

2015

PUBLIC PERCEPTIONS OF THE CHRISTIAN MINORITY IN TURKEY





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1 Executive Summary

Turkey is officially a secular country, but the general public remains uninformed about non-Muslim minorities and a sense of separation and difference prevails. Despite recent reforms, much is yet to be done to ensure constitutional guarantees on freedom of religion; and to eradicate the harassment, intimidation, physical assault and property damage which continue to plague minorities in some parts of Turkey. A socially focused strategy is needed to provide civic education, to build cooperation and to support minority groups to realize their rights as Turkish citizens. This research has been carried out to inform interventions that might contribute in this area and which might increase tolerance and understanding in Turkish society.

The survey explores current public perceptions regarding the Christian minority in Turkey. The questions examine respondents' level of knowledge about Christianity, their attitudes towards Christians and their actual interactions with Christians. 1500 respondents from 26 cities have participated in this nationally representative survey, which was conducted by Computer Assisted Telephone Interviewing (CATI) methodology in July and August 2015.

The results confirm a low level of knowledge about Christians. The term 'Christian' is mostly associated with Armenians, Greeks and Assyrians. However, only 4% of respondents claim a high level of knowledge about these groups, and 60% on average have none or very little knowledge about them.

For the vast majority of respondents, Christianity is not associated with Turkish national identity. Whilst it is associated with ethnic minorities, only 7% of the public believes that there are followers of Christianity amongst Turks.

At the same time, there is a significant difference between the public's perception of the proportion of Christians in Turkey at around 7% and the estimated actual proportion at 0.2%.

For a society where people of different beliefs have lived together for centuries, the level of knowledge about Christians is resoundingly low. With regard to Christian history and tradition, only 10% of respondents claim to have either 'a lot' or 'a good amount of knowledge'; a further 30% claim to have 'some knowledge'. 'Christmas' is known by the majority, and two thirds of respondents recognise the terms 'Confession' and 'Easter'. Of all of the terms surveyed, the lowest levels of awareness are reported for 'Eucharist', 'Lent' and 'Pilgrimage'.

The general public believes that Turkish Christians enjoy a good level of freedom both to practice their religion and to express their views. The majority also feel that Christians share equal social rights with Muslims. 71% believe that Christians' security of life and property is protected in Turkey. These positive views may be due to the public's low levels of knowledge and low levels of social interaction with Christians.

When participants are asked about the level of impartiality shown towards non-Muslims in Turkey, more than half state that neither the media nor the public is objective in its treatment of non-Muslims.

Christians' perceived contribution to society is highest in commercial affairs. Their contribution to artistic patrimony is also well recognised. Conversely, Christians' perceived contribution to politics is relatively low. The general public is comfortable with Christians taking roles in commerce and professional services where their achievements are most acknowledged. Acceptance levels are lowest for Christians taking positions in the national security, judiciary and in the army.

Just over half of the respondents say they are willing to build relations with Christians as friends, neighbours and business partners. The willingness to have a Christian friend is significantly higher in metropolitan provinces, İstanbul, İzmir and Ankara, and amongst those with higher levels of education. However, there is much lower willingness to have a Christian spouse and the majority would not approve of their child marrying a Christian. The survey indicates that the closer the relationship with the Christian and the greater the impact on the family unit, the higher the level of discomfort. Despite the stated willingness to build relations, in actual practice only 34% of respondents have a Christian friend or acquaintance, 13% have a Christian neighbour, 6% a Christian business partner and 1% a Christian spouse. Current levels of interaction with Christians in Turkey are very low.

In the public sphere, the majority do feel comfortable with their children sharing the same class with Christian children, but only 65% are comfortable if the teacher is a Christian. Those living in rural areas are less comfortable with this exposure to Christians in schools.

The presence of a church in the neighbourhood is accepted either positively or neutrally by the majority. Respondents also express support for the re-opening of the closed Christian seminaries and for non-Muslim religious clerics to be paid by the government for their services. However, missionary activity is perceived negatively by two thirds of the sample.

Levels of approval regarding conversion are also queried. Whilst respondents are nearly five times more likely to approve of non-Muslims converting to Islam than the reverse, 13% do approve of the right of Muslims to convert to another religion.

Respondents state that their main sources of information about Christianity are the Internet (34%) and TV/radio (25%). Awareness regarding the existence of a Christian television channel in Turkey is low. Whilst 13% of respondents are aware of a Christian channel, only 5% have watched it and 29% have expressed some interest in watching it. Two out of ten respondents say they have read the Bible before, and this rate increases amongst university graduates (36%) and those living in urban areas (25%).

2 Background

According to Turkish government estimates, more than 99 percent of the Turkish population is Muslim, with the majority being Hanafi Sunni. Other religious groups are mostly concentrated in Istanbul and the larger cities, together making up less than 1 percent of the population.¹

Although there is no exact information about the non-Muslim minority, estimates provided in the 2013 International Religious Freedom Report suggest that Christians account for approximately 0.2% of the total Turkish population. The largest Christian minority group in Turkey is the Armenian Orthodox. It is estimated that there are 90.000 Armenians, 25.000 Roman Catholics, 20.000 Syrian Orthodox, 15.000 Russian Orthodox, 3.000 Iraqi Chaldeans, 2.500 Greek Orthodox and around 7.000 Protestants residing in Turkey.

From the 14th to the 20th century, the Ottoman Empire was relatively tolerant towards Christian minorities and allowed limited autonomy in self-government under the *millet* system. In 1923, the Treaty of Lausanne was signed between the newly founded Turkish republic and the European countries. Only limited legal recognition was available to minorities stemming from the Treaty of Lausanne, and this was narrowly applied to just three groups: the Armenians, the Greeks and the Jewish. No provision for protection existed for many Muslim minorities and Christian denominations.

Turkey's current position on minority issues originates from its 1982 Constitution which in theory provides for freedom of belief and worship, the private dissemination of religious ideas and forbids discrimination on religious grounds. However, the 1982 Constitution does not ensure full legal status for minorities and all rights are subject to state control. The Turkish government has recently implemented some reforms in order to raise religious freedom in the areas of minorities' property rights, religious dress and education, but large areas for improvement remain. The government still restricts religious groups' rights to own and maintain their places of worship, and to offer religious education.²

The application process for EU membership has affected human rights practice positively to date. The rights and freedoms of minorities are an essential element for Turkey's EU candidacy and Turkey's National Programme for the Adoption of the Acquis has been

¹ United States Department of State, Bureau of Democracy, Human Rights and Labor (2013). International Religious Freedom Report

² United States Commission on International Religious Freedom. (2014). Annual Report of Turkey

accompanied by improved reform packages, including constitutional amendments and legislative reform³.

Despite this, the 2008 Pew Global Attitudes and Trends Survey reported the acceleration of unfavourable views regarding Turkish Christians over the preceding four years,⁴ and a series of adverse events impacted the Christian minority during this period and beyond.⁵

Social responses have been heavily influenced by media and education, both of which play an important role in shaping and reflecting opinions. In Haede's study of five Turkish newspapers in 2004-2005, he found that ordinary people were warned against dialogue or closeness with Christians, and that the word 'missionary' was purposefully used to fuel negative emotions.⁶ School text books also contributed to the spread of inaccurate or derogatory information about minorities.⁷

³ Nurcan Kaya and Clive Baldwin, (2004). "Minorities in Turkey, Submission to the European Union and the Government of Turkey", Minority Rights Group International

⁴ The Pew Research Centre Global Attitudes and Trends Project, (2015).

<http://www.pewglobal.org/2008/09/17/chapter-1-views-of-religious-groups/>

⁵ A series of adverse events have marked recent social memory:

- ✎ In 2001, the National Security Council published in the daily newspaper Sabah, that missionary activities were a great danger for the country.
- ✎ In February 2006, the Italian Catholic priest Andrea Santoro was killed in his church in the Black Sea City of Trabzon by a young Turkish man.
- ✎ Several evangelical churches were set on fire, and a Protestant church leader in the city of Adana was also severely beaten in 2006.
- ✎ On 19 January 2007, respected Armenian human rights campaigner Hrant Dink was shot dead in Istanbul. The suspect was a teenager who told police that Dink was Armenian and 'had insulted Turkishness.' The killing of Dink inspired more than 100,000 people to demonstrate, carrying placards which read 'We are all Armenian.'
- ✎ In April 2007, three men working for an evangelical Christian publishing house in Malatya were murdered 'in defence of Islam'. The trial of the five perpetrators continues today.
- ✎ In January 2013, 13 people were charged with conspiracy to assassinate the pastor and carry out a large scale attack against the Izmit Protestant Church.

The above as reported by: Mehmet Çetingöç, (7 December 2001). "Misyoner alarmı" ("Missionary Alarm"), Sabah, <http://tinyurl.com/missionaryalarm>; Schleifer, Yigal (24 April 2007). "Murders Shine Spotlight on Evangelical Activity in Turkey". <http://www.eurasianet.org/departments/insight/articles/eav042507.shtml> ; Wolfgang, H. (2013). Perceptions of Christians in Turkey A study of the climate of accusations against Christians in Turkish newspapers. IJRF Vol 6:1/2; Kurban, D. (2007). A Quest for Equality: Minorities in Turkey, Minority Rights Group International; United States Department of State, Bureau of Democracy, Human Rights and Labor (2013). International Religious Freedom Report

For a more complete history of the incidents of violence and intimidation against religious minorities, readers should consult the International Religious Freedom Reports and the records of other monitoring organisations.

⁶ Wolfgang, H. (2013). Perceptions of Christians in Turkey A study of the climate of accusations against Christians in Turkish newspapers. IJRF Vol 6:1/2

⁷ United States Commission on International Religious Freedom. (2014). Annual Report of Turkey.

In February 2015, the Pew Research Center reported that Turkey ranked 'very high' in the level of government restrictions on religion and continued to rank 'high' in the level of social hostilities involving religion.⁸

Published research which explores Turkish public opinion about Christians or Christianity in general is rare. Most research has been qualitative in nature, specific to sub-groups like the Armenians or dedicated to specific topics in relation to minorities⁹. Only one published study has been found which collates general views about Christians. Pascal Kluge conducted interviews with 100 Turkish citizens in 2007 to gather Turkish observations about Christians, the Armenian question of 1915, and the desirability of Christians as friends, neighbours and marriage partners.¹⁰ The little data that exists has not been disseminated widely.

As a result, this study addresses an important gap in the available research by surveying current public perceptions regarding the Christians in Turkey.

⁸ The Pew Research Centre "Latest Trends in Religious Restrictions and Hostilities" 26 February 2015, <http://www.pewforum.org/2015/02/26/regions-and-countries/>

⁹ For example, the Yeniköy Panaia Greek Orthodox Church and School Foundation conducted a survey with 746 non-Muslims to explore the usage of social media by non-Muslims in Turkey. The aim of the research was to understand the extent of the discrimination and hate speech that non-Muslims encounter and the current legal framework which surrounds this. See Yeniköy Panayia Greek Orthodox Church and ve School Foundation, "Social Media and Minorities", 2015 http://survey.konda.com.tr/rapor/Sosyal_Medya_ve_Azinliklar_Rapor.pdf

¹⁰ Kluge P. (2008). "Turkish Views on Christians: Implications for Armenian-Turkish Relations". *Iran and the Caucasus* 12, 363-376

3 Objective and Methodology

This is a formative survey, conducted to assist civic education efforts for both international and local actors supporting minority groups and minority rights, with a specific emphasis on the Christian groups residing in Turkey.

The survey has been structured to explore the knowledge, attitudes and practices of the Turkish public with regard to the Christian minority. Through the insights the research provides, it is hoped that practitioners may be better placed to design appropriate and specific development interventions which build tolerance, acceptance and understanding of the Christian community in Turkey.

The survey may also serve as a baseline, which can be repeated in future years to monitor public perceptions and assist in the evaluation of interventions.

The survey was administered by Xsights Research and Consultancy using Computer Assisted Telephone Interviewing (CATI) between 24 July and 21 August 2015. This was carried out at Xsights' premises in Istanbul. A total of 12 interviewers were trained for this survey and conducted the interviews. All interviews were automatically recorded for quality purposes. A supervisor was present at all times to assist with any technical problems or methodological questions.

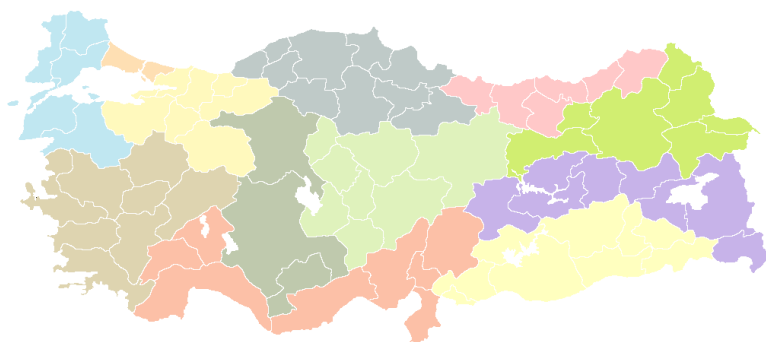
A nationally representative sample of 1500 respondents from 26 cities participated in the survey. The questionnaire included filter questions which provided the required sample, demographic questions and KAP (Knowledge Attitudes and Practices) questions. The quotas for the nationally representative sample were based on gender, age, socio-economic status and urban/rural location.

4 Sample Structure

A nationally representative sample was used in this survey. Quotas were set in order to make sure a fully representative sample was achieved at the end of the fieldwork. All data about the breakdown of the Turkish population was obtained from the Turkish Statistical Bureau's publicly available databases. Nomenclature of Territorial Units for Statistics (NUTS) Level Two was used to achieve the representativeness through interviews in 26 cities. NUTS is a geocode standard for referencing the subdivisions of countries for statistical purposes. The standard is developed and regulated by the European Union¹¹.

NUTS-1	NUTS-2
Istanbul Region (TR1)	Istanbul Subregion (TR10)
West Marmara Region (TR2)	Tekirdağ Subregion (TR21)
	Balıkesir Subregion (TR22)
Aegean Region (TR3)	Izmir Subregion (TR31)
	Aydın Subregion (TR32)
	Manisa Subregion (TR33)
East Marmara Region (TR4)	Bursa Subregion (TR41)
	Kocaeli Subregion (TR42)
West Anatolia Region (TR5)	Ankara Subregion (TR51)
	Konya Subregion (TR52)
Mediterranean Region (TR6)	Antalya Subregion (TR61)
	Adana Subregion (TR62)
	Hatay Subregion (TR63)
Central Anatolia Region (TR7)	Kırıkkale Subregion (TR71)
	Kayseri Subregion (TR72)
West Black Sea Region (TR8)	Zonguldak Subregion (TR81)
	Kastamonu Subregion (TR82)
	Samsun Subregion (TR83)
East Black Sea Region (TR9)	Trabzon Subregion (TR90)
Northeast Anatolia Region (TRA)	Erzurum Subregion (TRA1)
	Ağrı Subregion (TRA2)
Central East Anatolia Region (TRB)	Malatya Subregion (TRB1)
	Van Subregion (TRB2)
Southeast Anatolia Region (TRC)	Gaziantep Subregion (TRC1)
	Şanlıurfa Subregion (TRC2)
	Mardin Subregion (TRC3)

Turkey NUTS1 Map



In 2012, the Turkish Government changed the status of more than 16,000 villages by merging them with the nearest municipality.

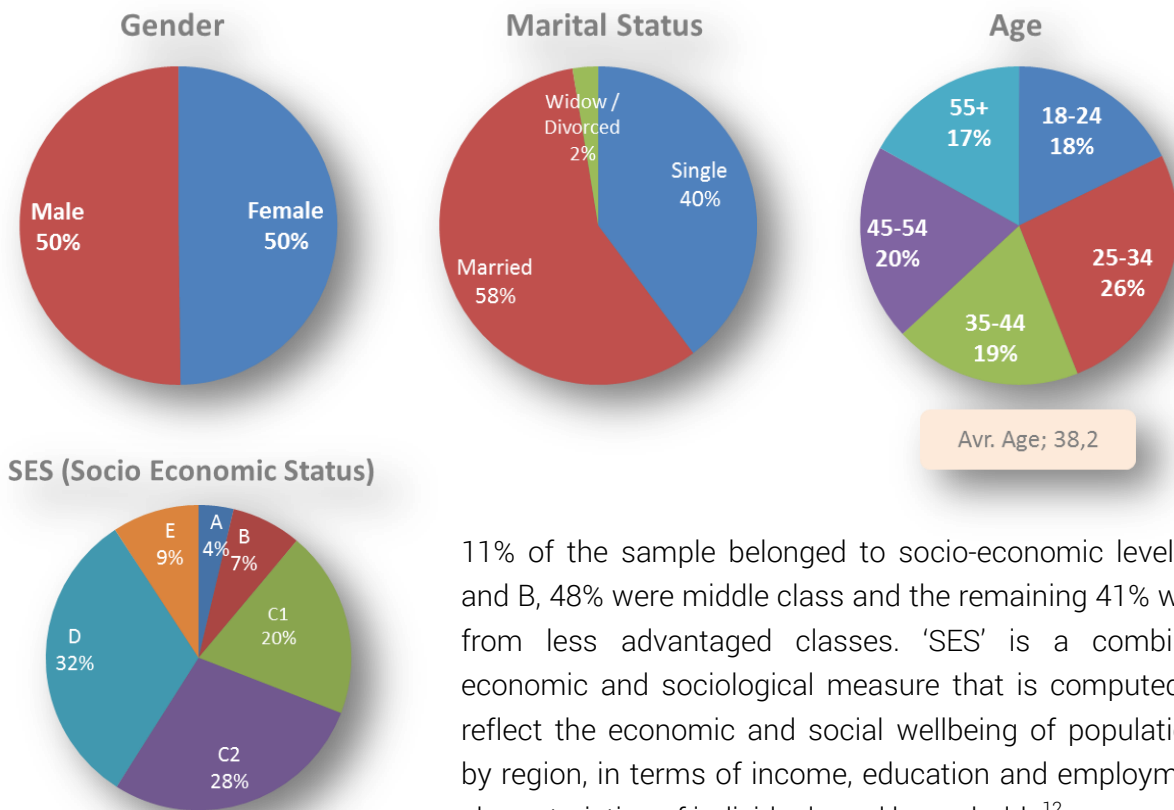
According to this new standard, only 5% of the entire Turkish population is classified as 'rural', referring to a population of less than 10,000 inhabitants. It is important to note that this administrative rural/urban divide is not applicable to population studies, as the level of exposure in terms of cultural activities or the type of economic activity remains largely the same as before. Therefore this study employs the previous urban/rural proportions in line with other large scale surveys in Turkey; that is, communities of less than 20,000 inhabitants are defined as 'rural'.

¹¹ TURKSTAT. tuikapp.tuik.gov.tr. Ana Sayfa < Sınıflama Türleri > Coğrafi Sınıflamalar

4.1 Demography

4.1.1 Gender, Age, Marital Status and Socio Economic Status

The sample was equally divided between male and female participants. The average age of respondents was 38, and 58% of the sample was married.

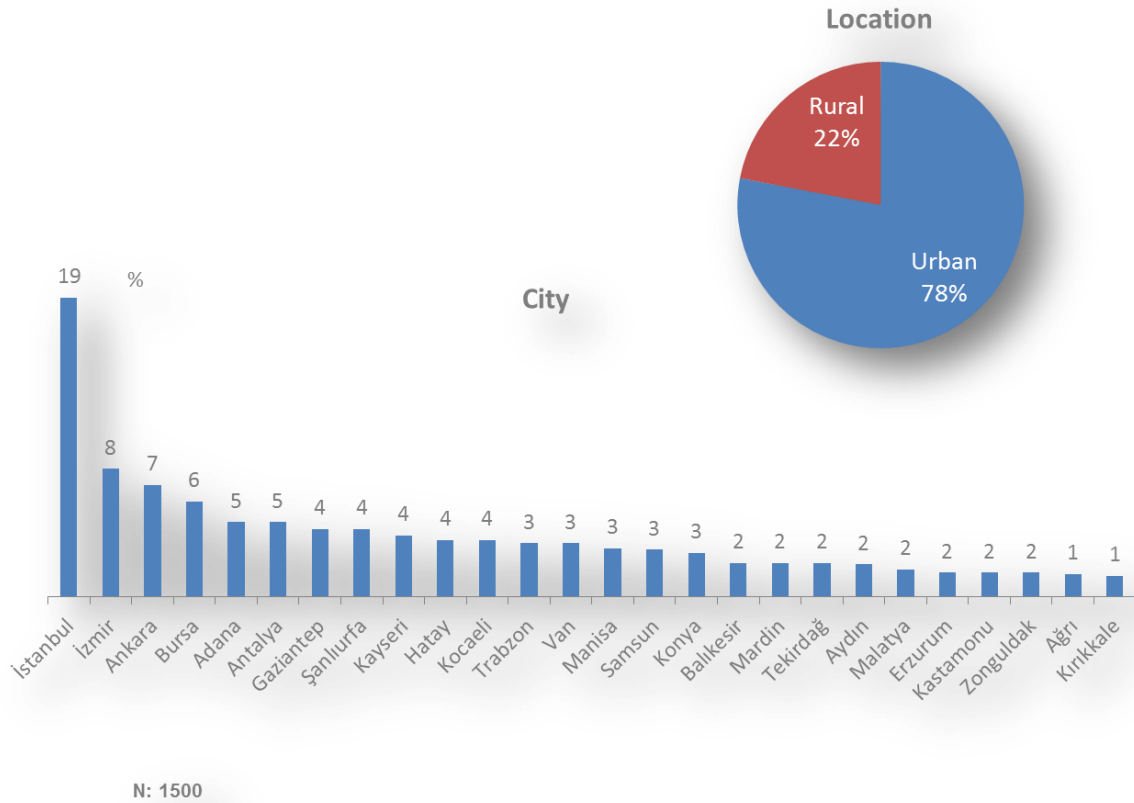


¹² TUAD, Turkish Researchers' Association. (2012). tuad.org.tr/upload/dosyalar/SES_2012-Lansman-Sunum-REV.ppsx Some characteristics of SES groups in Turkey:

- 'A' type households are small sized, have highly educated members for at least 2 generations, have 100% newspaper readership, have first-hand motor vehicle ownership, use telephone and internet banking, etc.
- 'B' type households are one generation behind 'A' Group in terms of education, half with motor vehicle ownership, 10% do sport activities, etc.
- 'C' type households have no college graduate members, their family size can exceed 4 with 3-5 children, have almost no leisure time, ¾ read daily newspaper, ¾ do not eat out.
- 'D' & 'E' type households are larger sized, their reproduction level is high, the majority of them has one income earner, children may even also earn, their education level is lowest with 1/3 no education at all, only 1/3 go for holidays at hometown, etc.

4.1.2 City and Location

Respondents were contacted in 26 cities. 22% of the respondents were from rural areas while the rest came from urban backgrounds.



5 Results of the Survey

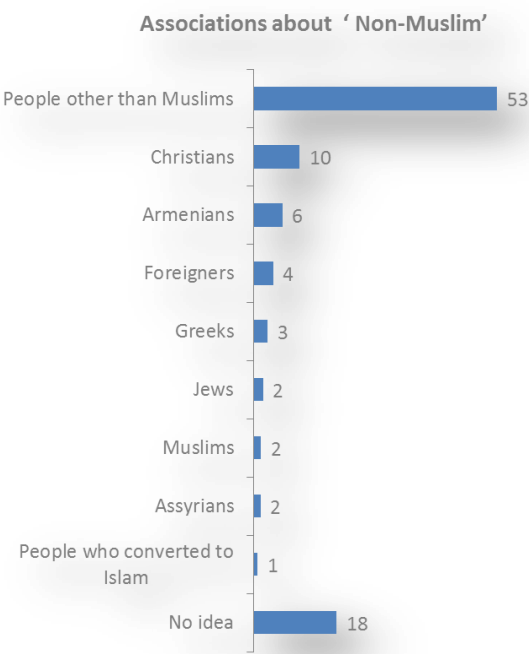
The survey consists of three main parts. The first focuses on levels of knowledge about non-Muslim minorities and Christianity. The second examines respondents' attitudes towards Christian minorities. The final section explores actual behaviour and personal relations with Christians.

5.1 Level of Knowledge about Non-Muslim Minorities and Christianity

5.1.1 Associations with the term 'non-Muslim'

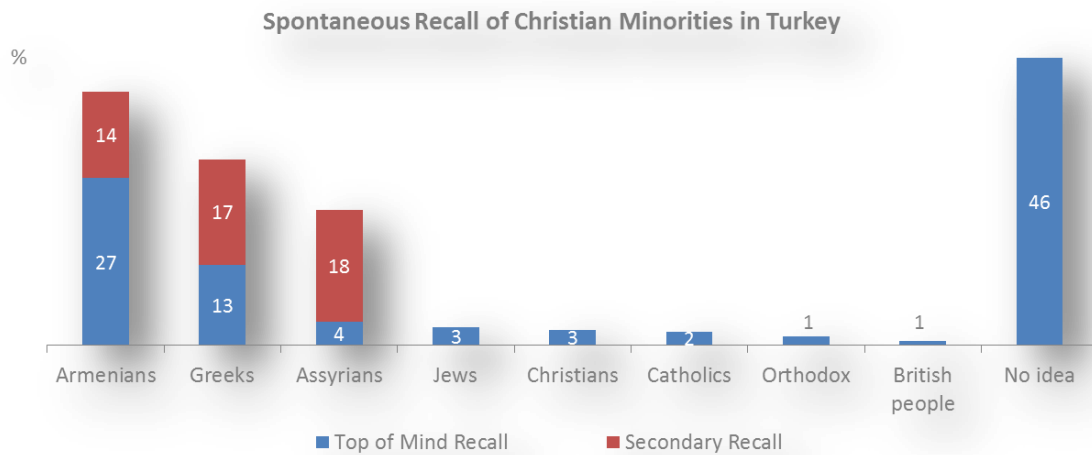
The term non-Muslim simply implies 'people other than Muslims' for more than half of the sample (53%). This indiscriminate definition is more prominent among those who are aged between 18 and 34 and those who are residents of İstanbul. 'Christian' is mentioned by 10% of the sample, while 6% name the 'Armenians' and 3% name the 'Greeks' as non-Muslims.

Smaller percentages of respondents identify 'Jews' and 'Assyrians' as non-Muslims. 1% of the sample considers those who are not born into a Muslim family, but convert to Islam later in their lives, as non-Muslims.



5.1.2 Top of Mind Recall about the term 'Christian'

The public are asked to share the first minority group which comes to mind when 'Christians' are mentioned. The results suggest that Christian minorities in Turkey are mostly associated with the Armenians who are mentioned by 27% of respondents, followed by the Greeks who are mentioned by 13% of respondents. Assyrians, Jews, Catholics and Orthodox are also mentioned by a small fraction of respondents. Notably, most respondents (46%) state that they do not have enough knowledge about Christians and refrain from answering the question.

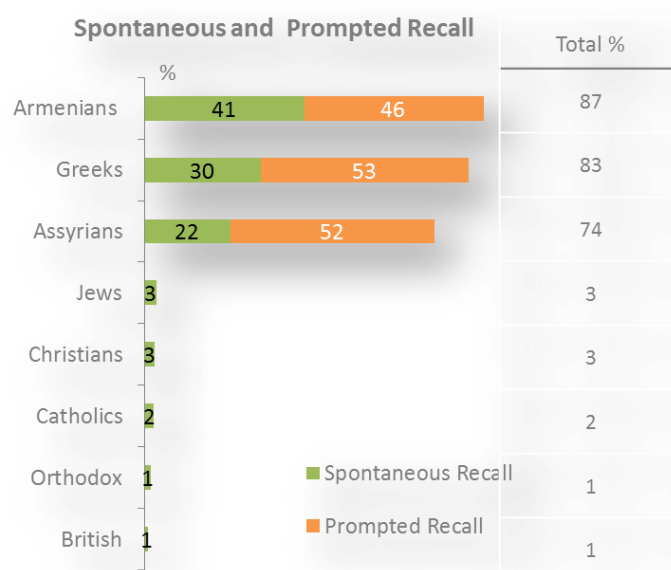


When asked a second time about which Christian groups they could think of, 18% of the respondents said 'Assyrians', 17% mentioned 'Greeks' and 14% mentioned 'Armenians'.

5.1.3 Spontaneous and Prompted Recall about the term 'Christian'

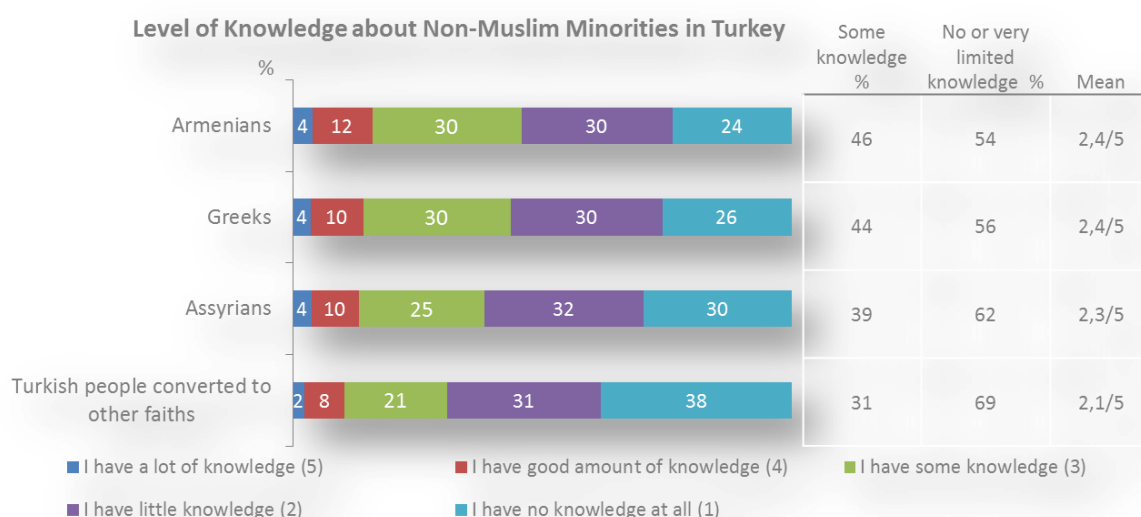
In terms of spontaneous recall, 'Armenians' were the most prominent in respondents' minds (an aggregate 41%); followed by 'Greeks' (30%) and 'Assyrians' (22%).

Respondents were then read a list of different Christian denominations and were asked to name the ones they recognized. Once prompted in this way, the level of awareness about 'Armenians' increased to 87%, four percentage points ahead of 'Greeks' (83%), and 13 percentage points ahead of 'Assyrians' (74%).

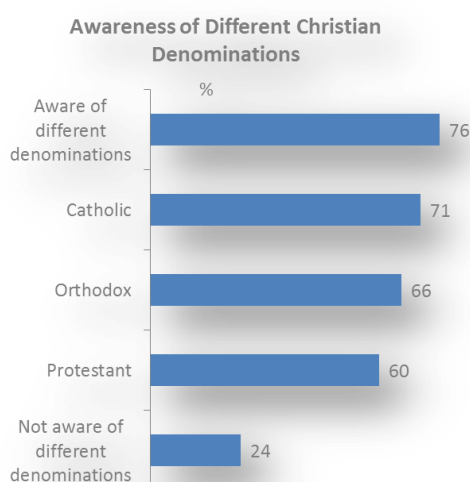


5.1.4 Depth of Knowledge about Christianity in Turkey

46% of the respondents claim to have some level of knowledge about 'Armenians'; 44%, about 'Greeks' and 39%, about 'Assyrians'. Fewer respondents (31%) report having knowledge about Turkish people converted to other faiths from Islam.

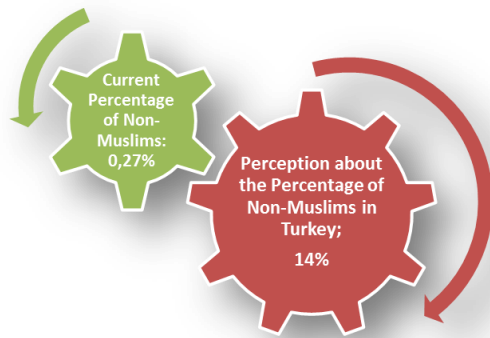


However, only a small fraction of the sample (4%) exhibit confidence in their level of knowledge about Christians, while 60% on average have none or very little knowledge about these groups. There appears to be a void when it comes to information about the non-Muslim minorities in Turkey. It is perhaps worth noting that this lack of information and knowledge can be exploited by different groups for propaganda purposes, as has happened in the past.

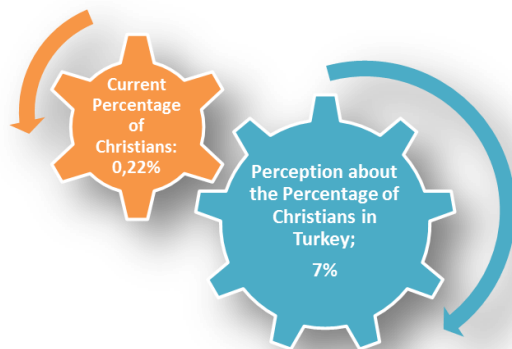


After being presented with the names of different Christian denominations, three out of four respondents recognize at least one. Those who do not know any of the denominations are more likely to be women or respondents from rural areas.

Seven out of ten respondents state they are aware of the Catholic denomination, while 66% have heard of the Orthodox and 60% know of the Protestants. 24% of respondents are not aware of any denominations at all.



about the minorities. Only 12% correctly estimate the non-Muslim population to be less than 1%. The percentage of those providing the accurate estimate is higher among respondents with a high school or university degree.



When asked about the Christian citizens living in Turkey, respondents also over-estimate. On average, respondents say that Christians make up 7% of the general population, whilst the current actual proportion of Christians in Turkey is estimated to be only 0.22%¹³. Unlike the earlier ratio for non-Muslim citizens, no statistically significant differences are observed for respondents in terms of education level for this question.

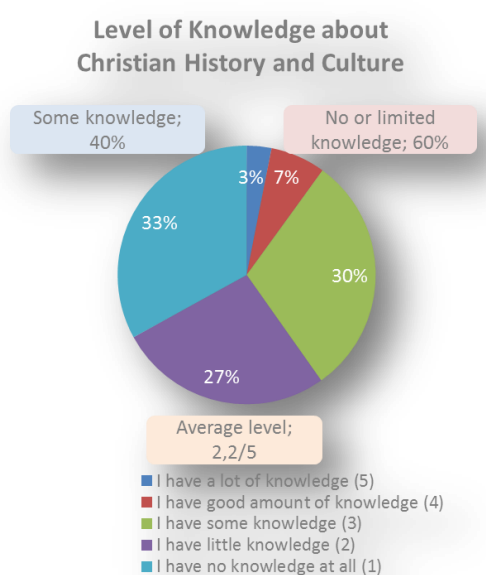
When asked specifically about the history and traditions of Christian minorities, only 10% of respondents claim to have 'a lot' or 'a good amount of knowledge'. A further 30% of the sample claim to have 'some knowledge'. Of those with knowledge, men know more about Christian culture than women; and those who live in urban areas know more than those who live in rural areas.

It seems that the completion of a basic education in Turkey does not assure knowledge about Turkey's ancient Christian sites and heritage. 63% of respondents educated to elementary level say they have 'little' or 'no knowledge at all' about Christian history and traditions.

With regard to Christian practices, Christmas is by far the most well-known Christian celebration, while two thirds of respondents recognise the terms 'Confession' and 'Easter'. Of

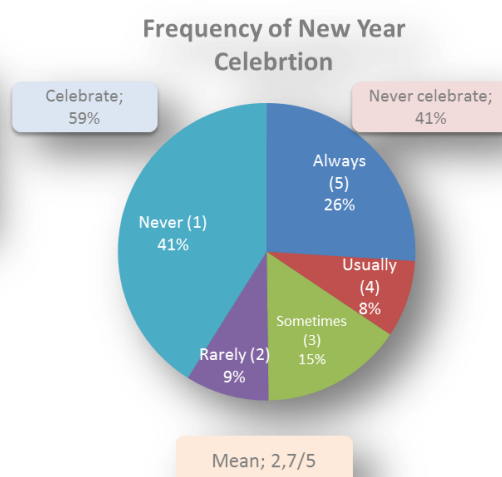
¹³ United States Department of State, Bureau of Democracy, Human Rights and Labor (2013). International Religious Freedom Report; Turkish Statistical Institute <http://www.turkstat.gov.tr/PreHaberBultenleri.do?id=15974>

the terms surveyed, lowest levels of awareness are reported for 'Pilgrimage', 'Lent' and 'Eucharist'. 11% of the sample is not aware of any of the religious rituals or customs.



Religious Rituals and Customs	%
Christmas	81
Confession	66
Easter	66
Baptism	63
Eating pork	63
Funeral	54
Prayer	54
Wedding	50
Assumption of Mary	50
Worship	46
Pilgrimage	37
Lent	33
Eucharist (Eating bread with wine to remember Jesus's last supper)	26
Not aware of any religious rituals or customs	11

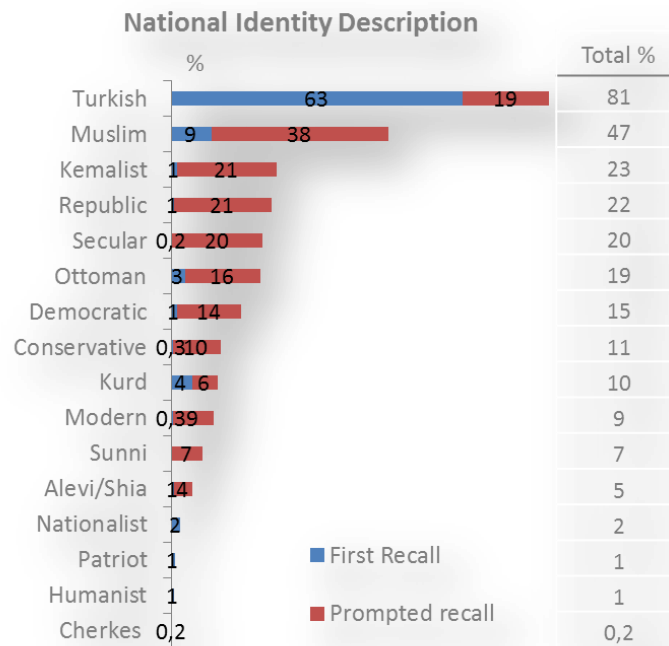
The survey also explores public perceptions regarding the New Year celebration, which many consider to be related to Christmas. Even though the New Year celebration is not a Christian tradition, more than half of the respondents think that it is. Only 29% recognise that it is not. 59% of respondents celebrate the occasion. Those who regularly observe religious activities such as fasting in Ramadan and visiting the mosque are less likely to celebrate the New Year.



5.2 Turks and Christianity

5.2.1 Association between Nationality and Christianity

Respondents were asked to share the first word which comes to mind to describe their national identity. They were then prompted with a list of possible terms. The graph below displays the respondents' feedback.



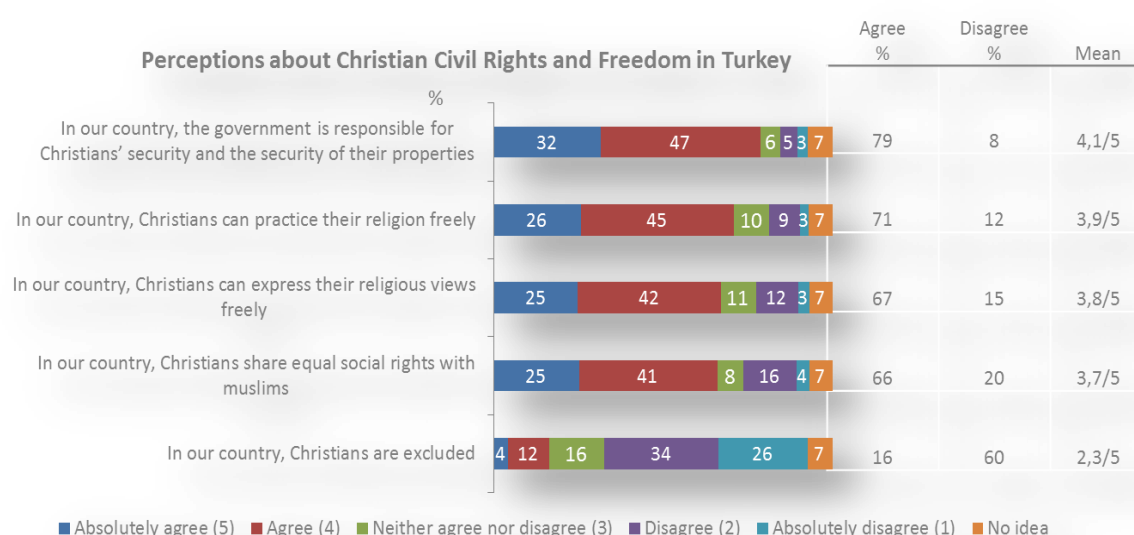
Later in the survey, respondents were asked whether certain nationalities have members believing in Christianity in Turkey. 70% of those surveyed think that amongst Armenians there are believers in Christianity; 65% say that there are Christians amongst Greeks in Turkey; 47% know there are Christians amongst Assyrians; but only 7% say that amongst Turks there are believers in Christianity. It seems that for most respondents, Christianity is a concept which is foreign to Turkish culture.

5.3 Attitudes towards Christians in Turkey

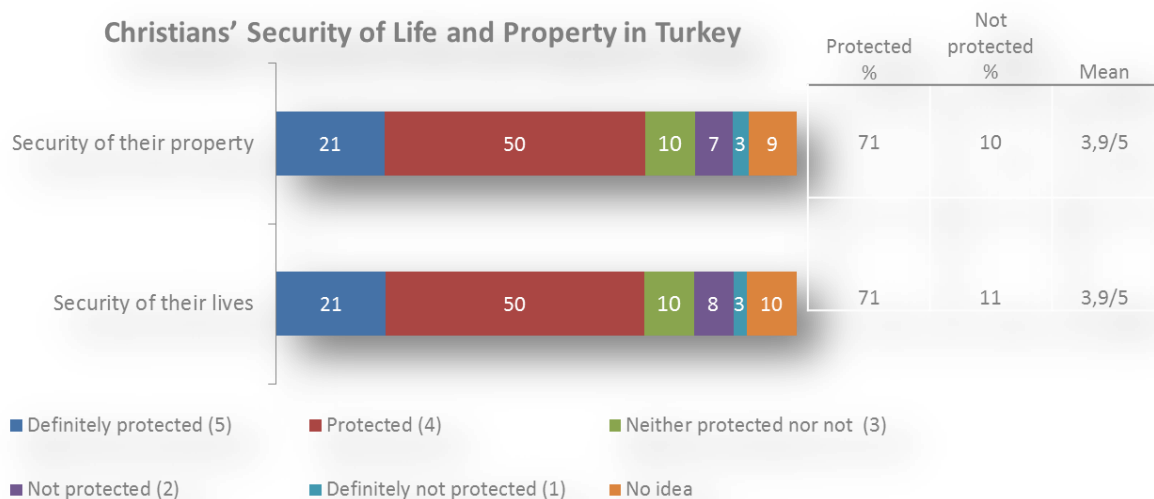
5.3.1 Perceptions about Christian Civil Rights and Freedoms

Respondents are asked to what extent they agree with certain statements about Christians' civil rights and their place in society. Almost 80% agree that the government is responsible for Christians' security and the security of their properties. 71% believe that Christians can practice their religion freely. This ratio rises to 77% for respondents who think that others' religion is important and to 76% for those who have a non-Muslim friend or acquaintance.

The majority believe that Christians can express their religious views freely, and that Christians share equal social rights with Muslims (67% and 66% respectively). Six out of ten respondents disagree with the statement that Christians are excluded in Turkey. These positive views regarding conditions for Christians may be influenced by the relatively low levels of knowledge and social interaction with Christians.

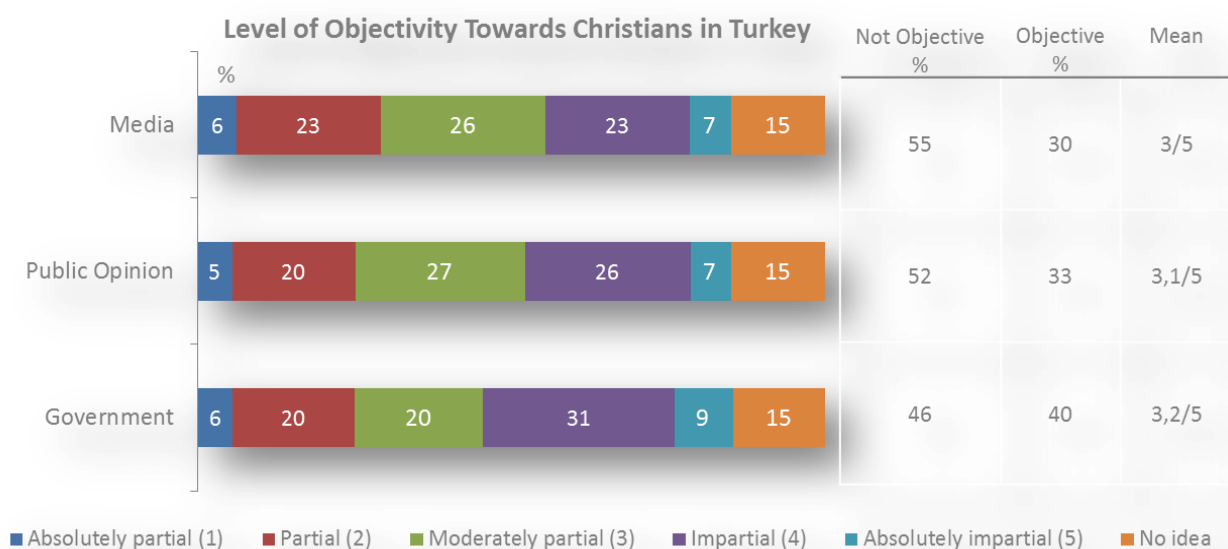


When probed to what extent Christians' security of life and property is actually protected in Turkey, 7 out of 10 respondents believe that Christians' lives and properties are safe.



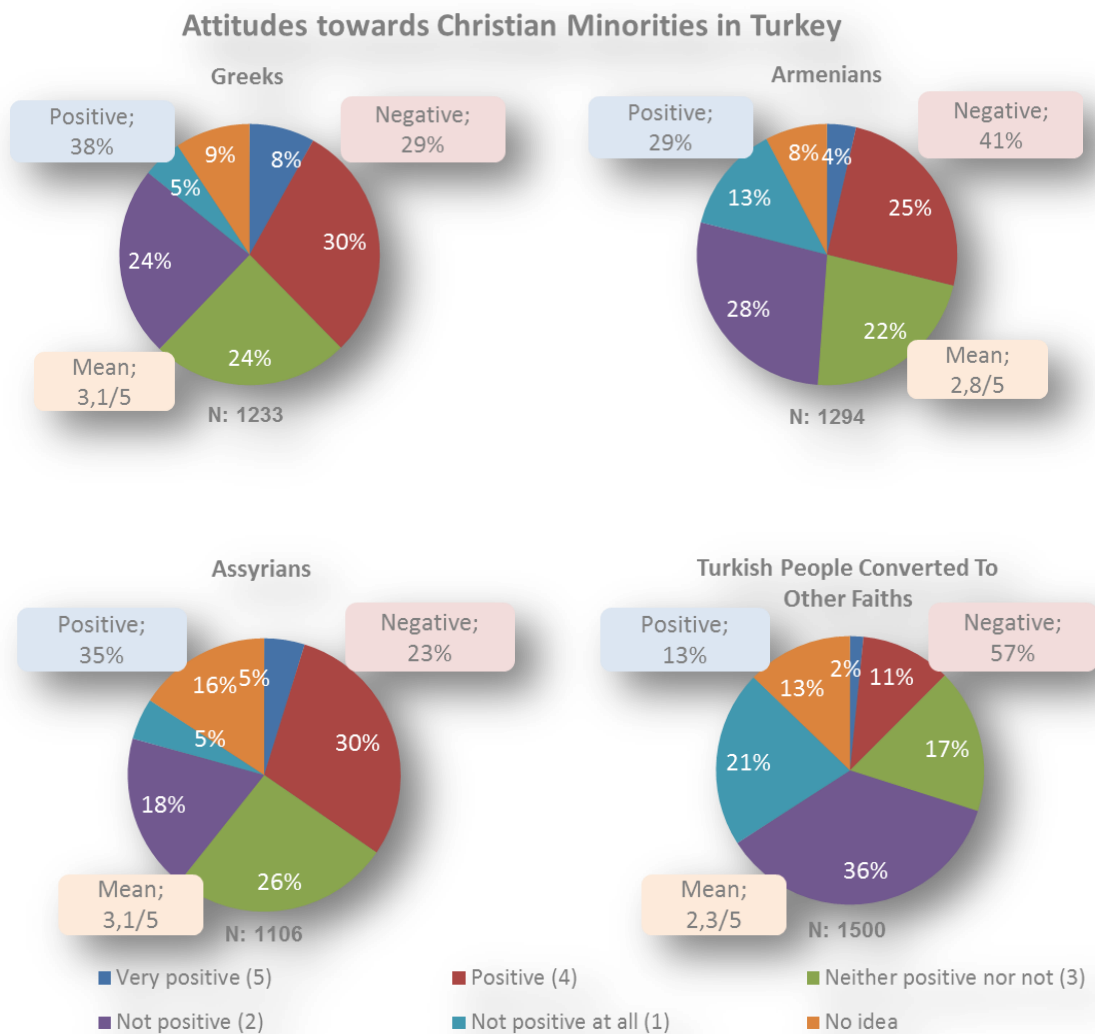
5.3.2 Impartiality towards Christians in Turkey

When queried about the level of objectivity of certain institutions towards Christians in Turkey, only 30 % believe that they are treated objectively by the media; 33 % think that Christians are treated objectively by the general public; and 40 % take the view that the government is impartial in its treatment of Christian minorities. The perceived level of objectivity seems to vary based on the level of information held about Christian minorities; the respondents who report more knowledge about Christianity are more likely to point to a lack of impartiality than those who do not know about Christianity.



5.3.3 Public Attitudes towards Christian Minorities

When asked about societal attitudes towards Christian minorities in Turkey, participants are most positive about the Greeks (38%); followed by the Assyrians (35%) and the Armenians (29%). Respondents are least positive about Turkish nationals who convert to other faiths from Islam (13%).



5.3.4 Involvement of Christians in Turkish Society

The general public is most comfortable with Christians taking positions and responsibility in commerce, health services and academia. Acceptance levels are lowest for Christians taking positions and responsibility in the national security, judiciary and in the army.

Acceptance of Christians in Key Sectors

Sectors	Comfortable %	Not comfortable %	Mean
Commerce	72	18	3,7/5
Health	70	19	3,6/5
University	64	25	3,5/5
Public sector	59	28	3,4/5
Primary and secondary education	58	30	3,3/5
Politics	56	32	3,3/5
Security	41	47	2,9/5
Judiciary	44	44	2,9/5
Army	39	50	2,8/5

Statements	Point
Very comfortable	5
Comfortable	4
Neither comfortable nor not	3
Not comfortable	2
Not comfortable at all	1

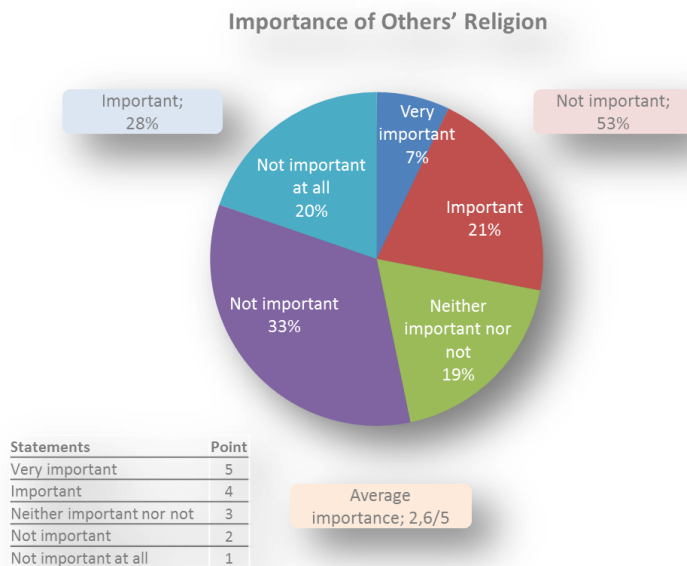
Christians' perceived contribution is highest in commerce and business. Their contribution in artistic patrimony is also found to be significant. The low level of Christian participation in politics is reflected in the results of this survey with 48% of respondents believing Christians' contribution to politics is noteworthy.

Christians' Perceived Contribution towards Key Sectors in Turkey

Sectors	Some contribution %	No or limited contribution %	Mean
Commerce/ business	70	13	3,6/5
Art	66	14	3,5/5
Science	61	17	3,3/5
Sports	60	18	3,3/5
Education	56	21	3,2/5
Politics	48	29	2,9/5

Statements	Point
Contribute a lot	5
Contribute	4
Contribute somewhat	3
Contribute little	2
Not contribute at all	1

5.3.5 Importance attached to Religion in the Context of Personal Relations

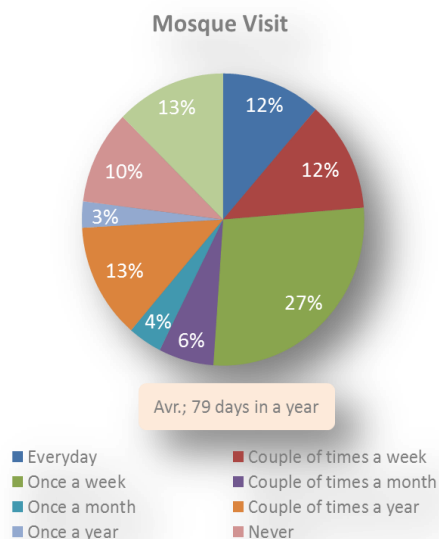
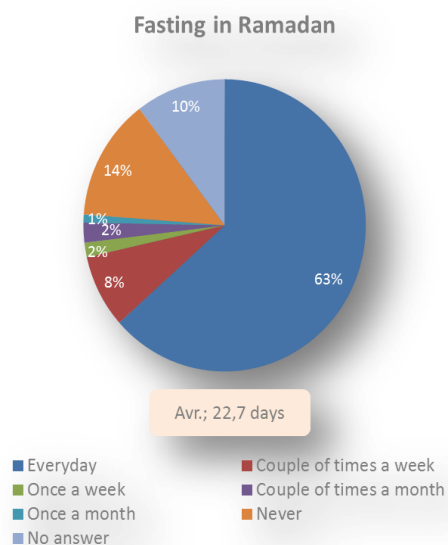


When asked directly, only 28% of those participating in this survey admit that others' religion is an important factor in their personal relations, and 53% state that it does not play an important role. For the rest, religion is neither important nor unimportant.

For those who find religion important, it can influence their interaction with others. For many, the reference to religion may simply be understood in terms of Islamic observance.

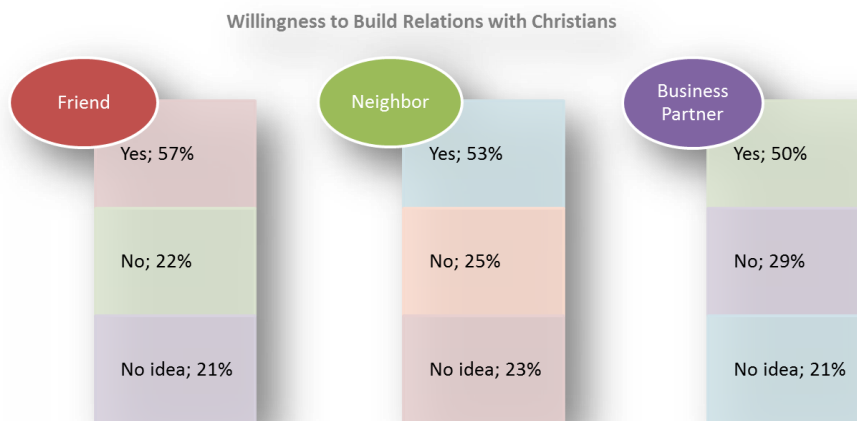
Amongst those who do not find others' religion important, 64% are from the 'AB' socio-economic group, which consists of educated people. It is also noted that 77% of those who neither fast in Ramadan nor go to the mosque frequently tend to place less importance on others' religion.

Respondents' self reported religious behavior is reflected in the pie charts below.

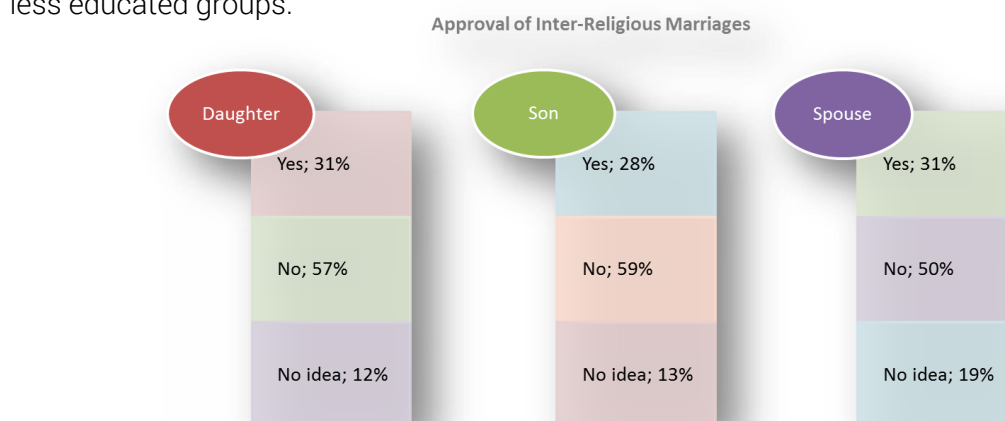


5.3.6 Personal Relationships with Christians

Respondents are asked in turn whether they would like to have a Christian friend, a Christian neighbour, a Christian business partner. In response 57% of the sample indicates willingness to build friendships with Christians; 53% say they are happy to have a Christian neighbour; and 50% are willing to have a Christian business partner. The willingness to have a Christian friend is significantly higher in metropolitan provinces, İstanbul, İzmir and Ankara and among those who have enjoyed a higher education level.



As the relationship moves to the family unit, the acceptance level decreases. Only 31% of respondents approve of their daughter being married to a Christian, and only 28% find it acceptable for their son to be married with a Christian. We note that this slightly higher approval level for daughters is in contrast to prior research which reports the opposite.¹⁴ Similarly, only 31% of respondents would consider marrying a Christian themselves. The rate of disapproval for inter-religious marriages increases to 77% in rural areas and 63% among less educated groups.



¹⁴ For example: "A majority of the respondents who would object to their daughter marrying a Christian man, though, said they would not object to their son marrying a Christian woman." p363, Kluge (2008)

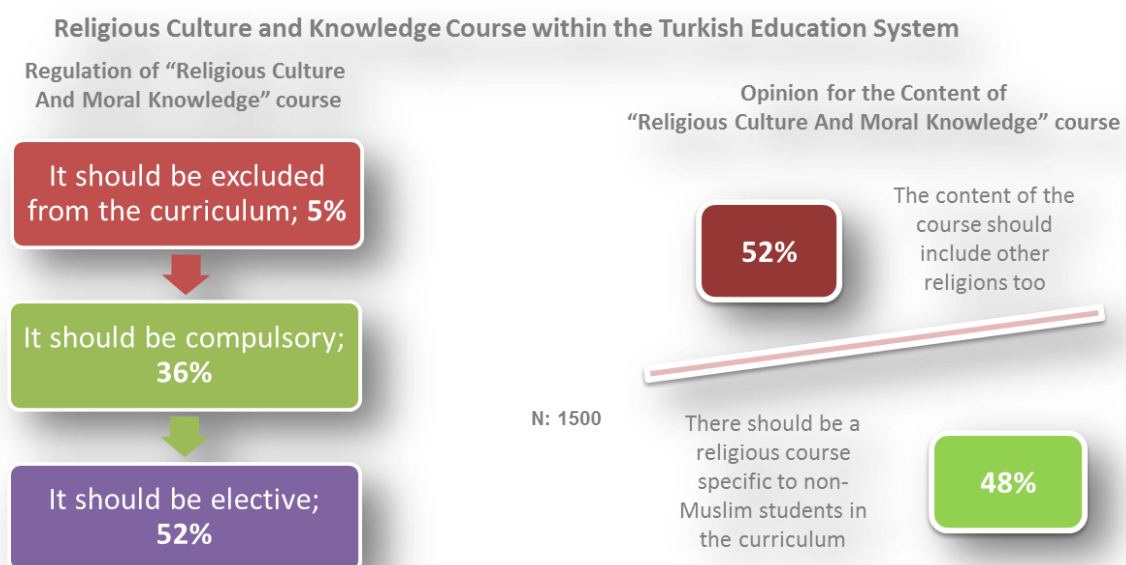
Interaction with Christians in education is viewed more favourably as this is not a personal but a public space. 81% of the sample is comfortable with their child sharing the same class with a Christian child. However, only 65% are comfortable if their teacher is a Christian. Those living in rural areas are less comfortable with this exposure to Christians in schools.



5.3.7 Religious Education

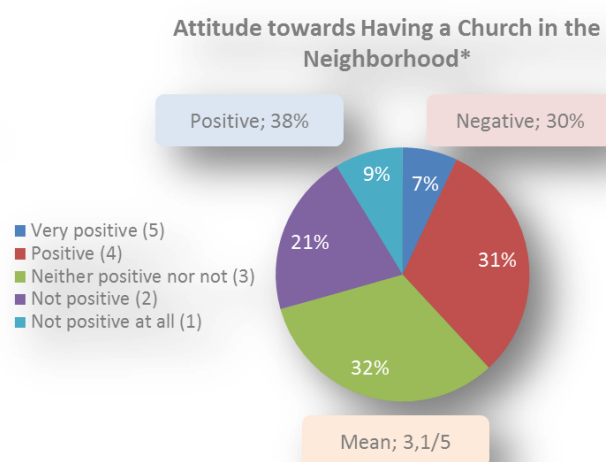
Just over half of all respondents believe that the Religious Culture and Moral Knowledge course, which is compulsory for grades 1-3, should be an elective one. On the other hand, 36% wishes it to be compulsory, whilst only 5% would like to see the course excluded from the curriculum.

The opinion about the content of the course is divided. 52% would like the course to include other religions as well as Islam, while 48% would like separate religious courses all included within the curriculum.

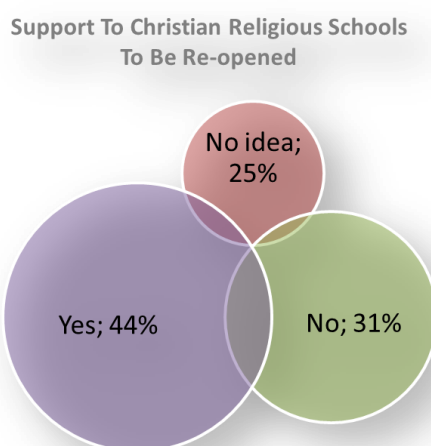


5.3.8 Christian Places of Worship, Seminaries and Clergy

The presence of a church in one's neighbourhood is perceived either positively or neutrally by 70% of respondents. Participants with urban backgrounds are somewhat more positive about having a church in the neighborhood than those with rural backgrounds.

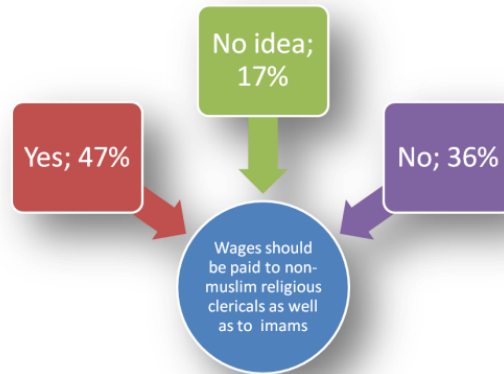


With regard to the Christian educational institutions which were closed¹⁵, 44% of respondents think that the government should support them to be re-opened. This rate is higher among those who have a personal relationship with a member of the Christian community and amongst those who live in Istanbul.



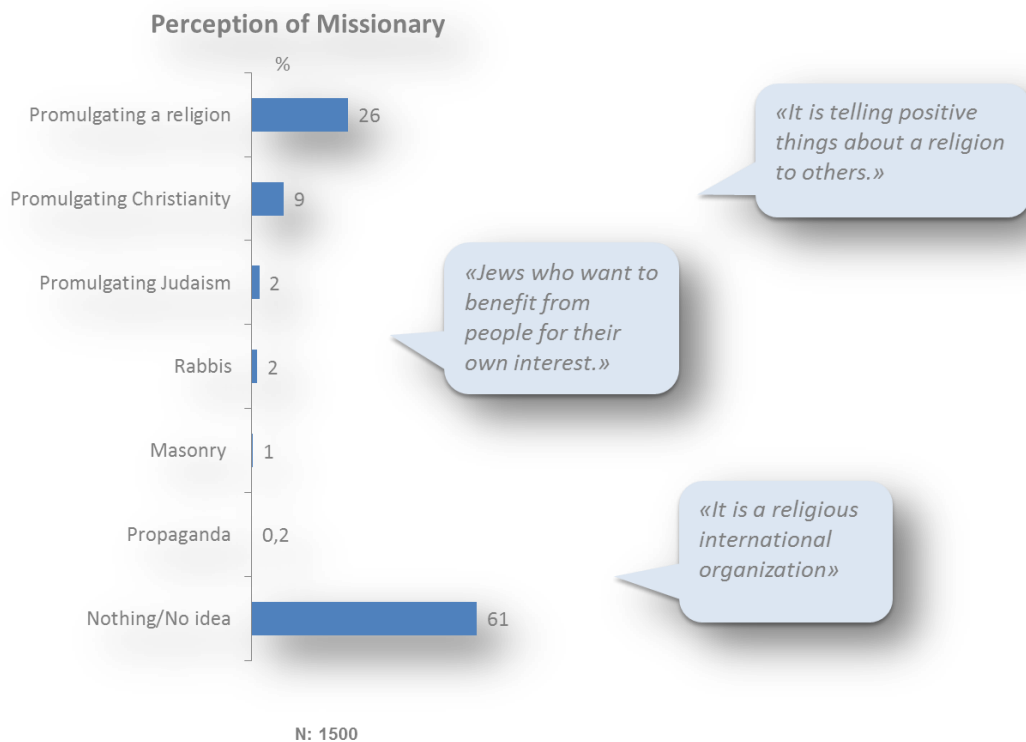
¹⁵ For example, the Halki Seminary, which was the main school of theology of the Eastern Orthodox Church's Ecumenical Patriarchate of Constantinople, was closed by a law banning private higher education institutions in 1971.

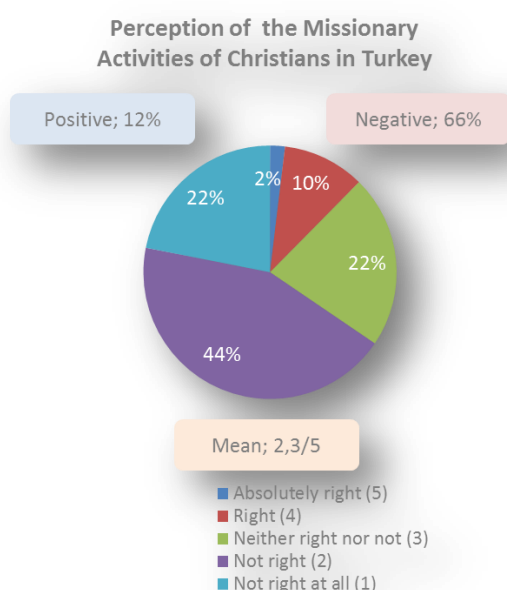
Nearly half of the respondents agree that non-Muslim religious clerics should be paid for their services by the government. Those who have some level of knowledge about Christianity and those with Christian connections have expressed higher levels of support on this subject.



5.3.9 Perceptions about Missionary Activity

The majority of respondents (61%) do not have any understanding of the term “missionary”. 26% of respondents describe it as promulgation of a religion. 9% describe it as promulgation of Christianity.



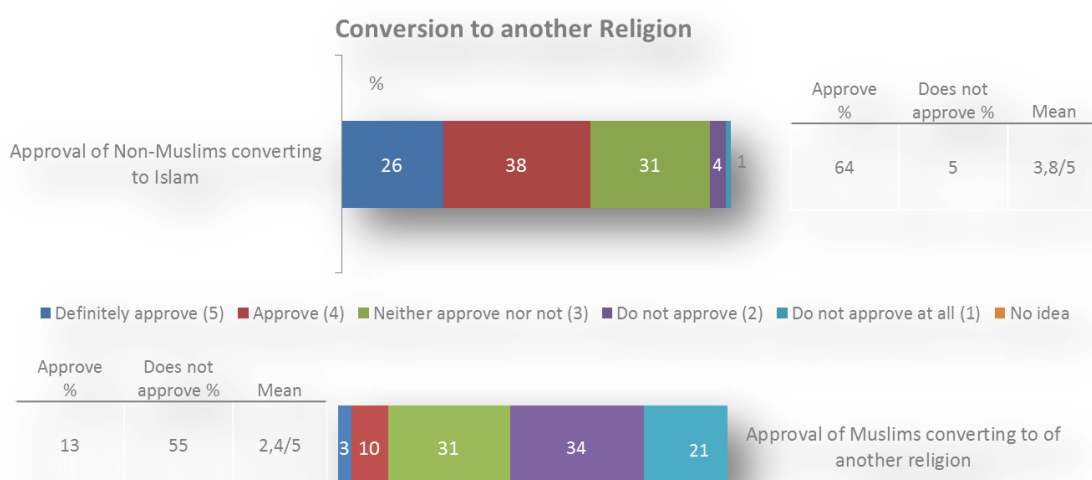


After listening to a definition, missionary activity is perceived negatively by two thirds of respondents. Those from rural heritage or currently living in rural areas find missionary activities more wrong than those with urban family backgrounds or those currently living in urban areas. Those in lower socio economic groups (SES C and D) also find it more wrong than those in higher socio economic groups (SES A and B). Those who are less educated appear to be more religiously conservative, which in turn affects their level of tolerance towards non-Muslims and their perceptions regarding missionary activity.

5.3.10 Attitudes regarding Conversion

Levels of approval regarding conversion are queried in the survey. Whilst respondents are nearly five times more likely to approve of non-Muslims converting to Islam than the reverse, 13% do approve of the right of Muslims to convert to another religion. A further 31% of the sample is ambivalent, neither approving nor disapproving.

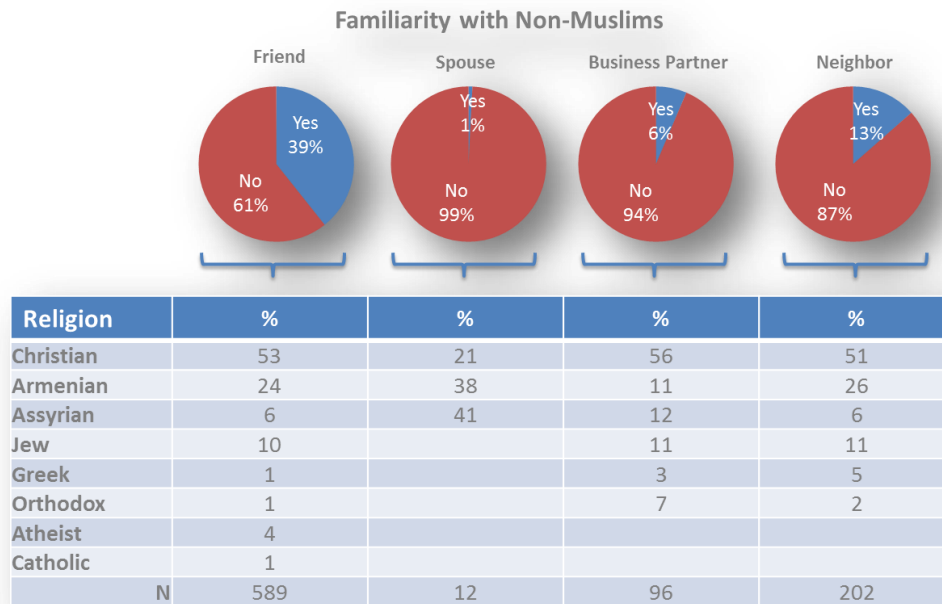
Those who are less educated are more negative about Muslims' conversion to other faiths than those who are highly educated.



5.4 Interaction with Christians

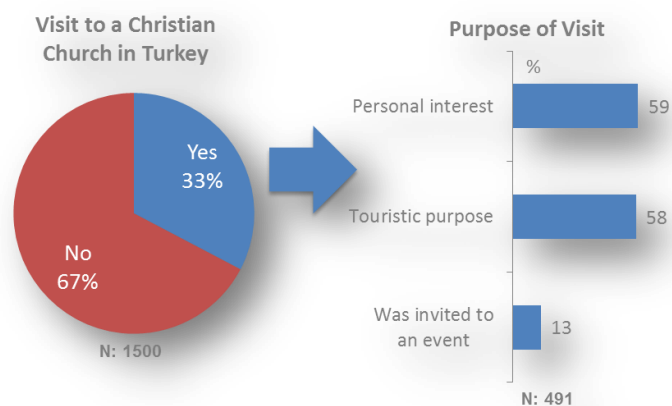
5.4.1 Relationships

One in three respondents has a non-Muslim friend or acquaintance. 13% have a non-Muslim neighbour and 6% a non-Muslim business partner. When asked about the religious beliefs of their non-Muslim friends, 53% say their friend is a Christian and 24% that their friend is Armenian.



5.4.2 Visits to Christian Churches

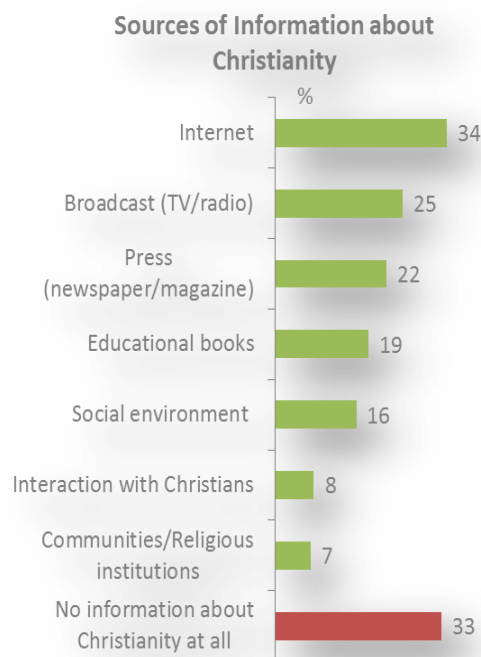
One third of the sample has visited a Christian church before mainly for personal and tourism reasons. This percentage drops significantly to 13% in rural areas. Conversely it increases to 60% among those who have completed higher education.



5.4.3 Sources of Information about Christianity

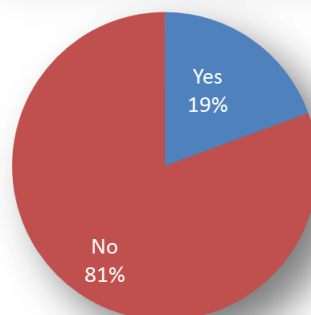
Those who shared awareness about Christian history and traditions earlier in the survey were asked about their main sources of information on Christianity.

The primary sources of information are reported to be the Internet (34%) and broadcast television/radio (25%). These are followed by the press (22%), educational books (19%) and social circles (16%). Only 8% say that they receive information from contact with Christians and 7% refer to communities and religious institutions for information.

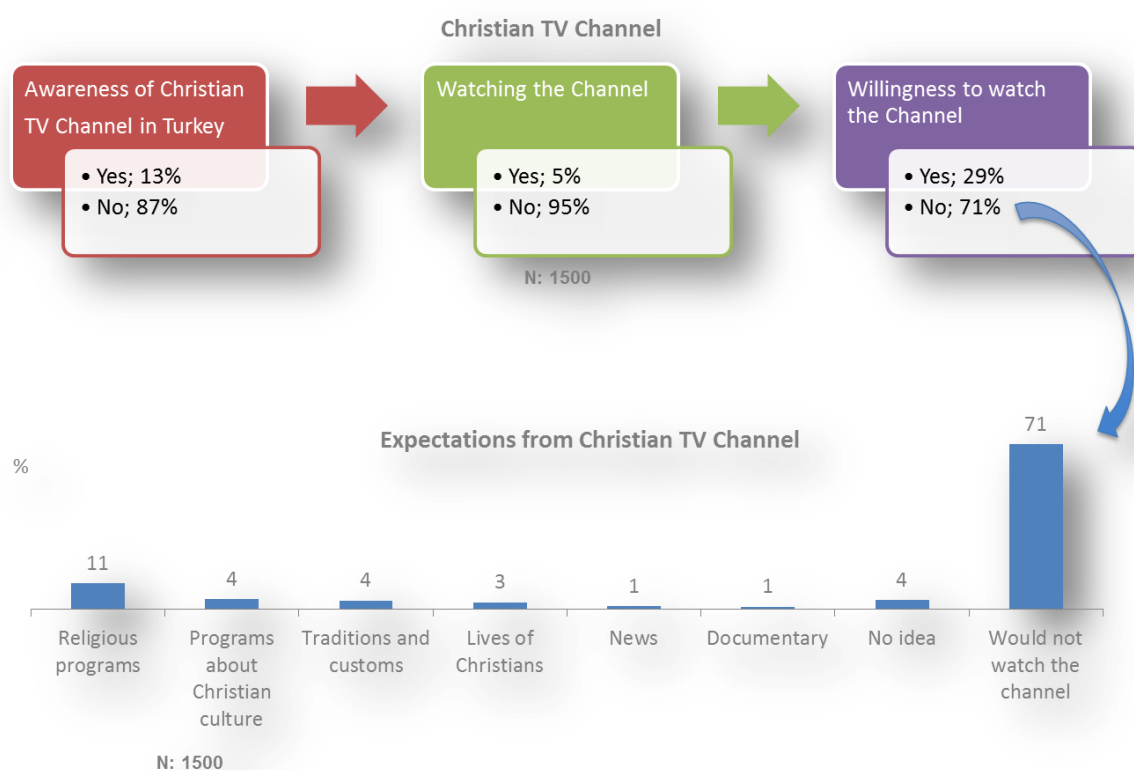


Two out of ten respondents say they have read the Bible before. This rate is higher among university graduates and those who live in urban areas.

Have you ever read the Bible before?



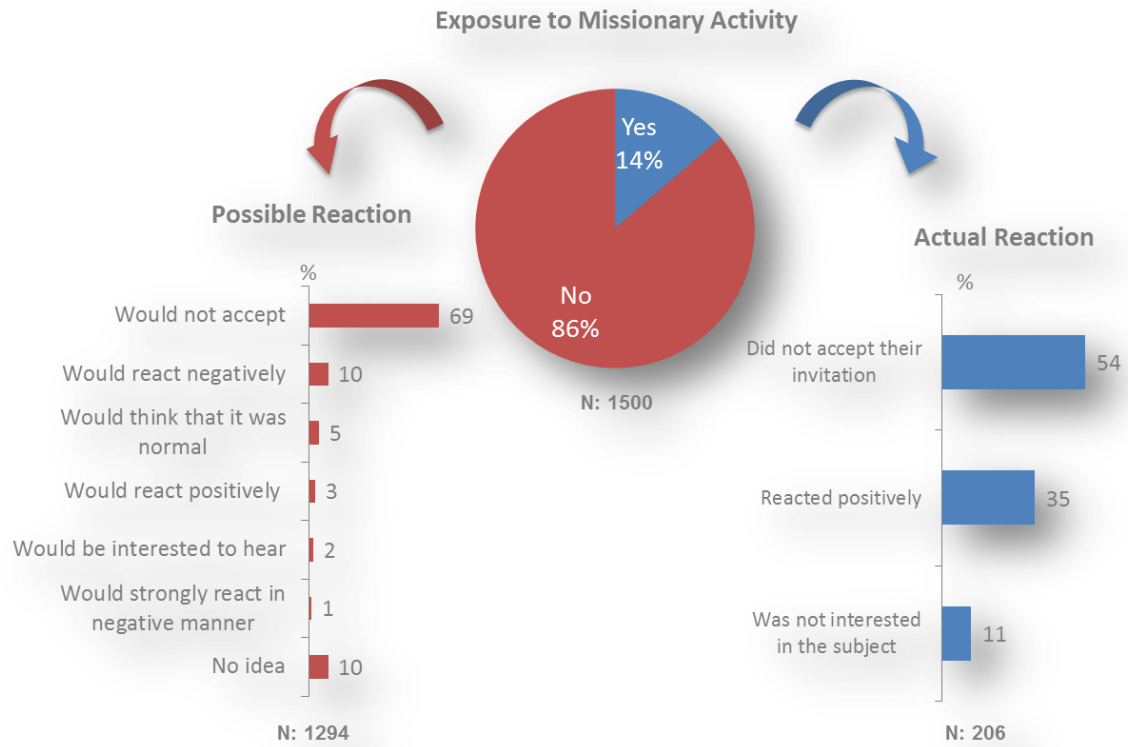
Awareness regarding the existence of a Christian television channel in Turkey is low. Whilst 13% of respondents are aware of such a channel, only 5% have watched it and 29% are interested to watch it. The public expects religious channels to broadcast religious programmes. Only 4% of respondents say they are interested to watch programmes about Christian culture or Christian traditions and customs. 3% are interested in the lives of Christians. Only 1% expresses an interest in such a channel broadcasting news.



5.4.4 Exposure to Missionary Activity

When asked whether they have ever been invited to a meeting or offered a booklet about Christianity, 14 % of the sample said 'yes'. Of these, 35% said that their reaction to the invitation was positive.

Amongst those who have not been exposed to this type of activity, the vast majority (80%) state that their likely reaction would be negative. However, 10% say that they would find the invitation normal, react positively or be interested to hear more.



6 Conclusions

The survey confirms the general public's low level of knowledge about Christians and Christianity, especially in rural areas. There are also low levels of awareness regarding the challenges faced by Christian minorities in terms of social rights, legal protections for life and property, freedom to educate clergy and freedom to express religious views.

The report reveals that for most respondents, Christianity is a concept that is foreign to Turkish culture. Whilst this situation is a consequence of the low numbers of Christians, it is also influenced by educational content and the media. Despite the rich history of Christianity in Turkey, the existence of numerous ancient Christian sites and centuries of living side by side, only a fraction of the public has a good level of knowledge about Christian history and practice. More creative and holistic inclusion of Christianity in formal education curricula and in the mass media can contribute to improved understanding and the public's ability to recoup and value its lost heritage.

More than half of the respondents state that neither the media nor the public is objective in its treatment of non-Muslims. It may be helpful to develop a deeper understanding of this reported partiality in future research. Questions also arise regarding the public's significant over-estimation of the proportion of Christians in the general population and whether this is linked to fear or perceptions of bias.

Improved media representation may be assisted by tailored capacity building for Turkish journalists and editors. Training coupled with relationship building between journalists and the Christian community, can support the growth of factual and objective reporting, the publishing of positive stories and the profiling of positive role models.

Encouraging personal interaction with Christians may be one of the most effective ways of building tolerance. As the survey results indicate, there is a level of discomfort and resistance to establish personal or family connections. This stigma may be reduced through education, consistent information flow and the sharing of positive interactions. Participation in mixed community activities can also assist. Further research is needed to understand the barriers to personal change in greater depth and to determine the best ways of overcoming them.

Despite the low levels of knowledge and objectivity, public support for change exists in certain key areas. The proportion of respondents who approve the right to select or change one's religion; the levels of public support for including other religions in addition to Sunni Islam in the Religious Culture and Knowledge Course, for the reopening of religious seminaries and for payments to non-Muslim clergy – each bode well for progress in religious freedoms in Turkey.

7 Appendix

7.1 Questionnaire

7.1.1 Turkish Version

Türkiye'deki Hristiyan Azınlık Algısı Araştırması

"Merhaba, Ben Xsights Araştırma ve Danışmanlık'tan, Bağımsız bir araştırma şirketi olan Xsights, Türkiye'deki azınlıkların algısıyla ilgili bir araştırma gerçekleştirmektedir. Sizlerin değerli fikirlerinizi almak adına 15 dk'lık bir anket çalışması yapmak istiyoruz. Kabul ederseniz hemen sorularımı sormaya başlayacağım."

"Öncelikle araştırmamıza ilgi gösterip, katılmayı kabul ettiğiniz için çok teşekkür ederim. Bu çalışma Türkiye Araştırmacılar Derneği'nin kuralları doğrultusunda yürütülmektedir. Görüşme sırasında vereceğiniz tüm cevaplar gizli tutulacak, sadece analiz amaçlı olarak topluca raporlanacaktır."

DEMOGRAFİ

SORMADAN İŞARETLEYİN-

D1. Cinsiyet -

Kadın	1	Erkek	2
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SORMADAN İŞARETLEYİN-

D2. İl

D3. Lokasyon (Kent/kır)

	İl	Kent	Kır
Ankara	1	1	2
Antalya	2	1	2
Bursa	3	1	2
Erzurum	4	1	2
Gaziantep	5	1	2
İstanbul	6	1	2
İzmir	7	1	2
Kayseri	8	1	2
Malatya	9	1	2
Samsun	10	1	2
Tekirdağ	11	1	2
Trabzon	12	1	2

"Anketimize katılabilmemiz için yaş uygunluğunuzu tespit etmemiz gerekli"

D4. Yaşınızı belirtir misiniz? (Açık olarak yazınız)

18 ve altı	1 TEŞEKKÜR EDİP SONLANDIRIN
19-24	2 DEVAM EDİN
25-34	3 DEVAM EDİN
35-44	4 DEVAM EDİN
45-54	5 DEVAM EDİN
55-59	6 DEVAM EDİN
60 ve üzeri	7 TEŞEKKÜR EDİP SONLANDIRIN

"Yaşınız bu anket çalışmasına katılmak için uygundur. İzininizle diğer sorularımı ankete devam ediyorum."

D5. Medeni durumunuzu öğrenebilir miyim?

Bekar	1	Dul / Boşanmış	3
Evlü	2		

D6. Kaç çocuğunuz var?

Lütfen çocuk sayısını giriniz: Çocuk sahibi değilim 99

Çocukların yaşlarını giriniz

1. çocuk:	2. çocuk:	3. çocuk:	4. çocuk:	5. çocuk:
-----------	-----------	-----------	-----------	-----------

D7. Siz dahil hanenizde kaç kişi yaşadığınızı öğrenebilir miyim?		
D8. Siz dahil hanenizde çalışan kişi sayısını öğrenebilir miyim?		
	D7	D8
1 kişi	1	1
2 kişi	2	2
3 kişi	3	3
4 kişi	4	4
5 kişi	5	5
5'den fazla (lütfen belirtin)	...	...

D9. Haneye en çok gelir getiren kişi, haneyi geçindiren kişi siz misiniz?	
Evet	1 Sadece "kendisi" yazan bölümleri sorunuz
Hayır	2 Hem "kendisi" hem de "Aile Reisi" yazan bölümlerini sorunuz

D10. Eğitim durumunuzu öğrenebilir miyim? (TEK CEVAP)				
D11. Aile reisinin eğitim durumunu öğrenebilir miyim? (TEK CEVAP)				
D12. Anne ve babanızın eğitim durumunu öğrenebilir miyim? (HER BİRİ İÇİN TEK CEVAP)				
	KENDİSİ	AİLE REİSİ	ANNESİ	BABASI
İlkokul terk /Eğitimsiz	1	1	1	1
İlkokul mezunu	2	2	2	2
Ortaokul mezunu	3	3	3	3
Lise mezunu	4	4	4	4
Normal Lise	5	5	5	5
Meslek Lisesi	6	6	6	6
2 Yıllık yüksekokul mezunu	7	7	7	7
Üniversite mezunu	8	8	8	8
Açık Öğretim	9	9	9	9
Normal				
Lisansüstü				
D13. KENDİSİ Mesleğinizi öğrenebilir miyim? AÇIK OLARAK YAZINIZ.....				
D14. AİLE REİSİ Hane reisinin mesleğini öğrenebilir miyim? AÇIK OLARAK YAZINIZ.....				

ASIL GELİR GETİREN KİŞİ	1	2	3	4	5	6	7	8	9
	İlkokul Terk	İlkokul Mezunu	Ortaokul Mezunu	Normal	Lise Meslek	2 Yıllık Mesk Oku	Üniversite	Normal	Lisans Üstü
	< 6 yd	6 yd	8 yd	11 yd	11 yd	13-14 yd	14 yd +	14 yd +	10 yd +
EMEKLİ									
98 Emekli - çalışıyor									
99 Emekli - çalışmıyor									
GELİR GETİREN BİRİSİ YOK, ÇALIŞMIYOR									
01 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	E	E	D	D	D	C2	C2	C2	C2
02 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	D	D	C2	C2	C2	C1	C1	C1	C1
03 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	E	E	D	D	D	C2	C2	C2	C2
04 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	D	D	C2	C2	C2	C1	C1	C1	C1
05 İşsiz - çalışmıyor	-	-	D	C2	C2	C2	C2	C2	C2
ÜCRETİ - MAAŞI ÇALIŞIYOR									
06 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	E	D	D	C2	C2	C2	C1	C1	E
07 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	D	C2	C2	C1	C1	C1	E	E	E
08 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	D	C2	C2	C1	C1	E	E	E	E
09 Ücretli - çalışmıyor - ek gelir yok, çalışmıyor	D	C2	C2	C1	C1	E	E	E	E
10 Ücretli - çalışmıyor - ek gelir yok, çalışmıyor	C2	C1	C1	C1	C1	E	E	A	A
11 Ücretli - çalışmıyor - ek gelir yok, çalışmıyor	C2	C1	C1	C1	C1	E	E	A	A
12 Ücretli - çalışmıyor - ek gelir yok, çalışmıyor	C1	C1	C1	E	E	E	A	A	A
13 Ücretli - çalışmıyor - ek gelir yok, çalışmıyor	C1	C1	E	E	E	A	A	A	A
14 Ücretli - çalışmıyor - ek gelir yok, çalışmıyor	-	C2	C2	C1	C1	E	E	A	A
15 Ücretli - çalışmıyor - ek gelir yok, çalışmıyor	-	-	-	-	-	-	-	A	A
KENDİ HESABINA ÇALIŞIYOR - SERBEST MESLER - NİTELİKLİ UZMAN									
16 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	D	D	D	C2	C2	C2	C1	E	E
17 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	C2	C2	C2	C1	C1	C1	E	E	E
18 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	C2	C2	C1	C1	C1	E	E	A	A
19 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	C2	C1	C1	E	E	E	E	A	A
20 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	C1	C1	C1	E	E	E	E	A	A
21 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	C1	C1	E	E	E	E	E	A	A
22 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	C1	C1	E	E	E	E	E	A	A
23 İşsiz - çalışmıyor - ek gelir yok, çalışmıyor	-	-	-	-	-	-	-	A	A

D15. SES KODUNU GİRİN:...

D16. Doğup büyüdüğünüz yeri/yerleri düşünceğiniz olursanız en fazla süreyi kent merkezinde mi, yoksa kasaba veya köyde mi geçirdiniz?

- a. Annenizin doğup büyüdüğü yeri/yerleri düşünceğiniz olursanız en fazla süreyi kent merkezinde mi, yoksa kasaba veya köyde mi geçirdi?
b. Babanızın doğup büyüdüğü yeri/yerleri düşünceğiniz olursanız en fazla süreyi kent merkezinde mi, yoksa kasaba veya köyde mi geçirdi?

	D16	D16a	D16b
	Kendisi	Anne	Baba
Kent	1	1	1
Kasaba/köy	2	2	2
Bilmiyorum		3	3

D17. Millî kimliğinizi tanımlamak üzere aklınıza ilk gelen kelime hangisidir? CEVAPLARI OKUMA. TEK CEVAP D17'DEKİ CEVABI D17a'YA TAŞIYIN. SÖYLENMEMİŞ OLAN SEÇENEKLERİ OKUYUN.

- a. Size okuyacaklarından hangileri millî kimliğinizi tanımlamak açısından uygundur? CEVAPLARI OKU. ÇOKLU CEVAP

SEÇENEKLERİ ROTASYONA UĞRATIN

	D17	D17a
Türk	1	1
Kürt	2	2
Müslüman	3	3
Osmanlı	4	4
Cumhuriyet	5	5
Laik	6	6
Muhafazakar	7	7
Modern	8	8
Demokratik	9	9
Atatürkçü	10	10
Sünni	11	11
Alevi/Şii	12	12
Diğer (belirtiniz):	13	
Fikrim / cevap yok	99	99

BÖLÜM 1: GAYRİMÜSLİM AZINLIKLAR VE HİSTİYANLIK İLE İLGİLİ BİLGİ DÜZEYİ

K1. Gayrimüslim deyince aklınıza ne geliyor? AÇIK UÇLU

K2. Türkiye'deki Hristiyanlar dediğimizde aklınıza ilk gelen grup hangisidir? CEVAPLARI OKUMA. TEK CEVAP

- a. Başka? CEVAPLARI OKUMA. ÇOKLU CEVAP

K2 VE K2a'DAKİ CEVAPLARI K2b'YE TAŞIYIN.

- b. Size okuyacağım Türkiye'deki Hristiyan azınlık gruplarından hangilerini duydunuz? CEVAPLARI OKU. ÇOKLU CEVAP

CEVAPLARI ROTASYONA UĞRAT	K2	K2a	K2b
Rumlar	1	1	1
Ermeniler	2	2	2
Süryaniler	3	3	3
Diğer (lütfen belirtiniz):	4	4	4
Fikrim yok	99	99	99

K3. Sizce Türkiye nüfusunun % kaç gayrimüslim vatandaşlardan oluşmaktadır?

Açık olarak yazın: %

Fikrim yok 99

K4. Sizce Türkiye nüfusunun % kaç Hristiyan vatandaşlardan oluşmaktadır?

Açık olarak yazın: %

Fikrim yok 99

K2b'DE DUYMUŞ OLDUĞU HİSTİYAN AZINLIK GRUPLARI İÇİN SORUNUZ

K5. Size okuyacağım Türkiye'de yaşayan gayrimüslim azınlıkların yaşamları ve kültürleri hakkında ne kadar bilgi sahibisiniz? CEVAPLARI OKU. TEK CEVAP

CEVAPLARI ROTASYONA UĞRAT	Oldukça bilgi sahibiyim	Bilgi sahibiyim	Kısmen bilgi sahibiyim	Pek bilgi sahibi değilim	Hiç bilgi sahibi değilim
Rumlar	5	4	3	2	1
Ermeniler	5	4	3	2	1
Süryaniler	5	4	3	2	1
HERKESE SORUN!					
İslamiyet'ten başka dine geçmiş Türkler	5	4	3	2	1
Diğer (lutfen belirtiniz:.....)	5	4	3	2	1

K2b'DE DUYMUŞ OLDUĞU HİSTİYAN AZINLIK GRUPLARI İÇİN SORUNUZ

K6. Size okuyacağım Türkiye'de yaşayan hangi ulusal topluluklar Hristiyan olarak bilinmektedir? CEVAPLARI OKU. ÇOKLU CEVAP

Rumlar	1
Ermeniler	2
Süryaniler	3
HERKESE SORUN!	4
Türkler	
Diğer (yazınız:.....)	5
Fikrim yok	99

K7. Türkiye'deki Hristiyanlık tarihi ve gelenekleri hakkında ne derece bilgi sahibi olduğunuzu belirtir misiniz? CEVAP SKALASINI OKU. TEK CEVAP

Oldukça bilgi sahibiyim	5
Bilgi sahibiyim	4
Kısmen bilgi sahibiyim	3
Pek bilgi sahibi değilim	2
Hiç bilgi sahibi değilim	1

K8. Size okuyacağım hangi Hristiyan mezheplerini biliyorsunuz? İLK ÜÇ CEVABI OKU. ÇOKLU CEVAP
Bildiğiniz başka bir Hristiyan mezhebi var mı? ŞIKLARIN DIŞINDA BAŞKA BİR CEVAP VERİLİRSE 'DİĞER'E YAZIN YOKSA SONRAKİ SORUYA GEÇİN.

Katolik mezhebi	1
Ortodoks mezhebi	2
Protestan mezhebi	3
Diğer (yazınız:.....)	4
Fikrim yok	99

K9. Hristiyanlığa ait hangi dini örf ve adetleri biliyorsunuz? Başka? CEVAPLARI OKU. ÇOKLU CEVAP

Noel (Doğuş Bayramı)	1
Paskalya (Diriliş Bayramı)	2
Büyük perhiz/oruç	3
Meryem Ana günü	4
Vaftiz töreni	5
Cenaze töreni	6
Hacı gitmek	7
Üskü töreni	8
Ayinleri/dualar	9
İbadetler	10
Domuz etinin serbest olması	11
Kasım ayını (İsa'nın son akşam yemeğini anmak üzere şarap ve ekmek yenmesi)	12
Günah çıkarma	13
Diğer (belirtiniz:.....)	14
Fikrim yok	99

BÖLÜM 2: HİKRİTİYANLARA YÖNELİK ALGI VE TUTUM

A1. Sİze okuyacağım İfadelere ne derece katıldığınızı 1'in "Kesinlikle katılmıyorum", 5'in "Kesinlikle katılıyorum" olduğu cevap aralığında verınız. CEVAP SKALASINI OKU. TEK CEVAP

	Kesinlikle katılıyorum	Katılıyorum	Ne katılıyor ne katılmıyorum	Katılmıyorum	Kesinlikle katılmıyorum	Fikrim yok
Türkiye'de Hristiyanlar da Müslümanlar kadar eşit sosyal haklara sahiptir	5	4	3	2	1	99
Türkiye'de Hristiyanlar dini görüşlerini özgürce ifade edebilmektedir	5	4	3	2	1	99
Türkiye'de Hristiyanlar da özgürce ibadetlerini yerine getirebilmektedir	5	4	3	2	1	99
Türkiye'de yaşayan Hristiyan vatandaşlar dışlanmaktadır	5	4	3	2	1	99
Türkiye'de yaşayan Hristiyan vatandaşların can ve mal güvenliğınden devlet sorumludur	5	4	3	2	1	99

A2. Sİze hükümetin gayrimüslimlere karşı tutumu ne kadar tarafsızdır? CEVAP SKALASINI OKU. TEK CEVAP

a. Sİze medyanın gayrimüslimlere karşı tutumu ne kadar tarafsızdır? CEVAP SKALASINI OKU. TEK CEVAP

b. Sİze kamuoyunun gayrimüslimlere karşı tutumu ne kadar tarafsızdır? CEVAP SKALASINI OKU. TEK CEVAP

	Kesinlikle tarafsız	Tarafsız	Kısmen tarafsız	Tarafsız	Kesinlikle tarafsız	Fikrim yok
Devlet	5	4	3	2	1	99
Medya	5	4	3	2	1	99
Kamuoyu	5	4	3	2	1	99

K2b'DE DUymuş OLDUĞU HİKRİTİYAN AZINLIK GRUPLARI İÇİN SORUNUZ

A3. Sİze Türkiye'de size sayacağım gayrimüslim azınlıklıklar halk tarafından ne derece olumlu karşılanmaktadır? CEVAP SKALASINI OKU. TEK CEVAP

	Kesinlikle olumlu	Olumlu	Ne olumlu ne değil	Olumlu değil	Kesinlikle olumlu değil	Fikrim yok
Rumlar	5	4	3	2	1	99
Ermeniler	5	4	3	2	1	99
Süryaniler	5	4	3	2	1	99
HERKESE SORUN!						
İslamiyet'ten başka dine geçmiş Türkler	5	4	3	2	1	99

A4. Sİze Türkiye'de Hristiyanların ne derece güvencesi korunmaktadır? CEVAP SKALASINI OKU. TEK CEVAP

	Kesinlikle korunmaktadır	Korunmaktadır	Ne korunmaktadır ne korunmamaktadır	Korunmamaktadır	Kesinlikle korunmamaktadır	Fikrim yok
Can	5	4	3	2	1	99
Mal	5	4	3	2	1	99

A5. Türkiye'deki Hristiyanların size sayacağım alanlarda görev almasını ne kadar uygun buluyorsunuz? CEVAPLARI OKU. ÇOKLU CEVAP

	Kesinlikle uygun	Uygun	Ne uygun ne değil	Uygun değil	Hiç uygun değil
Kamu	5	4	3	2	1
İlk ve orta öğretim	5	4	3	2	1
Üniversite	5	4	3	2	1
Sağlık	5	4	3	2	1
Siyaset	5	4	3	2	1
Ticaret	5	4	3	2	1
Ordu	5	4	3	2	1

Yargı	5	4	3	2	1	
A6. Sizce Türkiye Cumhuriyeti vatandaşı Hristiyanlar şimdi size sayacağım alanlarda Türkiye'ye ne derece katkıda bulunmaktadırlar? CEVAP SKALASINI OKU. TEK CEVAP						
	Çok katkıda bulunuyorlar	Orduka katkıda bulunuyorlar	Kısmen katkıda bulunuyorlar	Pek katkıda bulunmuyorlar	Hiç katkıda bulunmuyorlar	Fikrim yok
Ticaret/iş	5	4	3	2	1	99
Sanat	5	4	3	2	1	99
Spor	5	4	3	2	1	99
Eğitim	5	4	3	2	1	99
Bilim	5	4	3	2	1	99
Politika	5	4	3	2	1	99
A7. Sizce Türk eğitim sisteminde Din Kültürü ve Ahlak Bilgisi dersi nasıl düzenlenmelidir? CEVAPLARI OKU. TEK CEVAP						
Müfredattan çıkartılmalıdır	1					
Zorunlu ders olmalıdır	2					
Seçmeli ders olmalıdır	3					
Fikrim yok	99					
A8. Din dersinin içeriği diğer bütün dinleri de kapsayacak şekilde genişletilmeli midir? Ya da gayrimüslim öğrencilere has ayrı bir din dersi müfredatı mı hazırlanmalıdır? CEVAPLARI OKU. TEK CEVAP						
Din dersinin içeriği diğer dinleri de kapsayacak şekilde genişletilmelidir	1					
Gayrimüslim öğrencilere has ayrı bir din dersi müfredatı hazırlanmalıdır	2					
A9. Türkiye'de bazı gayrimüslim ruhban okulları siyasi ve hukuki nedenlerden ötürü kapalı tutuluyor. Sizce devlet bu okulların yeniden açılması için izin vermeli midir? TEK CEVAP						
Evet	1					
Hayır	2					
Fikrim yok	99					
A10. Sizce Diyanet İşleri Başkanlığı, imamların maaşlarını ödediği gibi gayrimüslim din adamlarının da maaşlarını ödemeli midir?						
Evet	1					
Hayır	2					
Fikrim yok	3					
A11-11a SORULARINI ROTASYONA UĞRAT						
A11. Müslümanların sonradan başka bir dine geçmelerini ne derece doğru buluyor musunuz? TEK CEVAP						
a. Gayrimüslimlerin İslamiyet'e geçmelerini ne derece doğru buluyor musunuz? TEK CEVAP						
	A11	A11a				
Kesinlikle doğru buluyorum	5	5				
Doğru buluyorum	4	4				
Ne doğru buluyorum ne bulmuyorum	3	3				
Doğru bulmuyorum	2	2				
Kesinlikle doğru bulmuyorum	1	1				
Fikrim yok	99	99				
A12. Başkalarının dini görüşü sizin için önemli midir? CEVAP SKALASINI OKU. TEK CEVAP						
Çok önemli	5					
Önemli	4					
Ne önemli ne değil	3					
Önemli değil	2					
Hiç önemli değil	1					
Fikrim yok	99					

A13-13a SORULARINI ROTASYONA UGRAT

A13. Kızınızın Hristiyan birisiyle evlenmesini kabul eder miydiniz? TEK CEVAP

a. Oğlunuzun Hristiyan birisiyle evlenmesini kabul eder miydiniz? TEK CEVAP

	Kız	Oğlan
Evet	1	1
Hayır	2	2
Fikrim yok	99	99

A14. Hristiyan bir kişi ile ~~www~~ ~~olması~~ ister miydiniz?

	Evet	Hayır	Fark etmez
Arkadaş	1	2	3
Eş	1	2	3
İş ortağı	1	2	3
Komşu	1	2	3

A15. Mahallenizde bir kilisenin açılmasını ne derece olumlu karşılırsınız?

Çok olumlu	5
Olumlu	4
Ne olumlu ne değil	3
Olumlu değil	2
Hiç olumlu değil	1

A16. Çocuğunuzun sınıfında Hristiyan öğrenci(ler) olmasından rahatsız olur musunuz?

b. Çocuğunuzun öğretmeninin Hristiyan olmasından rahatsız olur musunuz?

	A16	A16a
Evet	1	1
Hayır	2	2

A17. "Misyonerlik" denince ne anlıyorsunuz? AÇIK UÇLU

Fikrim yok	99
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HERKESE OKU

"Misyonerlik, başkalarını belirli bir öğretilere, özellikle dini bir öğretilere ikna etmeye çalışan, onları bu öğretilere çekme amacını üstlenen kişileri tanımlamada kullanılır. Hristiyanlığı yaymayı amaç edinen görevlilere misyonier denmektedir."

A18. Türkiye'de Hristiyanların misyonierlik çalışmaları yapmasını ne derece doğru buluyorsunuz? CEVAP SKALASINI OKU.

TEK CEVAP

Kesinlikle doğru buluyorum	5
Doğru buluyorum	4
Ne doğru buluyorum ne bulmuyorum	3
Doğru bulmuyorum	2
Kesinlikle doğru bulmuyorum	1
Fikrim yok	99

BOLUM 3: DAVRANIŞ

B1. Size sayıcağlarım arasından gayrimüslim tanıdığınız var mı? ÇOKLU CEVAP

TANIDIĞI KİŞİLER İÇİN SORUN

a. Bu kişiler hangi dine mensuplar?

	B1		B1a
	Evet	Hayır	
Arkadaş	1	2	www
Eş	1	2	www
İş ortağı	1	2	www
Komşu	1	2	www

B2. Daha önce Türkiye’de herhangi bir Hristiyan cemaatine ait bir ibadethanede bulundunuz mu? TEK CEVAP	
Evet	1
Hayır	2

EVEK DİYENLERE SORUNUZ

B3. Hangi sebeple bu ibadethanede bulundunuz? CEVAPLARI OKUMA, ÇOKLU CEVAP	
Turistik amaçlı	1
Davetli olarak	2
Kişisel merakımdan	3
Diğer (belirtiniz):.....	4

K7’DE HRİSTİYANLIĞIN HERHANGİ BİR KONUSU HAKKINDA BİLGİ SAHİBİ (2-5) OLANLARA SORUN

B4. Hristiyanlıkla ilgili hangi kaynaklardan bilgi ediniz? CEVAPLARI OKU, ÇOKLU CEVAP	
Yayın (TV/radyo)	1
Basın (gazete/dergi)	2
İnternet	3
Tanıdıklar	4
Cemastler/dini kurumlar	5
Okul kitapları	6
Hristiyanlar	7
Diğer (belirtiniz):.....	8

B5. Türkiye’de bir Hristiyan TV kanalı olduğunu biliyor musunuz?

BİLENLERE SORUN

- a. Bu kanalı hiç izlediniz mi?

HERKESE SORUN

- b. Bu kanalı izlemek ister miydiniz?

İZLEMEK İSTEYENLERE SORUN

- c. Bu kanalda neler görmek isterdiniz?

	B5	B5a	B5b	B5c
Evet	1	1	1	
Hayır	2	2	2	

B6. Daha önce hiç İncil okudunuz mu?

Evet	1
Hayır	2

B7. Daha önce size hiç Hristiyanlık ile ilgili bilgi vermek üzere bir kitap verildi mi veya bununla ilgili bir toplantıya davet edildiniz mi?

Evet	1
Hayır	2

EVEK DİYENLERE SORUN

- a. Böyle bir teklif karşısında tepkiniz ne oldu?

AÇIK UÇLU

HAYIR DİYENLERE SORUN

- b. Başınıza böyle bir şey gelse tepkiniz ne olurdu?

AÇIK UÇLU

.....	
-------	-------

B8. Sizce yeni yıl kutlaması bir Hristiyan geleneği midir?

Evet	1
Hayır	2
Fikrim yok	3

B9. Yeni yılı kutlar mısınız? TEK CEVAP

Her zaman	5
Çoğu zaman	4
Bazen	3
Nediren	2
Hiçbir zaman	1

B10. Ramazan ayında oruç tuttunuz mu? CEVAPLARI OKUMA. TEK CEVAP

B11. Ne sıklıkla camiye gidersiniz? CEVAPLARI OKUMA. TEK CEVAP

	B10	B11
Hergün	1	1
Haftada birkaç kez	2	2
Haftada bir kez	3	3
Ayda birkaç kez	4	4
Ayda bir kez	5	5
Yılda birkaç kez		6
Yılda bir kez		7
Hiçbir zaman	8	8
Cevap yok	99	99

POLİTİK DAVRANIŞLAR

B12. Son genel seçimde hangi partiye oy verdiniz? TEK CEVAP

Bağımsız Türkiye Partisi	1	MHP	17
CHP	2	Millet Partisi	18
Demokrat Parti	3	Millet ve Adalet Partisi	19
Demokratik Gelecek Partisi	4	Muhafazakâr Yükseliş Partisi	29
DYP	5	Toplumsal Uzlaşma Reform ve Kalkınma Partisi	21
Genç Parti	6	Türkiye Komünist Partisi	22
Hak ve Adalet Partisi	7	Vatan Partisi	23
Hak ve Eşitlik Partisi	8	Yurt Partisi	24
Hak ve Özgürlükler Partisi	9	Ak Parti	25
Halkın Kurtuluşu Partisi	10	Anadolu Partisi	26
Halkın Yükselişi Partisi	11	BBP	27
HDP	12	DSP	28
İlk Parti	13	ÖDP	29
Komünist Parti	14	Seadet Partisi	30
Liberal Demokrat Parti	15	Hür Dava Partisi	31
Merkez Parti	16	Cevap yok/Oy vermedim	99

Vaktiniz ve kıymetli fikirleriniz için teşekkür ederiz.

7.1.2 English Version

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Public Perceptions Regarding the Christian Minority in Turkey

"Hello, Hi, I am from Xsights Research and Consultancy. Xsights is an independent research company and currently conducting a research about perceptions of minorities in Turkey. I would greatly appreciate if you could spare 15 minutes of your time for this interesting survey. Your responses are very valuable for our research. If you agree, I am going start asking you our questions right away."

"First of all I thank you very much for being interested in our research and participating in our survey. I would like to assure you that Xsights, as an abiding member of ESOMAR and will treat all your answers confidential and will use them only for analysis purposes."

DEMOGRAPHY

MARK WITHOUT ASKING				
D1. Gender				
Female	1	Male	2	
MARK WITHOUT ASKING				
D2. City				
D3. Location (Urban/Rural)				
		Location		
	City		Urban	Rural
Adana	1	Kayseri	14	1
Ağrı	2	Kırıkkale	15	1
Ankara	3	Kocaeli	16	1
Antalya	4	Konya	17	1
Aydın	5	Malatya	18	1
Balıkesir	6	Manisa	19	1
Bursa	7	Mardin	20	1
Erzurum	8	Samsun	21	1
Gaziantep	9	Şanlıurfa	22	1
Hatay	10	Tekirdağ	23	1
İstanbul	11	Trabzon	24	1
İzmir	12	Van	25	1
Kastamonu	13	Zonguldak	26	1
<i>"I need to check your eligibility in terms of your age group for this survey."</i>				
D4. Can you tell me your age please? (ENTER THE AGE)				
18 and less	1 THANK AND CLOSE			
19-24	2 CONTINUE			
25-34	3 CONTINUE			
35-44	4 CONTINUE			
45-54	5 CONTINUE			
55-59	6 CONTINUE			
60 and over	7 THANK AND CLOSE			
<i>"You are eligible for this survey. Now, with your permission, I would like to continue asking our questions."</i>				
D5. Your marital status?				
Single	1	Widow/Divorced	3	
Married	2			
D6. How many children do you have?				
Enter the number of children:		I do not have child		99
Enter the age of each child				
Child 1:.....	Child 2:.....	Child 3:.....	Child 4:.....	Child 5:.....

D7. How many people live in your household including you?

D8. How many people work in your household including you?

	D7	D8
1 person	1	1
2 people	2	2
3 people	3	3
4 people	4	4
5 people	5	5
More than 5 people (please specify:.....)	...	...

D9. Who is the chief income earner in your household?

Yes	1 Ask for the respondent only
No	2 Ask for both respondent and chief of household

D10. What is your educational status? SINGLE ANSWER

D11. What is the educational status of chief income earner in your household? SINGLE ANSWER

D12. What is the educational status of your parents? SINGLE ANSWER FOR EACH

	Self	Chief income earner	Mother	Father
Quitted school / Uneducated	1	1	1	1
Elementary school graduate	2	2	2	2
Secondary school graduate	3	3	3	3
High school State graduate	4	4	4	4
Vocational high school graduate	5	5	5	5
Vocational school graduate	6	6	6	6
University Distance education graduate	7	7	7	7
Normal Postgraduate	8	8	8	8
	9	9	9	9

D13. What is your occupation? ENTER THE OCCUPATION

D14. What is the occupation of chief income earner in your household? ENTER THE OCCUPATION

D15. ENTER THE SES CODE:.....

D16. Thinking of the places that you were born and raised, have you passed the most of your life time in urban or rural areas?

- Thinking of the places that your mother was born and raised, has she passed the most of her life time in urban or rural areas?
- Thinking of the places that your father was born and raised, has he passed the most of his life time in urban or rural areas?

	D16 Self	D16a Mother	D16b Father
Urban	1	1	1
Rural	2	2	2
Do not know		3	3

D17. What is the first word that comes to your mind to describe your national identity? DO NOT READ ANSWERS. SINGLE ANSWER

CARRY OVER THE ANSWER in D17 to D17a. READ THE OPTIONS THAT ARE NOT MENTIONED.

- Which of the following words that I am going to read to you, describe your national identity? READ ANSWERS. MULTIPLE ANSWER

ROTATE ITEMS

	D17	D17a
Turkish	1	1
Kurd	2	2
Muslim	3	3
Ottoman	4	4
Republic	5	5
Secular	6	6

Conservative	7	7
Modern	8	8
Democratic	9	9
Kemalist	10	10
Sunni	10	10
Alevi/Shia	11	11
Other (Please specify):.....	12	
No idea/ answer	99	99

SECTION 1: KNOWLEDGE LEVEL ABOUT NON-MUSLIM MINORITIES and CHRISTIANITY

K1. What does come to your mind when I mention the term "non-muslim"? OPEN ENDED

K2. Which minorities in Turkey first come to your mind when "Christians" is mentioned? DO NOT READ ANSWERS. SINGLE ANSWER

a. Other? DO NOT READ ANSWERS. MULTIPLE ANSWER

CARRY OVER THE ANSWERS IN K2 AND K2a TO K2b

b. Which of these Christian minorities in Turkey have you ever heard before? READ ANSWERS. MULTIPLE ANSWER

ROTATE THE OPTIONS	K2	K2a	K2b
Greeks	1	1	1
Armenians	2	2	2
Assyrians	3	3	3
Other (please specify:.....)	4	4	4
No idea	99	99	99

K3. What percent of the population do you think consists of non-muslim citizens in Turkey?

ENTER PERCENTAGE: %.....

No idea	99
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K4. What percent of the population do you think consists of Christian citizens in Turkey?

ENTER PERCENTAGE: %.....

No idea	99
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ASK FOR CHRISTIAN MINORITIES THAT ARE AWARE OF IN K2b

K5. To what extent do you know about the culture and life style of the non-muslim minorities living in Turkey? READ ANSWERS. SINGLE ANSWER

ROTATE THE OPTIONS	I have a lot of knowledge	I have good amount of knowledge	I have some knowledge	I have little knowledge	I have no knowledge at all
Greeks	5	4	3	2	1
Armenians	5	4	3	2	1
Assyrians	5	4	3	2	1
ASK IT TO ALL!					
Turkish people converted to other faiths	5	4	3	2	1
Other (please specify:.....)	5	4	3	2	1

ASK FOR CHRISTIAN MINORITIES THAT ARE AWARE OF IN K2b

K6. In your opinion, which of the following nationalities have members believing in Christianity in Turkey? READ ANSWERS. MULTIPLE ANSWER

Greeks	1
Armenians	2
Assyrians	3
ASK IT TO ALL!	
Turks	4
Other (please specify:.....)	5

No idea 99

K7. To what extent do you know about the history and traditions of Christianity in Turkey? READ THE SCALE. SINGLE ANSWER

I have a lot of knowledge	5
I have good amount of knowledge	4
I have some knowledge	3
I have little knowledge	2
I have no knowledge at all	1

K8. Which forms or denominations of Christianity that I will read, are you aware of? READ THE FIRST THREE ANSWERS. MULTIPLE ANSWER

Is there any other denominations of Christianity that you know? ENTER ANY ANSWER OTHER THAN THESE OPTIONS TO 'OTHER'.

Catholic	1
Orthodox	2
Protestant	3
Other (Please specify):.....	4
No idea	99

K9. Which religious rituals and customs of Christian community are you aware of? Else? READ ANSWERS. MULTIPLE ANSWER

Christmas	1
Easter	2
Lent	3
Assumption of Mary	4
Baptism	5
Funeral	6
Pilgrimage	7
Wedding	8
Prayer	9
Worship	10
Eating pork	11
Eucharist (Eating bread with wine to remember Jesus's last supper)	12
Confession	13
Other (Please specify):.....	14
No idea	99

SECTION 2: PERCEPTION OF AND ATTITUDE TOWARDS CHRISTIANS

A1. Can you tell me to what extent do you agree with the statements that I am going to read? Please give your answer in the range of points from 1 to 5 where 5 is "Absolutely agree" and 1 is "Absolutely disagree". READ THE SCALE. SINGLE ANSWER

	Absolutely agree	Agree	Neither agree nor disagree	Disagree	Absolutely disagree	No idea
In our country, Christians share equal social rights with muslims	5	4	3	2	1	99
In our country, Christians can express their religious views freely	5	4	3	2	1	99
In our country, Christians can practice their religion freely	5	4	3	2	1	99
In our country, Christians are excluded	5	4	3	2	1	99
In our country, the government is responsible for Christians' security and the security of their properties	5	4	3	2	1	99

A2. To what extent do you think the government's approach to non-muslims is impartial? READ THE SCALE. SINGLE ANSWER

a. To what extent do you think the media's approach to non-muslims is impartial? READ THE SCALE. SINGLE ANSWER

b. To what extent do you think the public opinion's approach to non-muslims is impartial? READ THE SCALE. SINGLE ANSWER

	Absolutely partial	Partial	Moderately partial	Impartial	Absolutely impartial	No idea
Government	5	4	3	2	1	99
Media	5	4	3	2	1	99
Public Opinion	5	4	3	2	1	99

ASK FOR CHRISTIAN MINORITIES THAT ARE AWARE OF IN K2b

A3. To what extent do you think the following non-muslim minorities in Turkey are seen positively by public? READ THE SCALE. SINGLE ANSWER

	Very positive	Positive	Neither positive nor not	Not positive	Not positive at all	No idea
Greeks	5	4	3	2	1	99
Armenians	5	4	3	2	1	99
Assyrians	5	4	3	2	1	99

ASK TO ALL!

Turkish people converted to other faiths	5	4	3	2	1	99
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A4. To what extent do you think Christians' security of life and property is protected in Turkey? READ THE SCALE. SINGLE ANSWER

	Definitely protected	Protected	Neither protected nor not	Not protected	Definitely not protected	No idea
Security of their lives	5	4	3	2	1	99
Security of their property	5	4	3	2	1	99

A5. How comfortable are you with Christians in Turkey to take position and responsibility in sectors that I am going to read now? READ ANSWERS. MULTIPLE ANSWER

	Very comfortable	Comfortable	Neither comfortable nor not	Not comfortable	Not comfortable at all
Public	5	4	3	2	1
Primary and secondary education	5	4	3	2	1
University	5	4	3	2	1
Health	5	4	3	2	1
Politics	5	4	3	2	1
Commerce	5	4	3	2	1
Army	5	4	3	2	1
Security	5	4	3	2	1
Judiciary	5	4	3	2	1

A6. How much do you think Christian citizens of Turkey contribute in the sectors that I am going to read now? READ THE SCALE. SINGLE ANSWER

	Contribute a lot	Contribute	Contribute somewhat	Contribute little	Not contribute at all	No idea
Commerce/business	5	4	3	2	1	99

Art	5	4	3	2	1	99
Sports	5	4	3	2	1	99
Education	5	4	3	2	1	99
Science	5	4	3	2	1	99
Politics	5	4	3	2	1	99

A7. In Turkish education system, how should "Religious Culture And Moral Knowledge" course be regulated? READ THE ANSWERS. SINGLE ANSWER

It should be excluded from the curriculum	1
It should be compulsory	2
It should be elective	3
No idea	99

A8. Do you think that the content of this course should include other religions too or should there be a religious course specific to nonmuslim students in the curriculum? READ ANSWERS. SINGLE ANSWER

The content of the course should include other religions too	1
There should be a religious course specific to nonmuslim students in the curriculum	2

A9. In Turkey, some Christian religious schools are closed due to political and judicial conflicts. Do you think that the government should support these schools to let them to be re-opened? SINGLE ANSWER

Yes	1
No	2
No idea	99

A10. Do you think that the directorate of religious affairs should also pay wages to nonmuslim religious men as well as imams?

Yes	1
No	2
No idea	3

ROTATE A11-11a

A11. To what extent do you approve muslims converting to other religions? SINGLE ANSWER

a. To what extent do you approve non-muslims converting to Islam? SINGLE ANSWER

	A11	A11a
Definitely approve	5	5
Approve	4	4
Neither approve nor not	3	3
Do not approve	2	2
Do not approve at all	1	1
No idea	99	99

A12. How important is the religion of others to you? READ THE SCALE. SINGLE ANSWER

Very important	5
Important	4
Neither important nor not	3
Not important	2
Not important at all	1
No idea	99

ROTATE A13-13a

A13. Would you approve your daughter to be married with a Christian? SINGLE ANSWER

a. Would you approve your son to be married with a Christian? SINGLE ANSWER

	Daughter	Son
Yes	1	1
No	2	2
No idea	99	99

A14. Would you like to be with a Christian?

Yes	No	Doesn't matter
-----	----	----------------

Friend	1	2	3
Spouse	1	2	3
Business partner	1	2	3
Neighbor	1	2	3

A15. How positive would you feel about a church being established in your neighborhood?

Very positive	5
Positive	4
Neither positive nor not	3
Not positive	2
Not positive at all	1

A16. Would you feel uncomfortable if your child shares the same class with a Christian(s)?

a. Would you feel uncomfortable if your child's teacher is a Christian?

	A16	A16a
Yes	1	1
No	2	2

A17. What do you understand from the term "missionary"? OPEN ENDED

No idea	99
---------	----

READ TO ALL

"A missionary is a member of a religious group sent into an area to proselytize and/or perform ministries of service, such as education, literacy, social justice, health care and economic development. The term is most commonly used for Christian missions."

A18. How right do you find the missionary activities of Christians in Turkey?

Absolutely right	5
Right	4
Neither right nor not	3
Not right	2
Not right at all	1
No idea	99

SECTION 3: BEHAVIOR

B1. Do you have any non-muslim? READ THE ANSWERS. MULTIPLE ANSWER

ASK FOR THE ONES WHO SAY YES

a. Which religion does this person practice?

	B1			B1a
	Yes	No		
Friend	1	2		
Spouse	1	2		
Business partner	1	2		
Neighbor	1	2		

B2. Have you ever been in a Christian sanctuary in Turkey before? SINGLE ANSWER

Yes	1
No	2

IS IF SAID YES

B3. For what purpose have you been in a Christian sanctuary? DO NOT READ ANSWERS. MULTIPLE ANSWER

Touristic purpose	1
Being invited	2
Personal interest	3
Other (Please specify):.....	4

ASK TO ONES WHO HAVE KNOWLEDGE (2-5) AT LEAST ABOUT A SUBJECT FOR CHRISTIANITY IN K7

B4. What are your sources of information about Christianity? READ ANSWERS. MULTIPLE ANSWER

Broadcast (TV/radio)	1
Press (newspaper/magazine)	2
Internet	3
Social environment	4
Communities/Religious institutions	5
Educational books	6
Interaction with Christian people	7
Other (Please specify):.....	8

B5. Do you know that there is a Christian TV channel in Turkey?

ASK TO ONES WHO KNOW IT

a. Have you ever watched this channel?

ASK ALL

b. Would you like to watch this channel?

ASK TO ONES WHO WOULD WATCH

c. What would you like to see in this channel? OPEN ENDED

	B5	B5a	B5b	B5c
Yes	1	1	1	
No	2	2	2	

B6. Have you ever read the Bible before?

Yes	1
No	2

B7. Have you ever been invited to a meeting or proposed to take a booklet about Christianity?

Yes	1
No	2

ASK IF SAID YES

a. What was your reaction when you were approached? OPEN ENDED

ASK IF SAID NO

b. How would you react if you were approached? OPEN ENDED

B8. Do you think that the New Year celebration is a Christian tradition? SINGLE ANSWER

Yes	1
No	2
No idea	3

B9. Do you celebrate the New Year?

Always	5
Usually	4
Sometimes	3
Rarely	2
Never	1

B10. Have you feasted in Ramadan? DO NOT READ ANSWERS. SINGLE ANSWER

B11. How often do you visit a mosque? DO NOT READ ANSWERS. SINGLE ANSWER

	B10	B11
Everyday	1	1
Couple of times a week	2	2
Once a week	3	3
Couple of times a month	4	4
Once a month	5	5
Couple of times a year		6
Once a year		7
Never	8	8

No answer	99		99
POLITICAL BEHAVIOR			
B12. For which political party did you vote for in the last general election? SINGLE ANSWER			
Bağımsız Türkiye Partisi	1	MHP	17
CHP	2	Millet Partisi	18
Demokrat Parti	3	Millet ve Adalet Partisi	19
Demokratik Gelişim Partisi	4	Muhafazakar Yükseliş Partisi	29
DYP	5	Toplumsal Uzlaşma Reform ve Kalkınma Partisi	21
Genç Parti	6	Türkiye Komünist Partisi	22
Hak ve Adalet Partisi	7	Vatan Partisi	23
Hak ve Eşitlik Partisi	8	Yurt Partisi	24
Hak ve Özgürlükler Partisi	9	Ak Parti	25
Halkın Kurtuluşu Partisi	10	Anadolu Partisi	26
Halkın Yükselişi Partisi	11	BBP	27
HDP	12	DSP	28
İlk Parti	13	ÖDP	29
Komünist Parti	14	Saadet Partisi	30
Liberal Demokrat Parti	15	Hür Dava Partisi	31
Merkez Parti	16	No answer/Did not vote	99

[Thank you for your valuable time](#)

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