7.5
A Haber	6.2
ATV	15.9
CNN Turk	3.0
Fox TV	22.4
Haber Türk	1.7
Halk TV	1.8
Kanal 7	2.1
Kanal D	6.5
NTV	2.2
Show TV	4.9
Star TV	3.7
TRT	12.8
Ulusal Kanal	0.5
Other channels	4.3
Total	100.0

<b>Monthly household income</b>	<b>Percent</b>
TRY 700 or less	2.6
TRY 701 - 1.200	6.1
TRY 1.201 - 2.000	41.3
TRY 2.001 - 3.000	25.0
TRY 3.001 - 5.000	18.8
TRY 5.001 or more	6.3
Total	100.0



## 4.2 The Physical Properties and the Emotional Meaning of “Home”

With whom do you live with in your household?	Percent
With my spouse	70.3
With my children	60.0
With my mother	21.5
With my father	18.0
With my brother/sister	13.8
With my grandson	3.9
With my dad-in-law	1.2
With my mother-in-law	2.2
With my daughter-in-law	3.0
With my son-in-law	0.1
With my paternal uncle/aunt	0.3
With maternal uncle/aunt	0.1
With my cousin/niece	0.6
With my brother-in-law/sister-in-law	0.4
With non-relatives (friends, etc.)	2.0
I live alone.	3.8
Other	1.1

Are there any children below the age of 18 in your household?	Percent
Yes	49.9
No	50.1
Total	100.0

Number of children per household	Percent
1 child	24.0
2 children	25.5
3-4 children	15.9
5+ children	3.0
Number children per household	31.5
Total	100.0



<b>How long have you been living in this city/village?</b>	<b>Percent</b>
Since I was born	47.5
More than 10 years	36.1
6 – 10 years	7.5
5 years or longer	8.9
Total	100.0

<b>Do you see your place of birth or here as your home?</b>	<b>Percent</b>
Place of birth	49.3
Here	48.5
Nowhere	2.2
Total	100.0

<b>Do you consider yourself settled here?</b>	<b>Percent</b>
Yes	88.3
No	11.7
Total	100.0

<b>Would you like to move away from here in the future?</b>	<b>Percent</b>
Yes	38.6
No	61.4
Total	100.0

<b>Would you like your children to live here in the future?</b>	<b>Percent</b>
Yes	65.0
No	35.0
Total	100.0

<b>How long have you been living in this home/household?</b>	<b>Percent</b>
5 years or longer	30.3
6 – 10 years	21.0
More than 10 years	38.0
Since I was born	10.7
Total	100.0



<b>Do own your home?</b>	<b>Percent</b>
Yes, our home is owned by one of my household members.	69.5
We are renters.	30.5
Total	100.0

<b>Do you feel that you belong to the home you are living in?</b>	<b>Percent</b>
Yes	88.2
No	11.8
Total	100.0

<b>Do you feel yourself belonging to your neighborhood?</b>	<b>Percent</b>
Yes	86.6
No	13.4
Total	100.0

<b>Do you feel that you belong to the city that you are living in?</b>	<b>Percent</b>
Yes	86.6
No	13.4
Total	100.0

<b>Have you ever had to leave your home for any reason?</b>	<b>Percent</b>
Yes	15.6
No	84.4
Total	100.0

<b>Is the household you are living in a safe place?</b>	<b>Percent</b>
Yes	93.6
No	6.4
Total	100.0

<b>Do you have any pets (cat/dog/bird) in your household?</b>	<b>Percent</b>
Yes	22.7
No	77.3
Total	100.0



<b>If you were told that they would be replaced with better ones, which household possession(s) would you give up on?</b>	<b>Percent</b>
Furniture	5.3
TV	3.9
Family heirloom, mementos	3.2
Bed, bedroom suite, bedding	3.0
Household appliance	2.5
Trousseau	2.0
Books	2.0
Personal items	1.7
Computer	1.5
Other	1.4
Clothes, shoes, accessories	1.2
Photographs	1.1
Other	7.8
Would not give up on any possessions	22.6
Does not have any indispensable possessions	11.1
No response	30.1
Total	100.0

<b>Who would you entrust your home to?</b>	<b>Percent</b>
My mother, father, children	78.0
My brother	33.1
My immediate relatives	17.8
My extended relatives	2.2
My fellow friends from my place of origin	2.3
My friends	8.3
No one	9.7

<b>How often do you interact with your neighbors?</b>	<b>Percent</b>
Never	9.1
Rarely	19.7
Once every couple of weeks	17.7
2-3 times a week	25.4
Every day	28.1
Total	100.0



How often do guests visit you in your household?	Percent
Never	2.6
Rarely	20.5
Once every couple of weeks	29.5
2-3 times a week	35.5
Every day	11.9
Total	100.0

Concepts reminded by the household lived in (top 10)	Percent
Serenity	17.7
Trust	14.2
Happiness	13.6
Love	10.2
Comfort	6.8
Solidarity	4.1
Welfare	3.3
Financial difficulty	3.2
Freedom	3.2
Compassion	2.8

Concepts reminded by the neighborhood lived in (top 10)	Percent
Trust	12.6
Serenity	12.0
Happiness	7.6
Comfort	7.6
Solidarity	7.3
Love	5.8
Memories	4.2
Welfare	4.1
Freedom	3.9
Culture	3.9



Concepts reminded by the city lived in (top 10)	Percent
Serenity	9.1
Trust	7.7
Happiness	6.5
Freedom	6.4
Culture	6.0
Comfort	5.8
Love	5.5
Memories	4.5
Welfare	4.4
Financial difficulty	4.2

Concepts evoked by the desired household (top 10)	Percent
Serenity	19.1
Happiness	15.7
Trust	12.8
Love	12.6
Welfare	7.4
Comfort	7.2
Freedom	4.8
Compassion	4.1
Justice	3.5
Solidarity	3.5

To what extent do you agree with the opinion that “Everybody should be able to do whatever they want at their own home”.	Percent
Yes, people should be able to whatever they want at their own home.	32.6
They may do whatever they want, but they should not disturb me.	46.5
There are things that everybody should not be able to do at their own home.	21.0
Total	100



<b>In which context would you be disturbed by your neighbor?</b>	<b>Percent</b>
If they have guests all the time, with all kinds of people going in and out	14.5
If they make noise	48.9
If they drink	22.9
If they have different clothes	1.0
If they are dirty, not clean	10.4
If they have pets	2.2
Total	100.0

<b>Where do you take your shoes out in your home?</b>	<b>Percent</b>
Outside the door	80.5
Inside the door	19.5
Total	100

<b>Which of the following do you have hanging on your walls?</b>	<b>Percent</b>
Photographs of family members	61.0
Framed paintings	37.4
Painting, photograph, calendar showing scenes from one's place of origin	18.3
Prayer, basmala	49.1
Photograph of Kaaba	16.9
Expectedly, Prophet Ali	2.8
Picture or photograph of Atatürk	16.1
Photograph of a political leader	2.2
Wall clock	69.9



## 5. 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
Ideological:	A person who states a party as the closest to his/her political view
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
Leader follower:	A person who states that he/she trusts in or favors the leader of a certain party
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
Non-partisan:	A person who states that none of the parties represent him/her



Pious:	A person who fulfills the requirements of the religion completely
Late-decider:	A person who states that he/she makes a decision based on the election campaigns
Sunni Muslim:	A person who identifies his/her religion/sect as Sunni Muslim
Partisan:	A person who states that he/she/they always vote for that party
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.

## 5.1 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

**Which of the reasons below influence/determine your political preferences?**

I/we always vote for that party.

It is the party closest to my political view.

I trust/favor its leader.

None of these parties represent me.

I make a decision based on the election campaigns.

Total

**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