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TWO MODES OF URBANIZATION AND URBANISM
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THE CASE OF BEYPAZARI

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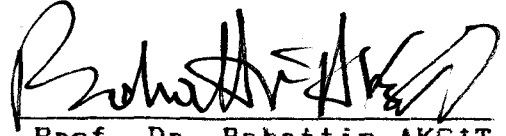
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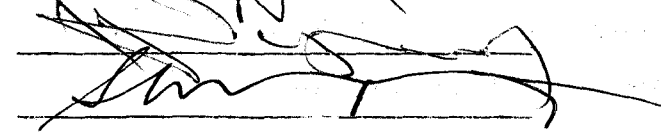
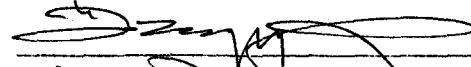
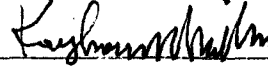
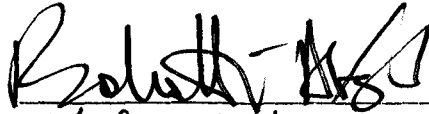
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ABSTRACT

TWO MODES OF URBANIZATION AND URBANISM IN A PERIPHERAL TOWN
OF TURKEY: THE CASE OF BEYPAZARI

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This study has two basic aims. First, it deals with operational identification of urbanization in a peripheral city in Turkey. Second, it deals with explanatory capability of the conventional concepts of urbanization and urbanism. It has been assumed that any scientific concept should be universally applicable across all historical and structural cases, and hence, urbanization is understood as the people's adjustment to the city rather than industrialism, capitalism etc.. Similar to this approaches developed by neo-Ecologists and neo-Marxists, urbanization has further been elaborated as adjustment of human

relations in space, time and economy. Hence, two further modes of urbanization have been defined. The first one, called 'local mode', denotes the people's adjustment to the city of residence; and the second one, called 'global mode', designates people's adjustment to the other cities and villages in the country and the World.

In this context, two main hypotheses have been formulated and critically evaluated on the basis of collected data. First one assumes that definition of urbanization, that disregards the inter-city distinctions and differences, and thereby, equates the urbanism to the nativity, as it has so far done in urban sociology, will have less capability to explain modern urban reality. Second hypothesis asserts that, the concept of urbanization that considers inter- and intra-city distinctions and differences will be a remarkably more explanatory independent variable for socio-cultural analysis. This conception of urbanization comprehends urbanism as national citizenship rather than individualism. Statistical analyses of collected data supports the hypotheses; and paves the way for return the concept of urbanization into urban sociology as a more plausible determinant of socio-cultural structuration.

Keywords: Urbanization, Local Urbanization, Global Urbanization, Small-Town, Turkey.

ÖZ

İKİ KENTLEŞME TARZI VE KENTLİLİK:
TÜRKİYE'DE BİR TAŞRA KASABASI-BEYPAZARI ÖRNEĞİ

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Bu çalışmanın iki ana konusu vardır. İlk olarak, kentleşme kavramının operasyonel içeriği, bir taşra ortamında tanımlamaya çalışılmıştır. İkinci olarak, kentleşme kavramının, kentlilik kavramı aracılığı ile göz önünde bulundurulmuş toplumsal varoluşu açıklama becerisi araştırılmıştır. Çalışma boyunca, bilimsel kavramların tüm tarihsel ve yapısal durumlarda kullanılabilir, evrensel geçerlilikte olmaları gereği benimsenmiş; ve böylece kentleşme, sanayileşme veya kapitalistleşme olarak değil, fakat insanların kentle bütünleşmesi biçiminde tanımlanmıştır. Kentle bu bütünleşme, yeni-Ekolojist ve yeni-Marxistlerin yaptığı gibi, mekanda, zamanda ve ekonomi

içinde şekillenen insan ilişkileri üzerinde irdelenmeye gayret de edilmiştir. Bu nedenle, iki yeni kentleşme tarzı tanımlanmıştır. Yerel kentleşme tarzı olarak adlandırılan, ilk kentleşme tarzı, insanların içinde oturdukları kentle bütünleşmelerini anlatırken; küresel kentleşme tarzı olarak adlandırılan ikinci kentleşme tarzı, insanların diğer kent ve köylerle bütünleşmelerini anlatır

Bu bağlamda, araştırmanın iki ana hipotezi vardır. İlk hipotez, kent sosyolojisi içinde genel olarak düşünüldüğü gibi, kentler-arası uzaklıkları ve farklılıkları göz önünde bulundurmeyen, ve dolayısıyla kentlilik ile yerliliği aynılaştıran, her türden kentleşme kavramının, toplumsal gerçeği açıklamakta yetersiz olacağını varsayar. İkinci hipotez ise, değinilen uzaklık ve farklılıkları göz önünde bulunduran her türden kentleşme kavramının, toplumsal çözümleme için güvenilir bir bağımsız değişken olacağını söyler. Bu kentleşme anlayışı, kentliliği de, bireycilik şeklinde değil, fakat ulusal vatandaşlık olarak tanımlar. Toplanan verilerin istatistik çözümlemesi, bu hipotezleri desteklemiştir; ve kentleşme kavramının, kent sosyolojisi içine, toplumsal yapılanmanın önemli bir belirleyeni olarak geri dönüşünün yolu açılmıştır.

Anahtar sözcükler: Kentleşme, Yerel Kentleşme, Küresel Kentleşme, Kasaba, Türkiye.

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TABLE OF CONTENTS

ABSTRACT	i
UZ	iii
ACKNOWLEDGEMENTS	v
TABLE OF CONTENTS	vi
LIST OF TABLES	x
LIST OF APPENDICES	xvii
CHAPTER	
1. INTRODUCTION	1
1.1 Research Problem and Urban Sociology	1
1.2 Operational Definitions of Basic Concepts	28
1.2.1 City	29
1.2.2 Urbanisms: Social Diversifications	30
1.2.3 Urbanization in Two Measures and Two Modes	32
1.2.3.1 Conventional Measure of Urbanization ...	36
1.2.3.1.1 Conventional Measure of Urbanization in Space	37
1.2.3.1.1.1 Urban Population	38
1.2.3.1.1.2 Urbanization in Internal Space ..	41
1.2.3.1.1.3 Old and New Quarters with Old and New Houses ..	49

	1.2.3.1.1.4	Urbanization in External Space	54
	1.2.3.1.1.5	Shifted Community	67
	1.2.3.1.2	Conventional Measure of Urbanization in Time	74
	1.2.3.1.3	Conventional Measure of Urbanization in Economy	78
	1.2.3.1.3.1	Some Particular Economic Characteristics of City	86
	1.2.3.1.4	Final Definition of Conventional Measure of Urbanization	91
	1.2.3.2	New Measure of Urbanization	95
	1.2.3.2.1	Historical Background of Urbanization in Beypazarı: Center of Opposition for National Capital	96
1.3		Basic Questions and Hypotheses	102
1.4		Survey Research and Data Processing	104
1.5		Plan of the Dissertation	105
1.6		Notes	107
2.		SOCIAL DIFFERENCES IN BIOLOGICAL AND DEMOGRAPHICAL FEATURES	123
2.1		Gender and Generations	125
	2.1.1	Females and Males	126
	2.1.2	Youngsters and Elders	129
2.2		Household Structures	131
	2.2.1	Family Types	132
	2.2.1.1	Family Sizes: Large and Small Scales	134
	2.2.2.2	Extended and Nuclear Families	137
	2.2.2.3	Domestic Relations among Family Members	141

2.2.2	Ways of Marriages	148
2.2.2.1	Introduction of Partners for Marriages .	149
2.2.2.2	The Age of Marriage	155
2.2.3	Gender Relations	160
2.2.3.1	Daily Interaction of Males and Females .	163
2.2.3.2	Females as Housewives: Unpaid and Illiterate Domestic Workers	168
2.2.3.3	Females as Domestic Prisoners	175
2.2.3.3.1	Clothes	175
2.2.3.3.2	Medicine: The Sex of The Doctor	179
2.3	Migration: Spatial Mobility	182
2.4	Notes	189
3.	DIVERSIFICATIONS IN ECONOMICS	195
3.1	Employment, Unemployment and Dependency	197
3.2	Occupational Locations	202
3.2.1	Community of Wage and Salary Earners	206
3.2.2	Managers	210
3.2.3	Employers in Community	213
3.3	Social Mobility: Changes in Occupations	218
3.4	Wealth and Income	222
3.5	Consumption Patterns	226
3.6	Rents for Accommodation	234
3.7	Notes	237
4.	POLITICS OF CLIENTALISM AND ALIENATION	241
4.1	Question of Center and Periphery	241
4.2	Clientalism: Populism around Estatism	244

4.3	Political Adjustment and Alienation	248
4.4	Notes	256
5.	SOCIO-CULTURAL ASPECTS IN PERIPHERAL TOWN	249
5.1	Religion	260
5.2	Mass Communication	276
5.2.1	Diversities in Newspapers	281
5.2.2	Choices on TV	284
5.2.3	Choices on Music	285
5.2.4	Cinema, Theater and Concerts	286
5.3	Education	290
5.4	Notes	293
6.	CONCLUSION	297
REFERENCES	.....	320
APPENDICES	.....	344

LIST OF TABLES

TABLE

1	City and village populations of Beypazari by years ..	40
2	Rank sizes of provinces by urbanization as a function of density of regional population	63-64
3	Total numbers and proportions of respondents within sub-groups of conventional measure of urbanization by spatial, periodical and economical relations	93
4	Statistical equations of new-measures of urbanization for local and global modes	97
5	Females and males in parent and current households .	126
6	Zero-order correlation coefficients between ratios of females in parent and current households and urbanization by conventional measure of urbanization	127
7	Zero-order correlation coefficients between ratios of females within parent and current households and urbanization by new measure of urbanization	128
8	Zero-order correlation coefficients between ages and urbanization by conventional measure of urbanization	130
9	Zero-order correlation coefficients between ages and urbanization new measures of urbanization	131
10	Total numbers and averages of household members in parent and current families	135
11	Zero-order correlation coefficients between total numbers and averages of household members and urbanization by conventional measure of urbanization	136
12	Zero-order correlation coefficients between total numbers and averages of household members and urbanization by new measure of urbanization	137

13	Basic statistics on total numbers of nuclear families in parent and current households	138
14	Zero-order correlation coefficients between ratios of nuclear families in parent and current households and urbanization by conventional measure of urbanization	139
15	Zero-order correlation coefficients between ratios of nuclear families in parent and current households and urbanization by new measure of urbanization	140
16	Basic statistics on domestic relations with its five different definitions	144
17	Zero-order correlation coefficients between domestic relations and urbanization by conventional measure of urbanization	145
18	Zero-order correlation coefficients between domestic relations and urbanization by new measure of urbanization	146
19	Three ways of introducing partners for marriage	150
20	Proposed ways of marriages for children	151
21	Consanguinity of married couples	152
22	Actual ways of marriages and proposed ways of marriages; attitudes on consanguinity of bride and groom by conventional measure of urbanization	153
23	Actual ways of marriages and proposed ways of marriages; attitudes on consanguinity of bride and groom by new measure of urbanization	154
24	Some basic statistics on actual age of marriage of parents; their proposed age of marriage for sons and daughters; and all their differences	156
25	Zero-order correlation coefficients between actual age of marriage of parents; their proposed age of marriage for sons and daughters and urbanization by conventional measure of urbanization	157
26	Zero-order correlation coefficients between actual age of marriage of parents; their proposed age of marriage for sons and daughters and urbanization by new measure of urbanization	158

27	Zero-order correlation coefficients between the differences between actual ages of marriages of parents; differences between those two ages and their propositions for sons and daughters and urbanization by new measure of urbanization	159
28	Familiarity of related females in daily routines ...	164
29	Forcibly and voluntarily established sex-segregation	165
30	Zero-order correlation coefficients between gender relations in daily routines, visits to relatives, friends and urbanization by conventional measure of urbanization	166
31	Zero-order correlation coefficients between gender relations in daily routines, visits to relatives, friends and urbanization by new measure of urbanization	167
32	Numbers of employed and unemployed housewife	169
33	Males' attitudes on females' employment	171
34	Levels of women's education	172
35	Zero-order correlations between females' employment, education, males' attitudes on both items, differences between males and females' degrees of education and urbanization by conventional measure of urbanization	173
36	Zero-order Correlations between females' employment, education, males' attitudes on both items, differences between males and females' degrees of education and urbanization by new measure of urbanization	174
37	Zero-order correlation coefficients between modernity in women's clothes and urbanization by conventional measure of urbanization	178
38	Zero-order correlation coefficients between modernity in women's clothes and urbanization by new measure of urbanization	179
39	Sex segregation for medical doctors for women's diseases	180

40	Zero-order correlation coefficients between sex-segregation for medical doctors for women's diseases and urbanization by conventional measure of urbanization	181
41	Zero-order correlation coefficients between sex-segregation for medical doctors for women's diseases and urbanization by new measure of urbanization ...	181
42	Distance of birth places of heads of households	184
43	Distance of birth places of fathers of the household heads	185
44	Zero-order correlation coefficients between distance of birth places of respondents and their fathers and urbanization by conventional measure of urbanization	186
45	Zero-order correlation coefficients between distance of birth places of respondents and their fathers and urbanization by new measure of urbanization	188
46	Basic statistics on employed, unemployed household members and dependency ratios	199
47	Zero-order correlation coefficients between numbers of employed, unemployed household members, dependency ratios and urbanization by conventional measure of urbanization	200
48	Zero-order correlation coefficients between numbers of employed, unemployed household members, dependency ratios and urbanization by new measure of urbanization	201
49	Sectoral locations of economically active persons ..	207
50	Sectoral locations by conventional measure of urbanization	208
51	Sectoral locations by new measure of urbanization ..	208
52	Zero-order correlation coefficients between administrative responsibility, total number of employees and employment statuses and urbanization by conventional measure of urbanization	211
53	Zero-order correlation coefficients between administrative responsibility, total number of employees and employment statuses and urbanization by new measure of urbanization	212

54	Zero-order correlation coefficients between apprenticeship, the age of entry into first and last occupations, total number of employees and urbanization by conventional measure of urbanization	216
55	Zero-order correlation coefficients between apprenticeship, the age of entry into first and last occupations, total number of employees and urbanization by new measure of urbanization	217
56	Occupational locations of fathers	219
57	Zero-order correlation coefficients between occupational changes and urbanization by conventional measure of urbanization	220
58	Zero-order correlation coefficients between occupational changes and urbanization by new measure of urbanization	221
59	Zero-order correlation coefficients between wealth and poverty in cash, savings and urbanization by conventional measure of urbanization	225
60	Zero-order correlation coefficients between wealth and poverty in cash, savings and urbanization by new measure of urbanization	226
61	Zero-order correlation coefficients between consumption facilities and urbanization by conventional measure of urbanization	228
62	Zero-order correlation coefficients between consumption facilities and urbanization by new measure of urbanization	232
63	Zero-order correlation coefficients between the actual and potential rents for housing and urbanization by conventional measure of urbanization	235
64	Zero-order correlation coefficients between the actual and potential rents for housing and urbanization by new measure of urbanization	236
65	Political Adjustment and Alienation	251
66	Political Affiliations	252
67	Zero-order correlation coefficients between political adjustment with its two forms and urbanization by conventional measure of urbanization	254

68	Zero-order correlation coefficients between political adjustment with its two forms and urbanization by new measure of urbanization	255
69	Religious Affiliations of Father Respondent and Wife	267
70	Zero-order correlation coefficients between religious affiliations and urbanization by conventional measure of urbanization	270
71	Zero-order correlation coefficients between religious affiliations and urbanization by new measure of urbanization	271
72	Choices on Brides' Religiosity	273
73	Zero-order correlation coefficients between choices on religious sects and religiosity of brides and grooms and urbanization by conventional measure of urbanization	274
74	Zero-order correlation coefficients between choices on religious sects and religiosity of brides and grooms and urbanization by new measure of urbanization	275
75	Zero-order correlation coefficients between integration with press, broadcasting and urbanization by conventional measure of urbanization	279
76	Zero-order correlation coefficients between integration with press, broadcasting and urbanization by new measure of urbanization	280
77	Choices on newspapers	282
78	Zero-order correlation coefficients between diversity and regularity of reading newspapers and urbanization by conventional measure of urbanization	283
79	Zero-order correlation coefficients between diversity and regularity of reading newspapers and urbanization by conventional measure of urbanization	284
80	Choices on TV programs	285
81	Choices on music	286
82	Using the Cinema	287

83	Zero-order correlation coefficients between usages of the Cinema, Theater and Concerts and urbanization by conventional measure of urbanization	288
84	Zero-order correlation coefficients between usages of the Cinema, Theater and Concerts and urbanization by new measure of urbanization	289
85	Degrees of males' education	290
86	Zero-order correlation coefficients between degrees of family members' education and urbanization by conventional measures of urbanization	291
87	Zero-order correlation coefficients between degrees of family members' education and urbanization by new measures of urbanization	297



LIST OF APPENDICES

APPENDICES

A	Questionnaire on 'Urbanization and Cultural Change in Periphery'	345
B.1.1	Steps for construction building quality index	378
B.1.2	Frequency distribution regarding original codes of variables used to comprehend building quality	379
B.1.3	Frequency distribution regarding remodified codes of variables used to comprehend building quality	380
B.2.1.	Steps for construction of location of working place index	381
B.2.2	Frequency distribution regarding original codes of variables used to comprehend location of working places	382
B.2.3	Frequency distribution regarding remodified codes of variables used to comprehend location of working places	383
B.3.1	Steps for construction of respondents' indirect relations with other areas across close relatives index	384
B.3.2	Frequency distribution regarding original codes of variables used to comprehend respondents' indirect relations with other areas across close relatives	385
B.3.3	Frequency distribution regarding remodified codes of variables used to comprehend respondents' indirect relations with other areas across close relatives	386

B.4.1	Steps for construction of respondents' indirect relations with some selected national centers and foreign countries index	387
B.4.2	Frequency distribution regarding original codes of variables used to comprehend respondents' indirect relations with some selected national centers and foreign countries	388
B.4.3	Frequency distribution regarding remodified codes of variables used to comprehend respondents' indirect relations with some selected national centers and foreign countries	389
B.5.1	Steps for construction of respondents' direct relations with other national localities index	390
B.5.2	Frequency distribution regarding original codes of variables used to comprehend respondents' direct relations with other national localities	391
B.5.3	Frequency distribution regarding remodified codes of variables used to comprehend respondents' direct relations with other national localities	392
C.1.1	Steps for construction of duration of residence index	393
C.1.2	Frequency distribution regarding durations of residence in six states rural and urban residence	394
C.1.3	Frequency distribution regarding durations of residence in four states rural and urban residence	395
D.1.1	Steps for construction of income and expenditure in cash index	396
D.1.2	Frequency distribution regarding remodified codes of variables used to comprehend income and expenditure in	397
D.2.1	Steps for construction of real estate index ..	398
D.2.2	Frequency distribution regarding remodified codes of variables used to comprehend real estate	399

D.3.1	Steps for construction of financial sources of shelter and business	400
D.3.2	Frequency distribution regarding remodified codes of variables used to comprehend financial sources of shelter and business	401
D.4.1	Steps for construction employment conditions index	402
D.5.1	Steps for construction of employment statuses index	403
D.5.2	Frequency distribution regarding original codes of variables used to comprehend employment statuses	404
D.5.3	Frequency distribution regarding remodified codes of variables used to comprehend employment statuses	405
D.6.1	Steps for construction number of employees index	406
D.6.2	Frequency distribution regarding remodified codes of variables used to comprehend total number of employees	407
D.7.1	Steps for construction of sectoral locations index	408
D.7.2.	Frequency distribution regarding remodified codes of variables used to comprehend sectoral locations	409
D.8.1	Steps for construction of consumption index ..	410
D.8.2	Frequency distribution regarding original codes of variables used to comprehend diversities in furnishing	411
D.8.3	Frequency distribution regarding remodified codes of variables used to comprehend diversities in furnishing	412
D.8.4	Frequency distribution regarding original codes of variables used to comprehend male's clothes	413
D.8.5	Frequency distribution regarding remodified codes of variables used to comprehend male's clothes	414

E	Statistical computation of conventional measures of urbanization in space, time, economy, and in its final form	415
F	Variables and statistical equations used to obtain local and global modes of urbanization	415
G.1.1	Steps for construction domestic relations among family members index	417
G.1.2.	Frequency distribution regarding original codes of variables used to comprehend domestic relations among family members	418
G.1.3	Frequency distribution regarding remodified codes of variables used to comprehend domestic relations among family members	419
G.2.1	Steps for construction economic solidarity among family members index	420
G.2.2.	Frequency distribution regarding original codes of variables used to comprehend economic solidarity among family members	421
G.2.3	Frequency distribution regarding remodified codes of variables used to comprehend economic solidarity among family members	422
G.3.1	Steps for construction of face-to-face relations among family members index	423
G.3.2	Frequency distribution regarding original codes of variables used to comprehend face-to-face relations among family members ..	424
G.3.3	Frequency distribution regarding remodified codes of variables used to comprehend face-to-face relations among family members ..	425
G.4.1	Steps for construction of uses of home for daily needs index	426
G.4.2	Frequency distribution regarding original codes of variables used to comprehend uses of home for daily needs	427
G.4.3	Frequency distribution regarding remodified codes of variables used to comprehend uses of home for daily needs	428

G.5.1	Steps for construction male's participation into some selected house-task index	429
G.5.2	Frequency distribution regarding original codes of variables used to comprehend male's participation into some selected house-task ..	430
G.5.3	Frequency distribution regarding remodified codes of variables used to comprehend male's participation into some selected house-task ..	431
H. 1	Steps for construction female's clothes index	432
H. 2	Frequency distribution regarding original codes of variables used to comprehend female's clothes	433
H. 3	Frequency distribution regarding remodified codes of variables used to comprehend female's clothes	434
I. 1	Steps for construction of adjustment to politics indexes	435
I. 2	Frequency distribution regarding original codes of variables used to comprehend adjustment to political parties, elections and ideologies	436
I. 3	Frequency distribution regarding remodified codes of variables used to comprehend adjustment to political parties, elections and ideologies	437
I. 4	Frequency distribution regarding original codes of variables used to comprehend adjustment to political apparatuses for one's own sake	438
I. 5	Frequency distribution regarding remodified codes of variables used to comprehend adjustment to political apparatuses for one's own sake	439
J. 1	Steps for construction of religiosity of some household members indexes	440
J. 2	Frequency distribution regarding original codes of variables used to comprehend religiosity of some household members	441

J. 3	Frequency distribution regarding remodified codes of variables used to comprehend religiosity of some household members	442
K. 1	Steps for construction of adjustments to media exposure indexes	443
K. 2	Frequency distribution regarding original codes of variables used to comprehend adjustment to media exposure	444



CHAPTER 1
INTRODUCTION

1.1 Research Problem and Urban Sociology

This study attempts to analyze urbanization and urbanism in a small peripheral town of Turkey. In this sense, I believe that the very basic concepts of city, urbanization, and urbanism should be defined as quantitative categories at first in order to elaborate their relations as much as possible. Otherwise, monographic descriptions of social facts as qualitative categories on frequency accounts let the researchers be a comrade of conservative thought rather than maintain an analytical mind.¹ They necessarily intended towards identifying the biggest group in population and their more visible /dominant tendencies as either the bases and leading forces of future formations or the antagonists of leading groups and tendencies. This second assessment, however, can only be available if precisely constructed theories exist; such as the theories of modernization. Unfortunately, the theory, verified at

once and brought the dominance at academic community for different incentives, can easily maintain itself by further studies even if it can be falsified already. What makes modernization theory conservative is not its compulsions introducing external -and more developed- mechanisms primarily of economic and political relations; but its coercion to keep and / or to establish Christian rationality for all other areas (Perlman, 1975).² Hence, it misunderstood non-western and antecedently non-christian cases; such as slums in Latin America or cities and urbanization at, so called, the Third World.

The analyses of Lipton (1977) and Myrdal (1968) well evidenced how modernist projections are exaggerations even if modernist thought has still searched how economic development would be satisfied with 'unlimited supply of labour' (Lewis, 1970) absorbed in 'modern small industry' (Staley and Morse, 1965), 'firm economy' (Geertz, 1963) or 'informal sector' (Sethuraman, 1976a; 1985); although most of those 'potential laborers' were actually unemployed (Friedman and Lackington, 1973) and 'marginal peasants' which generates a 'most ingenious paradox' in cities. (McGee, 1973; 1977a; 1977b; 1979). For Lipton and Myrdal, cities of less-developed areas are not functioning as growth centers; but they are rather extracted (pulled) necessary domestic resources, not only of natural resources

but also labour force and potential entrepreneurs for the further development of larger metropolitan centers of other lands, as it is obvious on massive and rapid immigration into largest primate cities (Hoselitz, 1960b; 1960c; 1962; McGee, 1968). This is largely satisfied by rising expectations although real income differences are not too significant (Harris and Todaro, 1970; Todaro, 1969; 1971; Bhagwati and Srinivasan, 1974; Tekeli, et.al. 1976). Nevertheless, modernist thought, with its non-Marxist and Marxist variants, generates theories of over-urbanization (Smith, 1982; Bradshaw, 1985), hyper-urbanization (Friedman, 1976; Friedman and Lackington, 1973; Friedman and Sullivan, 1974), dependent urbanization (Tekeli; 1977), under-developed urbanization (Roberts, 1978) etc.. For all, it is already given that the cities of third world nations do not well correspond to the common features of 'real cities' which were firstly formulated by Weber (1958) by his distinctions between capitalist /industrial and other cities of Occidental, Oriental, Islamic, Chinese, Russian and so on; although real capitalist cities can never ever be yielded in any historical situation (Martindale, 1958). And it is already evidenced that real cities of Weber are not occurring within the womb of feudal monarchy (as Marx expected) and under the leadership of Protestant bourgeoisie as cardinal incentives of West Europeans (as Weber expected); but they were created rather by long term

trade which is accelerated by other marginal individuals of Feudal monarchs and sailors of other ethnic groups, such as Muslims and Vikings (Pirenne, 1982; 1983). But it was still accepted that all those new cases were the examples of pseudo-urbanization (Reissman, 1964; McGee, 1967), but not real at all.

Weber (1958) argues that real city is only the Capitalist city of Western Europe. He clarifies sub-forms of real cities as industrial, commercial, agricultural, mining settlements etc. as alive and developing capitalist societies. All other forms of cities are not real cities because they do not have all the characteristics of the city although they have some of them. It is not enough to be a city for any settlement to have a considerable amount of people and market place and some other characteristics; but it is basically necessary to have market and money economy free from surrounding rural /feudal rules. If there is no free market economy, there is no city.

In this sense, Weber equates city and capitalism to each other and he has also identified varieties of characteristics about the growth of city. As it is relatively well-known, Weber also argues that capitalism can only be arisen if individual persons have the spirit of capitalism, i.e., Protestant Ethic. Hence, he defines

urbanization as a process of fraternization among urban residents with Protestant beliefs. It will lead to constitute necessary social, political and cultural institutions; such as an autonomous court, church, political assembly etc. as the characteristic aspects of a 'civic culture'.

This emphasis of real and other forms has indeed largely been suffered in urban sociology in two ways of 1) Human Ecology of -so called- Chicago School and 2) neo-Marxist formulations at the late 1960s and 1980s. History of urban sociology has also taken shape in two basic stages with their controversial schools of thought (London, 1987; Smith, 1982; Bradshaw, 1985; 1987; Walton, 1981; Saunders, 1989; Peet and Thrift, 1989b). It seems that it is possible to diversify two historical stages around the World War II; and to elaborate diversities in the first stage because it has a relatively longer history and precisely established definitions of city, urbanization, urbanism and concomitant issues.

Early ecologists who can be called as 'localists' accepted that city was basically a locality where a human community had settled with its larger, more condensed and heterogeneous population than the rural equivalents. They considered city as one of the human communities, which were

functioning with the same rules of natural ecological systems of other species (McKenzie, 1967). All the communities would be organized in accordance with a balance between size and densities of their population and facilities of surrounding nature. If resources were scarce due to the increases of sizes and densities of populations, natural species would necessarily disappear or migrate into another area, or transform by themselves into another species within the law of survival of the fittest through the mechanisms of natural selection, except human animal. Human kind could produce necessary means to get maximum benefits from nature rather than just to collect and gather natural products, and to transform its body into another form. It was also able to reorganize its community structures because it had the innovative ability of locomotion rather than migrating to other areas out of necessity. In this context, early ecologists, with an explicit assumption of evolutionary growth, argue that rural and urban communities are two basic forms of settled human communities. They have totally contradictory characteristics; and the urban communities, which have arisen historically later than the rural ones, have naturally more matured forms of individual persons, human relations, community organization, etc..

Thus, human ecology formulates the basic question of urban

sociology as a search for how the size and density of population influences people's accommodation on space, and how their accommodation influences their social group formation as an urban community (Wirth, 1964d). They have particularly limited themselves with the analyses of urban bases of human relations rather than biological, cultural, occupational and similar ones. But, it is unreal to believe that they have totally disregarded those issues, particularly economic ones (Saunders, 1989). On the contrary, they have largely accounted economic relations under the term of division of labour, i.e., heterogeneity, occurred in the processes of invasion and people's adjustment or accommodation into urban space. For early localists, invasion means not only housing and accommodation but the division of labour which is realized through not only formal organizations but also spatial areas. However, they have presumably accepted that heterogeneity conveyed intermediary variables which are given shape in accordance with the determinants of the size and densities of population free from its members' inner born qualifications which are induced from their original countries. By a very strong belief on US politics, they also assume that social diversification of urban community which based inner-born or historically given and socially achieved characteristics of individual persons, such as race and social class differences, can not lead to the

social dissolution or socialist revolution by violent social movements. But, they have evenly been adjusted with each other on underlying evolutionary mechanisms of urban system.

In this context, urban ecology attempts to explore the mechanisms explaining how people's places in urban space determine their social places because they have already accepted that structure of urban space and people's places in this space reflect their levels of urbanization (Park, 1967; Burges, 1967b; McKenzie, 1967). Unfortunately, they have very simply formulated their questions for urban researchers as to identify urban areas with their places in urbanization and people's adjustment with those areas by the way of neighborhoods and occupations to see their level of urbanization. But, fortunately, their elaborations on social heterogeneity and their presumption of rural-urban controversy gave rise to further elaborations of very basic characteristics of cities, their adjacent communities and individual persons, that they are occurred in rural-urban dichotomy and continuum models.

Rural-urban dichotomy model, known also by the names of Sorokin and Zimmerman, (1929) has strongly claimed that urban communities have contrasting characteristics with rural communities basically with respect to the size,

density and heterogeneity of their populations (Duncan and Reis, 1956; Mann, 1965). Those factors let further distinction at all spheres of human relations. For example, people in urban communities engaged principally in manufacturing, mechanical pursuits, trade, commerce and professions, governing and other non-agricultural activities in contrast to rural communities consisting totally of cultivators.³ In this context, Mann also argues that social differences between rural and urban communities can be classified under four main titles of population structure, vital statistics, health statistics and social statistics. Urban communities have proportionately more women in urban areas and age structure is also more top-shaped in the same places and so on. In this way, rural-urban dichotomy models have identified urbanism as a list of variables about all spheres of human being rather than limiting itself within the boundaries of socio-cultural aspects. However, those models have not any distinctive definitions of basic concepts from early localist.

On the other hand, Wirth (1964a; 1964b; 1964c; 1964d; 1964f), a former student of human ecology, has critically argued that localities and their adjusted communities can not be identified as urbane just because of their fulfillment of some very basic characteristics on space and economy. They can only be urbane if they have urbanism as a

way of life. City should be comprehended as a community which necessarily has certain cultural aspects rather than as a mere locality. If there is no urbanism there is no urban community; and if there is no urban community there will be no city. Thus, Wirth has identified varieties of characteristics about communities and individuals under the term of urbanism in order to identify whether communities and individual persons are really urbane or not.

Wirth's definitions on city and urbanism can also be seen as proper contemplations of Weber's typologies on cities. But, Wirth gave opportunities for non-christians to succeed urbanization and urbanism although his antecedent Weber has no possibilities for the people of other cultures by their own inherited natures to have a real city, to be an urban people as well as to be a capitalist, to have a proper industrial development etc.. Hence, Wirth's theses on urbanism have also been used for urban analysis in the theories of modernization that are implicitly arguing that the spirit of capitalism is a rational action rather than crude articles of Protestant church; although they have still shared similar prejudices about non-christians (Perlman, 1975).⁴

However, question for urban studies has still been formulated to describe how much a particular city has basic

characteristics of urban community as they have been identified by the models of rural-urban dichotomy, Wirth and other communalist or culturalist analysts. Sjoberg (1966; 1980) makes it easy to study identification of basic characteristics of a real city through his famous typology on pre-industrial city. He argues that the city which human ecology and rural-urban dichotomy approaches have defined is an industrial city which has based on the usage of inanimate sources of energy. But there are pre-industrial cases which are based on animate energy sources. The city should simply be defined as 'a community of substantial size and population density that shelters a variety of non-agricultural specialists, including a literate elite' to consider pre-industrial examples in history of urbanization (Sjoberg, 1969: 27). Sjoberg has also identified a list of physical, social and political determinants to define pre-industrial and industrial cities. Hence, he gives rise to the theories of modernization that focus on the analysis of obstacles preventing the use of inanimate energy and other qualifications of industrial city in pre-industrial cases; such as money and market economy, democracy, high level of social mobility, education etc. by an implicit assumption that real dynamics of modernization, industrialization and urbanization (i.e. market and money economy) are external for pre-industrial areas. They are transitional cases where transition has been accelerated by external factors.⁵

By the analyses of Sjoberg, early localist and culturalist formulations of human ecology with their underlying assumption of rural-urban controversy began to be reshaped on the bases of the controversies of energy sources, relations of transactions and production, system of stratification, education etc.. Hence, the first stage of urban sociology ended; and then, the cities began to be reclassified within themselves as industrial, pre-industrial and transitional examples rather than real and pseudo forms (Reissman, 1964). Cities of recently developing societies can be considered as different forms of urbanization rather than real and pseudo cases (Friedman, 1966).

On the other hand, it is more difficult to comprehend the second stage of historical development of urban sociology not only because of its younger age but also because of its wider scope of theoretical diversities. It has mainly corresponded to neo-Marxist challenges against classical ecologists (Saunders, 1989). But, there are still successors of localist and culturalist emphases of the former era; and neo-Marxism has varieties within itself. Those varieties are considered under different classifications; like a separation between neo-ecologism and political economy approaches, neo-Weberians and neo-Marxists, where the latter ones have also been diversified under two main titles of students of political economy and

collective consumptions; humanist and structuralist and so on (Bradshaw, 1985; 1987; Smith, 1982; 1985; Gottdiener, 1985; 1987a; 1987b; Peet and Thrift, 1989; Corbridge, 1989). Nevertheless, it can also be argued that all those diversifications have placed in the same conventional tendency because both schools of thought have already dealt with same the ambiguous concepts of city, urbanization and urbanism. And then, they have already advised the same research methodologies and policies for urban questions, such as poverty, location, housing etc. (Gans, 1984).

One of the very basic features of this second stage of urban sociology seems that the Third World cities have primarily been taken into consideration rather than the cities of advanced capitalist nations. In this sense, one of the very modest conceptualizations have been made under the name of generative and parasitic cities in order to grasp differences between capitalist industrial cities and other cities of the Third World (Hoselitz, 1955). They have arbitrarily come together in a historical moment although they should virtually belong to different theoretical stages in human history in accordance with theories of modernization. Parasitic cities as they are identified also by the terms of pseudo-, over-, or hyper-urbanization are made up of attracted masses emigrated by rising expectation

(Todaro, 1971)' despite the fact that cities have not enough industrial facility to absorb them as wage workers (Kıray, 1972). Migrant masses have begun to build squatters as their own particular way of shelter, called as 'Gecekondu' in Turkish⁸ and generated their own particular forms of work, seeking to pick up informal income opportunities (Hart, 1973).

Similarly, Geertz (1963) argues that there are two fields of work in the Third World urban areas which are identified by the terms of firm and bazaar economies as Staley and Morse (1965) called them as modern and traditional industries, and as they are identified as formal and informal sectors, later (Sethuraman, 1975; 1976a; 1976b; 1985). Bazaar economies which are residuals of traditional forms of work are very common in the Third World cities. Urbanization and industrialism have gone parallel to the disappearance of bazaar economies and establishment of firm economies. Thus, urban analyses have considerably condensed on descriptive analyses of economic relations in urban areas of the Third World.

Descriptive analyses of modernization have also found their descriptive model of explanation which has classified cities as sub-parts of a global world system (Friedman, 1988a; 1988b; 1988c; 1988d; Friedman and Wolf, 1982). After

Friedman identified two concepts of urbanization (Friedman, 1966); his studies argue that internal structures of cities, i.e., 'life space' of human kind, should only be comprehended with respect to surrounding urban system, i.e., 'economic space,' which is organized on world-scale. In this sense, the definition of cores, peripheries and intermediary centers has importance to suggest internal structures of cities more than the characteristics of population, space allocation, energy sources etc.. This approach neglects internal dynamics of particular settlements which make them either local, national or world city (Korf, 1987); but it is still in use. The questions of urban research have already been formulated as to search how much particular cities have placed in global systems in which pre-definitions about natures of cities are made because it makes it easy to arrive at academic conclusions about national totalities.⁹

Fortunately, such studies gave rise to the determining new attributes of city, urbanization and urbanism. Indeed, it has already verified that small scale non-industrial urban areas have particular socio-cultural aspects rather different from larger industrial areas. Lynd and Lynd (1929) have exemplified that the middle town has been characterized by voluntary social associations, settled around church school etc..¹⁰ Similarly, Vidich and

Bensman (1968) have also verified that peripheral and core areas have virtually different structures with different causes of surrounding 'mass society'. Abu-Lughood (1968; 1969) has also indicated that urbanization has been realized around voluntary associations and similar forms of informal social solidarity among migrants in squatter areas of the Third World cities. There is no sense in evaluating them as a paradox which are generated by peasants who have resided in city as McGee (1973; 1977a; 1979) and most others have argued (Suzuki, 1960; 1964; 1966; Levine, 1973a; 1973b; Senyapılı, 1981; Senyapılı, 1978). In fact, urbanization has also no success in destroying primary relations among migrants accommodated in a metropolitan area. It seems that the folk culture is strong enough to live in urban areas although it were already assumed that the folk culture would disappear as the time goes on. To the contrary, migrants have successfully refreshed their ethnic origins as a particular urban phenomena as it is seen also as housing classes (Rex and Moore, 1967).

Some Marxist formulations which are called as political economy approach (Ersoy, 1978; Bradshaw, 1985; 1987; Smith, 1982; 1985; Gottdiener, 1985; 1987a; 1987b; Gottdiener and Feagin, 1985; Peet and Thrift, 1989; Corbridge, 1989) have similar natures although they have more predominantly engaged on the relationship between labour and capital

within relations of productions of recently capitalist developing economies of the Third World and their determinants in metropolises of capitalist mode of production established as a world system (Frank, 1972; 1973; Wallerstein, 1974; 1976). Within the general frame of references which are yielded by Frank's great explorations on relationship between developed and less-developed capitalist societies as a process of development of underdevelopment, Harvey (1974), Preteceille (1976) and some others (Roberts, 1974; 1975; Wallerstein, 1974; 1976; 1984) have tried to identify how local cities have been emerged as the functions of productive and distributive activities of capitalist world system.

They have already argued that the cities of those areas and their internal components are not corresponding to the true forms of capitalism; but they are largely made of marginal poles (Obregon, 1980), simple commodity mode of production (Scott, 1979), small employers (Roberts, 1974), or disguised wage employers (Bromley and Gerry, 1979b; Gerry and Birckbeck, 1981), 'compradors' (Avcioğlu, 1973) that are subordinated by the true actors of capitalism in an underdeveloped context. If one step further, Marxist thought has also no room for other communities to have an essentially peculiar form of city, different from capitalist examples (Wallerstein, 1984). Hence, they have

already attempted describing how particular cities have been functioning as a sub-unit of global world system and how much of the particular characteristics of center and periphery they have (Roberts, 1974; 1975; 1978; Tekeli, 1988).

It seems that Marxist radicalism has already attempted to legitimize 'false cases' as necessary functional consequences of underlying mechanisms of national or international economies and their reflections on cultural and political structures,¹¹ except A. G. Frank.¹² For example, Harvey, (1987; 1992) as one of the fathers of the neo-Marxist thought of the recent decade, has attempted to explore how all facts like feminism, environmentalism, green peace etc. which belong to the, so called, post-modern era, should be considered in their virtual relations with (i.e. dependent variables of) underlying mechanisms of capital accumulation. Unfortunately, this simple methodology has very similarly shared the preconception of early localists and culturalists asserted that personality and community structures are human consequences of city and growth of city /urbanization as it is reformulated by Berry (Berry, 1978). Marxists just identify those determinants as class struggle, logic of capital, etc. (Gans, 1984; Gottdiener, 1985) whereas students of human ecology have called them as the increases in the famous variables of

size, density and heterogeneity of human population on a particular locality and their concomitant residuals on other spheres of urban life, such as space allocations, local politics, social stratification, education, social mobility etc..

On the other hand, the neo-Marxist challenges against localist and culturalist hypotheses of classical human ecology and their successors in modernization theory have found one of their strongest manifestations in Castells' formulations on Capitalist city (1976a; 1976b; 1976c; 1977a; 1977b). He has also argued that Capitalist city is a consequence of capitalist mode of production rather than increase in size and densities of population, but he has also focused on internal determinants of city. In fact, he looks for particular objects of urban sociology which can make it possible to arrive at scientific thought.¹³ In this sense, he defines city as a settlement in which labour force which has been utilized in capitalist relations of production have been reproduced for further usage. In other words, Castells argues that city is not an industrial plant or a simple center of commerce or transportation but it is a locality in which collective consumption goods have been established in order to make reproduction of labour force cheaper. Thus, he has also implicitly formulated his particular question for sociological research on

urbanization to determine people's relations with such collective consumption goods, whereas he has no explicit definition on nature of urbanism. Castells can only have some objections against definitions of particular attributes about nature of urbanism. But, he should accept that urbanism of cities of monopoly capitalism will have also more matured forms of urbanism than the urbanism of cities of underdeveloped societies; because he has implicitly accepted that cities of monopoly capitalism are more developed forms than the cities of underdeveloped societies. He has only argued that urbanism is made of cultural features of industrial capitalist society rather than defining it. I believe that he has also argued that urban sociology has not any real or theoretical object, particularly specific for its own discipline (1976a; 1976b) just to avoid to argue that cultural features of urban people of monopoly capitalism are more developed forms than that of the people of other cities. If monopoly capitalism generates more developed forms of cities than the cities of under-developed societies, they should also have more developed forms of urbanism, i.e., socio-cultural aspects, than the urban communities of underdeveloped societies.

In this context, the question of determining particularly specific object of urban sociology enabling to be distinct from other disciplines, and considering city and related

issues come into the stage again, which has been identified by early localist as people's accommodation on space. As it is relatively presented, it is identified as people's acquisition of urban culture by Wirth; and people's integration with money and market economy with their concomitant socio-cultural features by the theories of modernization. Castells dramatically assumes that urban sociology has not any real and theoretical objects for its own, rather different from sociology and urban planning /politics (1976a; 1976b) although he has attractively paid attention to collective consumption goods, their allocations by politics and other collective mechanisms of reproductions of labour force.¹⁴ But, he believes that those issues are the subject matters of sociology in general and urban planning in particular rather than urban sociology. Hence, he has implicitly argued with early localist assertion that the very basic object of urban sociology is space. He just clarifies adjusted items onto the space under the name of collective consumption goods, such as parks, streets, schools and other collectively used entities, etc.

In other words, neo-Marxist reformulations of internal structures of capitalist cities have no radical differences from modernist or neo-ecologist definitions. They have also argued that people's distribution in urban space has

'functionally' been determined by 'capital' (Gottdiener, 1985) or some other similar invisible factors (Gans, 1984) with an underlying assumptions of articulations of modes of production. It also seems that the notion of articulation of different modes of productions which correspond to the historically and theoretically different stages of development is a simple blanket to avoid the argument that adjacent people of pre-capitalist mode of productions are peasants in the cities. They have virtually limited their analyses with the variables about space and economics; and they have had to avoid to analyze individual behavior and attitudes.¹⁵ Indeed, social area analysts (Keleş, 1972; 1975) as the successors of localist thought have already searched about space-society relations with weakly established pre-assumptions about the levels of urbanization for particular zones; the way of space-society relationship and the nature of urban people.

Hence, urban sociology has still necessarily obliged to define its units of analysis as human consequences (dependent variables) of non-human factors and actors which have largely been characterized by urban planning and coincided disciplines of demography, geography, economics and politics. Urban sociology limited itself just primarily to decide the nature of city and community in surrounding systems (Berry, 1981; Berry and Smith, 1972; Sassen, 1994)

rather than to determine their local dynamics. Human kind can only come into the picture as collective entities comprehended basically through abstract typologies, such as social classes, status groups, villagers etc.. It seems that Wirth's formulations of basic question for sociological analysis to determine relationship between urbanization (i.e. growth of size, density and heterogeneity of population) and urbanism (i.e. socio cultural natures of human individual and community) has implicitly suffered, although its basic premisses and methodologies have largely been revised. Hence, one of the very basic questions of the abstracted empiricism for sociological analysis which is the insufficiency of combining structural and individual elements within theory (Mills, 1959) is still convincing for urban analysis (Baştuğ, 1979: 49).

In this sense, Lefebvre is seen as a motion for a new mode of thought on urban space with his particular emphasis on distinctions between 'built space' and 'social space'.¹⁶ Castells is very close to Lefebvre when he pays attention to the analysis of collective consumption goods of social space. However, Lefebvre goes beyond the mainstream Marxisms of Harvey and other Marxian political economists, dealing mainly with the issues on property ownership and relations of productions, for two basic reasons. He has

already argued that changes in exchange values of land in 'secondary circuits' of capital accumulation are a real source of its accumulation rather than a just result of capital accumulation in its 'primary circuit' as Harvey and others have already accepted.¹⁷ In fact, space is not also an 'abstract space' or only a 'built space' -including probably collective consumption goods- of economics and urban designers, but it is a social space where use and exchange values are separated from each other. Space is significant for urban analysis not only because of the changes in its exchange values but because individual persons have established their 'everyday life' on it.

However, successors of Lefebvre, like Gottdiener, still have not more radical changes from previous analyses. Gottdiener (1985) argued that both bourgeoisie and working class have similar interests on space by considering its use value and neglecting their antagonistic class interests.¹⁸ Hence, Gottdiner pays attention to determining the quality of space and how such quality has been socially produced through residents' everyday life, free from their class differences. But, this mode of thought has also no more dispute on the very basic definition of city, urbanization, urbanism and so on. Urbanization has been considered as an increase in quality of space and people's uses of this space, as it has widely

been elaborated in mainstream definitions (Bloomberg and Schmandt, 1969; Guttman, 1969). I believe that such an understanding is very next to the modernist comprehension which argues that urbanization corresponds to the increases in production and consumption. Indeed, this line of thought has necessarily reduced the very basic question of sociology to the analysis of either space alone or people's relations with space rather than urbanization and all other non-spatial features.

Consequently, cities have still been classified in a very similar model of Friedman as metropolises of advanced capitalist nations, satellites, peripheral, colonial or dependent cities and intermediary regional centers between these two extremes, because capitalist mode of production has been organized on a world scale (Frank, 1972; 1973; Wallerstein, 1973; 1974; 1984; Gilbert and Gugler, 1984). It is unnecessarily (Smith, 1986) argued that there is an urban hierarchy in which cities of top ranks have necessarily extracted domestic forces of lower level urban areas as it is also realized in national totalities as internal colonialism (Walton, 1975; Lovering, 1978).¹⁹ Here, Marxist conceptualizations have also had to argue that cities of developed nations or cities of upper ranks have proper characteristics of capitalist city, whereas cities of under-developed nations at lower ranks of urban

hierarchy have distorted forms as they have generated similar comprehension about internal structures on urban areas as they are manifested through theories of cities of peasants (Roberts, 1978), laborers of marginal pole or small commodity mode of production in an articulated unit of modes of production flourished through small businesses (Roberts; 1974; 1975; Obregon, 1980; Scott, 1979; Bromley and Gerry 1979b).

Both Marxist and non-Marxist versions of modernization hypotheses have necessarily had to consider peripheral cities of peripheral societies in a very similar way about which they have already asserted pseudo forms of urbanization. They have not their domestic growth incentives. They have largely dealt with distributive activities, service, transportation and similar non-productive engagements. They are dependent upon larger metropolitan centers of national and international systems. They are just mediating centers in between their close rural hinterlands and cities. They have transmitted what central areas have disseminated and they have extracted and transported what rural areas produced, etc.²⁰

On the other hand, it is apparent that it is not enough to describe natures of city, urbanization and urbanism as have been done by the former theorists through the evidences of

pseudo urbanization in order to identify real dynamics of urbanization. Determination of location of industry and population is not enough to determine particular cities' positions within global system; but its relations should be considered as they have been attempted to grasp by network analyses (Eraydın, 1992).²¹ So to speak, basic concepts of urban analyses should also be reformulated by a relational consideration which they have already been aroused in literature when city has been identified as a center. However, such primary conceptions have no success in defining the center as a center of people's relations, and urbanization as a function of increase in people's relation with such centers. They have also no success in growing respect for non-Western people as the urban people who can be considered by the same conceptual means of urbanism. It should not be enough just to label somebody as folk in urban areas to comprehend real social dynamics across urbanization occurred across not only of the Third but also of the Second and the First Worlds.

I believe that it is still necessary to prepare an operational definition of urbanization rather than monographic description of either city, geographical areas or collective consumptions goods, and so on. City can have any sociological sense if human individuals have related with it. Urbanization should consider such relations rather

than some definitive aspects of city. Available items about urbanization should be revised because it is already evidenced that they are non-significant for explaining social cleavages in a peripheral town; and it is necessary to consider people's relations with other rural and urban areas of wider geography (Akşit, 1975). I hope that gaining one step further as much as varieties of basic variables have been embodied with each other as ingredient components of basic concept of urbanization with the ambition that acquired construct on urbanization will provide better explanation for social plurality, i.e., urbanism under consideration.

1.2. Operational Definitions of Basic Concepts

In this frame of references, I believe that the basic concepts of city, urbanization and urbanism should be defined as quantitative categories in their simplest forms to avoid historicist /evolutionist fallacies of Western urban designers. City should be comprehended as a locality with more size and condensed population. Urbanization should be regarded as the growth of city and people's integration with city. And lastly, urbanism should be considered as human associates of urbanization without any pre-assumption about natures of city, urbanization,

urbanism and their relationships. The basic concepts of urbanization and urbanism are comprehended as two separate fields of thought rather than two ensuing stages of social change with an underlying processing of causality. Everybody has an urbanization and urbanism, free from their locations, diversified through urban or rural, central or peripheral, ancient or contemporary, agricultural or industrial areas and so on.

1.2.1. City

The city will be defined in its two basic meanings. First, it will be defined as a space/ locality where relatively larger, condensed and heterogeneous human population has accommodated. City may or may not be occurred with certain spatial patterns, such as 'concentric zones' where capitalist or modern institutions have been established as in the forms of industrialism, capitalism, democracy, class society etc.. There are totally different patterns of cities; and all diversities of historical cities -from most primitive towns of Mesopotamia to the present World Cities (Hall, 1984)- are 'real' examples. Older 'pre-capitalist' cities could be much more functional for their residents than present 'capitalist' ones; as they can be well exemplified through the differences between cities of

ancient and contemporary Greeks. Secondly, city will be comprehended as a center. It is a center not only for its own domestic people who have been residing but also as a center for the people of other urban and rural areas. Growth of city necessarily means the growth of its relations with surrounding areas. Hence, the differences of cities should also be defined with respect to quantity and quality of their relations with other cities such as cores and peripheral ones rather than industrial ones, agricultural ones, etc.

1.2.2 Urbanisms: Social Diversification

Urbanism will be regarded as the social diversifications on 'urbanized' people whose own characteristics are based on their free choices rather than obligations. Individual persons have necessarily to stay on a space, and have to be in a time as well as to work for their basic life assets; whereas they are free on their choices and relations. As much as they are urbanized, they do not have to make their choices within the same patterns of culture, such as urbanism of Wirth, rational action which is yielded by protestant ethic of Weber, and modernity of Parsons and others. Urbanism can merely be considered as social diversities because they are empirical associates of

urbanization rather than theoretical attachments, such as Wirth's very basic assertion of formalization which presumes that primary relations will be diminished by urbanization. As it will be later illustrated, such primary face-to-face relations have significantly been established by urbanization in Turkish communities. Similarly, urbanized persons at compulsory fields mentioned have not had to be integrated with politics; they can also be apolitical. If there are different forms of city and urbanization, there should also be different forms of urbanism. It is cultural ethnocentrism of Western people to argue that political attachment is a modern urban phenomena, whereas political detachment is an example of tradition. On the contrary, both political and apolitical behaviors or religious and non-religious behaviors will also be considered as two facets of urbanism rather than reflections of urbanism and ruralism. The different forms of urbanism should also correspond to different modes of urbanization in any urban context if the very principal theoretical comprehension of this research is valid.

In other words, urbanism will simply be comprehended as social diversification which has emerged in connection with urbanization on some selected fields of human life. Those fields are selected with respect to the conventional theories' definitions of urban community as they were

obviously presented in rural urban dichotomy models (Mann, 1968). It is also true that socio-cultural analysis should not be posed as mere descriptions and evaluations of concrete social diversifications in accordance with some pre-given abstract characteristics of Western or Eastern models which are loaded with universalist or relativistic pre-occupations; but it should consider diversities around some very basic yardsticks (Ertürk, 1991) such as, females' dresses, females' existence in public places, female and male's participation to routine housework, etc.. In this context, the very basic categories on human kind and their communities will be reconsidered under four main titles, namely the biological and demographic diversifications, diversities in economic, politics, and socio cultural varieties as they will be presented throughout related sections in order to grasp urbanism in the surveyed case.

1.2.3 Urbanization in Two Measures and Two Modes

Urbanization has also described two things. Firstly, it defines growth of city. Secondly, it illustrates process of people's integration into the city. It is hoped that this second comprehension of urbanization will lead to more precise analyses. Urbanization can proceed free from the natures of city and birth-places of people. It is also

possible for rural and ancient people as much as modern urban residents (Sjoberg, 1969; Abu-Lughood, 1969). What I want to emphasize particularly is that the second conception of urbanization can enable us to comprehend differences of urbanization which have taken shape in relations with city-ward differences. Individual persons can urbanize by being integrated with both their own domestic city and other cities. Here, it is also significant that urbanization will be comprehended at a level which compromises household members and some other close friends' relations with cities rather than particular respondents alone. Because, relatives and friends enable particular persons to be related with other urban areas. If those relations are ignored, a proper definition of their condition of urbanization and urbanism can never be defined properly. This conception of urbanization allows us to elaborate social diversities with regard to their relations with underlying processes of urbanization, more accurately. Those two modes of urbanization should have characteristically different natures and they should correspond to different sides of social plurality.

In this context, two states in operationalization of urbanization should also be distinguished. The first one reveals the conventional understandings of urbanization with any consideration about inter-city differences which

will be called as the conventional measure from now on. It has simply argued that urbanization is sum of people's integrations with city / cities. The conventional comprehension has, in fact, implicitly asserted that urban people with higher degrees in urbanization have also integrated with the foreign cities as much as they have integrated with the domestic city. Hence, it has also asserted that persons with lower degrees of urbanization are only related with their domestic environment, and they have not any relations with other areas in global environment. But, it has no more emphases on such differences and generates a single operational definition of urbanization for individual persons and communities. Thus, conventional conceptions make no sense on differences between natives and citizens. In turn, as it will be further elaborated in section about operational identification of urbanization in time, it argues that urbanization increases as much as nativity has increased. However, it has already been pointed out that urbanization attained as much as social mobility accomplished (Sjoberg, 1966; Abu-Lughood: 1968); and native residents of urban localities, i.e., citizens, can be different from 'national citizens' (Berry, 1973: 57).

Second state of thought in operationalization which will be called as new measure hereafter regarding inter-city

differences pays more attention on the distance of cities. It identifies two different modes of urbanization in any territory. As it will be further elaborated through section on operational definition of new measure about urbanization, urban dwellers can be well integrated with distant cities although they are loosely related with their surrounding urban environment. Similarly, they can be loosely related with foreign cities although they have well integrated with their domestic spheres (as it is evidenced by Akşit, 1975). In this sense, two modes of urbanization should be considered as two transitory modes of urbanization in which same urban citizens have urbanized in each mode separately. I have intended to identify them under the terms of local and global modes of urbanization heuristically, because no more identifications of such a distinction appears in literature. Local mode of urbanization corresponds to nativity, i.e. people's relations with domestic spheres; whereas global mode of urbanization corresponds to national citizenship that reflects their relations with other urban areas.

1.2.3.1 Conventional Measure of Urbanization

Conventional measures of urbanization will be based on survival relations of human beings. It will operationally be defined through humans' relations on space, time and economy, respectively. Later, urbanization via their relations around urban spaces will be considered in two stages on internal and external spaces. Urban residents should have theoretically higher rate of urbanization in space although urbanization is not accessible for urban occupants only. The differences between urban and rural dwellers will be more obvious if operational definition of urbanization in time is realized. Because, human beings should have to stay in urban localities to get any dimension of urbanization in time. Rural residents can not have any points of urbanization in time when they have stayed at villages although they can be urbanized in their relations on space. Finally, economic definitions of urbanization will be processed with regard to people's locations in property ownership, relations of production and consumptions. Hence, rural residents who have an employment, who have invested in cities and who have provided their consumption goods from urban areas can have more rate of urbanization than the unemployed and poor urban residents who also have less ability to consume.

1.2.3.1.1 Conventional Measure of Urbanization in Space

Conventional definitions of urbanization in space consider the differences between people's relations with internal spaces of domestic city and distant cities, separately. But, it has not any definite emphases on this division as the basis of further conceptions on urbanization. For example, Friedman (1988c; 1988d) has no intentions to prepare theoretical items to grasp people's relations with life space and economic space as the principals of a measure of urbanization although he has already argued that urbanization has been determined by city's places within global system, i.e., its relations with other cities. Similarly, Berry (1973; 1981) and Harvey (1973) have also no intentions about the relative importance of the distinctions between local city and other cities, although they have already argued that internal structures of any particular city are determined by underlying mechanisms of surrounding system or capitalist mode of production which are in fact processing on world scale. Similarly, Castells and Lefebvre have no emphases on separate paths of urbanization at cores and peripheries in accordance with their yardsticks of collective consumption goods and quality of space and life.

1.2.3.1.1.1 Urban Population

Spatial analyses of urbanization necessitate a primary definition of particular locality /settlement as a city. The size and density of population are primary conditions of urbanization as it is very well known; because it has already been accepted that particular locality has urbanized as much as increases in sizes and densities of its population. As it is presented in Table-1, Beypazarı fulfills those conditions. It has more than twenty thousand urban dwellers whereas it is generally accepted for the Turkish communities that any locality is a city if it has more than ten thousand inhabitants (Keleş, 1983).

On the other hand, it can also be assumed that peripheral towns can steadily loose /push their population rather than attract, pull people from outside (Benedict, 1971; 1974). Thus, it is implicitly asserted that migrants can largely come from surrounding rural environments to small peripheral urban areas in order to migrate to another, large/ central urban area rather than stay permanently. It seems that steady outflow of population is a coincidental fact, but not a natural characteristic of peripheral urban areas. This is well evidenced across most coastal cities that have already taken considerable numbers of immigrants from other rural and urban areas of Turkey for the last 10

years.²² Peripheral urban areas can also pull people from outside with different objective and subjective causes as it is also evidenced in Beypazarı by construction of new houses.²³ Question needn't identify the rate of immigration and emigrations around peripheral town, but just decide whether total number of urban population has increased or decreased. Urban center should be evaluated as a relatively attractive center if its population has increased and vice versa.

In this sense, it is clear that urban population has smoothly increased in Beypazarı since 1940 (See Table-1). It seems as an attractive urban center although it is also possible to argue that it has lost more people than it has received. There are three critical moments in historical times in which city population has its maximum growth rate. These moments occurred between 1950 and 1955, 1965 and 1970; and 1980 and 1985. That is, peripheral urbanization in Beypazarı has been realized with its maximum speed under the primary days of rightist governments of DP (Democratic Party), AP (Justice Party) and ANAP (Motherland Party). This will probably have further effects on local urban people's political affiliations on conservative thought. They saw the growth; and most of them has probably benefitted from this growth at least on 'secondary circuits'.

Table-1: City and village populations of Beypazarı by years

Years	City Population				Village Population				Total Population				Urbanization	
	Male	Female	Total	Change in %	Male	Female	Total	Change in %	Male	Female	Total	Change in %	(1)	(2)
1940	--	--	5268	--	--	--	20703	--	--	--	25971	--	20.28	2.82
1945	2510	2847	5357	1.69	10668	12010	22678	9.54	13178	14857	28035	7.95	19.11	2.87
1950	--	--	5913	10.38	--	--	24035	5.98	--	--	29948	6.82	19.74	3.17
1955	3768	3651	7419	25.47	12051	13353	25404	5.70	15819	17004	32823	9.60	22.60	3.97
1960	4418	4436	8854	19.34	11511	12632	24143	-4.96	15929	17068	32997	0.53	26.83	4.74
1965	--	--	9860	11.36	--	--	24437	1.22	16658	17639	34297	3.94	28.75	5.28
1970	6737	6093	12830	30.12	11172	12433	23605	-3.40	17909	18526	36435	6.23	35.21	6.87
1975	7772	7191	14963	16.63	10803	11374	22177	-6.05	18575	18585	37140	1.93	40.29	8.01
1980	8856	8115	16971	13.42	10487	11110	21597	-2.62	19343	19225	38568	3.84	44.00	9.09
1985	11243	10429	21672	27.70	9715	10621	20336	-5.84	20958	21050	42008	8.92	51.59	11.60
1990	13674	12551	26225	21.01	9698	10054	19752	-2.87	23372	22605	45977	9.45	57.04	14.04

Note-1: Changes are equal to the percentages of numbers of population that indicate the differences of population between two census years to the population of earlier years.

Note-2: Numbers on urbanization (1) indicate the percentages of city population to the total numbers of provincial population. Numbers on urbanization (2) indicate urbanization as a function of density of provincial population where the area is 1868 square meters, which it will be later explained more around Table-2.

Sources: DİE: 1961, 1963, 1968, 1973, 1977, 1981, 1986, 1991, 1992.

However, Table-1 also shows that Beypazarı has lower rates of urbanization than the national averages; because percentage of urban population (57.04 %) within itself is smaller than the national percentage of Turkish territories which is 59.01 %. But, it should be also accepted that Beypazarı has urbanized faster than the national averages, recently. Urban population has increased by 27.70 % from 1980 to 1985. And, the percentage ratio of urban population in total population of provincial Beypazarı has increased

in the rate of 21.00 % for five years from 1985 to 1990, although the same rate is 18.43 % on national averages. Hence, it can not be argued that peripheral town has steadily disappeared as the national integration has been accomplished. On the contrary, urbanization at periphery has been accelerated by central governments directly as it is evidenced by housing credits. If there were no housing credits there would be no more urbanization at periphery as much as it has been achieved in Beypazarı.

1.2.3.1.1.2 Conventional Analyses of

Urbanization in Internal Space

Spatial grounds of human relations at urban areas have firstly been considered by students of Human Ecology that identified urbanization -in its second conception- with respect to people's places in urban space. Space has also been comprehended as the determinant of people's places in urban community in which they are mediated through people's places in other urban features, such as urban economy, urban politics etc.. But those mediators are also determined by the size and density of population on space. On the other hand, Marxist analysts have already been challenging the very basic assumption of ecologists which considered that space is a determinant of social reality.

In turn, Marxist models intend towards demonstration of how human beings have produced urban space as a place for themselves (Harvey, 1973; 1992; Castells, 1977a; 1977b). Indeed, both modes of thought implicitly argue that urbanization corresponds to an increase in people's integration with urban space.

Thus, students of urban sociology have largely focused on the analysis of how urban geography has been produced and used by urban people (Kartal, 1983: 50; Gottdiener, 1985; 1987a; 1987b; Gottdiner and Feagin, 1987) with or without sharing first assumptions of human ecologists who asserted that people's places in urbanization correspond to their places in urban space. On the contrary, successive analyses assert that urbanization has increased as much as people's relations attained with urban space increased free from their places in urban space. That is to say, a migrant villager can stay in most urbanized zones and vice versa. A new-coming villager can accommodate in upper level urban quarters whereas a native urbane can live in lower level urban districts. For Turkish cases, migrants have massively accommodated on squatter areas surrounding core cities (Şenyapılı, 1981) whereas central areas are relatively more occupied by natives and more urbanized persons (Keleş, 1971) if they can still hold their economic power to pay raising amounts of rents.²⁴ If there is any empirical

relationship between ones' places in urban space and their behaviors, it could more probably be lineage from their rural origins or their relations with other cities (Akşit, 1985c: 198-199).

In this context, the question should be identified on how people's relations with urban space can operationally be defined, i.e. measured as the indices of urbanization. It is too hard to answer such a question, because all of the social relations have necessary relevances with space, except maybe for some symbolic ones. For example, Kartal, (1983, 50) following Perroux, Friedman and Lefebvre's identifications on life, social and economic spaces has argued about the cases of squatter areas in Ankara where migrants who have accommodated on squatters began to be urbane firstly on economic space and then they can arrive at urbanism on social space after they have engendered their second generation. However, it is totally doubtful to argue that space allocations have taken place in accordance with pre-assumptions of zone theories in Turkish cities (Schultz, 1964). Indeed, it could only be affirmed that there are some segregated areas with respect to their socio-economic characteristics of their residents (Kiray, 1964; Keleş, 1972; 1975). The problem should not be a determination of people's places in urban space but determining dislocations, disengages and correspondences of

people's places in urbanization. Spatial analyses have no theoretical significance if those analyses do not reflect people's places in urbanization.

The notion of quality of space provides a motion to decide people's relations with their domestic environment. But, it has a wider scope for sociology focused on individual persons. Museums, theaters or mosques and churches can be irrelevant issues for somebody, whereas they are significantly meaningful for some marginal groups although all groups have accommodated very close to each other in the same urban space, with the same quality. In this context, it seems that quality of space regarding urbanization can operationally be defined in two states of 1) housing quality and 2) the location of working places in the city.

The notion of housing quality provides a very useful empirical base to measure people's places in internal space of urban territory because everybody has to have a house.²⁹ Indeed, the housing quality has already been used to identify people's places in urbanization (Keleş, 1983; Akşit, 1975: 37; Baştug, 1979: 56-60) after it has been implicitly assumed that urbanization goes parallel with construction of apartments and separate houses instead of low-standard squatters. Migrant newcomers have commonly

stayed at lower quality houses whereas native urban people have stayed at upper quality houses, which are apartment flats. Hence, the concept of urbanization on space will be operationalized in accordance with the quality of houses, at first. It can be assumed that urbanization has increased as much as the quality of houses increased. Here, the quality of houses will be defined as the quality of building rather than internal quality of furnishing which will be considered to determine people's places in urbanization in their economic relations through consumption.²⁶

Building quality is also comprehended in terms of different indices. Firstly, house ownership is comprehended by an assumption that urbanization has increased if one has his own shelter at an urban area. Here, title-deed is also considered to separate legal and illegal housing from each other by an assumption that legal accommodation is a more urban way and squatting is a less urbanized way of shelter.²⁷ Secondly, I have intended to elaborate materials used in construction as indices of urbanization. Here, as it has already been evidenced by Akşit, it will be argued that urbanization increased as the building materials have been modernized. Type of houses have also been considered by assuming that urbanization goes parallel with apartment flats rather than legal and illegal separate

houses. The number of flats will also be considered for the further elaborations by accepting that urbanization has increased by an increase in number of flats. In fact, building quality can also be measured with regard to its total space and number of rooms as it is verified by Keleş (1971: 17-21). I have also considered number of rooms and square meters of house space to measure urbanization by an assumption considering urbanization as an increase in number of rooms and square meters of houses. Thirdly, market values of houses will also be considered to grasp differences on urbanization. Those values are considered in six group classification rather than their real values in Turkish Liras which will be taken into consideration to grasp people's urbanization in economics, later.

The way of house building will also be considered to decide to urbanization. As it is relatively well known, Lynd and Lynd (1929) argue that local community in a middle town is a house building society. So that, it is assumed that urbanization has increased if one has made his own houses by his own facilities rather than heritages. Secondly, different ways of house building should also be separated from each other with respect to their places in urbanization. Here, it is accepted that house building by cooperative is the most urbanized way of housing; whereas house building by oneself is the least urbanized way in

Turkey, as it is exemplified in construction and re-construction of squatters. Thus, house building by formal firms of construction will be considered as an intermediary way of house building in urbanization. Fourthly, I have accounted rent values of houses by an assumption that urbanization has increased as much as rent has increased as Akşit (1975: 128, 236) verified. Lastly, the measure of building quality will contain some visible-external characteristics of buildings also. In this sense, their way of heating, whether they have electricity, pipe water, well, sewage system, balcony, pantry, poultry house, separate sitting and bed rooms, special guest room, special working room, separate bath room and toilet will be considered in order to determine building quality better.²⁸

Second state of measuring quality of space in local city will consider the location of working places in local space. It will be comprehended in three states. Firstly, urbanization is defined as the distance between respondents' living and working places in surveyed urban areas as Aron (1978: 77) claims that such a distance has occurred due to industrialization.²⁹ As the size and density of population has increased, distance between living and working places also increased, because businesses and residential areas began to be separated from

each other although there were not such occurrences in pre-industrial cities of traditional societies. I measure the distance in accordance with the minutes in time rather than meters in space because of the difficulty of defining meters in space, significantly. Secondly, the means of transportation between houses and businesses will be considered to determine location of working places. Separation of living and working places necessitated taking vehicles for daily transportation. Therefore, it will be accepted that commuting by the way of walking is the least urbanized way whereas transportation through mass-vehicles, such as busses is the most urbanized way in which personal automobiles and small 'dolmuş', (shared taxis and mini-busses) hold intermediary places.³⁰ Lastly, location of working places in the local city will be considered in terms of their relations with local city-center and national highway network. Here, it will be assumed that their location is urbanized as much as they are close to the national highways rather than centrum and surrounding quarters.

1.2.3.1.1.3 Old and New Quarters with Old and New Houses

It seems to me that the urban analysis should primarily look for the nature of houses rather than nature of quarters because urbanization in space is illustrated on the bases of quality of houses. That is, any quarters should also be defined with respect to the natures of houses rather than any other characteristics. In this sense, it can be asserted that there are different urban communities in Beypazarı as they can be well evidenced through the differences at the faces of houses if communities have been defined as house building societies (Lynd and Lynd, 1929). One of the very basic characteristics of Beypazarı is old-houses. Their repairing is strictly regulated by legal codes; and their reconstruction has totally been prohibited even if no-one lives there. In fact, their repairment may necessitate more money than construction of a new house. Then, old and new families began to construct new houses in different type at other areas-quarters in the city rather than repair their old houses.

Old houses have generally been around 'Bedesten' through relatively skewed land, in which natural cleaning of streets by rain is also available. They have enlarged across a little hill, called as 'Beytepe'. It literally

means the hill of lord (Bey = lord; tepe = hill). This name implies also historical integrity of natives with lord rather than new parliament. There are in fact two main groups in old houses. Some of the old houses are available for the extended families because they have more flats and private gardens surrounded by walls; whereas some of them are available only for single nuclear families with one or two flats and without private garden. Those old houses available for extended families have basically been constructed of wood and adobe and covered with tile. In fact, typical traditional lower-class houses are not constructed of wood as well as covered with tile in surrounded region around Beypazarı. In turn, they have been constructed of sunbrick and roughly covered with similar soil. Those old houses have also small windows as well as a little room over entrance. This room enables females to look out the door without opening it. Similarly, traditional houses at rural villages have not such a 'cultural' facility.

The placements of old houses have also indicated a traditional urban culture. Relatively even grounds around a little creek within the city that are still occupied for rural activities had previously been occupied for summer resorts. Those were not in fact holiday activities but the days of preparation for winter. Local men said that females

had prepared flour, vegetables, meal and milk products for winter on these lands, previously as they had worked in the city. This production was a necessity also because they were not purchased from market regularly in old days. On the other hand, local people generate a kind of culture on the bases of their survival necessities rather than live in a crude obedience for such requirements.

New houses are also different from each other. The first group of the new houses can also be regarded as the old houses because they look very similar to old houses although most of them are covered with tin plates. They have been constructed around old houses of old quarters probably by their owners themselves with relatively cheaper materials for their own single family usages. Most of them have no private garden surrounded by walls and they are even joined to each other. Thus, they have probably made inner-family privacy disappear because everybody can hear and listen to each other behind thin wooden walls. These houses are directly opening into the streets; and they have also no entrance room to keep females from outsiders. On the other hand, these houses have also given rise to a new culture, a new way of neighborhood realized on the streets among females. In fact, most of house works has necessarily had to be made in streets in warm days of summer. Hence, it could also be asserted that there are two distinct spheres

of neighborhood in the old and those new houses of old quarters realized in the gardens and in the streets.

A second group of new houses are also similar to old houses. They have also one or two flats and are covered with tile. However, most of them have been constructed of bricks, iron and cement. Their windows also look like old houses' with a little bit larger sizes. Most of those houses had been either constructed or financed by government. Some of them directly were made directly by governments for rural migrants who had lost their houses at rural areas because of natural disasters, such as fires or erosions. Some of them were only financed by governmental credits in early 1960s for public officers. These houses are situated as two distinct quarters from old city that are placed at its two ends. I believe that those neighborhoods still keep their particular frame of relations, distant from the major urban community. But, the question of this study is not to determine whether there are any distinct cultural groups who stayed in their natural zones or social areas in urban territory; but it is simply to decide whether such 'groupments' have been diminishing or augmenting by urbanization.

The third group of new houses consists of apartment buildings. They are totally different from all previous

types. They have been constructed of more modern materials and they have wider windows. However, they are also different from each other. Some of them have been constructed by individual persons using their own money. They are relatively shorter and very close to the former city center. It seems that they have emerged as a natural consequences of the growth of old city. Some others have been constructed around national highways with no necessary connection with the old city. They are very tall and some of them have even more than ten flats, which is extraordinary for a small peripheral town with less than thirty thousand residents. They have widely been constructed by building cooperatives and financed by housing credits provided by central governments. There is also a final distinction among these apartments constructed by cooperatives with respect to their places in urban space. The first group has been constructed very close to the national highways whereas some of them are constructed on enclaves which are away from both the highway and the old city. These ones have largely been constructed by upper income groups whereas former ones have largely been constructed by middle and lower income groups of local community.

1.2.3.1.1.4 Conventional Analyses of Urbanization in External Space

As it has already been pointed out people's relations with urban areas are not only provided in internal spaces of the city in which they currently resided; but it is also provided in their relations attained with other urban areas. Any measure of urbanization should also consider people's relations with other urban areas. For this purpose, their relations with other urban areas will be comprehended with regard to whether they were satisfied directly by respondents or indirectly by their relatives and friends. Indirect relations are particularly important for old persons who have children accommodated in other urban areas. This is a common condition in Turkey where poor rural families are supplied by their members who have migrated and are employed in the cities (Keyder and Akşit, 1981, 1985). They keep and strengthen their kin-ties and I believe that any measure on urbanization should consider such relations. Local persons can have different degrees of urbanization via their close relatives and friends although they have currently stayed in the same place. That is, urbanization should be defined with regard to personal relations across relatives and friends rather than crude attributes of an isolated man.

I have accounted these direct and indirect relations with different measures because they probably have different effects over the urbanization of individual persons. Their indirect relations will be accounted in two further ways. Firstly, their relations via their wife, parents, sisters, brothers and children will be considered with respect to nearness of their settlements.³¹ Nearness of these settlements have been accounted by numbers between one and six. Hence, the first two ranks of hierarchy will be made of rural residences in which the first group consists of the rural residences settled around Beypazarı whereas the second group contained villages settled on other regions. The third rank particularly corresponds to the surveyed city under observation, Beypazarı. The fourth rank corresponds to the similar small scale sub-regional urban centers. The fifth rank consists of middle-sized provincial cities larger than Beypazarı and similar provincial towns. Lastly, the sixth rank of this study consists of regional and national capitals, including Istanbul with the largest population, and foreign countries.

Secondly, their indirect relations via their some other relatives and friends will be considered in accordance with their actuality.³² It is assumed that they have more urbanization if they have any friend or relative in any foreign countries and some selected national centers.

Selected national urban centers are regional centers at urban system of Turkey as it is officially determined by DPT (1982). Their rate of urbanization is denoted by numbers of zero, two and three. They will receive zero if they have no relatives and friends in foreign countries or urban centers; they will receive two if they have any relatives and friends in any national urban centers; and they will receive three if they have any friends in foreign countries.

Direct relations of local residents are also considered in further two ways. The first way of consideration focuses on the nearness of settlements in which persons have directly stayed in previous days of their life time, including also their birth-places. Nearness of these settlements are considered in six states as it is mentioned at preceding paragraphs, by an assumption that urbanization comes from spatial mobility or migration.³³

The second way focuses on the level of urbanization of these settlements.³⁴ This needs particular identifications of urbanization for all settlements, separately. The cities do not have the same level of urban growth but they are largely diversified at lower and upper levels of urbanization. Hence, any measurement on urbanization should also consider such quantitative

differences of urbanization rather than their qualitative varieties, such as coastal city, tourism city or agricultural city, administrative city, eastern and western city, transitional city, industrial and commercial city etc..

Unfortunately, there are not any available grades of urbanization for Turkish cities but just some functional identifications, (Tümertekin, 1965; DPT, 1982) and rank size distributions in terms of socio-economic development of provincial areas (Tolan et.al., 1969, 1970; Sanalan, et. al., 1973). For instance, Tümertekin (1965) generated a map of functional differences among urban areas of Turkish cities in the late 1960. Tümertekin has already determined the functions as division of labour as Weber (1958) defines them in order to classify agricultural, commercial and similar real cities; and then, he identifies agricultural, commercial, administrative and similar cities because the majority of their local populations is engaged in such jobs. But, he has not produced any systematic model to account particular levels of urbanization for particular cities. Hence, two different peripheral cities of national geography, Hakkari and Bolu, can be considered as two of the administrative centers. One of the functional analysis of DPT (1982) considers numbers of functions rather than number of economically active people to decide on

This analyses of DPT did not determine particular points of urbanization for particular cities, but it rather lost the differences of urbanization, because it equalized precisely different cities with each other. For example, it stated Aydın and Siirt on the same rank of urbanization occupying the ranks of 8 and 30 respectively, in the economic development determined by Tolan et.al. (1970). This official elaboration does not have any motion to get a better understanding of relationship between economic development and regional formations in national geography although it has some visible success to determine regional borders. It has been very loaded by hierarchical preoccupations as it is well evidenced by its title which is called by its own authors under the name of 'The Stratification of Residential Centers in Turkey: National System of Residential Centers' (DPT, 1982). It can lead to theories of internal colonialism; although it has empirically been evidenced previously by Yalçın (1978: 77-78) that regional formations and consequent differentiations are arbitrarily occurred in Turkey.³⁵ There is only a system of interrelationship in which various cities can grow with their own respect rather than a significant hierarchy of regional relations.

On the other hand, some other analyses, which are realized for official purposes in DPT, generate rank size

distributions of cities with respect also to the socio-economic development rather than urbanization (Tolan et.al, 1969; 1970 and Sanalan et.al., 1973). These studies do not only confuse socio-economic development and urbanization with each other, but also disregard the differences between cities. This is relatively important to recognize Istanbul's position in national geography. For the research of Tolan et. al., 1970, Istanbul has 250.6 points of socio-economic development at the first rank, and Ankara has 204.8 points at the second rank. Thus, the difference between these two cities seems only 18.26 percent $((250.6 - 204.8) / (250.6 * 100))$; although Istanbul had roughly two times more city population than Ankara in 1990. This calculation was still used in 1970; and DPT accepts that Istanbul and Ankara that occupied first two ranks at socio-economic development index have the degrees of 0.61597 and 0.68004, respectively (Sanalan, 1973: 104).

Istanbul really hold a particular place in national urban network. It can be seen as a primate city in the national urban network in Turkey (Danielson and Keleş, 1980); although its primacy does not obstacle urbanization and economic development in other areas as dependency theory has argued as it has already verified in African evidences (Rondinelli, 1985). Peripheral urban areas which already bounded upon upper level centers have also their own local

dynamics, considerably.³⁶ Particular cities have their own particular process of urban growth. But it is still true that 20.27 percent of the city population and 12.94 percent of the national population resided in Istanbul in 1990. Its locations in national system of settlement, and particularly in national system of cities can not be truly comprehended if differences of urbanization are reduced to differences of socio-economic development. Hence, I believe that it is still necessary to determine particular grades of urbanization for a particular city rather than use any grades about socio-economic development presented by mentioned official measurements.

Official considerations have also defined the level of urbanization as a ratio of total city population by total populations of province, in which values of ratio have taken shape in between zero and one-hundred (DİE, 1992: 48). But, those ratios have also overshadowed differences of urbanization between cities. Siirt has the same ratio of urbanization with that of Aydın (See variable urbanization (1) which shows ratios of urban population within total population of provincial regions in Table-2). Those ratios make some small urban centers on 'deserts' be more urbanized than metropolitan cities surrounded by large-sized rural areas with also more condensed population. This relatively corresponds to the conditions of eastern and

western provinces of Turkey where eastern provinces have relatively lower densities of population. Thus, some small eastern urban centers have higher levels of urbanization than some larger western cities. Similarly, those ratios also disregard the differences between large-scale metropolitan areas and other cities as it is well obvious in the differences between Istanbul and Ankara. Istanbul and Ankara have 92.40 and 79.22 points of urbanization, respectively (See variable urbanization (1) in Table-2); although Istanbul has two times more urban population than Ankara. Their differences of urbanization should be more than the difference points of 92.40 and 79.22.

In this frame of reference, I believe that it is more appropriate to account level of urbanization as a function of multiplication of densities of population with the ratio of urban population within total population of province.³⁷ However, as it has been presented by variable urbanization (2) in Table-2, Istanbul has disproportionately higher value of urbanization with respect to such consideration as a result of its primacy over national geography.³⁸ However, this ratio can still make measure of urbanization superfluous if it takes the mere value of ratio as it is being calculated by the given formulation. Because, ones who have resided in Istanbul for short periods can still have higher values of urbanization

than those who been living in other large-scale urban areas. Therefore, it is argued that the value of variable urbanization (2) for Istanbul will be four times smaller than its crude value. Table-2 shows consequent numeric equivalents of urbanization in its two demographic identification, matches to the 1) percentages of city population to the total population of provincial areas, and 2) multiplications of the densities of regional population and ratio of city population to the total population of provincial areas.



Table-2: Rank sizes of provinces by urbanization as a function density of regional population (cont...)

Provinces	Population		Area		Urbanization		Rank Sizes	SED 1970
	Total	City	km ²	Dens	(1)	(2)		
Adana	1934907	1350339	17253	112	69.79	78.16	8	127.5
Adiyaman	513131	219304	7614	67	42.74	28.63	33	32.4
Afyon	739223	306209	14230	52	41.42	21.54	41	50.8
Agrı	437093	158758	11376	38	36.32	13.80	57	29.9
Amasya	357191	162544	5520	65	45.51	29.58	30	76.7
Ankara	3236626	2836719	25706	126	87.64	110.43	3	204.8
Antalya	1132211	602194	20591	55	53.19	29.25	32	83.5
Artvin	212833	66097	7436	29	31.06	9.01	72	69.0
Aydın	824816	384711	8007	103	46.64	48.04	15	119.2
Balıkesir	973314	468758	14292	68	48.16	32.75	25	84.8
Bilecik	175526	90373	4307	41	51.49	21.11	43	60.5
Bingöl	250966	86648	8125	31	34.53	10.70	69	28.2
Bitlis	330115	142947	6707	49	43.30	21.22	42	38.7
Bolu	536869	203122	11051	49	37.83	18.54	51	66.7
Burdur	254899	129112	6887	37	50.65	18.74	50	62.8
Bursa	1603137	1157805	11043	145	72.22	104.72	6	105.4
Çanakkale	432263	168529	9737	44	38.99	17.15	53	68.9
Çankırı	279129	113855	8454	33	40.79	13.46	59	44.8
Çorum	609863	253804	12820	48	41.62	19.98	47	53.1
Denizli	750882	337793	11868	63	44.99	28.34	34	65.8
Diyarbakır	1094996	600640	15355	71	54.85	38.95	20	59.8
Edirne	404599	210421	6276	64	52.01	33.28	24	79.9
Elazığ	498225	272790	9153	54	54.75	29.57	31	79.8
Erzincan	299251	144144	11903	25	48.17	12.04	64	64.6
Erzurum	848201	400348	25066	34	47.20	16.05	54	62.0
Eskisehir	641057	477436	13652	47	74.48	35.00	22	118.7
Gaziantep	1140594	821127	7642	149	71.99	107.27	5	82.7
Giresun	499087	219114	6934	72	43.90	31.61	26	79.8
Gümüşhane	169375	58996	6575	26	34.83	9.06	71	36.0
Hakkari	172479	71099	7121	24	41.22	9.89	70	26.8
Hatay	1109754	531707	5403	205	47.91	98.22	7	84.4
Isparta	434771	229574	8933	49	52.80	25.87	38	75.3
İçel	1266995	787284	15853	80	62.14	49.71	14	121.4
Istanbul	7309190	6753929	5712	1280	92.40	1182.76	1	250.6
İzmir	2694770	2134816	11973	225	79.22	178.25	2	166.3
Kars	662155	209463	18557	36	11.39	11.39	66	39.1
Kastamonu	423611	148710	13108	32	35.11	11.23	67	52.9
Kayseri	943484	604072	16917	56	64.03	35.85	21	83.4
Kırklareli	309512	149532	6550	47	48.31	22.71	40	83.5
Kırsehir	256862	126406	6570	39	49.21	19.19	48	59.2
Kocaeli	936163	582559	3626	258	62.23	160.55	4	154.3
Konya	1750303	963128	38257	46	55.03	25.31	39	66.2
Kütahya	578020	241999	11875	49	41.87	20.51	45	62.9
Malatya	702055	379188	12313	57	54.01	30.79	28	74.2
Manisa	1154418	590374	13810	84	51.14	42.96	17	84.3
K. Maraş	892952	407215	14327	62	45.60	28.27	35	46.7

Table-2: Rank sizes of provinces by urbanization as a function density of regional population (continued)

Provinces	Population		Area		Urbanization		Rank Sizes	SED 1970
	Total	City	km ²	Dens	(1)	(2)		
Mardin	557727	249032	8891	63	44.65	28.13	36	33.4
Muğla	562809	186397	13338	42	33.12	13.91	58	78.7
Muş	376543	101154	8196	46	26.86	12.36	63	34.8
Nevşehir	289509	112955	5467	53	39.02	20.68	44	67.0
Niğde	305861	97286	7312	42	31.81	13.36	62	49.3
Ordu	830105	336820	6001	138	40.58	55.99	11	51.3
Rize	348776	133370	3920	89	38.24	34.03	23	106.4
Sakarya	683061	297759	4817	142	43.59	61.90	10	104.1
Samsun	1158400	525305	9579	121	45.35	54.87	13	84.4
Siirt	243435	110139	5406	45	45.24	20.36	46	73.4
Sinop	265153	86314	5862	45	32.55	14.65	55	46.6
Sivas	767481	381947	28488	27	49.77	13.44	60	57.8
Tekirdağ	468842	258940	6218	75	55.23	41.42	18	84.6
Tokat	719251	308304	9958	72	42.86	30.86	27	61.6
Trabzon	795849	303612	4685	170	38.15	64.85	9	67.3
Tunceli	133143	50799	7774	17	38.15	6.49	73	33.4
Ş. Urfa	1001455	551124	18584	54	55.03	29.72	29	43.2
Uşak	290283	146809	5341	54	50.57	27.31	37	68.1
Van	637433	258967	19069	33	40.63	13.41	61	43.5
Yozgat	579150	208183	14123	41	35.95	14.74	56	40.4
Zonguldak	1073560	411617	8629	124	38.34	47.54	16	128.3
Aksaray	326399	144217	7626	43	44.18	19.00	49	
Bayburt	107330	41295	3652	29	38.47	11.16	68	
Karaman	217536	106051	9163	24	48.75	11.70	65	
Kırıkkale	349396	243378	4365	80	69.99	55.73	12	
Batman	344669	193621	4694	73	56.18	41.01	19	
Şırnak	262006	125264	7172	37	47.81	17.69	52	
Turkey	56473035	33326351	774815	73	48.14	35.07		

Note-1: Dens indicates density of provincial population.

Note-2: Urbanization (1) indicates the percentages of city population to the total numbers of provincial population.

Note-3: Urbanization (2) indicates urbanization as a function of density of provincial populations as they are calculated by MS-Excel on the sources of DİE, 1992: 51-52.

Note-4: Rank sizes indicate the rank sizes of provinces in terms of urbanization as a function of density of provincial population as it is calculated in urbanization (2).

Note-5: SED 1970 indicates socio-economic development scores of provinces which are determined by Tolan et. al. (1970: 10). Last six provinces have not SED scores because they are constituted recently.

On the other hand, both variables urbanization (1) and (2) have identified values of urbanization at provincial level. However, each province has also sub-areas with different levels of urbanization. Individual persons can stay at rural areas of a most urbanized region whereas some others can stay in a relatively well established urban centers of a less urbanized province. That is, urbanization can not be increased for individual persons as much as it has increased for the territory. Any measure of urbanization should consider such varieties. For this purpose, it is asserted that value of variable urbanization (2) should be divided into 5 if one stayed in villages;³⁹ and it must be divided into 4 if one stayed in a rural town. Value of variable urbanization (2) should also be divided into 3 if one stayed in the surveyed town, Beypazarı; and it must be divided into 2 if one stayed in other small towns, like Beypazarı. Lastly, values of variable urbanization (2) should be taken into account as they are; if one stayed in any of the provincial centers, including large-scale cities which have been identified in fourth, fifth, sixth and seventh ranks by DPT's identifications.⁴⁰

Lastly, the final measure of urbanization in space will contain z-scores of all above mentioned distributions which consider people's direct and indirect relations within internal and external spaces in order to avoid fallacious

effects due to the differences of grading of particular distributions.⁴¹ These evidences are in fact only being processed as the data bases of a final conventional definition of urbanization which will combine other data bases about people's relations with urban areas in time and economy. But, this conventional measurement of urbanization in space has also some social backgrounds and implications from the very beginning.

1.2.3.1.1.5 Shifted Community

It seems that urban people in Beypazarı have a 'non centered way of life' rather than any of the community based forms. Local people have to shift over their proximate environments in all their relations. They have to shift over their houses to be related with community; shifted over community to be related with other cities etc. Nevertheless, non-centered way of life is not home- or family-centered. Most of the houses are not adequate for family centered ways of life with their lower qualities because dominant culture requires sex-segregative relations even in domestic spheres (See Tables of 28, 29, 30 and 31 for this issue). Number of rooms is not enough to separate males from females. Hence, houses are allowed for females for the midday and males have to be away from houses. In

fact, females and 'families' are seen as totally excluded from community's public places. Therefore, females can be seen as sentenced in their houses and neighboring networks whereas males are also pushed out of houses for the midday.

Similarly, local people are not well integrated with the internal spaces of local city as well as other cities. They have probably 'shifted over their city' when they have gone into relation with other cities. In fact, there is only one single formal firm engaged on transportation from Beypazarı to Ankara, next large-scale urban area. There are not informal small entrepreneurs working in transportation as they are in most of the rural and urban places in Turkey. Thus, commuting services are not only limited but also more expensive. It was three times more expensive to go to Beypazarı than to go to Kızılcahamam, another peripheral town with similar distance from Ankara, when the researchers travelled there. The location of the new houses around the national networks of highways and the separate fields away from old center seems as another indicator of people's shift over city. Local residents look also for other busses commuting between Nallıhan and Ankara rather than use their buses. These people have probably no relations with existing old-center on daily bases, except for necessary economical and administrative obligations.

This shifting has lead to further formations. Community seems as a locality which has not also proper bases for its own people to make sense of a community, except coffee houses and small work places. Males generally go to the creek and other picnic areas, besides coffee houses, with other males at their leisure times. They generally eat something and have alcoholic beverages on those areas rather than do any other thing. Sometime, they stay in their cars around creek and just drink beer because there are not any suitable pubs in Beypazarı for ordinary people. If there is any sense of locality/ community, this will basically be structured within small scale work-places under the control of small employers. Thus, conservative moral positions of those small employers (Akşit, 1978) are seen as an obstacle to generate common places not only for females and families but also for males who further increase community formation in the city. People have almost less integration with their domestic life spaces; and they have still less facility to get such relations for their coming days.

In fact, there is a small 'park' at the center of Beypazarı next to the building of municipality, near Bedesten. There is a small beer house here and some open places for common people. However, the majority of urban dwellers do not use this place, except few foreigners for their children.

Generally, peasant families use this and similar places to wait for their mini-busses to go their villages. Indeed, both building of municipality and this park were constructed by non-elected/ appointed governor of military regime of 1980. That is, the alternative center for the older center has been established under foreign influences, not by the city's own domestic dynamics. Domestic dynamics are seen as crude opportunists. For example, they have rented some work places and offices within the same building of municipality of a price, by official costs, relatively cheaper than that of the private equivalents. But those renters already demand more rents if any other candidate entrepreneur wants to re-rent those places from current renters. In other words, hegemonic group of domestic people are seen as obstacles for any development in the city. The old center had made the generation of new center more difficult; and the new center is seen as an obstacle for any more development. Paradoxically, it appears that this community could not refresh itself if there was no military regime in peripheral national geography.

Non-centrality can easily be seen at the core of the town. As it has partially been mentioned above, the existing center mainly consists of shops for local rural and urban people but not recreational centers particularly for local

urban people, except for coffee houses. The center has only economic functions which are, indeed, satisfied forcibly because there is no other alternative way of getting necessary foods. There are no places for families as well as single females. In fact, the existing center has been functioning basically for rural people as a center of retailing but not for marketing their own products. There are few peasants who sell their own products in the market places in the market days in Beypazarı. There is an informal but a noticeable monopoly over retailing of food products in Bedesten. Thus, prices of vegetables and similar fruits are more expensive than in similar peripheral urban areas and in Ankara.

In this sense, natives can also be divided into two different groups within themselves in Beypazarı where migrants are almost a distinct category. The first native group has benefitted from economic monopoly at the old and new centers whereas the second group of natives is exploited by existing centers because most of them are regular or irregular wage earners. They have not any other social and cultural satisfaction from the dominant centers either; and then, they are closed into their houses in isolation. Thus, they are also excluded from new developments created by newcomers in the city.

Shifting over community will lead to a kind of hypocrisy in localist thinking. Local people, particularly members of the dominant groups, have necessarily lived in different styles in public and private spaces. This will be more apparent in their relations with religion and politics. They will have more probably different behaviors although they have contrasting opinions. They will have suppressed their own personality and generated a doubled identity based on inconsistencies rather than conventions. They have already defined some enemies for their own, families, neighbors, local community and so on. The enemies of local people consists mostly of foreigners. They dislike migrants who accommodate here for any reasons. They have already some stories about dishonesty of some migrant groups, such as migrants of Ulus, a town of Zonguldak. Its residents have necessarily been migrated Beypazarı by their employers when their working places have been closed down.

Hence, hypocrisy of local people has already strengthened the segregation between natives and foreigners. Therefore, they will necessarily disconnect their family from the rest of the community and detach their community from the rest of the national society. They already exaggerate their own positive attributes as they have also exaggerate negative attributes of their enemies. For instance, they will exaggerate their religiosity, honesty, courage, political

integrity with national totality, communal solidarity etc. whereas they will also attach controversial attributes onto others, such as residents of Gūdül and Nallıhan, two proximate towns around Beypazarı.

On the other hand, they have probably controversial attributes for what they have already attached to themselves. For example, they will probably more cautious although they say that they are courageous. In fact, they do not want to go to other places because they are most fearful to be migrant foreigners. They have also consumed a roughly equal amount of alcoholic beverages although there are not visible places to drink and they have already said that drinking is a sin. Similarly, gossip is a sin but they have already chattered about foreigners etc.. Members of the dominant groups of local community will generate an ideology of local chauvinism. They will already explain why foreigners should be pushed out and why their jobs and other facilities should be occupied by local natives etc..

This hypocrisy will later lead the conventional conception of urbanization to misunderstand social diversifications contingent with urbanization. There are probably some sincere natives with honesty; but conventional conception of urbanization has less theoretical ability to comprehend them as a particular urban group because it conceives

urbanization merely as nativity alone. Conventional measurement of urbanization in time has strengthened such a misconception which argues that only natives are urban people.

1.2.3.1.2 Conventional Measure of Urbanization in Time

One of the very basic measurements of urbanization is identified as duration or length of residence in urban areas (Keleş, 1971; Akşit, 1975; Baştuğ, 1979; Sencer, 1979; Kartal, 1983). For example, Kartal (1983: 52) claims that urbanization has taken shape in five periodical stages in Turkey. Villagers decide to migrate to city at primary stages of their urbanization; and they begin to work in urban areas as seasonal labour while they reach towards second stage. In their third stage of urbanization, they permanently accommodate in the city. For Kartal, the final stage of urbanization has been accomplished by the second generation. Thus, Kartal looks for how periodical stages of urbanization have influenced over urban people who stayed at squatters, by an implicit assumption that urbanization is obtained as much as the duration of residence in city has increased. This is evidenced by which Gecekondu dwellers' investments into the city increased and their

investments in their villages decreased as their duration of residence in city has increased.

Similar identifications of urbanization have generally confused natives and urbane with each other, because enduring analyses have generally comprehended the duration of residence as duration of residence in the surveyed city as it is used by Sencer (1979: 210) and Kartal (1983: 85) across the crude values of dates of migration into the city. Hence, it is impossible to become an urbane if one has stayed in other urban areas. Fortunately, this problem can be eliminated by accounting duration of residence as the differences between present date and the dates of migration into city as Baştuğ did (1979: 196). Thus, natives particularly lose their advantages on urbanization with respect to migrants. But, this new measure also raises some questions if it is used by itself as a single criterion because it necessarily asserts that ones who have longer duration of residence in urban areas are more urbane than the others. Thus, a men at the age of 30 whose birth place is urban is considered less urbanized than his father at the age of 60 whose birth place is rural but he migrated to city 40 years ago. This is the reason why researchers pay attention on generations rather than individual persons. However, as it is already presented, these comprehension have already confused urbanism and nativity

with each other. And also, they can consider families across generations in a longitudinal conception rather than as an actual entity in their current relations. Consequently, the duration of residence concept has also given no room to become urbane if one has not stayed in urban space because it has not a relational dimension. But, it is still necessary to determine people's urbanization in time although it is already evidenced that it misguides the analyses if it is considered as a single determinant of urbanization.

In this context, I have accounted periodical urbanization in two states of variable construction. Firstly, total duration of residence that corresponds to the age of respondents is recounted.⁴² And then, it is re-elaborated in accordance with the types of settlements.⁴³ Hence, it could be possible to retain the four basic types of duration of residence for the further elaborations about urbanization that correspond to the durations of residence at rural and urban areas.⁴⁴ The first one (represented by variable Agerur given in Appendix C.1.3) shows the duration of residence at rural areas that sums the durations of residences at villages. The second one (represented by variable Ageurb1) shows the duration of residence at other larger cities. The third one (represented by variable Ageurb2) sums durations of residence at larger cities

(considered by variable Ageurb1) and similar peripheral towns. The last one sums durations of residence, contained in variable Ageurb2 and the duration of residence in surveyed city. This is the final definition of conventional measurement of urbanization in time.

This comprehension has not paid attention on the differences between nativity and urbanism either although it has a potential basis for such an analyses. These elaborations lead to attain a better understanding of new measure of urbanization. Durations of residences at larger central cities have, more probably, different effects over urbanization of individual persons than the duration of residence at peripheral urban areas. Similarly, total values of duration of residence at current city reflect nativity rather than national citizenship. But, the conventional measure of urbanization does not take into account such differences. Fortunately, the operational identification of urbanization in time will be benefitted to construct final definitions of both conventional and new measures of urbanization after it has been transformed into its z-scores.⁴³

1.2.3.1.3 Conventional Measure of Urbanization in Economy

People's integration with city in economic processes means two basic states. Firstly, it means economic growth and consequent industrialism and capitalism as it has already been defined by some anthropologists, like Childe and modernist analysts, like Hoselitz, Friedman etc. (Childe, 1970; Sjoberg, 1969; Friedman, 1966; Friedman and Lackington, 1973; Keleş, 1983: 6). Secondly, it means people's integration with economy which is located in urban areas. In other words, operational definition of urbanization in this second state is not intended to grasp it as the people's integration with money and market economy, and detachment from rural engagements; but it simply defines urbanization as people's integration with the economy which is only established in urban areas. This economy can also be dealt with pre-capitalist and pre-industrial processes or rural engagements. In fact, it also compromises people's integration with money and market economy but it is not a necessary condition.

In this frame of reference, urbanization will basically be defined with respect to 1) wealthiness, 2) labour relations; and 3) consumption, regarding prosperity on furnishing and dressing. Here, it must also be pointed out

that people's relations with urban economics will be comprehended with regard to the economic relations of all family members, including parents, sisters and brothers, partners and children if they have any economic attributes.

Wealthiness of individual persons is also determined in two types: 1) income and expenditure in cash, and 2) real estate. Income in cash is accounted as the sum of incomes of all household members who lived under the same roof, free from their participation into the family budget. They are also remodified under six categories of their magnitudes with regard to the prevailing assumption asserting that urbanization goes up as much as income goes up.⁴⁶ Expenditures have also been considered as one of the components of wealthiness because they also indicate people's affluence. This is relatively important for the parents, who spending money for their children who are abroad for educational purposes and obligatory official services, like military service. These parents have necessarily had to be related with other urban areas. Real estates of individual persons are also considered to determine their urbanization in economics by an underlying assumption that urbanization has increased by an increase in real estates in urban areas.⁴⁷ Lastly, sources of the properties are also considered with regard to how necessary money are founded to have a shelter and business.⁴⁸

Urbanization in terms of labour relations are also comprehended in accordance with related characteristics of previously mentioned close family members and two friends rather than individual respondents alone. Labour relations are considered in two states, regarding to 1) employment conditions and 2) occupational locations. Employment conditions just deal with whether respondents and their close family members are currently employed or unemployed by an underlying assumption suggesting that urbanization has increased if one has employment, at first.⁴⁹

On the other hand, the determination of occupational locations, that deal with labour in global systems and working place conditions, has some more difficulties. Hence, occupational locations are comprehended in two basic states of determination of employment statuses and sectoral locations rather than simply in determination of the changes in the sectors of economic engagement.⁵⁰ It is incomplete to define economic sectors as the sectors that are based on division of labour, such as agriculture, industry, service etc., but it should also consider primary and tertiary sectors appear in accordance with the number of employees at a particular establishment. Urbanization does not only correspond to sectoral changes from

agricultural work on commercialism and industrialism etc., but also corresponds to occupational diversifications, as it is already evidenced even through squatter areas of Turkish cities (Yasa, 1968; Şenyapılı, 1982). Such diversifications should necessarily be considered because occupational facilities are proliferated not only through 'real' capitalist sectors, but largely through 'pseudo' areas. As it is relatively well known, dualism is identified as one of the very basic characteristics of urban structures in Turkish cities as it is for most of the Third World cities (Tekeli, 1977; 1982b; Tekeli, et.al., 1976; Şenyapılı, 1978; 1981). Economic sectors of dualistic totality have been identified through various terms, such as registered-unregistered sectors, organized-unorganized (Kiray, 1972) bazaar-firm economies, (Geertz, 1963) core-marginal poles/sectors of economy, (Obregon, 1980; Tekeli, 1982b; Şenyapılı, 1978; 1981) lower-upper circuits, (Bademli, 1977) traditional-modern sectors, (Staley and Morse, 1965; Celebi, 1983) formal-informal sectors, or primary, secondary and tertiary sectors (Hart, 1973; Sethuraman, 1975, 1976a; 1976b; 1985) capitalist-petty or simple commodity modes of production (Wright, 1979; Scott, 1979; Gerry, 1979b; Gerry and Bircbeck, 1981). Paradoxically, one of the very basic assertions of all those conceptualizations asserts that urbanization has been succeeded as much as traditional, unregistered, informal,

marginal sectors etc. have disappeared and their contradictory partners have hold dominance (McGee, 1973; 1977a; 1979).

However, it is hard to decide on the boundaries of those sectors; not only because the research has not available methodological tools and sample, but also because the economic relations are largely provided by governmental establishments rather than an autonomous bourgeoisie, even in its generic forms in the surveyed town. Private establishments -even in their most productive forms- seem as dependent upon direct consumers rather than other producers. Indeed, small peripheral towns are largely characterized by the lack of informal sector (Tekeli, 1988) and the dominance of small establishments (Roberts, 1974; 1975). Governmental offices are also of small scale.

Therefore, occupational locations should firstly consider differences in employment statuses that regards three basic issues.⁵¹ Firstly, it identifies mainly wage and salary earners with an underlying assumption asserting that salary earning is the more urbanized way of payment. Because, salary earning represents labour primarily on service and administrative sectors at public firms in Turkey. These firms are truly urban entities. Secondly, it identifies working people's administrative responsibilities to decide

the real nature of wage and salary earners. Because, it is also necessary to look at working people's administrative responsibilities to decide the real nature of wage and salary earners. Salary earners are not truly 'white collar' occupants but most of them are employed as manual laborers. Similarly, wage earners are not always 'blue collar' workers employed as manual labour but some of them have administrative responsibilities, what Wright (1985) attempted to comprehend under the names of supervisors and managers as two of the contradictory class locations (Erbaş, 1993). Therefore, skillfulness of wage and salary earners are also considered in order to determine their economic urbanization. It is decided on their direct answers whether they have any skill or not. But, the final decision on their administrative responsibility considers also the number of employees who are dependent upon respondents' supervision in business. Those numbers will be graded in between zero and eight with an assumption that average number of employees is already lower than the score eight and there is not so much difference between establishment with eight and more employees in the town. Thirdly, it describes casualty in terms of insurance with an underlying assumption that insurance appears with urbanization. Lastly, employment statuses should also consider total number of employees to comprehend the distinction between large- and small-scale firms with an

underlying assumption that urbanization goes parallel with large-scale businesses. Lower-status occupants of a large-scale international company will probably have more grades of urbanization than the 'chairman' of a small business.⁵²

The last definition of sectoral location considers the occupations in term of their actors' positions in just previously mentioned employment statuses and sectoral differences in economic engagements.⁵³ Sectoral locations have gradually been considered between one and five as much as labour detached from rural and irregular /informal forms of work. Villagers are denoted with zero whereas unemployed persons and day laborers are assigned with one. In fact, There are only two unemployed persons in our sample (See Table-49). The second group consists of small employers. They are deeply diversified from each other in terms of permanency of their work places in another peripheral city in Turkey (Erbaş, 1993). But, they are not so much expanded in Beypazarı. They are only small employers engaged in various sectors. I will consider regular wage workers of private establishments under the third group of occupational urbanization in the town. Because, the other two groups consists of employers and wage and salary earners of public firms and retired persons. Employers are given four and public employees five, by an assumption that

those employers are engaged in small businesses and have been proliferated after governmental firms were established.

The conventional measure of economic urbanization should also consider consumption by an assumption that urbanization increases as much as consumption has increased (Sounders, 1989). Consumption has not operationally defined either as using collective consumption goods or marketing behaviors for private purposes. Consumption has mainly been accounted with regard to two groups of evidences. The first one is about quality of houses, consists of evidences about some material conditions of buildings and domestic furnishing.⁵⁴ The second group directly deals with personal facilities. They are considered on the ownership and numbers of some selected dresses, such as daily shoes etc..⁵⁵ On the other hand, it can also be accepted that consumption should be comprehended as an indicator of urbanism rather than urbanization, because it is based on people's choices rather than obligations. In this sense, it should be clarified that the measure of urbanization about consumption has no judgement on internal diversifications of consumption whereas measure of urbanism on the basis of consumption focuses on its varieties. Hence, consumption are accounted by their mere quantities with an underlying assumption that individual persons are urbanized as much as

assumption that individual persons are urbanized as much as they have such goods.

Lastly, it must also be pointed out that the final definition of economic urbanization will be constructed as a sum of z-scores of the mentioned groups of data in order to avoid fallacious effects of particular scaling.²² Because, the above mentioned data have been codified with different grades. Mere frequencies of income can make rich persons as the leaders of urbanization whereas they have no more spatial and periodical relations with national urban system. Hence, relatively poor persons have necessarily been considered as peasants free from their all other attributes.

1.2.3.1.3.1 Some Particular Economic Characteristics of City

Beypazarı has satisfactory domestic conditions to identify this settlement as a city, with an economy which is largely detached from agricultural work. There is a considerable number of small employers engaged in more productive works although most of the employers are largely occupied on retailing and other commercial, commissionery and transportational activities. Those productive businesses are placed across two 'industrial zones' of the town, which

extra ordinary for such a small settlement. They are mainly activated on metal and wooden bodyworks for trucks and smaller cars; and they have buyers from all over the nation although metal workers have lost their regular orders, considerably recently. These establishments generally occupy more than one employee; and their owners and employees have generally resided in urban Beypazari rather than surrounding villages. There are also three main public plants invested around Beypazari which operate on the fields of coal extraction, electricity production and highway construction. They are large scale firms with respect to number of their employees in regional economy. Most of their employees also reside in town and they make a significant demand for consumption goods of small shopkeepers. They are also main consumers of hotels, restaurants and similar businesses of service sectors in the town. However, surrounding towns and villages have requested for those employees to reside on their locality. For instance, local governments of Nallihan, one of the nearest peripheral town, voluntarily supplied lands with low cost credits for those people to construct their homes whereas local leaders of Beypazari have not such insights. Local people of Beypazari seem to be look after for cash income made through hotels, transportation and retailing of necessary food stuff. They have less ability attracting foreigners although they have better ability to extract

their money. Unfortunately, their abilities disintegrated the community from its surrounding regional and national environments. It seems that villagers have shifted over Beypazari.

Surrounding rural economy has also largely been modernized in Beypazari.⁵⁷ City has been surrounded by two different rural zones. The first zone consists of land available for irrigated modern farming where multi-culture of vegetables has already been made for immediate consumption. They can also produce more than one harvest in a year. Their main product is carrot. They also cultivate parsley, cucumber, onion, and similar vegetables as well as wheat and similar products of grain cereals before or after harvesting carrot. These irrigated lands also allow for fishing. There are few small scale fishermen who are employed as part time agriculturalist, but there is not any modern farms on fishing. The second zone consists of forest and other non-irrigated lands. These lands have been offered two basic opportunities to make income for its own natives. The first one is animal husbandry and the second one is wage work in forestry. The main animal product is chicken. There are large scale manufacturing units, called as 'factory' by local people, which process on chicken products.

Local people have less ability to get benefits from

agricultural productions and forestry, except for transportation, although they can benefit from those income opportunities not only as employers and wage workers but they can also generate further works. Villagers have also shifted over community. Rural products of carrots, other vegetables and chicken products are largely exported not only to national centers but also foreign countries. Farmers can directly sell their products without any relations with Beypazarı. They need Beypazarı if they need credits from local commissioners. Town offers little supply for rural production. For instance, everybody knows that carrot farmers need available frost depots for regular marketing of their products, but local people just wait for central government to build it than construct it with their own sources which are more probably sufficient to handle the task. In fact, they have a cooperative to solve their problems related to carrot production and marketing. But, the cooperative just pulls seasonal workers for cultivation, harvesting and transportation. It has no other function unless free laborers have used cooperative building as a center to sell their own labour force.

Similarly, activities and incomes of forestry has also discharged Beypazarı. Forestry largely occupies around a small town, Karasar rather than Beypazarı. It is far away from the town center; and as it has previously been

mentioned, local people of Karaşar have directly integrated with the national capital rather than Beypazarı for most of their needs. Karaşar has its own highway to bring its own relations with local environments and Ankara. Thus, local residents of Karaşar relate with Beypazarı just for their obligatory official requirements. Therefore, Beypazarı can mostly contract only poor villagers rather than capital owners. Most of the poor people of non-irrigated land and forestry areas permanently or seasonally migrate to Beypazarı in order to get employment at irrigated lands whereas rich farmers probably invest in other places.

In other words, urban Beypazarı has rich potentials in order to become a wealthy center for its rural environment. But, urban community has not enough success in servicing necessary functions for its environment. As it is indicated by measures on spatial urbanization, local people of surrounding land have also dismissed Beypazarı for their relations with the external world. Farmers have no need to come to Beypazarı to sell their products; also dominant economic forces of Beypazarı have pushed them from the open market places in the central city. 'Eski site' is also another example of community's failure. It consists of work places occupied on repairing cars and some other metal works. They proliferated in 1970s. They also specialized on metal bodywork for trucks and small cars. But, for the time

being, they have not as much regular buyers as producers of wooden bodyworks have. As the local people say, they have lost their buyers because of their own disorganized behaviors. They always lied about the date of their order to the buyers who came to Beypazarı just for those metal workers. These purchasers had to stay in hotels for long days, which meant additional expenditures; although they could easily satisfy their needs by a regular date at lower costs. And then, the number of buyers began to drop, which makes these metal works be instable. It is also more possible to sample their failure in generating economic growth. For instance, owners of a single manufacturing plant of a soda water came from Gaziantep, a city which is considerably distant from the locality, although Beypazarı has exitingly rich potentials of ore-bed of natural soda water.

1.2.3.1.4 Final Definition of Conventional Measure of Urbanization

The final definition of conventional measure of urbanization as an independent variable will combine previously mentioned measurements about people's spatial, periodical and economic relations with urban areas after they also have been transformed into their z-scores in

order to escape from disturbing assessments depending upon different modes of measurements.⁵⁸ I believe that this transformations make the final definitions of conventional measure of urbanization and related elaborations more convincing.

However, as it has relatively been mentioned, one the very basic goals of this study is to determine the explanatory powers of conventional and new measures of urbanization as two independent variables that represent two controversial modes of comprehension. For this purpose, I believe that the conventional measure should also be divided within itself into some further sub-groups to get more precise decisions on its determining effects of overall measure of urbanization (This overall measure will be called as URBAN as it is indicated in Table-3). The conventional measure on urbanization can only be accurately valid and reliable as an independent variable for the further projections if its sub-groups also show expected significance and directions of relationship with dependent variables. Hence, conventional measure of urbanization is divided into the six sub-categories under the names of urban1, urban2, urban3, urban4, urban5 and urban6 in order to determine sub-urban groups more accurately. For this purpose, upper and lower limits of intervals are decided with respect to median value and standard error of mean value of

distribution.⁵⁷ Those intervals have been located regarding the median value of distribution in which its two opposite tiles have also been allowed as open ended in order to avoid erroneous effects of extreme cases.

In this frame of reference, I hope that the final measure of urbanization under the name of 'URBAN' has reliably been accomplished.⁶⁰ I also believe that determination of six sub-urban groups makes it possible to decide on reliability of the conventional measure of urbanization to discern social plurality. Indeed, proportional weights of population into these groups have shared roughly a normal distribution where the lower and upper groups of urbanization have similar weights (See numbers and percentages of residents within sub-groups of variable urbanization in 'final definition' in Table-3).

Table-3: Total numbers and percentages of respondents within sub-groups of conventional measure of urbanization by spatial, periodical and economical relations.

Urbanization Sub-groups	in Space		in Time		in Economics		Final Definition	
	N	%	N	%	N	%	N	%
URBAN1	5	2.1	8	3.4	3	1.3	13	5.5
URBAN2	29	12.3	29	12.3	27	11.4	33	14.0
URBAN3	84	35.6	80	33.9	88	37.3	72	30.5
URBAN4	69	29.2	81	34.3	78	33.1	67	28.4
URBAN5	31	13.1	30	12.7	34	14.4	36	15.3
URBAN6	18	7.6	8	3.4	6	2.5	15	6.4
URBAN	236	100.0	236	100.0	236	100.0	236	100.0

Available data also enables the students of urban sociology to compare social processes of urbanization within space, time and economy. In this sense, it seems that local people of Beypazari have lower success in urbanization in time whereas they have a little bit more progress in urbanization in space and economy. It seems that urbanization has not mainly resided because individual persons were born in this local city -as it is evidenced by their distribution within sub-groups of urbanization in time- with their own established economic facilities; but it seems that local born and migrant members of the community have more intentions to increase their relations with other urban areas as well as their own local urban space. In other words, it is clear that natives and citizens should be differentiated from each other in peripheral urban communities, too. The natives have inevitably urbanized since they were born in peripheral city where their parents had already accommodated, whereas the citizens have voluntarily or consciously urbanized. Both groups are almost urban people and question should simply be formulated as to identify their social bases in the process of urbanization rather than disregard some of them as preserved villagers in urban areas.

1.2.3.2 New Measure of Urbanization

Conventional conception of urbanization does not consider intra-city differences between local city and foreign cities. In fact, conventional definition has comprehended people's relations with foreign cities; but, it has implicitly argued that urban people with higher degrees in urbanization have also been more integrated with distant cities as well as they have well integrated with domestic city and vice versa. In fact, this is not necessary for urban dwellers in any moment. Urban dwellers can be related with distant cities although they have loosely integrated with their domestic environment and they can be loosely integrated with distant cities although they have well integrated with their domestic spheres and so on (Akşit, 1975). The two modes of urbanization are not supplemental stages of urbanization; but they are exclusively distinct modes of urbanization in which urban citizens have urbanized in each mode separately. They are not categorical variables but transitory ones, which allow that same persons can be comprehended in both variables. Therefore, any definition about urbanization should also pay attention to the qualitative distinction of these modes of urbanization in any case. As it is already presented, this new conception will be called as the new measure, and the two modes of urbanization will be called as local and

global modes of urbanization, respectively, in the present research.

In this sense, definitions of local and global modes of urbanization have been constructed to grasp such a distinction of two modes of urbanization in which local mode corresponds just to nativity, and global mode corresponds probably to 'national citizenship'. In fact, there are at least four sub-forms of local urbanization and there are at least five sub-forms of global urbanization.⁶¹ The first form of local urbanization means to be integrated into city in which one lives in (Locala). The second form of local urbanization means to be integrated into city and surrounding rural hinterland (Localb). The third form of local urbanization argues that local urbanization is exclusively controversial with global urbanization (Localc); and the fourth form of local urbanization argues that local urbanization is also exclusive for rural life (Locald). The second mode of urbanization will be identified by the term of global urbanization in order to grasp levels of integration with other cities, global environment. Global mode of urbanization has also varieties in itself. The first form of global mode of urbanization means integration with other cities (Globa). The second and third forms of global mode of urbanization assume that global urbanization is not in

conflict with what is to be integrated with rural (Globb) and immediate urban environments (Globc), respectively; whereas, the fourth and fifth forms of global urbanization assume that it is controversial with integration with immediate urban (Globd) and also rural environments (Globe). Table-4 shows structural equations for the possibilities.

Table-4: Structural means of new-measures of urbanization for local and global modes

Locala	Conventional identifications of urbanization with duration of residence in the city
Localb	Locala with duration of residence in rural areas
Localc	Locala minus duration of residence in other urban areas
Locald	Localc minus duration of residence in rural areas
Globa	Conventional identification of urbanization with duration of residence in other urban areas
Globb	Globa with duration of residence in rural areas
Globc	Globb with duration of residence in the city
Globd	Globa minus duration of residence in the city
Globe	Globd minus duration of residence in rural areas

In this frame of references, it is probable that any separation between these two modes of urbanization, corresponding to the nativity and national citizenship, will be more clear in Beypazarı. Because, the first /local mode of urbanization has been strengthened in itself as much as particular urban territory has its own history and lets its residents be proper natives. In this sense, it must also be emphasized that the nativity has not limited itself by persons' being born in local territory. Persons

are natives as long as they have resided at a certain area. Thus, ones who have born at rural areas can also be more native than the urban born residents who resided in other areas previously in their life-time. All persons are also both natives and alien foreigners with respect to their durations of residences in the surveyed territory. Therefore, the significant question is not to identify how these two modes of urbanization have satisfied; but, on the contrary, it is to determine how much their fulfillment influences over dependent sociological variables.

1.2.3.2.1 Historical Background of Urbanization in Beypazarı: Center of Opposition for National Capital

It is generally accepted that Turkish history as well as Turkish society and politics have already been constructed on a conflict between local people and state classes of central governments (Mardin, 1967; 1969; Keyder, 1987). Bureaucracies of central governments had also despotic ideologies at any moment in the history. Modernist discourses of ruling elites of the Republic of Turkey established in 1923 were also made of a despotic ideology. This new ideology was not democratic in nature but it just asserted that the traditional ideological discourses of

local people had to be changed, even forcibly. Thus, ruling elites or state classes were obstacles whereas local people were leading actors of economic development, community formation, socio-political democratization and similar attributes of modernity. On the other hand, it could also be confirmed that Turkish society as a modern nation has been established from above /center but it is not a consequence of local dynamics (Trimberger, 1978). That is, if there were not a central government there would be no more Turkish society in present time.

In fact, the assumption of conflict between central government and local communities can be verified by Beypazarı's data. Beypazarı is an old city which may be classified as an Ottoman-Islamic city. It was also called as Beypazarı even in old writings of Evliya Çelebi. It literally means the market place of the lord. It had relatively more importance in its past because it was a central place on the traditional road of caravans between Istanbul, imperial capital of Ottoman Society and Ankara and Konya, two provincial towns. Therefore, people have been traditionally well integrated into Ottoman Rule as they were established in Istanbul, Ankara and Konya. But, they began to loose their importance as the road became lost its functions in regional /national geography by the introduction of railroads and highways by late 1890s. In

fact, those days were also the days of the collapse of Ottoman Empire in Istanbul, and establishment of parliamentary democracy in Ankara by an oppositional group against Ottoman ruling elites. In those days of reconstruction, natives of Beypazarı took positions siding with Istanbul and opposed to the new government of Ankara, 80 kilometers next to Beypazarı. Consequently, Ankara's response was as strong as much as Beypazarı's opposition after the 'Padişah' of Istanbul had gone away and new the government of Ankara established its rule over the land.

In this frame of reference, natives of Beypazarı believe that Kemalists and their organizational body of Populist Republican Party (CHP: Cumhuriyet Halk Partisi) as well as their governments consciously pushed them backward. Therefore, natives have largely supported oppositional political movements against CHP. Because CHP was known as leftist in Turkey, local urban people largely organized themselves in the right wing political bodies of Democratic Party (DP: Demokrat Partisi) in late 1940s and 1950s, supported Justice Party (AP: Adalet Partisi) in late 1960s and in 1970s when it was founded as a successor of DP after a military coup in 1960. In late 1960s and 1970s they also largely began to be organized in other right wing political movements which have more emphases on religion and ethnic origins, such as Nationalist Salvation Party (MSP: Milli

Selamet Partisi) and Nationalist Movement Party (MHP: Milliyetçi Hareket Partisi) etc. Leftist political movements, as it will be pointed out later, had no considerable support in urban Beypazarı, possibly because CHP is known as leftist and secular; and DP and other rightwing political parties are known as religious.

In this historical background, Beypazarı, settled around a market place, which established as the core of the city; there are three old mosques around this market place. This market place is called 'bedesten' although it is not a real bedesten of Ottoman times but it was constructed immediately after the establishment of the new republic. It is relatively well established. It is not a covered building but it looks like a grand bazaar includes miscellaneous establishments of dealers engaged basically in redistributive activities for urban and rural populations. The old city with old houses and some of the governmental buildings is also around Bedesten and its surrounding zone. However, urban development, i.e. construction of new houses, has not regularly related with Bedesten and old urban center. In fact, there are two modes of growth in the city; the first one has been realized around Bedesten and its joint partners, mosque and governmental institutions whereas second one has been realized through national high-ways, i.e., without any

traditional domestic center. In other words, it seems that people of Beypazari had no success on urbanization by their own domestic dynamics until 1980s when the new houses were constructed by housing credits of central governments. As the name of Beypazari implies, majority of natives founded their historical bases at the time of the Lord rather than new republic, consciously or not. But, new dimensions have largely introduced into the community, too. The new measure of urbanization defining the distinction between local and global modes pays particular attention also on these two distinct modes of urban growth. There should be some differences between these two tendencies of urbanization, regarding their social implications.

1.3 Basic Questions and Hypotheses

In this frame of references, the very basic question of this research is the determination of explanatory abilities of conventional and new measures of urbanization over social diversifications in a peripheral city.

The basic research hypotheses argue that the new measure of urbanization has better ability to grasp social diversities whereas conventional measure will conceal these difference;

because it has not considered on the distinctions between domestic city and other cities.

In this sense, it is already assumed that peripheral city is not a rural community with a population small in number and weak in density with low level of social differentiation. In turn, it is an urban community with enough number of population with considerable density and social differentiation where those differentiations have also strictly been integrated with underlying processes of urbanization rather than inner-born physical or historically given socio-cultural characteristics of individual persons.

Additionally, it is also assumed that urbanization is not a mono-dimensional process; but it has its own divergences. There are two distinct and controversial modes of urbanization which are identified as the local and global modes of urbanization captured by the new measure. They basically correspond to nativity and national citizenship. And, these two modes should hypothetically have controversial social attributes in all spheres of human being, such as aging, political choices, religiosity, level of education, types of houses and marriages, occupational diversification etc.

Further research will look upon these relationships.

1.4 Survey Research and Data Processing

A survey research has been carried out in Beypazarı between 1992 and 1994. It is a small-sized urban center with its total city population of 26225 in 1990. As it has already been presented, Beypazarı is not only a small sized city but also a peripheral urban center which is 80 kilometers away from a metropolitan center, Ankara. It has indeed alternative facilities of transportation with Ankara as well as other large and small scale urban centers, but with limited capacity.

Survey research has been completed in three stages. First, some visits have been made with random conversation with local people, including some quarters headmen, some officials, small employers, ordinary natives and non-locals etc. Second, a semi-structured questionnaire have been applied for roughly 10 persons with deep interviews. Third, the final survey has been administered in two days with 20 interviewers. These interviewers have been selected and trained from senior students of senior classes of the department of sociology at the Faculty of Letters of Ankara University by Dr. Hayriye Erbaş.

It could be argued that sample has been selected in accordance with the rules of area sampling. But it has been

realized in a flexible manner because of rapid changes in Beypazarı. As it has been mentioned previously, it is still seen a field of construction where hundred of new houses are been located around the old city and old quarters. Hence, it has been accepted that it is relatively unnecessary to follow available 'statistics' registered either by central or local governments for different purposes.

Data codification, entering into computer and data clarification has been made for numerous days as the dissertation has also been taken shape.

1.5 Plan of the Dissertation

Dissertation has five basic chapters. The first chapter mainly deals with literature review and operational definitions of two modes of measure on urbanization in which conventional and new measures of local and global modes have also identified.

Next chapters deals with relationship between urbanization as it is defined by conventional and new measures and socio-cultural diversifications in the city i.e. urbanism in peripheral town of Beypazarı. These chapters also have

sub-sections about sex, age, household structures, economy, politics etc. as sub-identifications of urbanism. Thus, they should be read in the order presented not only to get information about Beypazarı but also to decide about relevance of basic concepts and research hypotheses.



1.6 Notes

1. Mannheim (1986) clarifies concreteness and realism as two of the attributes of conservative thought. It assumes that some things are impossible to occur basically because of their quantitative weakness in objective reality. Conservatism has no credits to elaborate qualitative promises of quantitatively smallest units where progressive mind considers such cases as the seeds with full of potentials. Hirschman (1994) has also determined similar features as decisive aspects of reactionary thought, more recently.

2. In fact, I believe that Christian rationality has no need for preceding empirical research for their formulations of basic hypotheses on other ethnic communities. It is relatively accepted that Marxism has a very similar mode of thought with modernization theories (Bendix, 1967); but, it should also be accepted that Marxism is also determined by European racism which exaggerated superiorities of some selected physical and cultural features of Europeans, such as latin language, Slavic lineage and Christian church, as it is well exemplified by Engels (1987) through his forecasting on Serbs and Greeks as the two leading groups of free trade in Balkans.

3. As well as Simmel, rural urban controversies have largely been shared by other classical founders of

sociology, namely Marx, Tonnies, Durkheim and Weber, although it seems that they have basically dealt with the opposition between pre-industrial and industrial types of societies (Heredia, 1986).

4. Look for the details of the very basic concepts of modernity and tradition at R. Bendix (1967) in addition to the basic essays of Rostow, Huntington, Hoselitz, Parsons, Inkelex, and their applications on urban question through the works of Geertz (1963; 1968), McGee (1967), Sethuraman (1975; 1976a; 1976b; 1985). As it is partially mentioned, analyses of Kiray, Lerner, Karpat, Magnerella, Levine, Suzuki, Szyliowicz, Schnaiberg and many others have well produced within modernization theory without obvious Christian dogmas. Church prejudices are more obvious in Benedict, (1971) when he speaks on how Ula has decayed its dynamics via immigration of Christians.

5. Small towns were also considered as transitional forms of city by Turkish authors, (Kiray, 1964; Erkul, 1983; Uygun; 1984) without any question about initial and final ends. Hence, it is more probably asserted that either local people will migrate towards large scale urban centers, or local center will transform into a larger city as much as urbanization has established on national geography as Benedict (1971) assumes. Because, neither industrialization nor modernization can ever be satisfied in small peripheral towns as much as they have fulfilled in world cities. Local

people can be integrated with such facilities but local city can not totally be fulfilled with them.

6. Gottdiener called them by the term of conventional mainstreamers whereas he has identified his new way, as a successors of Lefebvre, as the school of social production of space.

7. In this context, small peripheral towns are generally considered as intermediary stages in migration which makes it a successional process (Keleş; 1971: 32).

8. The 'Gecekondu' literally means 'alighted at night' in English because they were fabricated in distant places at daylight; and then, they were transported and located at night when they were first seen around old Turkish cities. They are illegally constructed on occupied (generally) public land (Keleş, 1983) for poor migrant workers (Hart, 1969). But, they are recently issues of commercial transactions. Look for the details of these processes, Yasa, (1966), Hart (1969), Karpat (1976), Şenyapılı (1981), and Kartal (1983: 67) who has also anticipated that Gecekondu owners would be major group of land speculators of future days in early 1980s.

9. I believe that following studies have already based on such a systematic hierarchical approach: Tümertekin, 1965; Tolun, 1970; DPT, 1982; Berry, 1981; Berry and Smith, 1972.

10. I accounted Lynds descriptions on middle towns as their contributions about the very basic definition of

urbanization rather than middle cases, although they have not probably such intentions. They have just emphasized the differences between large cities and middle towns rather than pay attention to different aspects of urbanization.

11. Gottdiener (1985) illustrates such a rationality by Harvey's explanations on city and urbanization in capitalist society as they are seen in his books of Social Justice and the City (1973).

12. I believe that the debate in following articles is confirmed by how Frank generates alternative and dependent ways of growth, whereas others generate pessimism on the basis of same data (Frank, 1983; Bernstein and Nicholas, 1983). His optimism may also be rooted his non-marxist premisses which are largely declared with the criticisms of other neo-Marxists.

13. Indeed, one of the very primary questions of Castells is determining urban bases of social movements arisen on urban areas of Western Europe late 1960s. The concept of collective consumption goods and the inequality of their distribution are formulated to explain urban bases (1976c); although he has already attempted to verify that these bases are over-determined by surrounding capitalist mode of production, even in the last instance (1977). Science is only a way to arrive at these consequences.

14. Saunders attempts to develop his intentions to elaborate private mechanisms of reproduction as well rather

than be restricted in collective ones (1989).

15. I believe that K. Kartal and M. Ersoy are two examples of such a theoretical position in Turkey. Ersoy, (1982) in particular, made his empirical investigations essentially on the basis of spatial and economical variables rather than social / human ones. But, Kartal (1983) necessarily used similar qualifications of modernization to grasp social changes through the social spaces in the city.

16. The concept of social space is also used by different authors for different purposes, such as Kartal (1983) and Bourdieu (1985).

17. Öncü (1988) and Kartal (1983) have also evidenced that land and house (squatter) ownership is a considerable source of wealth accumulation in Turkey.

18. It seems to me that the differences between use and exchange values of urban space (of Lefebvre) are very close to the differences between life space and economic space (of Friedman).

19. If it is argued that the notion of internal colonialism has generated from the 'law of uneven development' in marxian theory; it should also be accepted that it is a simple fetishism, caused by theoretical reductionism. There can only be a theory of unevenness rather than a law. 'As Tom Nairn (1977, 345) once put it, 'uneven development' is a politely academic way of saying 'war'' (Smith, 1986: 101).

20. Benedict (1974) and Tekeli (1988) have well exemplified such formulations to comprehend details of social structures at small peripheral towns. Benedict has already argued that these areas have lack of their own domestic growth incentives for two reasons. First, their traditional community organization is next to Islamic city; and second, larger centers of surrounding national system can directly reach to rural areas. On the other hand, Tekeli, seems to me having no more assessments rather different from DPT's elaborations on settlement system in Turkey (DPT, 1982), except some considerations on the relationship between modern system of stratification and the influences of local families.

21. In this context, it seems that a new definition of capital accumulation has also come into stage via world city formation. Scott, A. J., (1988; 1991a; 1991b) defines 'flexible production systems' which pay attention to locations' places in global system of relations of production rather than locations of business firms contracted relations of productions as it has also been considered by network analyses. He has also asserted that this new system has indicated the end of Fordist era and beginning of post-Fordist relations although his theses has already been criticized by an assessment that those evidences are successors of fordism rather than its opposites (Lovering, 1990; 1991).

22. This is particularly valid for Antalya and Mersin as it is indicated at Table-2.

23. I have basically looked for migration theories as they are re-formulated by Harris and Todaro (Bhagwati and Srinivasan, 1974). Look for following sources for details about determinants of migration and relationship between migration and urbanization in Turkey: Gedik, (1977), Erdoğan (1977), Keleş (1970; 1983).

24. In fact, squatters have also occupied central areas of the city; but residents of those squatters have more urban experiences (Keleş, 1971).

25. The homeless will probably be graded by zero.

26. Appendix B.1.1 offers list of variables, their original codes and remodifications used to comprehend building quality. Appendix B.1.2 and Appendix B.1.3 show frequency distributions regarding original and remodified codes of processed variables. See also the questionnaire filled by variable numbers in Appendix A to see contents of mentioned variables better.

27. I believe that Kartal (1983) has a similar conception when he elaborates Gecekondü residents' urbanization in economic spaces.

28. Variables of v482, v484, v485, v486, v488, v489, v490, v491, v492, v493, v494, v495, v496 and v497 are processed to comprehend the furnishing of building as it is given in Appendix B.1.1.

29. Appendix B.2.1 offers list of variables, their original codes and remodifications used to consider the location of working places. Appendix B.2.2 and Appendix B.2.3 show frequency distributions regarding original and remodified codes of processed variables. See also the questionnaire filled by variable numbers in Appendix A to see contents of mentioned variables better.

30. See Tekeli, GÜLÖKSÜZ, Okyay (1976) and Tekeli and Okyay (1977) for the concept of 'dolmuş' and its significance in Turkish cities.

31. Appendix B.3.1 offers list of variables, their original codes and remodifications used to consider the respondents' indirect relations with other national cities across their close relatives. Appendix B.3.2 and Appendix B.3.3 show frequency distributions regarding original and remodified codes of processed variables. See also the questionnaire filled by variable numbers in Appendix A to see contents of mentioned variables better.

32. Appendix B.4.1 offers list of variables, their original codes and remodifications used to consider the respondents' indirect relations with other national cities across their friends and other relatives. Appendix B.4.2 and Appendix B.4.3 show frequency distributions regarding original and remodified codes of processed variables. See also the questionnaire filled by variable numbers in Appendix A to see contents of mentioned variables better.

33. Appendix B.5.1 offers list of variables, their original codes and remodifications that are used to consider the respondents' direct relations with other national cities in its first step. See also the questionnaire filled by variable numbers in Appendix A to see contents of mentioned variables better.

34. Variables used to determine levels of urbanization for particular localities are v3, v10, v18, v26, v37, v40, v43, v46, v68, v106, v214, v217, v232, v295, v302, v309, v316, v328, v358, v358, v366, v374 and v382. Those variables originally show the numeric identifications of provincial areas for official (traffic) purposes. Those numbers correspond to their rank sizes in the Table-2, such as Adana has 01, Adiyaman has 02 and Şırnak has 73 and so on. They are transformed into the rounded numbers that are presented at variable urbanization (2) at Table-2 in order to comprehend respondents' direct relations with other national settlements. Following paragraphs show the way of their preparation.

35. Hierarchical consideration is seen as a common paradigm for the most of the conventional analysts in Turkey although they have regarded themselves in different theoretical rooms, except some very recent ones like Eraydın (1992). I believe that Erkal (1982) (politically right-wing oriented) has repeatedly exemplified such an understanding when he has used the terms of regional less-

development, inter-regional unbalances, inter-regional inequalities etc. Similarly, Tekeli, (1988) (politically left-wing oriented) can easily present official evaluation of DPT as the bases of his own considerations.

36. I believe that the studies of Bademli (1977), Celebi (1983) Aktar (1990) have clearly indicated that peripheral cities have also strongly established dynamics of economic growth in Turkey. This is also expressed through political organization, even in radical ways (Aksakal, 1989).

37. Both ratios of urbanization (1) and urbanization (2) can also be considered as capable bases of a new model on urban network to grasp realities of post-Fordist era which can not be well understood by classical models of urban hierarchies (Eraydın, 1992). On the other hand, I recommend to use the ratio of urbanization (2) rather than the ratio of urbanization (1) in order to avoid disturbing alignments of the first one. Because, the second one well corresponds to the socio-economic development of particular provinces. Rank order correlation coefficients between variables urbanization (1), urbanization (2) and Tolan et.al.'s identifications of socio-economic development of provinces are 0.60 and 0.75, respectively. Both coefficients show meaningful relations; but the second one is more significant.

38. Danielson and Keleş (1980) argue that urban primacy can be accounted as the ratio of the number of population

of the largest city to the total number of residents of following four largest cities in a national urban system. In this consideration, ratio of Istanbul's primacy over national urban system is 0.76. (Istanbul /Ankara +Izmir +Adana +Konya).

39. For instance, any respondent who was born in a village of Ankara will get 22 ($110/5=22$) points of urbanization.

40. Hence, any respondent who was born in the city of Ankara will get 110 ($110/1=110$) points of urbanization.

41. See Appendix E to view how they are transformed into their z-scores and combined with each other to comprehend urbanization in space, called as ECOL in computation and illustrated in SPACE in Table-3.

42. Appendix C.1.1 offers list of variables, their original codes and remodifications that are used to consider the duration and residences. See also the questionnaire with variable numbers in Appendix A to see contents of mentioned variables better.

43. Appendix C.2.2 shows frequency distributions regarding remodified codes of processed variables under the names of AGE1, AGE2, AGE3, AGE4, AGE5 and AGE6. Variables AGE1 and AGE2 indicate durations of residence at rural villages. AGE3, AGE4, AGE5 and AGE6 indicate durations of residence at local town, similar provincial towns, larger cities and metropolitan areas, respectively.

44. Appendix C.1.3 shows frequency distributions regarding remodified codes of processed variables AGE1, AGE2, AGE3, AGE4, AGE5 and AGE6 under the names of AGERUR, AGEURB1, AGEURB2, AGEURB3 that correspond the durations of residence at rural and urban areas, respectively. See also the second stage of computation of duration of residence in Appendix C.1.1 to view contents of variables, AGERUR, AGEURB1, AGEURB2, AGEURB3.

45. See Appendix E to view how z-score of duration of residence at urban area, called as ZAGEURB3 are combined with related variables show urbanization in space and economy with each other as a new index of conventional measure of urbanization, called as URBAN.

46. Appendix D.1.1 offers noticeable variables and their remodifications used to comprehend income and expenditure in cash. See questionnaire filled by variable numbers in Appendix A to see contents of mentioned variables. And, see also Appendix D.1.2 that indicates frequency distribution about mentioned variables in their remodified forms to have a little bit more information on real conditions.

47. Appendix D.2.1 offers variables and their remodifications used to comprehend real estates of respondents. See questionnaire filled by variable numbers in Appendix A to view contents of mentioned variables.

48. Appendix D.3.1 offers variables and their remodifications used to comprehend financial sources of

shelter and business. See questionnaire filled by variable numbers in Appendix A to view contents of mentioned variables.

49. Appendix D.4.1 offers list of variables, their original codes and remodifications that are used to consider the employment conditions.

50. Occupational location is considered here by considering occupational locations of all family members rather than respondents alone. It is also discussed in section about Occupational Location in Chapter-3 to see its relations with urbanization in details.

51. Appendix D.5.1 offers all those variables with their original and preparatory remodifications used to comprehend employment statuses of respondents. Variable v203 shows whether the employees are wage or salary earners where the wage earners are denoted by lower grade. See also Appendix D.5.2 and Appendix D.5.3 that show frequency distributions of processed variables in terms of their original and remodified codes to have more information about real conditions.

52. Appendix D.6.1 offers list of variables, their original codes and remodifications that are used to comprehend total number of employees at work places. See also Appendix D.6.2 that indicates frequency distributions regarding remodified codes of processed variables.

53. Appendix D.7.1 offers list of variables, their original codes and remodifications that are used to consider the sectoral locations. See also Appendix D.7.2 that indicate frequency distributions regarding remodified codes of mentioned variables.

54. Appendix D.8.1 offers list of variables, their original codes and remodifications that are used to comprehend consumption patterns. See Appendix D.8.2, Appendix D.8.3 that indicate frequency distributions in terms of original and remodified codes of mentioned variables. See also the questionnaire filled by variable numbers in Appendix A to view variable contents better.

55. Level of consumption regarding personal facilities is determined through the following variables: v546, v547, v548, v549, v550, v551, v552, v553, v554, v555, v556 and v557. Appendix D.8.4 and Appendix D.8.5 show frequency distributions of these variables in terms of their original and remodified codes. See Appendix D.8.1 to view how they are computed as a new consumption index.

56. See Appendix E to view how they are transformed into their z-scores and combined with each other as a new index to comprehend urbanization in economics, that is called as ECON and illustrated in category ECONOMICS in Table-3.

57. It is generally accepted that urbanization as a nation-wide process was determined by modernization in rural production in Turkey (Tekeli, 1982d; Nalbantoğlu;

1975) rather than modernization in the cities. It may also be evidenced through informal works although these works have also been considered as unorganized realities which are generated by poor villagers due to insufficiencies of urban sectors to absorb those 'depeasanted' and pushed migrant masses placed in the cities (Kiray, 1972).

58. See Appendix E to view how the indexes about urbanization in space, time and economics are transformed into their z-scores and combined with each other as a new index to comprehend conventional measure of urbanization in its final definition, called as URBAN.

59. Calculation of interval is realized in the following equation and with the following values.

$$\text{Interval} = ((\text{Range} / \text{Expected Numbers of Intervals}) - (\text{Standard Error of Mean} / 2)).$$

$$X = ((20.429 / 6) - (0.261 / 2))$$

$$X = 3.2743.$$

Standard error of mean value is divided into two in order to place intervals more precisely around median value.

60. Basic statistics of final definition of conventional measure of urbanization -which will be called under the name of variable URBAN from now on- are indicating a relatively normal distribution through the following values. Mean: 0.00; Standard Error: 0.370; Median: -0.171; Mode: -15.772; Standard deviation: 5.681; Variance: 32.276; Kurtosis: -0.161; Standard Error of Kurtosis: 0.316;

Skewness: -0.012; Standard Error of Skewness: 0.158; Range: 29.162; Minimum: -15.772; Maximum: 13.390; Valid Cases: 236.

61. Appendix F offers variables and statistical equations to obtain different definitions of local and global modes of urbanization. See Appendix C.1.1, Appendix C.1.2, and Appendix C.1.3 to see contextual definitions and frequency distributions of processed variables AGE3, AGERUR, AGEURB1, AGEURB2, and AGEURB3 that were constructed to determine conventional definitions of urbanization in time already.



CHAPTER 2
SOCIAL DIFFERENCES IN BIOLOGICAL AND
DEMOGRAPHICAL FEATURES

This chapter elaborates some very basic characteristics of urban people in a peripheral context under the general title of social differences in biological and demographical features rather than the term of 'vital statistics' which are largely used across the studies of early dichotomy models (Mann, 1968). Because, most of the underlying aspects behind vital statistics have also very strong social peculiarities. For example, proportional weights of males and females in population should also have some relevance with gender relations in community. Similarly, age structure should have some relevances with inter generational relations and so on.

In this sense, social differences in biological and demographical features are firstly examined on gender and generation by using the data on females and males, youngsters and elders. And then, available data on

household structures which is about family types will be taken up. Indeed, family types are further detailed in accordance with their sizes and extensions in which small and large scale families and nuclear and extended families are being comprehended. In this context, domestic relations among family members are also be surveyed in order to grasp relations among household members better. Thus, some more decisively social aspects of human life can also been considered. First, primary relations that are accepted to disappear through urbanization by Wirth and succeeding modernist thinkers are considered as they are accomplished among family members. Second, marriages and their related preparatory procedures are reconsidered through the introduction of candidate partners to each other and the ages of marriages. Next, gender relations are also considered under the main title of biological and demographic differences in accordance with 1) proportional weight of males and females; 2) their relations in domestic and public spaces; c) females' dresses and their statuses on education and 4) employment; and 5) males' participation in some selected housework. Lastly, birth places of respondents and their fathers will also be considered under the title of spatial mobility in this section. But, they will be comprehended to get some more information about natives and strangers in surveyed community rather than

elaborate migration, flows of population across regional or national geography.

2.1 Gender and Generations

Urban sociology, under the dominance of rural-urban dichotomy model, argues that urbanization goes parallel with a decrease in the proportion of young men; an increase in the proportion of women, and then, a decrease in the proportions of elders and very young kids in total population of the community (Mann, 1968: 29-31). This assumption has been, indeed, inferred from the data of large scale metropolitan centers rather than peripheral cities. These metropolitan areas pull young men and females from peripheral areas like Beypazarı. They have not come together with their elders, women, kids and any other relatives. Thus, age and sex structures of population have taken shape as they are proposed above. However, urbanization should also go ahead by an increase in the proportions of males in peripheral town of Beypazarı if conventional and new measures of this study are valid to grasp underlying processes of urbanization. Those measures have to show same tendencies for all urban centers, free from their size and their position in the surrounding urban system.

2.1.1 Females and Males

For this purpose, I firstly compared numbers of females and males within respondents' old and new families in order to decide whether urbanization goes parallel with an increase of proportion of females or not. In this consideration, it can be argued that urbanization goes parallel with an increase of proportion of females per males in Beypazarı;¹ because, as it is given in Table-5, data shows that proportional weight of females increased from 0.41 ($585 / 585 + 841$) to 0.48 ($494 / 494 + 525$) between old and new families.²

Table-5: Females and males in parent and current households

Sex		Mean	Minimum	Maximum	Sum
Parent Family	Female-1	2.48	1.00	8.00	585.00
	Male -1	3.56	2.00	7.00	841.00
Current Family	Female-1	2.09	1.00	5.00	494.00
	Male -1	2.22	1.00	5.00	525.00

Secondly, relationships between conventional measures of urbanization and the proportions of females in total numbers of family members at parent and current households are considered as it is indicated in Table-6. There are in fact two more definitions of current household in the table. The first one corresponds to the nuclear family members, and the second one corresponds to the sum of

nuclear family members and others who reside under the same roof. Hence, there are also three definitions of females' proportions in parent and current household. Those three states are grasped in three variables, KORAN1, KORAN2, and KORAN3 which show ratios of females in parent household, current nuclear families; and current households, respectively. In this context, it seems that the proportions of females have increased by urbanization because the conventional measure shows positive correlations between urbanization and the last two definitions of females' proportions in current households, although it shows a negative relation to parent family. But, this does not appear to be a reliable argument, because there are also some sub-urban groups with negative correlations between urbanization and ratios of females in the last two definitions of households. Conventional measure has less-ability to grasp diversities of females' proportions in parent and current household, thoroughly.

Table-6: Zero-Order Correlation Coefficients between ratios of females in parent and current households and urbanization by conventional measure of urbanization

Urbanization	KORAN1	KORAN2	KORAN3
URBAN1	-.2460	.2643	.2643
URBAN2	.0742	-.0544	-.0735
URBAN3	-.0502	.0093	.0226
URBAN4	.0185	-.0245	-.0205
URBAN5	-.2279	-.2240	-.2240
URBAN6	-.0320	-.3240	-.3272
URBAN	-.0166	.0369	.0326

New identification of urbanization has also similar outcomes, determined by similar correlations between proportional weights of females in the last two definitions of households and urbanization in both local and global modes. But, it has a little bit more performance to identify some differences; because, it shows that people who have been urbanized in global mode come from families where females have hold lesser proportional weights whereas people who have urbanized in local mode come from families with more females. The new measure of urbanization also shows that local mode leads the people to have families in which females have lower proportions, and global mode leads to have families in which females have more proportions.

Table-7: Zero-Order Correlation Coefficients between ratios of females within parent and current households and urbanization by new measure of urbanization

Urbanization	KORAN1	KORAN2	KORAN3
LOCALA	.0745	-.0030	-.0064
LOCALB	.1348	-.0775	-.0775
LOCALC	.1321	-.0021	-.0009
LOCALD	.0898	.0359	.0350
GLOBA	-.1241	.0094	.0041
GLOBB	-.0802	-.0474	-.0500
GLOBC	-.1240	.0138	.0114
GLOBD	-.1428	.0480	.0441
GLOBE	-.0639	-.0020	-.0094

In this context, it is difficult to argue that peripheral town, Beypazarı, has verified what is proposed about proportional weights of genders in urban community by rural urban dichotomy model. Because, proportional weights of

females per males are increased already. There is roughly one female per each male ($494 / 502 = 0.94$) at present, whereas there were only half female per each male ($585 / 841 = 0.70$), previously. Urbanization goes parallel with a kind of feminity against masculinity in peripheral context, and this has some further effects over gender relations.

2.1.2 Youngsters and Elders

As it has been partially presented above, rural urban dichotomy models argue that urbanization which has taken shape with a rapid immigration has generally accelerated mainly through single young males (Yasa, 1966: 75-77). Hence, it can also be asserted that the average age of community members will be older as the urban community has established. Proportional weight of young members has in fact indicated whether community has already grown or not, rather than whether it is an urban community or not.

In other words, it is not elaborated whether age structure is top shaped or not in order to see whether urbanization has any relations with the ages of people; but, ages have simply been comprehended in their numeric forms. In this context, the conventional measure of urbanization indicates that the ages of people have been increased by

urbanization; but it has also some sub-urban groups with negative correlations between ages and urbanization, as it is indicated in Table-8. That is, the conventional measure of urbanization, as an independent variable, has still less-capability to grasp diversities of aging.

Table-8: Zero-Order Correlation Coefficients between ages and urbanization by conventional measure of urbanization

Urbanization	AGE
URBAN1	-.4141
URBAN2	.0428
URBAN3	-.0826
URBAN4	-.1233
URBAN5	-.1329
URBAN6	.1910
URBAN	.1436

On the other hand, new measures show relatively visible inconsistency between ageing and urbanization at local and global modes (See Table-9). People who have been urbanized in local mode largely compose of old men and women whereas people who have been urbanized in global mode are younger ones. In this sense, it can also be asserted that the local mode of urbanization has represented diminishing mode of urbanization in peripheral city whereas the global mode of urbanization is a dynamic mode with its younger members, although the conventional measure argues that urbanization has lost its dynamics grow for the whole of the local city without any intention to grasp varieties in details.

Table-9: Zero-Order Correlation Coefficients between ages and urbanization by new measures of urbanization

Urbanization	AGE
LOCALA	.5763**
LOCALB	.7994**
LOCALC	.3802**
LOCALD	.2409**
GLOBA	-.0227
GLOBB	.1298
GLOBC	-.2951**
GLOBD	-.3699**
GLOBE	.4202**

2.2 Household Structures

Household structures have been elaborated under three main headlines, namely 1) family types, 2) ways of marriages, and lastly 3) gender relations. Family types are elaborated with respect to their size, extension and patterns of domestic relations among family members. Analysis of the ways of marriages and wedding ceremonies have been presented under the general title of household structure because marriages can only be realized as a primary stage for household structuration. On the other hand, gender relations are also considered under the main title of household structure, because gender relations are strictly restricted in family networks in Beypazari.

It must be pointed out here that there will not be theoretically shared pre-definitions about the natures of

household structures as urban and peasant forms in this study. Indeed, some of the pre-definitions have already been presented, but the basic question is simply deciding which forms have been emerged in parallel with urbanization rather than deciding whether local community of Beypazari has shown the basic conditions of urban forms of household or not. In fact, urbanization generates the particular forms of household structures which are different from Wirth's and modernist imaginations. For example, closely knit primary relations among family members, especially between fathers and sons, have been established by urbanization although Wirth argues that urbanization will destroy such relationships. In contrast, they have generated by urbanization because they were prohibited by Islamic traditions in Turkey.

2.2.1 Family Types

Family types have also been considered under three subtitles. I have looked for their 1) size, 2) extension, and 3) domestic relation among male and female couples. Family size is considered free from family extension in order to distinguish people's position on fertility. Because, nuclear families can also emerge as large scale companies whereas some of extended families can be smaller than the

nuclear ones. In this context, as it is given in Table-10, there are three definitions of family sizes in this research related to parent and current households. The first one shows the number of household members at parent families in which our respondents lived in when they were single men. The second one indicates the members of current nuclear families; and the last one combines members of nuclear families and others who have resided under the same roof.

Similarly, extensions of families are also identified in three forms in this research (See Table-13). The first one follows the classical definition of extended family as the households with more than one couples who reside under the same roof (Hart, 1969). The second one defines a transitional form that indicates nuclear families with other single relatives, such as old mothers, fathers or young cousins etc.. The last one considers the past experiences of married couples in terms of whether they stayed with their parents in extended families after they married or not.

Lastly, domestic relations will be elaborated under five separate titles which consider relationships among family members who stay at home and out. Hence, as it will be pointed out at Table-16, the first group of items looks for

means and frequency of parents' relationships with their sons and daughters who have lived abroad. The second group of items looks for economic solidarity among family members. The third group of items will deal with respondents' uses of their own houses for daily needs, such as breakfast and lunch. The fourth group of items will account for whether family members have been together for recreational activities or not, which include some of the daily activities, such as dinner; and the fifth group of items will look for respondents' participation in routine house tasks.

2.2.1.1 Family Sizes: Large and Small Scales

Survey researches have already asserted that urbanization goes parallel with decrease in family sizes even in peripheral towns.³ Monographic data has verified that urbanization goes parallel with an considerable contraction of family sizes, decrease of 1.76 person (from 6.00 to 4.24) in Beypazarı which is smaller than the family sizes which are evidenced by former researchers (Kıray, 1964: 38, 115; Uygun, 1984: 221).⁴ Indeed, some of the present families also consist of elder family members evidenced in variable current-2 in Table-10. It can be more easily affirmed that there is a convincing parallelism between

urbanization and a decrease in family size, i.e., fertility rate, in peripheral town, Beypazari, if these elders have been eliminated from calculation, as it is comprehended and represented by variable of current-1 in the same table. In this sense, typical urban families are seen as married couples with two children, whereas they had roughly four children previously. It seems to me that parents have accounted the values of children with respect to their qualities rather than quantities, as potential labour force for the family businesses as much as they urbanized.

Table-10: Total numbers and averages of household members in parent and current families

Households	Mean	Minimum	Maximum	Sum
Parent	6.04	4.00	12.00	1426.00
Current -1	4.24	3.00	8.00	1000.00
Current -2	4.32	3.00	8.00	1019.00

On the other hand, the conventional measure on urbanization indicates positive correlations between urbanization and the sizes of old and new families, except current nuclear households, represented in variable current-2 in Table-11. That means, current households began to be made up of nuclear families and left their elder relatives as they urbanized. But, it has also some sub-urban groups with negative relationships between family size and urbanization, rather different from what is shown by variable URBAN. The conventional measure allows to see that

some households have decreased in number although some others have increased by urbanization. Both groups are related with urbanization but their relations can not thoroughly be comprehended by conventional measure.

Table-11: Zero-Order Correlations between total numbers of parent and current households' members and urbanization by conventional measure of urbanization

Urbanization	Parent	Current-1	Current-2
URBAN1	-.5635	-.5901	-.5901
URBAN2	.4075*	-.1223	-.0238
URBAN3	.1284	.0913	.0728
URBAN4	.1615	.0067	.0041
URBAN5	-.0143	-.1268	-.1268
URBAN6	-.0327	.0239	.0054
URBAN	.1453	.0332	-.0104

New measures of local and global modes of urbanization indicate more visible contradictory behaviors for their occupants. Table-12 shows that urbanization in local mode has increased relatively parallel with an increase in the sizes of current nuclear families and households although urbanization in global mode decreased with parallel decreases in the numbers of current nuclear families and households. On the other hand, evidences interestingly indicate that people in the local mode of urbanization come from smaller families but they have intended to make their families larger, as it is verified in Table-12; whereas people in the global mode have intended to make their families smaller although they come from larger companies. In sum, urbanization has two different actualities in

family sizes which can easily be misunderstood if urbanization can only be comprehended in conventional construct alone.

Table-12: Zero-Order Correlation Coefficients between total numbers of parent and current households' members and urbanization by new measure of urbanization

Urbanization	Parent	Current-1	Current-2
LOCALA	-.0927	.1781*	.1409
LOCALB	.0029	.3280**	.2916**
LOCALC	-.1148	.1611*	.1628*
LOCALD	-.1536*	.0726	.0730
GLOBA	.1176	-.0689	-.1114
GLOBB	.1935*	.0401	-.0006
GLOBC	.1501	-.1340	-.1496
GLOBD	.0932	-.1925*	-.2081**
GLOBE	.0089	.0678	.0032

2.2.1.2 Extended and Nuclear Families

It is generally approved that modernization and urbanization make extended families become nuclear ones (Kongar, 1986: 21-39). As it has partially been presented above, family extension is defined in three ways in this research. The first definition of extended family indicates conditions of old parent family; the second one indicates whether respondents lived with their parents and considers the periods of co-living with their parents if they lived together after they were married. And the last definition of extension indicates the conditions of present family,

i.e., whether there are any other persons with nuclear family under same roof or not.⁵

In this context, it seems that urbanization goes parallel with the elimination of extended form of family in Beypazarı (See Table-13). The rate of family extension has decreased from 1.15 to 0.95 by urbanization. There are only 22 families (9.32 % of total) who live with their elder relatives in our sample in Beypazarı at the moment. But, some of the respondents (88 cases) previously experienced extended family ties after they were married. They lived with their parent families although they structured their own families later. Therefore, it can also be accepted that a considerable proportion of urban residents have been within the frame of extended family networks in Beypazarı although they live in their own single nuclear families now.

Table-13: Basic statistics on total numbers of nuclear families in parent and current households

Extension in	Mean	Sad Dev	Minimum	Maximum
Parent Household	1.15	.45	1.00	5.00
Current Household -1	.09	.52	.00	6.00
Current Household -2	.95	1.44	.00	10.00

Expectedly, the conventional measure of urbanization also indicates negative correlations between urbanization and the extensions of current families (See Table-14). Urban

people come from relatively extended families and begin to shape more nuclear ones. However, some sub-urban groups of the conventional measure have strengthened their extended family ties although they are still urbanized. It means that, the conventional measure is not able to comprehend properly these persons in their relations with urbanization.

Table-14: Zero-Order Correlation Coefficients between the ratios of nuclear families in parent and current households and urbanization by conventional measure of urbanization

Urbanization	Parent H/hold	Current H/hold-1	Current H/hold2
URBAN1	-.1902	.	.1561
URBAN2	-.0748	.1061	.2534
URBAN3	.1755	.0122	-.0327
URBAN4	-.1459	-.0243	.0847
URBAN5	-.0701	.	-.0545
URBAN6	.3834	-.0375	-.3025
URBAN	.0592	-.0599	-.0467

On the other hand, new measures of urbanization have pointed clear cut differences for both modes of urbanization if we look at parent and current conditions. However, members of both modes of urbanization have similar experiences of extended family ties when they are married. They stayed with their parents immediate after their marriages. Members of both modes have probably been married by their parents. But later, members of global mode began to construct more nuclear families although members of local mode continue to keep their extended family ties.

They more probably either live or work with their parents already, whereas members of global mode have begun to be more independent than their parents in both spheres.

Table-15: Zero-Order Correlation Coefficients between the ratios of nuclear families in parent and current households and urbanization by new measure of urbanization

Urbanization	Parent H/hold	Current H/hold-1	Current H/hold2
LOCALA	-.0873	-.0809	.0590
LOCALB	-.0478	-.0357	.1323
LOCALC	-.0925	-.0032	.1210
LOCALD	-.1051	-.0275	.0729
GLOBA	.0706	-.0746	-.1287
GLOBB	.1035	-.0375	-.0745
GLOBC	.1023	-.0165	-.1238
GLOBD	.0752	-.0383	-.1491
GLOBE	-.0139	-.1304	-.0739

It is also possible to confirm that parents of the people who urbanized in local mode migrated from surrounding rural areas alone when their (grand) parent families already stayed in villages. Because new measure of urbanization shows that they come from more nuclear units. Current people of local mode are second generation of those old-men in the city; and they said that their parent families were nuclear ones, because their fathers had no more relations with their grand-fathers. On the other hand, it is also possible to affirm that parent families of people in global mode still resided in rural areas. They are the first generation of their families in urbanization. In this sense, it should be accepted that persons who urbanized in

the local mode of urbanization have similar attributes with what modernist typologies have already asserted. But, as it has also been evidenced by the variable on family extension in current household-2, the local mode has paradoxically contradictory characteristics with such expectations whereas the global mode has rather consistent aspects, if we consider family types.

2.2.1.3 Domestic Relations among Family Members

One of the very basic assumptions about urbanism based on Wirth's conviction, argues that primary, face-to-face relations will breakdown; and secondary, formal relations will flourish through urbanization. However, in Islamic communities, some form of primary relations among family members have been restricted by Sharia by its particular occupations on genders and generations, already. Therefore, urbanization does not go parallel with the reduction in face-to-face relationships; but on the contrary, they are being accelerated as the new ways of human relations. Hence, the primary relations in Beypazarı have a different meaning from that of Western realities. Those relations 'may be' traditional residuals in Western cases but they are new occurrences in Islamic community. In this context, sociological questions have to search whether primary

relations among family members have been established or not, rather than determine how much primary relations have collapsed as the students of modernization theory expected.

In this sense, it is also assumed that traditional domestic relations were basically economic relations among family members, because the family was an economic unit under the control of elder grand-fathers in the Ottoman society. Economic needs lead males to maintain their relatives during marriage, business or employment etc.. Similarly, economic comprehension lead to hold females as service workers of males who basically worked in order to satisfy the tributes of central governments, in cash or in labour.

In this context, domestic relations or communications among family members are comprehended under five further distinctions in this research to decide Wirth's convictions better. The first group of evidences (represented in variable *iliski1* in Table-16) deals with means and frequencies of communication among family members.⁶ Both means and frequencies are scaled in accordance with their modernity. Hence, it is argued that respondents have more strengthened communications with their relatives if they use telephone once a day rather than visit (or be visited by) them once a month etc.. The second group of evidences (represented by variable *iliski2*) deals with economic

solidarity among family members with regard to financial support for family budget, for wedding, for buying a house, establishing work places or getting employment opportunity etc.⁷ Here, in contrast to the first group, available evidences are evaluated just in accordance with their quantity rather than their forms. The third group of evidences (represented in the variable iliski3) has dealt with face-to-face relationship among family members operationalized in terms of the periods of heads of households' co-existence with other family members in some selected fields, such as picnic, daily conversation with each other in leisure times etc.⁸ The fourth construct (represented in variable iliski4) is made up of evidences about how much respondents have used home for their daily requirements, such as breakfast, lunch etc.⁹ And, lastly, the fifth group of evidences (represented in variable iliski5) deals with respondents' participation in some routine house tasks, such as cleaning home and the dishes, cooking, washing clothes etc.¹⁰ Finally, I believe that it should also be pointed out that these different groups of evidences on domestic relations are not converted into a new construct dealt with same relations because they are different in kind. It is not necessary to be more pleasant with other family members to supply them economically and vice versa.

Table-16: Basic statistics on domestic relations with its five different definitions

Domestic Relations	Mean	Sad Dev	Minimum	Maximum	N
ILISKI1	8.87	4.44	2.00	31.00	236
ILISKI2	12.56	3.09	4.00	27.00	236
ILISKI3	12.93	3.72	5.00	23.00	236
ILISKI4	5.60	2.81	.00	11.00	235
ILISKI5	1.91	4.16	.00	41.00	236

In this context, head of households in Beypazarı have best averages on the third and second forms of domestic relations, (variables iliski3 and iliski2) indicating being together with other family members and economic solidarity /collaboration with each other, whereas they have worst on participation into routine house tasks (variable iliski5). Typical urban men financially support their family members, particularly their sons and daughters as well as getting supported by them. They are also together with their family members in their leisure times. Nevertheless, their nearness at leisure times is due to the insufficiency of suitable places for men in out-spheres. They are just near to each other rather than being close. They have to come necessarily back to their houses and stay with other members in out-work. Typical urban men do not participate in routine house tasks of any kind although they stay at home. They are in fact loosely integrated with other family members who stay out of home as well as in domestic spheres of home, as they are evidenced through the first and fifth group of evidences (See variables of iliski1 and iliski5 in

Table-16). On the other hand, the question is not only to describe real conditions but to determine their relationship with urbanization. Those relationship can disappear when they are commonly shared in community.

Table-17: Zero-Order Correlation Coefficients between domestic relations and urbanization by conventional measure of urbanization

Correlations:	ILISKI1	ILISKI2	ILISKI3	ILISKI4	ILISKI5
URBAN1	-.1118	-.1700	.4342	.3899	-.0306
URBAN2	.4105*	.0645	.0558	.0631	-.2096
URBAN3	.0660	-.1469	.1651	.1685	-.0474
URBAN4	.0643	-.0486	-.2267	.1953	-.1523
URBAN5	.1581	-.0178	.2076	.2213	-.0334
URBAN6	-.0018	-.1834	-.1528	-.1762	.1963
URBAN	.2565**	-.0826	.2881**	.0961	.0539

The conventional measure of urbanization shows negative correlation with the second group of evidences (variable iliski2) whereas it has positive relations with all other issues. That is to say, economic solidarity among family members has disappeared through urbanization, although it is seen as typical characteristics of the peripheral urban community; on the other hand, friendly relations among family members have been strengthened through urbanization as they are evidenced through communication among family members, males' uses of home for their daily needs and their participation into routine house tasks. Traditional-economic bases of household have lost their strength as it is evidenced by the negative correlation coefficient of

iliski2, representing economic solidarity; and a new family type is established on the basis of face-to-face relationship as it is evidenced by significantly positive correlations on communication and conversation, represented in variables iliski1 and iliski3.

But, it must also be accepted that conventional measure is not enough to comprehend these social changes as contingent appearances of urbanization. Because some sub-urban groups with upper grades have controversial relations with these issues, rather different from what the grand variable of urban shows.

Table-18: Zero-Order Correlation Coefficients between domestic relations and urbanization by new measure of urbanization

Urbanization	ILISKI1	ILISKI2	ILISKI3	ILISKI4	ILISKI5
LOCALA	-.1437	.0999	.0567	-.1598*	-.1278
LOCALB	-.1334	.2388**	-.0214	-.2540**	-.1692*
LOCALC	-.2596**	.1457	-.0445	-.1246	-.1694*
LOCALD	-.2417**	.0627	.0007	-.0676	-.1239
GLOBA	.3006**	-.1385	.1758*	.0658	.1414
GLOBB	.3128**	-.0354	.1143	-.0014	.0984
GLOBC	.3161**	-.1576*	.1331	.1430	.1696*
GLOBD	.2875**	-.2108**	.1623*	.1751*	.1849*
GLOBE	.1299	-.0409	.1580*	-.0891	.0280

On the other hand, it seems that the new measure of urbanization is more capable of grasping these issues in their connections with urbanization. Because the new measure determines more obvious differences for local and global modes of urbanization on those relations, except for

iliski3. It shows that people who urbanized largely in local mode have negative correlations on their communications with their relatives who stayed in other areas, whereas people in global mode increased their communication with their relatives and friends, particularly by using the telephone. Similarly, the new measure shows that people at local mode reinforce their economic solidarity whereas people at global mode have lost such a solidarity. The new measure shows also that people who urbanized at local mode have negative correlations with being together with their family members (represented in variable iliski3) using facilities of houses for daily needs (represented in variable iliski4); and with participation into routine house tasks (represented in variable iliski5), whereas people at global mode have contrary characteristics. That is to say, people who urbanized at global mode have also increased their duration of being together with other family members; they use their own houses most regularly and participate into house tasks more than the members of local mode fulfill.

In sum, the analyses of evidences on domestic relations among family members indicate that economic solidarity as a traditional way of domestic relations has lost its strength as urbanization increased. But, people of local mode still keep their economic solidarity. The analyses also show that

primary relations across verbal and facial communication, such as using telephone, using home for daily needs, and being together in leisure times, has increased through urbanization. It seems that they are established by urbanization.

2.2.2 The Ways of Marriages

Social analysts generally look for the changes in the ways of marriages in Turkish communities to comprehend social changes and modernization. I believe that the ways of marriages should be elaborated in three periodical stages in order to determine their relations with urbanization. Those stages take shape in accordance with the ways of partners' familiarization with each other, the kinship ties of partners and the ages of marriages, respectively. Community legitimizes certain way of partners' familiarization with each other; certain ages for males and females to get marriages; and some other cultural characteristics for prospective grooms and brides. The question is to elaborate such issues with their relations with urbanization; i.e. to decide whether conventional and new measures can enable to grasp social changes as the contingencies of urbanization or not.

2.2.2.1 Introduction of Partners

for the Marriages: 'Görücü Usulü'

Turkish people have traditionally married without pre-marital relations with each other. They can only get to know each other under the supervision of their elder relatives. This is called as 'görücü usulü' which corresponded to 'blindfold style' in English. In fact, it literally means 'observer style' in Turkish. That is, some elders look for young girls and boys to get them to marry although neither side has not been introduced to the other one previously. Indeed, they can not see each other before the wedding. Elder relatives decide to get young male and female married; and then, they marry them with or without their consent. If parents are 'democratic,' they may ask their children whether he or she agrees or not. This traditional way of introducing partners has been broken down by social changes, realized after the establishment of Turkish Republic instead of Ottoman rule in 1923. Indeed, this way of marriage should also be abolished by urbanization. Partners should begin to go into the marriage with their own decisions through flirt if the urbanization has a real significance for social change. In this sense, the basic questions about the ways of introducing partners for marriage is to determine to what extent 'görücü usulü' and flirt are attained by local urban people. In this

context, engagement has a specific social sign. It indicates that prospective couples are allowed by their elders to be together in public spheres.

Table-19: Three ways of introducing partners for marriages

Ways of introducing	Value	Frequency	Percent
Görücü Usulü	1	138	58.5
Engagement	2	46	19.5
Flirt	3	52	22.0
	Total	236	100.0

Table-19 shows that majority of our respondents were married by 'görücü usulü'.¹¹ If we accept that marriage with engagement is not so different from marriage with 'görücü usulü', we can also argue that respondents who were married with their own decisions have hold more minority in the peripheral town, Beypazarı. But, the majority of people has no intention of getting their children to marry through 'görücü usulü' (See Table-20).¹² A larger group of people desires engagement for their children. They want just to be informed, to say something about the final decision as it is indicated in Table-20. They are a moderate group in between traditions and modernity: they are under the rules of traditions but they are also influenced by modernity. They have no rigid rules for their actions; but they desire that their decisions should be legitimized by the dominant

culture. Also, the weight of people who say that 'children can get their marriages by their own decisions' is more than the parents who prefer 'görücü usulü' (represented in variable flirt in Table-20). Thus, the moderate groups can also be joined into this last group if any cultural legitimacy has been introduced into the local community.

Table-20: Proposed ways of marriages for children

Proposed ways of Marriages	Value	Frequency	Percent
Görücü Usulü	1	27	11.4
Parent's decisions	2	125	53.0
Flirt	3	80	33.9
Other	4	2	.8
	9	2	.8
	Total	236	100.0

Marriages among relatives can also be seen as one of the evidences of traditional society in which patrimonial social relations are dominant, where the property rights over family estates are kept by the grand-father; and the other family members are been employed as unpaid family workers. Akin partners probably want to get their children to get married with each other in order to keep their heritages within family borders. They make their children be marry to with sons or daughters of their countrymen if they can not find any proper relatives. However, the weight of marriages among relatives and countrymen should also be

abolished by urbanization in Beypazarı if urbanization is a valid independent variable over social diversities.¹³

Table-21: Consanguinity of married couples

Consanguinity of Wife	Value	Frequency	Percent
Close relative	1	22	9.3
Relative	2	30	12.7
Countrymen	3	63	26.7
Neighbor	4	68	28.8
Other friends	5	23	9.7
School friends	6	5	2.1
Business friends	7	7	3.0
Friends	8	14	5.9
Unknown	0	4	1.7
	Total	236	100.0

Indeed, Table-21 shows that people of the peripheral town are more urbanized than they appear to be. A considerable number of respondents made marriages with their neighbors although they have been married by 'görücü usulü.' Also, a disproportional number of respondents declared that they had no choices on consanguinity of their grooms and brides. In other words, people began to identify themselves as much as they urbanized with contradictory attitudes which give way to 'görücü usulü' and the marriage with relatives. This is also verified by the conventional and new measures of urbanization (See Table-22 and Table-23). The conventional measures indicate that respondents married in traditional ways whereas they have advised flirt for their children, and their children married through flirt as much as fathers

are urbanized. The conventional measures also indicate that respondents largely got married from their close environments whereas they have advised for their children to get married with foreigners; and their children really got married with others. Unfortunately, the conventional measure has still some sub-urban groups with controversial characteristics against the common tendency signified by variable URBAN. That is, its explanatory power is still unclear to grasp social diversifications in their relations with urbanization.¹⁴

Table-22: Zero-Order Correlation Coefficients between ways of marriages, and consanguinity of married couples by conventional measure of urbanization

	Respondents' ways of marig.	Children's ways of marig.	Proposed w.of marig.	Consanguinity of wife	Attitudes on Consanguinity	
					Bride	Groom
URBAN1	.2326	-.4429	-.2100	-.4598	-.0071	.0291
URBAN2	.2836	-.3186	.2179	-.1003	.3400	.3333
URBAN3	-.2110	-.0632	-.1282	-.1994	.1606	.0811
URBAN4	-.1970	-.2521	.0674	.2917*	-.0741	-.0898
URBAN5	.0815	-.1523	.1514	.2070	-.0400	.0840
URBAN6	.3452	.9796	.1769	-.0011	-.0381	-.1258
URBAN	.1107	-.2570	.0826	.1029	-.1002	-.0925

Fortunately, the new measures of urbanization have already indicated different behaviors and attitudes about mentioned issues for the people of local and global modes of urbanization, except for actual ways of marriages of children, birth place of wife, and consanguinity of groom. People who urbanized in both modes agree that their groom

can be a relative although some sub-groups of global mode of urbanization keep negative attitudes. Urban people of both modes are also married to women with birth places next to their own. And, members of both modes have no differences regarding actual ways of marriages of their children. They let their children to marry in legitimized ways of familiarization although parents says that they prefer different ways for their kids. People of local mode have relatively more conserved traditional way of marriages in their advises for their children, whereas people of global mode have removed these opinions. Similarly, people of global mode dislike to have a relative bride whereas people of local mode keep their wishes on consanguinity.

Table-23: Zero-Order Correlation Coefficients between ways of marriages, and consanguinity of married couples by new measure of urbanization

	Respondents' ways of marig.	Children's ways of marig.	Proposed w.of marig.	Consanguinity of wife	Attitudes on Consanguinity	
					Bride	Groom
LOCALA	-.0625	-.1843	-.0775	.0304	.0446	.0472
LOCALB	-.1386	-.1490	-.1554*	-.0688	.0469	.0707
LGCALC	-.1150	-.1055	-.1444	-.0379	.0300	.0206
LOCALD	-.0662	-.1208	-.0921	.0165	.0268	.0077
GLOBA	.1333	-.1107	.1532*	.1008	-.0290	-.0122
GLOBB	.0771	-.0221	.0965	.0244	-.0291	.0042
GLOBC	.1391	.0007	.1550*	.0673	-.0588	-.0490
GLOBD	.1646*	-.0511	.1796*	.1103	-.0548	-.0556
GLOBE	.0595	-.1959	.0769	.1047	.0314	.0501

2.2.2.2 The Age of Marriage

Table-24 shows the statistics about the ages of marriages for females and males', their proposed ages of marriages for their daughters and sons, and lastly, the differences between actual ages of marriages of male and female partners.' The table also shows the differences between their actual ages of marriages and proposed ages for their own daughters and sons (represented at variable FARK2 and FARK3, respectively). Continuously, it also shows the differences between the ages' of males and females when they were married (represented at variable FARK1). The average age of marriage is around 22 for males in Beypazarı where this is three years greater than the ages of their wives. The military service of males is seen as the determinant for such an occurrence of the age of marriage. The military service is obligatory for males at the age of 20 in Turkey. They are generally engaged with a girl before or during their military service; and then, they marry immediately after they complete their service in the army. It means that males are married with or without an employment, a regular supply of income. They seek for marriage, first. Their success of getting married before getting employment makes them dependent upon their parents. It endures the extended forms of family ties because they have to be dependent upon their parents to live.

Table-24: Some basic statistics on actual age of marriage of parents; their proposed age of marriage for sons and daughters; and all their differences

Ages of Marriages	Mean	Std Dev	Minimum	Maximum	N
Fark1	3.37	3.57	-8.00	17.00	232
Mothers	19.24	3.02	14	29	232
Daughters	20.28	2.22	14	30	233
Fark2	1.02	3.17	-9.00	9.00	229
Fathers	22.62	3.82	15	40	233
Sons	23.72	2.80	17	35	232
Fark3	1.08	4.02	-15.00	12.00	229

The differences between the actual age of marriage of male and female parents and their proposed age of marriage for their children are considered in order to decide the relationship between the age of marriage and urbanization in this stage of data processing. In this sense, I believe that the age of marriage also increased for both males and females through urbanization in a peripheral town where respondents have proposed greater ages for their children to get marriage. The conventional measure of urbanization shows also convenient results (See Table-25). It shows positive correlations between urbanization and the actual and proposed age of marriage. That is to say, urbanized persons began to get married at older ages as well as they have advised for their own children to get married at later ages than their own age of marriage. However, it is doubtful to generalize those evidences as definite

characteristics of urbanization, because some sub-urban groups determined by conventional measure of urbanization have controversial relations with urbanization around these issues. For example, male members of most urbanized groups (sub-groups which are classified within the categories of urban5 and urban6) were married at younger ages and they have proposed relatively smaller ages of marriages for their sons and daughters, although the common definition of urbanization in conventional measure (variable URBAN) shows that the actual age of marriage of males and their proposed age of marriage for their children have increased through urbanization.

Table-25: Zero-Order Correlation Coefficients between actual age of marriage of parents; their proposed ages for sons, daughters and urbanization by conventional measure of urbanization

Urbanization	Age of marriage		Proposed age of marriage	
	Males	Females	Daughters	Sons
URBAN1	-.0564	-.0537	.3278	.1872
URBAN2	-.2072	-.2373	-.0245	-.1810
URBAN3	.1209	.0555	.0138	.2179
URBAN4	.0472	-.0224	.0632	.0575
URBAN5	.3647	.1308	-.2217	-.2316
URBAN6	.2738	-.1358	-.1045	.0323
URBAN	.1989*	.1774*	.2751**	.2443**

On the other hand, the new measure of urbanization has more explanatory power over social diversities as it is verified in Table-26. It shows that people who urbanized in local mode have totally different characteristics from ones who

urbanized in global mode, if we consider their actual age of marriage and proposed age of marriage for their children. Males at local mode were married at younger ages to younger females; whereas male and female couples who have been urbanized in global mode were married at older ages. It seems also true that people of local mode advise their children to get married at a younger age; whereas parents of global mode advise their own daughters and sons to get married in an older age.

Table-26: Zero-Order Correlation Coefficients between actual age of marriage of parents, their proposed age of marriage for sons and daughters and urbanization by new measure of urbanization

Urbanization	Age of marriage		Proposed age of marriage	
	Males	Females	Daughters	Sons
LOCALA	-.0285	-.0845	-.0632	-.0761
LOCALB	-.1834*	-.2068**	-.1148	-.1388
LOCALC	-.1732*	-.1674*	-.1899*	-.1531*
LOCALD	-.0779	-.0903	-.1472	-.1084
GLOBA	.2607**	.2033**	.2736**	.2059**
GLOBB	.1432	.1122	.2361**	.1606*
GLOBC	.2198**	.2079**	.2576**	.2150**
GLOBD	.2777**	.2503**	.2652**	.2301**
GLOBE	.1997*	.0978	.1663*	.0922

However, people of local mode have more intention to make their children get married at ages higher than their actual age of marriages, whereas people of global mode have advised their children to get married at an age earlier than their own (See Table-27). Because, variables of fark2 and fark3 have already evidenced that people of local mode

have advised their daughters and sons to get married at ages higher than their actual ages of marriages although Table-26 indicates that people of local mode have still preferred younger ages of marriages for their children. It is also true that people of global mode have advised their daughters and sons to get married at an age earlier than their actual age of marriage despite the fact that Table-26 indicates that they have also preferred older ages for their children to get marry.

Table-27: Zero-Order Correlation Coefficients between the differences between actual ages of marriages of parents; differences between those two ages and their propositions for sons and daughters by new measure of urbanization

Urbanization	Fark1	Fark2	Fark3
LOCALA	.0412	.0347	-.0146
LOCALB	-.0215	.1121	.0780
LOCALC	-.0438	.0247	.0635
LOCALD	-.0069	-.0162	.0102
GLOBA	.1074	-.0026	-.1008
GLOBB	.0583	.0549	-.0302
GLOBC	.0597	-.0175	-.0616
GLOBD	.0861	-.0523	-.1017
GLOBE	.1311	.0224	-.1151

Indeed, there are three basic reasons for these expectations of parents about the age of marriage for their children. First, people who urbanized in local and global modes advise their children the opposite of whatever they did before. Thus, people of local mode who were married at a young age advise their children to get married at an older age; whereas people of global mode who were married

at an older age advise their children to get married at a younger age. Secondly, people of local mode have begun to lose their economic power and then they advise for their children to get married as late as possible to avoid financing their marriages; whereas people of global mode have obtained relatively wealthy positions and they advise their children to get married as soon as possible. Third, people of global mode advise to get marriage for their children as soon as possible just to provide means for their sexual satisfactions because there is no other legitimate ways of sexual intercourse in a peripheral town.

2.2.3 Gender Relations

Proportional weight of females has increased through urbanization in both units of family and town; but people at local and global modes of urbanization have different proportions of females in their families as it has already been pointed out in Table-5, Table-6 and Table-7. People who urbanized in local mode have come from families with more females whereas they live in families with fewer number of females. People who urbanized in global mode have also come from families with fewer females and then they live in families with relatively more number of females. In this context, both genders of females and males have

roughly equal numbers in new /urban families in peripheral town in which local mode of urbanization has been realized as a kind of 'masculinization' and global mode of urbanization has been lived as a kind of 'feminization'.

The sociological question should not be just to identify the proportional weights of females and males in community but to identify their interactions with each other as well. In fact, gender relations have already been considered in order to measure modernism (Schnaiberg, 1970; 1970-1971) and urbanism (Kıray, 1964; Akşit, 1975). Schnaiberg (1970-1971) argues that modernity (of males) has increased as much as males gave more freedom for their wife and daughters for their own behaviors. He also evidenced that residents of the squatter areas of metropolitan cities have more modernity than the natives of rural communities in Turkey. Kıray (1964) and Uygun (1984) have also asserted that peripheral towns have a transitional position between rural and urban patterns in accordance with females' liberty for their own behaviors. But, to my mind, the question should not be measure to what extent females have liberated from their husbands or fathers, but it should be determine which determinants have allowed for their liberty. In this sense, Akşit (1975) verifies that females' liberty has increased as much as their husbands' integration with national centers increased in a middle-sized Turkish city. That is

to say, Akşit enables to assume that people who have urbanized in global mode would permit more liberty for their own wife and daughters.

On the other hand, above mentioned assessments largely depend upon males' verbal responses about their own attitudes. For example, all three surveys have already constructed their comprehension on the males' responses for the question of 'Can you allow your wife for long-term journeys by on her own?'. Indeed, basic yardstick for the theoretical evaluations is reigned by Western ethnocentrism. It has already argued that males are modern or urban as much as they have positive attitudes for their females' journeys alone, although it is already evidenced that a considerable majority of Turkish females have lowest level of education to travel alone by using newly-introduced means of transportation. In fact, Turkish males also have any cultural patterns to visit distant areas, except for economic, religious and health related ones. In this sense, this study has implicitly asserted that females' positions should be evaluated in accordance with females' particular behaviors rather than males' attitudes.

2.2.3.1 Daily Interaction of Males and Females

I have first looked respondents' relations with females in order to decide the males and females' relations with each other. There are three different questions probing such relations in the questionnaire. The first one indicates respondents' relations with females in any fields of their life. The second and third ones indicate respondents' relations with females in their visits to other families. Islamic rules advise men to be isolated from other females and to seclude their own females from other, except for some very close relatives of partners, mothers and children. Therefore, it should be searched to what extent such an Islamic rule has been realized in a peripheral town where the Islamic tradition is relatively forceful. Table-28 and Table-29 show the answers of male respondents about their relations with females in their daily routines and in their visits to their friends.

In this context, as it has been shown in Table-28, 38 % percent of respondents in Beypazarı declare that they have not any relations with other females, except with their own family members; and 38 % of respondents have also declared that they have relations with other females only among their close relatives and neighbors. In fact, those

neighbors are probably relatives of their close relatives.¹⁶

Table-28: Familiarity of related females in daily routines

Familiarity of related females	Value	Frequency	Percent
Family members	1	90	38.1
Close relatives	2	90	38.1
Neighbors	3	40	16.9
Business and other friends	4	12	5.1
Other	5	1	.4
Unknown	9	3	1.3
		-----	-----
	Total	236	100.0

On the other hand, a considerable number of respondents also declare that males and females sit at different rooms in their visits to their friends and relatives (See Table-29). Indeed, there are two ways of sex segregation in domestic field. First, the sex-segregation is provided forcibly from the very beginning (fifteen point seven percent). Second, it is provided involuntarily during the process of personal relation (twelve point seven percent in the case) because males and females have culturally different subjects for themselves. In this sense, it seems that the strength of Islamic rule in domestic life has taken a position in between 16 % and 30 % in their narrowed and expanded identifications in Beypazari. Community has considerable diversities within itself. Most of respondents have also declared that there is not any gender segregation

in their visits to their friends, although they have to stay separate in their visits to their relatives. ¹⁷

Table-29: Forcibly and voluntarily established sex segregation

Sex Segregation	Value	Frequency	Percent
Forcibly established	1	37	15.7
Voluntarily established	2	30	12.7
No sex segregation	3	158	66.9
Unknown	9	11	4.7
	Total	236	100.0

In this context, the next question should be to decide whether conventional and new constructs of urbanization can enable us to see such diversifications in gender relations in Beypazarı. Table-30, which shows relationship between urbanization and respondents' relations with females with respect to the conventional measure of urbanization in family networks in their visits to their relatives and friends, also evidenced that urbanization went parallel with an increase in gender relations, i.e., a decrease in sex-segregation. However, the conventional measure has less reliability for further projection on social occurrences because it still has some sub-groups of urbanization with controversial coefficients from which common construct of urbanization appears. ¹⁸

Table-30: Zero-Order Correlation Coefficients between gender relations in daily routines, visits to relatives, friends and urbanization by conventional measure of urbanization

Urbanization	<u>Relations with other females</u>	<u>Gender Relations</u>	
		by relatives	by friends
URBAN1	-.4418	-.2371	-.2371
URBAN2	-.0435	.0848	-.0797
URBAN3	.0694	-.0562	-.0119
URBAN4	-.2000	.0834	.0073
URBAN5	.1276	-.3485	-.3512
URBAN6	-.0103	.1567	-.0557
URBAN	.2118**	.1073	.1442

On the other hand, the new measures of urbanization have identified controversial characteristics for local and global modes of urbanization with respect to the daily interaction of males and females. Sex segregation is seen as a very basic characteristic of people who urbanized in the local mode of urbanization rather than do the members of global mode (See Table-31). They have no relations with females out of their close family networks and they have sat in segregated fields in their visits to their relatives and friends. But, people who urbanized in global mode have totally controversial characteristics in terms of their gender relations, which are very apparent in their affinity with their wife, daughters and mothers. It is also interesting to see that people who urbanized in global mode have well established relations with their female friends rather than with their female relatives. Consanguinity seem to be an obstacle for the further liberty of gender relations in peripheral town.

Table-31: Zero-Order Correlation Coefficients between gender relations in daily routines, visits to relatives, friends and urbanization by new measure of urbanization

Urbanization	Relations with other females	Gender relations	
		by relatives	by friends
LOCALA	-.0541	.0352	-.0358
LOCALB	-.1160	-.0431	-.1313
LOCALC	-.1703*	-.0588	-.1206
LOCALD	-.1220	-.0127	-.0608
GLOBA	.2394**	.1327	.1694*
GLOBB	.1928*	.0729	.0985
GLOBC	.2220**	.0881	.1556*
GLOBD	.2355**	.1190	.1887*
GLOBE	.1495	.1413	.1120

In other words, males and females can come together if they have a suitable work place. Therefore, sex segregation should be more visible for females because a considerable proportion of them have not any regular employment opportunity. They have to stay in their home and wait for their husbands, sons and some other males among their close relatives. For adults, employment is the only way to come together with others. Schools can also have a similar function for young females. This could be one of the very basic causes of negative attitudes among males against females' acquisition of employment and education. Those males are probably afraid that their 'domestic prisoners' can leave out.

In this frame of reference, it seems also that kinship ties in peripheral town of Beypazarı have restricted the gender relations rather than just narrowing them. The data

verifies that urbanization is realized with the withdrawal of kinship ties, although it had previously been asserted that kinship ties were already kept by urban residents in squatter areas of larger cities, to get some material benefits of urban institutions (Baştuğ, 1979: 141-165). However, for this research, the question is not to decide whether kinship ties are already strengthened in urban areas or not. But it is crucial to decide whether such relations have lost their significance through urbanization or not. Indeed, it can also be claimed that Baştuğ's data also verifies that kinship ties have lost their importance as much as squatter residents urbanized when she has presented the relationship between 'length of residence' and 'relatives in Ankara', 'relatives in squatter settlements', 'visits to hometown per year' etc., if variable 'length of residence' is accepted as an indicator of urbanization (1979: 196-204).

2.2.3.2 Females as Housewives: Unpaid but Literate Domestic Workers

Females are seen as unpaid domestic workers in the peripheral town Beypazarı, despite the fact that labour market is seen as totally restricted for them. As it has also been pointed out at the section on employment

conditions, the total number of employed females covers only 5 % of the total number of females in Beypazarı. It seems that a considerable number of females is dependent upon their husbands, fathers or any other male relatives to maintain themselves.¹⁹ They have not any place in public spheres, either. They probably give their wages to the hands of their husbands or fathers for family subsistence if they have any wage earnings.

Table-32: Numbers of employed and unemployed housewife

Employment Conditions	Value	Frequency	Percent
Unemployed	0	210	89.0
Employed	2	26	11.0
	Total	236	100.0

On the other hand, some of the females are already employed on agricultural fields of work which surround the city as the seasonal wage workers but they have not been stated by their husbands, i.e., our respondents. Because, females who are employed across the fields have also an image of wickedness by local community. Everybody say something about how much sinful they are, although few of them have real examples. Females have the same wage earnings but this is not accepted by local people as legitimate possessions. Females are already justified by the term of 'home maker' (Acar, 1991: 285) rather than the mother, wife or wage earner. That is, they are already used to or attempted

to be used to males' acquisitions rather than their own personal development.

A considerable number of male respondents has also negative opinions for females' work (See Table-33). Roughly 30 % of our respondents have said that they give no permission for their females for wage employment. Six percent of them allow their females to work in their own home for money and 3 % of them also allow their women after their children have grown up. On the other hand, a majority of respondents agree that females can work for money if there are available employment conditions. In fact, 6 % of total respondents commit that females can work wherever they want to work. In this context, it seems reasonable to assert that urbanization goes parallel with males' positive affiliations about females' employment in a peripheral urban context, although the majority of females are unemployed and a considerable number of males has negative attitudes about their employment.

The conventional measure of urbanization also indicates positive correlations between urbanization and females' work (See Table-35). However, the conventional measure already enables us to see the differences in attitudes as contingencies of urbanization. Fortunately, new identifications of urbanization indicate that local and

global modes let different behaviors and attitudes on mentioned issues (See Table-36). It shows that females' employment and males' allowance for females' employment increases so much as the persons have urbanized in global mode and vice versa.²⁰

Table-33: Males' attitudes on females' employment

Males' Attitudes on females' employment	Value	Frequency	Percent
Strongly disagree	1	58	24.6
In their own home	2	35	14.8
Available works	3	101	42.8
Official works	4	11	4.7
Agree	5	13	5.5
	9	18	7.6
	Total	236	100.0

On the other hand, as it is evidenced in Table-34, these females have only primary school diploma, although they have grater degree of literacy than the averages of urban cases for Turkey. More significantly, some of them have also greater degree than their bread-earning husbands, supplier of their foodstuff has. It seems that they will be potential basis for a new way of gender relations in peripheral town of Beypazarı for the future days.²¹

Table-34: Levels of women's education

Degrees of Education	Value	Frequency	Percent
Illiterate	1	17	7.2
Literate	2	7	3.0
Primary School	3	144	61.0
Secondary School	4	22	9.3
High School	5	31	13.1
Vocational High School	6	10	4.2
University	7	5	2.1
	Total	236	100.0

Here, the question is also to search the relationship between urbanization and social differences as they are defined on the employment and educational conditions of females. For this purpose, I look for the relationship between urbanization and 1) females' employment conditions, 2) the degree of females' education, 3) males' attitudes on females' employment, 4) males' attitudes on females' education, and lastly, 5) the differences between the degrees of education of females and their husbands (variable edfark). In his context, the conventional measure of urbanization verifies positive changes on females' conditions and males affiliations because it indicates positive relationship between urbanization and all mentioned issues, except for the differences between females and males' educations. The correlation coefficients between urbanization and variable edfark indicates that urbanization has reinforced these educational inequalities rather than diminishing them. As it is indicated through

the conventional construct which still has some urban groups in its upper ranks with controversial correlations that variable URBAN shows, urbanization can also lead to a relative illiteracy. The conventional measure is still incapable to explain properly educational diversities in their relations with urbanization.²²

Table-35: Zero-Order Correlations between females' employment, education, males' attitudes on both items, differences between males and females' degrees of education and urbanization by conventional measure of urbanization

Urbanization	Females'		Males' attitudes on		EDFARK*
	Employment	Education	Employment	Education	
URBAN1	.	-.3587	.2555	-.2376	.1307
URBAN2	-.0275	-.0926	.1208	.1988	.0782
URBAN3	.0440	.3124*	.1254	.1467	.1262
URBAN4	.0628	.0272	.0488	.1357	-.0438
URBAN5	-.1051	.1091	-.0033	-.0676	.1242
URBAN6	.0978	.2752	-.0505	-.0071	-.2528
URBAN	.1973*	.3175**	.2558**	.1574*	.1137

* The difference between males and females' degrees of education.

On the other hand, the new measures are more capable to grasp such diversities because they enable us to see that people of local and global modes of urbanization have different characteristics (See Table-36). People who urbanized in local mode are married to unemployed, less educated females and they are also unpleasant about females' work for money and education for further degrees. It is also important that people in local mode are married to females who have inferior grades of education as it is identified by negative correlation coefficients on variable

edfark. However, people have began to get married to employed, educated females as well as they have positive attitudes on females' work and education as much as they urbanized in global mode. They also get married to females with equal or superior degrees of education than their own.

Table-36: Zero-Order Correlation Coefficients between Females' employment, education, males' attitudes on both items, the differences between males and females' degrees of education and urbanization by new measure of urbanization

Urbanization	Females'		Males' attitudes on		EDFARK*
	Employment	Education	Employment	Education	
LOCALA	-.0868	.0207	-.1318	.0332	-.0644
LOCALE	-.1333	.0333	-.3295**	.0108	-.0033
LOCALC	-.2009**	-.1201	-.2162**	-.0453	-.1396
LOCALD	-.1589*	-.1143	-.0971	-.0288	-.1580*
GLOBA	.2518**	.2562**	.2510**	.1263	.1656*
GLOBB	.2188**	.2636**	.1041	.1082	.2143**
GLOBC	.2443**	.2106**	.2769**	.0916	.1621*
GLOBD	.2484**	.1917*	.3494**	.0967	.1212
GLOBE	.1414	.2061*	.0880	.1200	.0911

* The difference between males and females' degrees of education.

In this sense, it can also be claimed that there are more inconsistencies between males and females in families of global mode in which females have more authority in their domestic spheres. Accordingly, females in families of local mode are largely suppressed and lead to be illiterate and unemployed.

2.2.3.3 Females as Domestic Prisoners

As it has already been pointed out, females are seen as totally being excluded from business and public areas in the peripheral town of Beypazarı. They also have no other ways to go into normal relations with males. Thus, females have necessarily to stay within the boundaries of their own houses and neighboring networks. In this sense, gardens and their walls have two contrasting functions, as they have been argued by Boran (1992). First, they have sentenced females within themselves; second, they have allowed females to act free from others. In this context, females' lives are necessarily fragmented in terms of private and public spheres, paradoxically: they are free when they have been sentenced alone within the walls of their gardens; and they are enclosed when they are in open public places.

2.2.3.3.1 Female's Clothes

Those restrictions led males to produce veil ('Carşaf' is literal equivalent of veil in Turkish which is also equivalent of bed cloth rather than a simple textile) which has dark colors, like black and brown, in order to close their females from the eyes of others. However, 'Carşaf' also has another function for females' entering public

places although Islamic rules written in Qoran has indeed not allowed spaces for females out of their home. Females' appearances at public places are directly a rebel against Islamic codes which have, actually, never been realized. In this context, females of Beypazarı have also generated a particular form of veil called as 'bürgü' for themselves, rather different from its dark form. It is specific for Beypazarı, as they have stated. It has two parts, for upper and lower bodies of females. The first part of the 'bürgü' for the lower body looks like ordinary trouser which allows females to be freer for their own behaviors. It is also cheaper as well as cooler for daily usages than "şalvar", one of another form of legitimate dressing for females' lower body in Islamic communities of Anatolia. This part of 'bürgü' has different colors from the part for upper body. It is generally colored with light red columns on a white background. The second part for the upper body is colored with yellow, red and green on different small natural figures on a white background. It is in fact not a real dress but it is rather a shawl which can easily be put off as soon as the female has entered into domestic life spaces. That is, it seems to be made to avoid from the eyes of other on the streets when females have also put on other clothes. 'Bürgü' has totally different characteristics of traditional shapes of 'çarsaf' and 'şalvar'. Hence, it represents a particular gaining of females against

traditional Islamic rules which command just to close females. However, modern life has also numerous alternative fashions for females. Thus, it also seems to be more realistic to argue that 'bürgü' is a means of females' restraining from public at present although it could also have had other functions previously.

Under these conditions, this study elaborates the females' clothes in two ways. First, it considers whether females have dressed bürgü, skirt, trousers, t-shirt, blouse with hanger, bermuda as separate variables. Second, females behaviors on these items are considered with respect to their combined totality as a new variable 'CLOTHES'.²³ In this sense, females get 1 point if they use bürgü because of its traditional nature, although they get 4 if they use other forms of clothing. Hence, females will get 4 if they do not use bürgü and they get 1 if they have used other clothes. In these conditions, the conventional measure of urbanization verifies a liberty in females' dresses in peripheral urban context, as it is evidenced by positive correlation between variable 'CLOTHES' and urbanization in the Table-37, except for two of urbanized sub-groups, represented in urban4 and urban5. That is to say, the conventional measure of urbanization points that females have began to be more open for their environment when their husbands become more urbanized. But the conventional

measure can not enable us to grasp the social details emerging on the most urbanized group. They have negative relationship with variable 'CLOTHES', i.e., modern fashion. They probably continue to put on 'bürgü' although 'bürgü' has regularly disappeared through urbanization.

Table-37: Zero-Order Correlation Coefficients between modernity in women's clothes and urbanization by conventional measure of urbanization

Urbanization	CLOTHES
URBAN1	-.0306
URBAN2	.2130
URBAN3	-.0004
URBAN4	-.0874
URBAN5	.0197
URBAN6	-.1424
URBAN	.2728**

On the other hand, as it is evidenced in Table-38, the new measure enables us to grasp social diversifications seen through the females' clothing as the social parallels of urbanization in the peripheral town. It shows that females' fashions have totally contradictory characteristics in both modes. Women of males who urbanized in global mode have more freedom for their clothes, whereas women of males who urbanized in local mode are being enveloped in 'bürgüs'.

Table-38: Zero-Order Correlation Coefficients between modernity in women's clothes and urbanization by new measure of urbanization

Urbanization	CLOTHES
LOCALA	-.1217
LOCALB	-.2119**
LOCALC	-.2040**
LOCALD	-.1403
GLOBA	.2467**
GLOBB	.1814*
GLOBC	.2720**
GLOBD	.2941**
GLOBE	.0880

2.2.3.3.2 Medicine: The Sex of The Doctor

Some females are also segregated from males when they are ill, as it is evidenced in Table-39. However, there is also a considerable amount of persons with controversial opinions in the case of Beypazarı. Half of the male respondents declare that they have no hesitations on the sex of medical doctors whereas 8 % have declared that they definitely search for a female doctor to have their women examined. If they can not find a female doctor, the woman has to wait until the natural end of the disease is attained. I think that some of the respondents have also considerable doubts about the sex of medical doctors because they say that 'I take her to male doctors but only if I have not found a female one', and 'I search for female doctors for some special diseases'. In other words, it

seems that 27 % of female population have no chance to take medical care if there is not any female doctor around the peripheral town for their ordinary diseases.²⁴

Table-39: Sex segregation for medical doctors for women's diseases

Sex Segregation for medical doctors	Value	Frequency	Percent
Strongly yes	1	18	7.6
If possible	2	46	19.5
For some diseases	3	61	25.8
No	4	110	46.6
Unknown	0	1	.4
	Total	236	100.0

The differences in this sex segregation which are relatively diminished by urbanization should also be regarded by conventional and new measures of urbanization if they are reliable constructs to grasp underlying processes of urbanization. In fact, the conventional measure indicates positive correlation between urbanization and mentioned scale on sexist segregation of females from male doctors. Hence, it can be argued that the conventional measure of urbanization is valid for the analysis of social changes in a peripheral town. But, as it has been for most of the cases, the conventional measure has no explanation about contrasting tendencies in community because it has already some sub-urban groups with contradictory relations from what variable URBAN shows.

Table-40: Zero-Order Correlation Coefficients between sex segregation for medical doctors for women's diseases and urbanization by conventional measure of urbanization

Urbanization	Diminishing of Sex Segregation for medical doctors
URBAN1	-.0298
URBAN2	-.0201
URBAN3	-.2331
URBAN4	-.0211
URBAN5	-.0834
URBAN6	-.0351
URBAN	.1385

On the other hand, new measures have also indicated less-established differences between two groups of people who have located in local and global modes of urbanization. Members of both modes have similar attitudes and behaviors for their women's medical care. It seems that sex segregationist behaviors have begun to disappear thanks to survival benefits although local people still keep sex-segregation in their domestic spheres that is obvious on their visits. Females have begun to get better facilities

Table-41: Zero-Order Correlation Coefficients between sex segregation for medical doctors for women's diseases and urbanization by new measure of urbanization

Urbanization	Diminishing of Sex Segregation for medical doctors
LOCALA	.0560
LOCALB	.0279
LOCALC	-.0809
LOCALD	-.0574
GLOBA	.1871*
GLOBB	.1640*
GLOBC	.1171
GLOBD	.1235
GLOBE	.2077**

for their future although males still keep their negative affiliations about females' medical care, education and working abroad, etc..

2.3 Migration: Spatial Mobility

Social mobility is seen as a decisive variable to define modern industrial city in contrast to pre-industrial or traditional cities (Sjoberg, 1966; 1980; Abu-Lughood, 1968; and Berry, 1973). In fact, some aspects of social mobility will also be considered when the changes between respondents and their fathers' degrees of education are elaborated (See Tables 86 and 87). It enables us to argue that respondents' levels of education has increased by urbanization. Increase in education is also more obvious for the people who urbanized in global mode, whereas people of local mode have lower levels of education although they also have more grade in education than their parents. In fact, social mobility will also be considered in terms of changes in occupations of their own and their fathers' (See Tables of 56, 57, 58). However, migration should also be considered in order to decide social mobility because one of the very basic indicators of social mobility is spatial mobility of individual persons.

In this sense, respondents' birth places are considered in order to determine their levels of spatial mobility. It will be accepted that the more distant their birth-place is from urban Beypazari, the more rate of spatial mobility they have. That is, the concept of spatial mobility considers natives as less urbanized persons and foreigners as urban people. If this is so, it seems that the level of social mobility in peripheral town, Beypazari is next to 30 %, which is probably lower than metropolitan areas (See Table-42). I believe that this weight of foreign born members makes the local urban community heterogeneous enough to argue that community has considerable social mobility. However, some further comprehension is necessary for two main reasons. First, previous evaluation has disregarded the differences of distances between the town and other rural and urban areas; and second, it considers rural born members as more urbanized than the urban born citizens. There are, in fact, two other ways of - evaluations on- migration as it is also indicated in Table-42. The first way of migration has flowed from rural areas to peripheral town whereas the second way of migration is coming from other urban areas. Descended rural and urban areas are also diversified within themselves. Therefore, rural areas will be considered under two main titles of the rural areas of surrounding hinterland and the rural areas of other regions. The urban areas will also be considered

under two main titles of the towns and the larger cities. Thus, any town resident who was born in a distant rural settlement will be considered as a more urban one, because he or she has a higher level of spatial mobility than those who were born in a surrounding town center.

Indeed, empirical studies on urbanization in Turkish cases have already verified that different paths of urbanization have largely been determined by immigration from rural and urban areas of distant provinces into the national centers, rather than from surrounding hinterlands into the provincial centers (Geray, 1969; Karpat, 1976; Gedik, 1977; Keleş, 1983). In this sense, it should be accepted that Beypazarı is a city of natives because it has little spatial mobility if we accept that local born people are natives. Majority of people have born in urban Beypazarı; and only 18 % of them have migrated from other rural and urban residences.²⁵

Table-42: Distance of birth places of heads of households

Distance of Birth Places	Value	Frequency	Percent
City of Beypazarı	1	164	69.5
Surrounding villages	2	31	13.1
Other villages	3	15	6.4
Small towns	4	9	3.8
Other cities	5	17	7.2
		-----	-----
	Total	236	100.0

On the other hand, it should be accepted that the community has a higher rate of spatial mobility if we consider it in accordance with birth places of respondents' fathers (See Table-43). Urban dwellers are not seen as real natives although they were born and have lived here continuously. They are sons of migrants as it is also seen in other larger peripheral city in Turkey (Erbaş, 1993). Their fathers have come from surrounding villages and rural towns but they imagine themselves as proper natives.²⁴

Table-43: Distance of birth places of fathers of heads of households

Distance of Birth Places	Value	Frequency	Percent
City of Beypazarı	1	34	14.4
Surrounding villages	2	152	64.4
Other villages	3	5	3.1
Other towns	4	44	18.6
Other cities	5	1	.4
	Total	236	100.0

In this context, there are three groups of people in Beypazarı with respect to their (and their fathers') birth places, i.e., spatial mobility. The first group is made up of the natives who were born in Beypazarı as children of native urbane. The second group is made of the persons who came from other rural and urban places. And, the third group is made up of local born sons of the migrants from surrounding rural towns. It is obvious that natives who can probably be considered as local citizens have hold the

majority of local population. But, the question is not only to determine the weights of those groups in community but also to decide whether our conventional and new constructs enable us to identify those differences. Table-44 shows the relationship between urbanization and birth places of respondents and fathers with respect to conventional measures. Indeed, those measures also enable us to determine whether local people who were born in urban Beypazari are really urban people or not. In this sense, the conventional measure enables us to assert that local born people have low levels of urbanization but real urban people or real citizens are migrants. But, it seems that the conventional measure is still less capable to grasp social diversities in terms of spatial mobility in their relations with urbanization because some sub-groups in its upper ranks have still conflicting tendencies that variable URBAN shows.

Table-44: Zero-Order Correlation Coefficients between distance of birth places of respondents and their fathers and urbanization by conventional measure of urbanization

Urbanization	<u>Distance of Birth Places</u>	
	Respondents'	Fathers'
URBAN1	-.4361	-.6019
URBAN2	-.0590	.0513
URBAN3	-.0312	.0848
URBAN4	-.1038	.1067
URBAN5	.2100	.1035
URBAN6	-.0772	-.1837
URBAN	.2755**	-.0559

On the other hand, the new measures of local and global modes of urbanization have indicated definitely well-established relationship between different modes of urbanization and people's spatial origins, as it is given in Table-45. It verifies that people who have urbanized in local mode have local origins whereas people of global mode have foreign origins. But, the new measures have not any well-established relations between both modes of urbanization and birth places of fathers. Fathers of respondents who urbanized both modes have come from similar rural backgrounds. Hence, it seems to me that the urban basis of social conflict is not between natives and migrants, as it is argued by Ayata (1987) in their mere identifications; but between 'migrant natives' that consists of local born sons of elder migrants and 'others'. It seems also that the distinction between natives and others does not correspond to the distinction of urban and rural people; but correspond to the distinction of local and global modes of urbanization.

Table-45: Zero-Order Correlation Coefficients between distance of birth places of respondents and their fathers and urbanization by new measure of urbanization

Urbanization	Distance of Birth Places	
	Respondents'	Fathers'
LOCALA	-.3683**	-.1394
LOCALB	-.4122**	.0020
LOCALC	-.5773**	-.0752
LOCALD	-.5046**	-.1421
GLOBA	.5578**	-.0225
GLOBB	.5355**	.0898
GLOBC	.6076**	.0495
GLOBD	.5610**	-.0233
GLOBE	.2077**	-.1256

2.4 Notes

1. Variables v290, v297, v304, v311, v353, v361, v369, v377, v385, v393, v400, v401 are used to hold the numbers of females and males in households. See questionnaire given in Appendix A to view variable contents. Genders of respondents, their wife, and parents are also considered free from variable numbers.

2. Atalay et. al. (1992: 25) shows that females of 12 and above ages have 50.82 % of household members of 12 and above ages in urban Turkey.

3. Variables v290, v297, v304, v311 are used to compute the total number of parent household members. Its some statistics are given under the name of PARENT in Table-10. Variables v353, v361, v369, v377, v385, v393, v400, v401 are used to determine total numbers of current nuclear families. Its some statistics are also given under the name of CURRENT-1 in Table-10. Lastly, variable v445 that shows whether any other person stays with nuclear family in the same residence or not is used to consider the total number of current household members. Its some statistics are given under the name of CURRENT-2 in the same table. See also the questionnaire with variable numbers given in Appendix A to view variable contents better.

4. Our surveyed numbers on household members are close to the evidences of a recent study carried by DPT's researchers (Atalay et. al., (1992: 48-49). It shows 4.27

persons as the average number of household members for urban Turkey where it is 4.24 in cities of Central Anatolia in which Beypazarı has settled. Our number is also similar to what Kiray (1964: 38, 115) and Uygun (1984: 221) have indicated. The average number of household members were 5.2 and 4.36 in Eregli and Kalecik, two similar small peripheral towns in 1960s and 1970s.

5. Variables v16, v24, and v32 are elaborated to determine family extension on parent families. Variables v445 and v448 are considered to hold family extension in current household that is represented in variable on family extension in current HOUSEHOLD-2. Lastly, variable v335 is considered to determine whether respondents have stayed with their parent families or not, after they were married. It is given as variable on family extension in current HOUSEHOLD-1 because it represents a transitional stage between pre-marital and marital stages.

6. Variables v287, v288, v289, v303, v310, v317, v342, v359, v367, v375, v383, v391 and v399 are used to consider means and amounts of daily relations among family members. Appendix G.1.1 shows original codes and preparatory remodifications of those variables. Appendix G.1.2 and Appendix G.1.3 indicate frequency distributions of those variables in terms of their original and remodified codes. See also the questionnaire with variable numbers in Appendix A to view variable contents better.

7. Variables v330, v331, v332, v333, v334, v405, v406, v468, v471, v83, v129, v167, v223 are used to determine economic solidarity among family members. Original codes and preparatory recodification of these variables are given in Appendix G.2.1. Appendix G.2.2 and Appendix G.2.3 show frequency distributions of these variables in terms of their original and remodified codes. See also Appendix A including the questionnaire with variable numbers to view variable contents better.

8. Variables v597, v623, v624, v627, v629, v630, v633, v634 and v661 are processed to consider face-to-face and other daily relations among family members in their daily life. Original codes and preparatory recodification of mentioned variables are given in Appendix G.3.1. Appendix G.3.2 and Appendix G.3.3 offer frequency distributions of those variables in terms of their original and remodified codes. See also the questionnaire in Appendix A with variable numbers to view variable contents better.

9. Variables v602, v606, v607, v611, v612 and v613 are processed to consider respondents' uses of their homes for their daily needs. Preparatory recodification of used variables are also given in Appendix G.4.1. Appendix G.4.2 and Appendix G.4.3 show frequency distributions of those variables in terms of their original and remodified codes. See also the questionnaire in Appendix A with variable numbers to view variable contents better.

10. Variables v643, v644, v645, v646, v647, v649, v649, v650, v651 and v652 are considered to determine male's participation into some selected house task to decide on their domestic relations. Preparatory recodification of used variables are also given in Appendix G.5.1. Appendix G.5.2 and Appendix G.5.3 show frequency distributions of those variables in terms of their original and remodified codes. See also the questionnaire in Appendix A with variable numbers to view variable contents.

11. Types of marriages are elaborated on the basis of variable v329.

12. Proposed ways of marriages for sons and daughters are elaborated on the basis of variable v408 after it is recoded as follows: recode v408 (4,8=4) (9=0).

13. Variable v408 are used to comprehend consanguinity of married couples after it is recoded as follows: recode v408 (4,8=4) (9=0).

14. Variables v329, v406, v408, v326, v421 and v422 are used to decide the relationship between urbanization and respondents and children's actual ways of marriages, their proposed ways of marriages for unmarried children, consanguinity of their women, and their attitudes on consanguinity of their bride and groom, respectively.

15. Variables v324 and v325 are used to comprehend respondents, their women's age of marriage; and variables

v409 and v410 shows respondents' proposed age of marriage for daughters and sons, respectively. Finally, the differences between these ages are considered by the following procedure commands: 1) compute fark1 = v324-v325; 2) compute fark3 = v410-v324; 3) compute fark2 = v409-v325.

16. Variable v350 is used to comprehend respondent's relations with females, after its original code of zero is transformed into one.

17. Variable v681 is used to decide sex-segregation in visits to friends.

18. Sex-segregation in relations with relatives is comprehended by v680.

19. Variable v336 is used to comprehend whether women are employed or not after it is re-coded as follows: recode v336 (0,1,9=0).

20. Variable v339 is used to comprehend male's attitude on female's employment after original codes are re-coded as follows: recode v339 (0=9) (2,3=2) (4,5=3) (6=4) (7,8=5).

21. Variable v340 shows women's education.

22. Variable v341 is used to comprehend male's attitude on female's education. And, the differences between male and female's education are determined in the following procedure command: compute edfark=v49-v340.

23. Appendix H.1 offers the original codes and preparatory remodifications of variables used to comprehend females' clothes. Consequently, Appendix H.2 and Appendix H.3 offer

their frequency distributions in terms of original and remodified codes.

24. Variable v443 is used to comprehend whether husbands have searched for female medical doctors for their women or not; after its original codes have been recoded as follows: recode v443 (1=4) (2=3) (3=2) (4=1).

25. Variable v2 is used to comprehend the distance of respondents' birth-places after variable is reprocessed somehow.

26. Variable v274 is used to comprehend the distance of birth places of fathers of respondents after it is reprocessed somehow.

CHAPTER 3

DIVERSIFICATIONS IN ECONOMICS

Sociological definition of urbanization in economic relations should also be available to analyze both central and peripheral cases if it is a valid theoretical construct. As it is already given in the section on the operational definition of urbanization in economics, this study has already supposed that same economic processes of urbanization should be realized in all urban areas, free from their stages of growth and other varieties. But, its comprehension as an increase in welfare, money and market economy, industry etc. should be considered as research hypotheses rather than principle bases. For example, modernist thought on urbanization with its evolutionary emphasis argues that urbanization is a transition from agricultural forms of works to commercial, industrial, professional, service and similar forms of non-agricultural work (Childe, 1970).²⁷ However, it is possible to stay for some people in urban areas and to integrate with city although they have still obtained their incomes from

agricultural or any other rural works, and vice versa. Urban residents can work on agricultural activities whereas rural residents can also occupy on non-agricultural, urban forms of works. Similarly, changes in economic features can be dependent upon other processes rather than urbanization. Particular cities can have different economic natures which urbanization necessitates. Hence, it should also empirically be determined how much urbanization in a particular community corresponds to occupational detachment from rural engagements, an increase in wealth etc.. Indeed, it is already evidenced that economic structures of central and peripheral cities are different from each other (Kiray, 1964; DPT, 1982; Tekeli, 1988). Small towns can be characterized by commercial activities (Tekeli, 1982) accomplished in small-scale establishments (Roberts, 1974; 1975); extractive (Dzen, 1991) or even by agricultural activities; although these activities do not modify true urbanization. Small towns can still be characterized by 'buffer institutions' as Kiray evidenced (1964) with an underlying assumption of transition, supposed that they will disappear as much as modernization has succeeded (Kongar, 1981b: 167) although reality of these institutions means failure of urbanization, and simply reflects descriptive features of community rather than urbanization that needs to be described. However, the question is not

only to describe concrete situation but also determine its contingencies with urbanization.

In this context, this chapter elaborates whether urban economics in a peripheral context really corresponds to the detachment from rural works in 1) employment, 2) occupational locations, 3) occupational mobility, 4) wealth and income in cash, 5) house ownership and rent for accommodation, and then, 6) consumption patterns. These headlines will also be detailed in related sections.

3.1 Employment, Unemployment and Dependency

It is not possible for all cities, i.e., urban communities, to get success on full-employment; but it has already been asserted that urbanization means regular employment also (Friedman, 1966; Friedman and Lackington, 1973; Friedman and Sullivan, 1974; Lewis, 1974). In this sense, the basic question should simply be posed as the determination to what extent urban people can take employment opportunities in a particular urban economy rather than decide how much the city has been urbanized.

The numbers of employed and unemployed members of community can only be considered with together as they are combined

in a single dependency ratio that shows the number of unemployed persons for each employed one. The percentage ratio of employment, unemployment and consequent dependency ratio are decided in accordance with the total number of household members, rather than in respect to the total number of heads of households alone. In this sense, there are also two probable ways of accounting related scores to unemployment. The first one corresponds to the proportion of unemployed household members within the total number of household members; and the second one reflects the proportion of unemployed household members in accordance with the total number of economically active household members, except for children and elders. Here, it should also be pointed out that the further comprehension on related issues is based on the first way of definition in which they are attained as the percentage ratios of the employed and unemployed household members in accordance with the total household members.²⁵ I hope that this comprehension will help avoid the errors related with sampling procedures if there is any.

For the case of Beypazari, it difficult to assert that urbanization is characterized by unemployment rather than an increase in employment in the peripheral town, because 44 percent of the total family members have regular employment in Beypazari as it is given in Table-46. It is

higher than the same percentage for the national population. The proportional weight of employed household members is shown as 37.30 % for cities by Atalay and his study partners' survey on Turkish household structure (1992: 55) that considers the total population as the sum of persons with the ages 12 and above. Therefore, dependency ratio (it represents the proportional rate of employed persons in the total number of household members that means division of variable employed to variable household in same table) has also verified that the peripheral town Beypazarı has been characterized by employment rather than unemployment. It seems that urbanization really goes parallel with employment even in a peripheral context of a peripheral society.

Table-46: Basic statistics on employed, unemployed household members and dependency ratios

	Mean	Minimum	Maximum	Sum	N
Employed	1.83	1.00	7.00	433.00	236
Unemployed	2.39	-4.00	7.00	563.00	236
Dependency	.54	-1.33	.88	127.39	236
Household	4.22	3.00	8.00	996.00	236

Similarly, the conventional measure of urbanization shows positive correlations between urbanization and employment in the peripheral town of Beypazarı as it is evidenced by the coefficients on variable URBAN in Table-47. Total numbers of employed family members have increased as much as heads of households urbanized. Presumably, the

conventional measure also verifies that dependency ratio and number of unemployed household members has decreased by urbanization. Most of the sub-urban groups have also expected relations with these issues adequate with what variable URBAN shows. Sub-urban groups have no more considerable differences from each other; and they are going to work as much as they are urbanized.

Table-47: Zero-Order Correlation Coefficients between numbers of employed, unemployed household members, dependency ratios and urbanization by conventional measure of urbanization

Urbanization	Employed	Unemployed	Dependency
URBAN1	.1928	-.4577	-.3971
URBAN2	.2473	-.1281	-.2606
URBAN3	-.0198	.0357	-.0211
URBAN4	.1525	-.1261	-.1290
URBAN5	.3451	-.3457	-.4198
URBAN6	.1132	-.0909	-.0830
URBAN	.2895**	-.2164**	-.2632**

The new measures of urbanization have also verified that both local and global modes have similar characteristics with respect to the number of employed household members and dependency ratios (See Table-48). The number of employed household members increased, and then, dependency ratios decreased in households that urbanized in both modes. But, families in local and global modes have controversial characteristics in accordance to the number of their unemployed members. The number of unemployed members increased in the families who have urbanized in local mode; whereas families who have urbanized in global

mode have controversial characteristics. Hence, it seems that families who urbanized in local mode have increased in their numbers with any hesitation on their children's employment, whereas families in global mode have regulated their quantitative growth with paying attention to the employment opportunities of their children for the future days. Therefore, families of local mode can have more pressure of unemployment than the pressure over families at global mode in the peripheral town.

This pressure of unemployment has also been indicated through postponed date of marriages. The pressure should not be in fact a pressure of unemployment but also a social pressure which is generated due to insufficient income for the families of local mode. They have not successfully provided necessary objective and subjective conditions of marriage for their children.

Table-48: Zero-Order Correlation Coefficients between numbers of employed, unemployed household members, dependency ratios and urbanization by new measure of urbanization

Urbanization	Employed	Unemployed	Dependency
LOCALA	.0695	.0394	-.0417
LOCALB	.0968	.1166	-.0048
LOCALC	.0260	.0718	-.0023
LOCALD	.0110	.0263	-.0216
GLOBA	.0906	-.1190	-.0943
GLOBB	.1092	-.0612	-.0648
GLOBC	.0702	-.1345	-.0830
GLOBD	.0540	-.1613*	-.0957
GLOBE	.0788	-.0366	-.0663

3.2 Occupational Locations

Urbanization has already been possible for individual persons with employment through tertiary sectors of informal economics (Hart, 1973; Sethuraman, 1975; 1976a; 1976b; 1985; Kıray, 1972; 1975; Tekeli et.al., 1975; 1982b; Senyapılı, 1978; 1981; McGee, 1977a; 1977b), poverty with or without culture of poverty in squatter areas and slums (Lewis, 1968; 1971a; 1971b; Perlman, 1975; Portes, 1972; McGee, 1967; 1973; 1979; Yasa, 1968; Hart, 1969; Karpas, 1976; Türkdogan, 1974; 1982). Hence, it is also significant to determine occupational diversification of economically active persons in terms of their relations with urbanization.

Occupational diversifications are largely considered in urban sociology with respect to their functions for the establishment and maintenance of capitalist relation (and / or mode) of production (Staley and Morse, 1965; Bromley and Gerry, 1979b; Gerry and Bircbeck, 1981; Scott, 1979) with an underlying assumption that industrial (and probably post-industrial) forms of work are more developed forms than the rural ones. However, it is difficult to grasp occupations with their mentioned functions. Because, occupational diversifications of urban communities have largely depended upon informal and non-industrial forms of

work in Turkey (Yasa, 1966; 1968; Kiray, 1972; 1975; Tekeli, 1982b; 1982c; Şenyapılı, 1981; 1982) as it is for most of the urban areas in the peripheral world (Geertz, 1963; McGee, 1973; 1977a; 1979; Roberts, 1978). They are not traditional units of artisanal activities but they have predominantly dealt in accordance with the rules of surrounding modern / capitalist economy (Celebi, 1983; Aktar, 1990; Ayata, 1991), free from its lower or distorted forms (Bademli, 1977).

In this context, as it has already been also mentioned, occupational locations of individual persons are considered in two states of determination of its sectoral locations and employment statuses, in which employment statuses are also comprehended in terms of the forms of their wage, labour skill, and administrative responsibility. Consequently, sectoral locations are considered with respect not only to natures of engagements, such as rural and industrial works etc., but also to the scale of business and respondents' statuses in this business.

Hence, six categories of sectoral location are obtained to see people's occupational location in urbanization.²⁷ The first category includes unemployed persons and daily wage workers. It is believed that the daily work for wage is not a result of unemployment as it is in Ghana (Hart, 1973),

but it is a traditional way of wage work, journeymanship or day laborers realized also widely in rural and urban areas in Turkey as it was in Britain in which capitalist industrialism developed first (MacFarlane, 1987). It is called as 'gündelikçilik' in Turkish, which literally means 'wage earning on a daily basis'. They are generally part time agriculturalists; and they are not intended to get a regular employment despite the fact that they have commonly asked to get a regular employment in Beypazarı. Indeed, they want but they do nothing to achieve their demands, because they simply want to have an insurance for their health care and regular income for their elderly.

The second category consists of small employers who have no permanent work places as well as no regular orders. Members of this category are largely truck and other vehicle drivers, petty traders and some artisans who work commonly on constructions with or without their own means of production. In fact, artisans who have work on construction field have no more need for means of production. They have used their own skills and others' labors for their own sake if they can arrange seasonal works. Petty traders are also considered as small employers rather than disguised wage workers because they are not true wage workers (McGee, 1977a; Bromley and Gerry, 1979b; Gerry and Bircbeck, 1981; Scott, 1979). On the contrary, they are entrepreneurs with

their own means of work and probably with more income than the formal wage workers as their income may provide more security than casualty in their elder days.

The third category (represented in variable wage workers-1 in Table-49) consists of wage employees at private firms. The fourth category composes of small and larger employers with permanent work places; and the last one (variable wage workers-2 in Table-49) consists of salary earners of private and public firms, wage earners of public firms and retired persons. Retired persons are also added into this last group because they have regular sources of cash as salary. In other words, either the category of wage workers-1 or wage workers-2 in this study is not equivalents of working class. Indeed, salaried office workers are also diversified within themselves with their professional and educational qualifications. However, it is true that the members of the variable wage workers-2 are most remote persons from rural forms of works, whereas unemployed persons and day laborers are most remote persons from urban economics.

3.2.1 Community of Wage and Salary Earners

In this frame of reference, the peripheral town of Beypazarı is seen as a community of wage and salary earners (see Table-49) who are largely employed in public firms of central and local governments. This is crucial because a dominant paradigm on peripheral or provincial town accepts that they are largely occupied by small scale entrepreneurs (Roberts; 1974; 1975; Tekeli, 1988). It is still asserted that peripheral towns are largely based on small scale artisanal activities ordered only for supply of local demand and redistributive activities which are realized between rural hinterland and large scale industrial, commercial and governmental centers, although it is already evidenced that labour markets of these towns are largely dominated by wage and salary earners (Uygun, 1984) who have commonly engaged in public sector in Turkey. Indeed, wage employers of public firms are not perfectly occupied on managerial activities which enable to assert that territory is a center of administration as it is considered by Tümertekin (1964). Public employees are largely diversified across various sectors of manual and mental works. These works can not also be considered as intermediary socio-economic functions of small town between rural land and large scale primate cities. They are simply proliferated by central government.

Table-49: Sectoral locations of economically active persons

Sectoral Locations	Value	Frequency	Percent
Unemployed and day laborers	1	12	5.1
Small employers	2	20	8.5
Wage workers-1	3	18	7.6
Employers	4	77	32.6
Wage workers-2	5	109	46.2
		-----	-----
	Total	236	100.0

It is not the capitalist city of Castells in which labour force of industrial units reproduced themselves by appropriating collective consumption goods. Community largely depends upon central government rather than their own potentials for its maintenance, because wage workers are generally employees of public firms. Considerable numbers of small employers and their wage workers are also engaged in commercial and service works to supply these wage employees. If there is no wage work which is introduced by the central government, it seems that there will be no peripheral city. Such a relationship between wage employment and urbanization is also verified by conventional construct of urbanization (See Table-50). It shows positive correlations for its sub-urban groups with the disappearance of rural works, except in its third category.

Table-50: Zero-Order Correlation Coefficients between sectoral locations diversification and urbanization by conventional measure of urbanization

Urbanization	Sectoral Locations
URBAN1	.3308
URBAN2	.1057
URBAN3	-.0117
URBAN4	.1412
URBAN5	.0975
URBAN6	.1054
URBAN	.4044**

The new measure of urbanization has also identified similar relations both for local and global modes of urbanization in terms of sectoral locations (See Table-51). But, it is still true that this positive relation is more obvious for the global modes. Hence, it can be claimed that people who urbanized at local mode are generally occupied as petty traders, small employers, or wage workers in small firms, whereas people of global mode are generally occupied as wage and salary earners in public firms in the peripheral town.

Table-51: Zero-Order Correlation Coefficients between sectoral locations and urbanization by new measure of urbanization

Urbanization	Sectoral Locations
LOCALA	.1249
LOCALB	-.0116
LOCALC	-.0586
LOCALD	.0190
GLOBA	.2775**
GLOBB	.1693*
GLOBC	.1834*
GLOBD	.2381**
GLOBE	.2919**

Indeed, the differences between members of local and global modes of urbanization relatively correspond to the differences between 'wealthy natives' and 'poor outsiders'. Natives declared that they had no need to get any regular employment at public firms because of three main reasons. First, working conditions were hard. In fact, there are three basic public firms which have activated on coal extraction, electricity production and highway construction and maintenance in Beypazarı, out of which two places have really hard working conditions. Second, natives declared that they have no need for work for wages to live; they were rich enough. In fact, Beypazarı is surrounded by a productive rural hinterland where people are the main producers of carrot in Turkey. They generally exported carrot to Arab communities with prices, higher than the averages not only within Turkey, but also than that of imported carrots from European countries. This comparison may appeal, that the price of banana imported from Latin American countries was lower than the price of carrots at that times. But, the Gulf War has broken down these commercial linkages of Beypazarı. Thirdly, natives declared that the wages at public works were too low. Indeed, the wages were too low under the regulations of the military regime of 1980s. In this context, the wage and salary earnings are generally occupied by foreigners and sons of poor natives. But the wages at public firms are better than

the income of most of the small employers in Beypazarı at present. Now, rich natives of previous times and their sons are either employed as petty traders, small employers or wage workers of small employers.

3.2.2 Managers

The conventional construct indicates positive correlations between urbanization and 'managerialism', if managerialism can be defined as holding some administrative responsibility (Wright, 1978; 1985; Erbaş, 1993) rather than holding an intermediary position between manual labour and owners of means of production (Mills, 1951) generated out of 'decomposition of capital and labor' (Dahrendorf, 1959). In fact, the scale of work places is very smaller in peripheral units, if these scales can be accounted with respect to the number of employees per each unit. But, the number of employees is still an indicator of the people's relations with formal economy which can enable the true form of managerialism to emerge.

In this context, the three basic variables are considered in order to decide people's position on managerialism in the peripheral town. The first one indicates whether particular persons have administrative responsibilities or

not.³⁰ The second one indicates the total number of employees in work place where the respondent has been employed;³¹ and, the last one indicates employment statuses of respondents; i.e., whether the respondent is wage earner or salary earner.³² In this sense, it is implicitly proposed that wage earners began to be salary earners and their administrative responsibility, total number of employees are also increased as much as they have urbanized.

The conventional measure has almost verified positive correlations between urbanization and all these issues. Administrative responsibility, the total number of employees and employment statuses of persons have increased in association with urbanization. There is negligible diversification among local people regarding these issues.

Table-52: Zero-Order Correlation Coefficients between administrative responsibility, total number of employees, employment statuses and urbanization by conventional measure of urbanization

Urbanization	Administrative Responsibility	Total # of Employee	Employment Statuses
URBAN1	.	.	-.0306
URBAN2	.	.0954	.2580
URBAN3	.1654	.1414	-.0411
URBAN4	-.0999	.0331	.1420
URBAN5	.1071	.2227	.0882
URBAN6	.3140	.2338	-.2092
URBAN	.3311**	.1589*	.2689**

On the other hand, as it is indicated in Table-53, the new measure has different conclusions. In fact, it also shows that both local and global modes have similar characteristics with respect to the changes in administrative responsibility and the number of employees. However, it also shows both modes have well-established controversies in employment statuses. It seems that persons who urbanized basically in local mode engaged as wage earners, whereas persons who urbanized in global mode are largely engaged as salary earners who are largely employed as skilled professionals, such as teachers, doctors, engineers etc..

Table-53: Zero-Order Correlation Coefficients between administrative responsibility, total number of employees and employment statuses and urbanization by new measure of urbanization

Urbanization	Administrative Responsibility	Total # of Employee	Employment Statuses
LOCALA	.1069	.1014	-.1570*
LOCALB	.0939	.0983	-.2430**
LOCALC	-.0152	.0474	-.2902**
LOCALD	-.0049	.0463	-.2208**
GLOBA	.1864*	.0551	.3347**
GLOBB	.1732*	.0496	.2737**
GLOBC	.1207	.0088	.3476**
GLOBD	.1209	.0116	.3622**
GLOBE	.2000*	.1018	.1515*

3.2.3 Employers in the Community

Employers who have permanent work places consists of the second social group in the peripheral town, Beypazarı as it is indicated under the name of employers in Table-49. They are largely occupied at small scale work places in terms of the number of employees rather than technology, organization of works and similar decisive features which are largely occupied by researchers to grasp further details (Bademli, 1977; Celebi, 1983; Aktar, 1990; Ayata, 1991). Indeed, most of the employers are self-employed persons who have not hired others' labour, except for family members and apprentices.

Small scale establishments have currently been elaborated around the informal sector concept of Keith Hart with an underlying assumption claiming that they are functionally and/or controversially integrated and/or articulated components of capitalist economy (Obregon, 1980; Scott, 1979), rather than traditional residuals which attempt to survive although they will necessarily be discharged as the time goes on (Geertz, 1963; Staley and Morse, 1965). Informal sector approaches use a list of descriptive characteristics in order to distinguish large and small scale establishment from each other (Sethureman, 1975; 1976a; 1976b; 1985). However, they are not really informal

/unregistered entrepreneurs in peripheral cases; but they are only small scale employers with or without others' labors. And then, they are common characteristics of peripheral or provincial cities of peripheral societies where true informal works have little existence (Roberts, 1974, 1975; Tekeli, 1988). Hence, besides all diversities in debates on small scale establishment, it is commonly accepted that employers of small establishments are largely satisfied with their skill acquisition through apprenticeship; they have established their autonomous work places by relatively a small amount of capital which is mainly obtained through personal accumulations and informal debts; by using labour of their own family members and apprentices.

In this sense, it seems that employers can also be divided into two sub-groups within themselves in the peripheral town, Beypazarı. The first one has obtained their skill through apprenticeship and also generate their own work places probably with their own accumulation. And, the members of second group have established their work places as true entrepreneurs as they have no previous work experiences, with loan credits obtained either from formal banking institution or from parent families. The age of entry into employment is a critical separator of these two groups. Members of the first group have entered into the

labour market as apprentices at very young ages, whereas members of the second group have established their works as adults after they have graduated a formal school. It is also true that members of the first group have experienced various occupations before their last occupations, whereas members of the second group are commonly engaged in their first (and the last) occupation. Thus, the age of entry into the last occupation for the first group will probably be higher than the age of entry into last occupation of the second group.³³ As it is given in Table-54, the conventional measure also clarifies that urbanization makes children enter school rather than work. But, paradoxically, they have established their last business with previous work experiences at their older ages, as well as they have began to employ more employees to the extent they urbanized. On the other hand, conventional measure still seems to be unable to grasp diversities of employers regarding their relations with urbanization, because it already has some sub-urban groups with controversial attributes with the attribute represented by variable urban.

Table-54: Zero-Order Correlation Coefficients between apprenticeship, age of entry into first and last occupations, total number of employees and urbanization by conventional measure of urbanization

	Apprenticeship	<u>The Age of Entry into</u>		Total # of Employees
		First occup.	Last occup.	
URBAN1	.	.	-.4742	.
URBAN2	-.0903	1.0000	-.2965	.1807
URBAN3	.3213	-.1420	.1508	-.2415
URBAN4	.1113	-.1429	.4788	.6537
URBAN5	.3208	-.9178	-.2945	.6946
URBAN6	-.2480	.	.8161	.3043
URBAN	.2718	-.0603	.1620	.2756

The new measure of urbanization makes the differences between both groups of employers more clear although it still shows that employers who urbanized in both modes have not considerable distinction with respect to their previous work experiences in apprenticeship. Both groups have enter into their last economic engagement with previous work experiences. But, both groups have contrasting peculiarities in accordance with other attributes. Employers in the global mode of urbanization began to work at younger ages whereas they established their work places at older ages, compared to the employers who urbanized in local mode who entered into the economic life at older ages but established their work places at younger ages. Lastly, the new measure of urbanization indicates that employers at local mode have more number of workers whereas employers at global mode have smaller firms.

Table-55: Zero-Order Correlation Coefficients between apprenticeship, age of entry into first and last occupations, total number of employees and urbanization by new measure of urbanization

	Apprenticeship	<u>The Age of Entry into</u>		Total # of Employees
		First occup.	Last occup.	
LOCALA	.0951	.4702	.2943*	.0367
LOCALB	-.1313	.3467	.1759	.2328
LOCALC	-.0533	.4013	.2243	.1184
LOCALD	.0771	.4352	.2644	.0068
GLOBA	.2768	-.2451	.0227	-.0691
GLOBB	.0361	-.3318	-.1166	.0940
GLOBC	.1493	-.3792	-.1474	-.0135
GLOBD	.2827*	-.3105	-.0580	-.1160
GLOBE	.2566	.1492	.2661	-.1119

In other words, employers at local mode have previous work experiences as apprentices under the control of small scale craftsmen and repairmen whereas employers at the global mode are occupied on trade and professional activities. In fact, the first type of apprenticeship can also be considered as a kind of disguised wage employment arranged to escape from official regulations. Hence, it is more probable that employers in local mode enter into the labour market as a kind of slave of masters whereas employers in global mode began to work as an unpaid but also protected family workers. The new measure also indicates that employers at the global mode do not also require for others' labour as much as employers at the local mode need in order to improve their businesses. They can also establish their own work either with the supply of their parent families or with their own profession, whereas

employers in the local mode have probably had to accumulate their own ease of entry by themselves.

3.3 Changes in Occupations: Social Mobility

Occupational locations have also been elaborated in order to decide to social mobility as it is accounted with respect to the changes in occupations of fathers and their sons (Üzcan, 1983). In fact, as it has already been pointed out, social mobility has been considered as one of the decisive characteristics of urban communities (Sjoberg, 1966; 1980; Abu-Lughood, 1968; Berry, 1973). However, the variable of social mobility should be considered as one of the dependent variable of sociological analyses because, as it has already been verified by Sjoberg himself, there are urban cases -no matter how much they have based on animate sources of energy- with lower rates of social mobility in a highly restricted patterns of relations.

In this frame of reference, in accordance with the rate and direction of changes between fathers and sons' occupations, it seems that the urban community of Beypazarı has a high level of social mobility.³⁴ The majority of respondents are largely occupied as wage and salary earners although their fathers were peasants (See Table-56). I have looked

only for fathers' occupation because there are only 23 women who are occupied as peasants; they have been declared by their sons as employed mothers. They are, in fact widowed women who have to work on land alone, rather than being independent employees when their husbands were alive. It could be considered as significant for the case of Beypazari to notice that the proportional rate of peasants in the occupational composition of fathers has roughly shared more than half of the number, because they had less than 30 % in Ereğli 35 years ago (Kiray, 1964: 57). However, it seems to me that Ereğli is an exceptional case; and the proportional rate of peasant in fathers' occupations should be more than 30 % in any way. In fact, Kongar (1986: 316) has shown that 43.94 % of fathers of residents of Altındağ, a squatter area of metropolitan Ankara, were have occupied as farmers, fisherman and / or similar rural works in 1971.

Table-56: Occupational locations of fathers

Fathers' Occupations	Value	Frequency	Percent
Farmers	0	126	53.4
Petty Traders, Journeymen	1	9	3.8
Small Employers	2	42	17.8
Wage Worker-1	3	22	9.3
Wage Worker-2	5	37	15.7
	Total	236	100.0

Indeed, rapid changes in all spheres of human life are one of the very basic determinants of underdeveloped societies like Turkey. In this context, the question of urban sociology should not be posed so as to decide whether people have social mobility or to decide the rate of social mobility; but it should be posed as to determine whether people's mobility has any relation with their places in urbanization or not. Social mobility can theoretically occur without urbanization. In this context, the conventional construct allows to assert that urbanization has gone parallel with changes in occupations for all urban people but there are less established relationship between urbanization and such changes (See Table-57).

Table-57: Zero-Order Correlation Coefficients between occupational changes and urbanization by conventional measure of urbanization

Urbanization	Occupational Changes
URBAN1	.0918
URBAN2	.0953
URBAN3	-.1736
URBAN4	-.0376
URBAN5	.3209
URBAN6	.1758
URBAN	.0931

The new measure also verifies that there are loosely established occupational changes in the peripheral town in both modes of urbanization as it is given in Table-58. It seems that residents of the peripheral town Beypazarı step

on the same path as their fathers. Indeed, they are not farming now, but they are also engaged in petty trade and small employment if their fathers were farmers, petty traders, journeymen and small employers before. And, residents of Beypazari are engaged in wage employment if their fathers were previously occupied as wage workers.

Table-58: Zero-Order Correlation Coefficients between occupational changes and urbanization by new measure of urbanization

Urbanization	Occupational Changes
LOCALA	.1105
LOCALB	.1358
LOCALC	.0524
LOCALD	.0366
GLOBA	.0395
GLOBB	.0554
GLOBC	-.0169
GLOBD	-.0256
GLOBE	.1099

Incapability of the new measure to comprehend occupational mobility between fathers and sons' occupations indicates most probably the strength of the distinction of two modes of urbanization from each other. Members of each mode should have fathers with significantly different jobs. This also verifies a kind of 'class permeability' in the peripheral town, regarding 'groupments' in urbanization. Members of each mode can not attain a considerable change in their occupations different from their fathers'

occupations, although those occupations considerably different from each other.

3.4 Wealth and Income

Beside the changes in occupation and related working conditions, one of the very basic confirmations of economic development which is anticipated to occur with urbanization should be an increase in personal wealth for particular individuals (Friedman, 1966; Friedman and Lackington, 1973; Friedman and Sullivan, 1974; Lewis, 1974). Nevertheless, as it has already been pointed out about employment and industrialism, there are also empirically evidenced disapprovals with such hypotheses on an increase in wealth (Lipton, 1977). Lipton argues that urbanization leads to an increase in poverty in the Third World. Expectation of an increase in welfare is a result of ideological 'urban bias' rather than empirical analysis. Similarly, Harris and Todaro (1970) (Todaro, 1969; 1971) argue that massive immigration which leads to urbanization in less-developed societies is pulled by 'expected wages' in urban areas rather than the differences between 'real wages' of rural and urban areas (Bhagwati and Srinivasan, 1974).

Wealth has partially been considered in order to construct

the operational definition of urbanization in economics with respect mainly to the sources and amounts of properties, income and investments. But, it is still a research hypothesis obliged to test the relations between wealth and urbanization. Turkish studies on urbanization commonly agree with an underlying assumption of 'relative deprivation' of Trueblood, displaying that newcomers have reached to a more wealthy position than their rural past when they migrated into the city (Kıray, 1972). One of the researchers has also claimed that the poverty of newcomers in squatter areas of Turkish cities has been generated as a result of their inherited 'culture of poverty' (Türkdoğan, 1974; 1982)³⁵ although the same analyst has already evidenced controversial data, falsifying the thesis of culture of poverty in his own surveys. But, it seems to me that it is still necessary to elaborate whether urbanization in peripheral town has really gone with an increase in wealth and income or not.

In this context, respondents' wealth will be considered under three main titles, namely their current income in cash (represented in variable para in Table-59); their investments (variable mal) and the sum of both (variable mülk).³⁶ Their income has been considered as the sum of respondents, their wife and children's incomes as well as the other supplies in cash contributed to family budget, if

there is any. Variable "mal" has been considered as sum of the values of all investments, heritages and other savings in jewelry and cash.³⁷

The conventional measure of urbanization has thoroughly indicated positive correlations between urbanization and all definitions of wealth, 'para', 'mal' and 'mülk', i.e. total values of real estates and wealth in Beypazarı (See Table-59). Urbanization goes parallel with an increase in current income of household members; and they have begun to have more real estates and savings. However, data also shows that most of the sub-urban groups have negative correlations to having wealth in all three variables. This is particularly true for their relations with 'mal'. Following Akşit (1975), it can be asserted that owners of house and other real estates have a base level urbanization whereas the renters are more urbanized. This is also parallel with previous assessments about the levels of urbanization of natives and strangers. It was claimed that migrants with rural origins are more urbanized than real natives of peripheral city if it is accepted that rural people have more social mobility. The proportional weight of tenants in strangers is more than their weight in native urban people. This will be further elaborated. Unfortunately, the conventional measure already seems unable to grasp the true relations between urbanization and

wealthiness; and ignores some urban groups that have higher urbanization as the poor.

Table-59: Zero-Order Correlation Coefficients between wealth and poverty in cash, savings and urbanization by conventional measure of urbanization

Urbanization	Wealth and Income		
	Para	Mal	Milk
URBAN1	.1408	-.0745	.0922
URBAN2	-.0645	-.0671	-.0893
URBAN3	.2918*	.1698	.2662
URBAN4	.1193	-.2015	-.0550
URBAN5	.2336	-.0498	.1221
URBAN6	-.1949	-.0910	-.1406
URBAN	.3272**	.1894*	.2969**

The new measures are also less capable to grasp diversities in wealth of individual persons in the peripheral town, Beypazarı (See Table-60). It verifies that both local and global modes improve people's income in cash (para) in the peripheral city. In this sense, it seems that any contest on wealth will be between real estate owners and others rather than rich and poor people, if there will be any. Because, the new measure indicates some controversies for both local and global modes of urbanization in 'mal' although they are loosely established. Hence, it allows to assert that individual persons who urbanized in local mode increase their real estates, whereas members of global mode have not such a chance. In sum, it seems that the new measure of urbanization considers real relationship between

house owners and renters, natives and strangers as the functions of urbanization, better.

Table-60: Zero-Order Correlation Coefficients between wealth and poverty in cash, savings and urbanization by new measure of urbanization

Urbanization	Wealth and Income		
	Para	Mal	Milk
LOCALA	.0617	.1282	.1092
LOCALB	.1185	.1913*	.1781*
LOCALC	.0413	.1615*	.1166
LOCALD	.0097	.1160	.0722
GLOBA	.0728	-.0710	.0011
GLOBB	.1143	-.0267	.0503
GLOBC	.0687	-.0839	-.0087
GLOBD	.0385	-.1056	-.0386
GLOBE	.0441	-.0160	.0161

3.5 Consumption Patterns

The building standards,³⁸ housing and personal facilities of respondents³⁹ and daily consumption goods⁴⁰ have been comprehended in order to determine consumption patterns of town residents in a peripheral context (See Table-61 and Table-62). All these three groups of variables have also been accounted together after they have been transformed into their z-scores (represented in variable T1 at Table-61) in order to see as much as possible whether their combined form has any meaningful relation with urbanization or not. I also construct a variable about respondents' expenditures in cash for different reasons,

such as their children's education, electricity, water, heating, telephone.⁴¹ Lastly, it should also be pointed out that variables on building standards, housing and personal facilities, diversities in daily consumption goods and total amount of expenditures for these goods have been combined with each other under the name of variable T2 after they were transformed into their z-scores in order to see better whether their combined form has any meaningful relationship with urbanization.

From the very beginning, it must be pointed out that the surveyed community is not an example of Pre-industrial, Occidental, Islamic or any other 'pseudo' type of city in which people obtain their needs from local market in which goods are provided by local hinterland alone. Consumers are different from each other with respect to the quantities and diversities of their consuming goods rather than their relations with the market. In this sense, it seems that urbanization goes parallel with increases in consumption in all mentioned fields of analysis in the peripheral town because the conventional measure of urbanization has verified positive correlations between urbanization and quantity and diversity of building standards, housing and personal facilities, daily consumption goods and their combined definition, as they are evidenced in Table-61. This table also shows positive correlations between

urbanization and values of total expenditures in cash in selected fields and their combined effects as they are considered in variable t2. However, the conventional construct already has some sub-urban groups assigned with controversial relations with mentioned categories of consumption which variable URBAN shows. Indeed, these sub-urban groups are upper levels of urbanization rather than 'villagers' who stay at lower levels of measurement.

Table-61: Zero-Order Correlation Coefficients between consumption facilities and urbanization by conventional measure of urbanization

Urbanization	Building standards	Hous.& Personal Facilities	Daily Consumption	T1	Expenditure in cash	T2
URBAN1	.2052	.3391	.1635	.2736	-.2479	-.2403
URBAN2	.2238	.0393	-.1457	.0644	.1807	.1809
URBAN3	-.0565	.2619	.2399	.1736	.1347	.1351
URBAN4	-.2736	.2500	.1500	.0665	.2042	.2042
URBAN5	-.1002	-.0196	.1288	.0214	.1709	.1708
URBAN6	.0007	-.1111	.1290	.0018	-.5215*	-.5215*
URBAN	.1540*	.4924**	.4408**	.4724**	.2497**	.2510**

If the analyses have proceeded in details of items which are not presented as a table within the text, it seems that the conventional measure assigns that people began to use coal instead of wood by urbanization, and began to pay more for their heating. Costs of electricity, telephone and water supply have also increased by urbanization. Balcony, separate living- and bed-rooms also indicate urbanization in periphery. The families have probably began to go to bed into another room as soon as they had better opportunities

of heating. It is also possible to claim that TV has led couples to get away from living-room because adult boys watch the programs until 'late nights'. Indeed, separation of living- and bed-rooms is also necessitated by specialized fabricated products for both life spaces. Younger couples have to separate their living- and bed-rooms because their close relatives lead them to buy such furniture before they got married, although they have not available houses. Hence, they can also begin to keep their living-room for their guests rather than their own daily usages even in metropolitan areas (Ayata, 1988).

It is also interesting that the conventional measure indicates that urbanization has positive correlation with using full-automatic washing machine, gas cooker with oven, color TV, whereas it has negative correlation with semi-automatic washing machine, simple gas cooker, and black and white TV, although the last three items were largely introduced into Turkey during the 1960s. Refrigerators have also no sign of urbanization whereas they were also largely introduced into Turkish communities at late 1960s. The furniture sets for living-room, bed-room and dinning and vitrina have indicated urbanization in peripheral town. Bookshelves, camera, automobile, vacuum cleaner, paper napkin, toilet paper, and gas heater have also strong positive correlations with the conventional measure of

urbanization. Males clothes have increased in quantity and diversity by urbanization in periphery. They have probably began to dress in accordance with seasonal changes as much as they urbanized.

On the other hand, urbanization has not any precise relations with goods for the daily consumptions (items that hold in the second column on housing and personal facilities in Table-62) except for honey, banana and other tropical fruits, meat and alcoholic beverages. Also, urbanization has not totally distinguishable signs within daily routines, except for holidays in summer. That is, the urban people have begun to use some extra ordinary tropical fruits, meat products, such as sausage and salami, alcoholic drinks; and they have begun to go on holidays in summer as much as they urbanized in periphery.

The new measures of urbanization identifying local and global modes have also indicated some loosely established differences in the consumption pattern (See Table-62). However, it should still be claimed that people who urbanized in the local mode reside at better buildings but with inferior furniture and inferior personal facilities, as they are evidenced through the first and second columns on building standards, housing and personal facilities in the Table-62. It is also clearer that people of local mode

have less diversity with respect to their daily consumption activities in addition to the fact that they spend less money than people of global mode, as it is evidenced through particular columns on daily consumption goods and total expenditures for permanent and daily consumption of household. On the other hand, people who have largely urbanized in the global mode have controversial characteristics. They reside in lower quality houses; but these houses have been furnished better. They have more diversified habits on their daily consumptions, and they spend more money for their daily needs.

In this context, it seems that the basic differences among the members of local and global modes of urbanization are more visible on their daily consumption goods. People of the global mode consume and pay more for their daily foodstuff although they have roughly equal income in cash and reside in lower quality houses than the members of the local mode. It is probable that people who urbanized in the local mode have been considering their future prosperity whereas people who urbanized in global mode prefer to live the day prosperity as much as they can.

Table-62: Zero-Order Correlation Coefficients between consumption facilities and urbanization new conventional measure of urbanization

Urbanization	Building standards	Hous.& Personal Facilities	Daily Consumption	T1	Expenditure in cash	T2
LOCALA	.2127**	.0378	-.0143	.1026	-.0929	-.0924
LOCALB	.0655	-.0388	-.1475	-.0525	-.0872	-.0873
LOCALC	.1397	-.0561	-.1035	-.0086	-.0854	-.0854
LOCALD	.2043**	-.0115	-.0263	.0723	-.0815	-.0812
GLOBA	.0183	.2015**	.2083**	.1860*	.0993	.0998
GLOBB	-.1065	.1355	.0967	.0546	.1043	.1044
GLOBC	-.0755	.1644*	.1849*	.1190	.1477	.1479
GLOBD	.0052	.1922*	.2390**	.1896*	.1341	.1346
GLOBE	.1605*	.1534*	.1343	.1948*	-.0324	-.0317

The new measures of local and global modes of urbanization have also denoted some consumption items as their particular sign. Persons who urbanized in the local mode of urbanization have used traditional way of heating with stove, wood and coal whereas they paid more money for heating than the persons who urbanized in the global mode and who used more modern ways of heating with central heating systems which used basically coal and gasoline. Coal seems to be used by the members of both modes but people who urbanized in global mode have paid less money for their heating.

People who urbanized in the local mode reside in houses which have also pantries, tiny houses and stables, whereas the houses of the people of the global mode have contrary characteristics. People who urbanized in the local mode use

semi-autonomic washing machine whereas people of the global mode use full-automatic equivalents. People of the local mode have been identified by the lack of dishwasher, low cost of telephone, lack of bookshelves, lack of camera, lack of paper napkin, overcoat, proper footwear for the winter, and trousers for the summer. They have also no sense of seasonal differences on their consumptions. That is to say, persons who urbanized in the local mode can principally be distinguished by the 'lack of something' rather than by something. In fact, something looks like the signs of people who urbanized in the local mode. But they are not significantly enough to assess that the local mode can be identified by means of these consuming goods. For example, people who urbanized in the local mode have used more potatoes than people of the global mode, but differences between the two groups is not significant enough. On the other hand, people who urbanized in the global mode have various consumption items by which we can identify them as the people of the global mode, such as computer, camera, toilet paper, banana and similar tropical-imported fruits, manufactured meat products and so on. They also go to the cinema, the theater, sports games, on holidays etc. in their life spaces whereas people who have urbanized in the local mode have relatively negligible relations with such activities.

3.6 Rents for Accommodation

Akşit (1974) argues that rent is the most significant variable to indicate people's level of urbanization at peripheral urban centers in Turkey, as in the case of 'middle town' in late 1960s. When foreign migrants come to the peripheral city, they have to stay at over-cost houses. These houses are essentially rented by those strangers because most of the natives have their own shelter. The distinction between the actual and potential rents is also significant in Turkey with a high rate of inflation. Persons who have rented their houses one year ago pay much lower rents than the persons who have rented a shelter more recently. Everybody promise that they can not find a similar shelter with a similar cost of rent although some of them have actually resided in lower cost houses. In these limitations, the conventional measure proves that the actual and potential rent values have increased by urbanization.⁴² And, such a relation is clearer on the relationship between urbanization and potential rent whereas lower urbanized groups reside in lower cost houses. However, the conventional measure also has some sub-urban groups in its upper ranks with negative relations with rent costs. That is, it disregards some urban groups in terms of their relations with rents.

Table-63: Zero-Order Correlation Coefficients between the actual and potential rents for housing and urbanization by conventional measure of urbanization

Urbanization	Rents for Houses	
	Actual	Potential
URBAN1	-.4545	-.4953
URBAN2	.6312*	.1257
URBAN3	-.0270	.3893
URBAN4	-.2801	-.4584*
URBAN5	.1370	-.0967
URBAN6	-.3249	.2873
URBAN	.0829	.2318*

On the other hand, the new measure has also shown that members of both local and global modes actually reside in houses with high costs of rents whereas they claim different values about potential rents of their shelter. People urbanized in the local mode argue that their shelter can only be rented with a lower cost, whereas people who urbanized in the global mode claimed that their shelter can be rented with an upper cost. That is to say, people who urbanized in the local mode have some objections for increase in their rents whereas members of the global mode justify potential increases in their rent costs.

Table-64: Zero-Order Correlation Coefficients between the actual and potential rents for housing and urbanization by new measure of urbanization

Urbanization	Rents for Houses	
	Actual	Potential
LOCALA	.0348	-.1094
LOCALB	-.0834	-.1476
LOCALC	.0252	-.1797
LOCALD	.0815	-.1383
GLOBA	.0087	.2156
GLOBB	-.0692	.1809
GLOBC	.0041	.2495*
GLOBD	.0506	.2524*
GLOBE	.0138	.0484

3.7 Notes

27. I also think that, Marxist theories of urbanization have no disputes about such assumptions of modernist typologies (Bendix, 1967). They have just to describe some cases as the pseudo forms of urbanization without employment, independent capitalist economy etc. as the theories of hyper-urbanization/ over-urbanization have already claimed (Friedman and Lackington, 1973).

28. Variables v355, v363, v371, v379, v387, v395, v336, v337 are considered to decide whether household members are employed or unemployed. These variables are combined together to get variables EMPLOYED, UNEMPLOYED, and DEPENDENCY for the further elaborations on relationship between employment and urbanization. See the questionnaire with numbers given in Appendix A to view variable contents.

29. Variables v52 are used to comprehend respondents occupational locations after raw data are remodified as follows: recode v52 v278 (1,2,3=1) (4=2) (6=3) (5=4) (7,8=5) (9=0). See also the questionnaire given in Appendix A with variable numbers to view variable contents better.

30. Variables v58, v171 and v207 are used to comprehend administrative responsibility of respondents across following recodification on raw data: recode v58 v171 v207 (9,1=0) (2=1). See also the questionnaire given in Appendix A with variable numbers to view variable contents.

31. Variables v61, v174, v210 are used to comprehend administrative responsibility of respondents across following recodification on raw data: recode v61 v174 v210 (99=0). See also the questionnaire given in Appendix A with variable numbers to view variable contents.

32. Variable v203 is used to comprehend employment status of wage and salary earners after missing values are recoded by zero.

33. Variables v134, v135, v145 and v153 are considered to comprehend employers' previous work experiences, the age of entry into the labour market, last occupation, and the total number of employees in their work places, respectively, after their missing values are transformed into zero.

34. Social mobility is accounted as the difference between v52 and v278 (that means v52 minus v278) after v52 is recodified as it is given before, and v278 is recodified as follows: v278 (0,1,99=0) (2,3=1) (4,5,15=2) (6,7,8=3) (9,10,11=5). See also the questionnaire with variable numbers in Appendix A to view variable contents and its original codes.

35. Türkdogan, in his widely inconsistent essay, argues as such: 'Continuity and partial conservation of social background supplies the genesis of culture of poverty. Hence, those particular cultural patterns and norms are creators of poverty. In line with Lewis' words, the poverty

level of Gecekondü residents does not produce a culture of poverty; on the contrary, sub-culture of poverty that is arisen out of sharing similar values and beliefs among them creates poverty.' [translated by me] (Türkdoğan, 1982: 54). Further explorations about the concept of culture of poverty are available at following sources: Lewis, 1968; 1971a; 1971b; E. Eames and J. Goode, 1980.

36. See Yalçın (1986) for the details of concepts 'MAL' and 'MULK' in small peripheral communities of Anatolia.

37. Variable 'PARA' is constructed on the bases of following variables: v228, v230, v234, v238. Variable 'MAL' based on v168, v245, v246, v247, v248, v249, v250, v528.

Both constructs are defined after missing values are recoded with zero. Lastly, variable 'MULK' is constructed as a final combination of mentioned variables para and mal after they are transformed into their z-scores. See also the questionnaire with variable numbers given in Appendix-1 to view variable contents better.

38. Variables of v473, v474, v481, v484, v486, v489, v490, v494, v496, v497 are considered to hold building standards after their missing values are re-coded with zero for further quantitative analyses. Relevant frequencies of those variables are shown also in Appendix B.1.2 and Appendix B.1.3.

39. Variables of v498, v499, v500, v502, v503, v504, v505, v506, v507, v508, v509, v510, v511, v512, v513, v514, v515,

v516, v517, v518, v519, v520, v522, v523, v524, v525, v526, v527, v529, v530, v531, v532, v533, v534, v535, v536, v538, v539, v546, v547, v548, v549, v550, v551, v552, v553, v554, v555, v556, v557 are considered to grasp housing and personal facilities after missing values are re-coded with zero for further quantitative analyses. Appendix D.9.1 offers their original and remodified codes; and Appendix D.9.2 and Appendix D.9.3 show their frequency distributions regarding those codes, respectively.

40. Variables of v569, v570, v571, v572, v573, v574, v575, v576, v578, v579, v580, v581, v582, v583, v584, v585, v586, v587, v588, v589, v590, v591, v592, v593, v628, v629, v630, v631, v632, v633, v634, v636, v637, v638, v639, v640, v642, v546, v547, v548, v549, v550, v551, v552, v553, v554, v555, v556, v557, v657, v659, v662, v663, v682, v683, v684, v686, v687, v688 are comprehended to see daily consumption after missing values are transformed into zero for further quantitative elaborations.

41. Variables v540, v541, v542, v543, v545, v558, v559, v560, v561, v563, v564, v566 are considered to see some of the family expenditures after missing values are transformed into zero.

42. The actual and potential rent values are given in variables v469 and 470 in the questionnaire offered in Appendix A with variable numbers.

CHAPTER 4
POLITICS OF CLIENTALISM AND ALIENATION

4.1 Question of Center and Periphery

Dominant paradigm on politics argues that the politics is already based on a conflict between center and periphery in Turkish communities (Mardin, 1967, 1969, 1973; Karpas, 1959; 1967a; 1973b; Keyder, 1987). The ruling classes of the capital city hold the central political power and prevent any social development at provincial localities of peripheries. Thus, Turkish communities have also no success to generate a political democracy because 'civil societies' of local areas have already been suppressed by despotic sovereignty of the political societies of central governments. Hence, it is also argued that the ruling class, which is called in various ways like central bureaucracy, political society or state class, is the basic obstacle for both politization and democratization whereas local communities with their all internal diversities, mainly including local bourgeoisie (which is largely called

as 'eşraf'), religious and tribal headmen, are the social bases of any political democracy and economic development.

On the other hand, an alternative mode of thought has argued that democracy as well as any other socio-economic development in Turkish communities has already been generated by central governments (Avcioğlu, 1973).

Bourgeoisie and other generic forms of capitalism have firstly emerged as the agents of foreign capital.⁴³ They have not any intention to make Turkish community grow as an independent power among world nations. On the contrary, they have intended to drain domestic capitals to world capitalist centers. Domestic bourgeoisie was not largely made of Turks until early 1900s; and they had no sense of autonomous growth. They still invested to pick-up the resources allocated by central governments rather than generating their own market. Additionally, both Turkish bourgeoisie and most of the religious and tribal headmen provide no support for democratic rule in Turkey, except for the members of 'alavi' sect.⁴⁴ Adversely, members of the bourgeoisie and above mentioned religious and tribal headmen supported military coups d'etat which put the peripheral local communities, trade unions and occupational associations, political parties, females, youth, intelligentsia, members of academia and media etc. under suppression.

In this context, the second mode of thought has explored politics as a stage of conflict between two antagonistic actors who are nationalists and compradors (Avcioğlu, 1973). The nationalists primarily been organized within the body of 'İttihat ve Terakki' (Order and Progress) whereas compradors embodied in 'Hürriyet ve İtilaf' (Liberty and Entente). Successors of Order and Progress later generate democratic and socialist leftist movements, whereas successors of Liberty and Entente generated right wing politics as conservative movements which have been generally colorized by fundamentalist discourses of Islamic orthodoxy (Karpaz, 1973c; Kongar, 1981a). The new republic was also established by these nationalists, embodied within Republican Populist Party, (CHP) by a war of national independence, whereas most members of the political society of the center and their allies at local communities associated with Western colonizers. All forms of economic and democratic /political growth have been established by these nationalists when they held government. They are the real actors of economic growth and political democracy although they have no theoretical necessity for democracy.

4.2 Clientalism: Populism around Estatism

These two lines of argument depend upon two contrasting pre-assumptions about the role of politics and political and civil societies with their all varieties within the processes of nation building and modernization. This antagonism founded its expression by a debate on 'estatism' in Turkey in 1930s. Estatism argues that Turkish society has only primitive forms of capital; therefore, state intervention is a precondition for industrialization and concomitant economic development rather than to wait autonomous activities of capitalist class with weak vitality (Aydemir, 1986; Boratav, 1972). In this context, estatism generates a dualism between both public and private sectors, and a kind populist and nationalist discourse in which society has been imagined as a nation without social differences. The public sector is the materialized body of an underlying assumption that politics should serve for this nation. Students of this thought are generally called as the estatist, whereas their opponents are called as 'özel sektörcü' (private sectorist) in Turkish.⁴⁵

Private sectorists have assumed that the state interventions should only be macro level regulations rather than direct investments in economic sectors. The state

should provide necessary infrastructures, improve private sectors and withdraw itself as soon as the private enterprises are established. Historical background of this debate is a former controversy around federalism and centralism of the members of Liberty and Entente and Progress and Order. The former ones advised that the Ottoman society and its successor of new Turkey should be organized as a federal confederation because it had totally distinct ethnic and religious bodies, whereas members of Progress and Order proposed a central unitarian government for the nation. Therefore, followers of Liberty and Entente propagated for ethnic and religious liberties and they had no more interests in the liberties for others. Followers of Progress and Order propagated that traditional groups should be abolished and the nation should be based on modern social groups. They also experienced some success for this purpose. Traditional groups attempted to reproduce themselves as the actors of new political arena rather than separatist tendencies.

In other words, these two lines of political thought should not be comprehended as totally antagonistic tendencies which support and oppose to the nation building. But, they are comprehended as the two legitimate 'channels' (Almond and Powell, 1966) of people's adjustment with national politics, free from their own intentions. In this sense, it

is claimed that the formations of political actors have emerged as a separation among solidary (paternalistic), instrumentalist (populist) and later class-based political discourses in Turkey (Üzbudun, 1976; Baştuğ, 1979: 71), free from their contextually distinct theses about religion, state establishments, central and local governments etc.. At the present, it seems that populism with its underlying corporatist discourses is the common characteristics of all political groups. Populism makes also a clientalist body when it has been organized through national geography as it is verified and emphasized for political left and right by Szyliowicz (1961), Ayata (1987; 1992) and Belge (1989: 124-5). But, I still believe that the clientalism should virtually be regarded as politization, i.e., increase in people's relations with politics rather than political corruptions. It is also sustained through working class discourses on trade unions rather than forced to disappear by class formations (Erbaş, 1993). On the contrary, the class-based social and political formations have already cultivated through clientalist mechanisms. It is easy to interpret clientalism as the evidence of political corruption with a very strict inductionism, but it is necessary to elaborate with its functions in its surrounding historical and theoretical environment.* *

Socialist actors should also be considered in this respect. They had in fact considerably been introduced into the Turkish political scene by early 1960s as the voices of socially-minded intellectuals rather than socialist consciousness and organized body of the labour class (Karpaz, 1967b; 1973c). Under the influences of these socialist movements, as it is already mentioned, successors of Progress and Order identified themselves as 'democratic-leftists' or 'social democrats', whereas followers of Liberty and Entente began to identify themselves as rightists, nationalists, and conservatives etc.. That is, right wing political movements began also to hold nationalism and moral institutions beside religious affiliations as their fundamentals, whereas older nationalists began to re-emphasize their principals as independence. Karpaz (1973b) also claims that the differences between these two basic groups do not correspond to the differences between modernity and tradition. Neither are the successors of the former one conclusively liberal, progressive and modern, nor the successors of the Liberty and Entente are essentially conservative and traditional. However, it should also be noticed that right wing political organizations have largely emerged out of Liberty and Entente and they have mostly used ethnic, religious, conservative, anti-Westernist traditional discourses, whereas the successors

of Progress and Order have organized themselves as leftist political agents with liberal, democratic, socialist, secular, universal, and westernist modern discourses.

4.3 Political Adjustment and Alienation

In this frame of references, I believe that it is a hasty reductionism to categorize regional and national actors as the agents of democracy and totalitarianism or economic development and regression and vice versa. Indeed, politics has not been generated by autonomous social groups, classes or strata in Turkey; but, it has largely been established by a ruling elite in order to associate local communities as the principals of a wider society under the name of a nation (Trimberger, 1978). The nation building processes have largely been succeeded; and the postulated conflict between local and central, religious and secular and all other taxonomic diversities should be regarded as definitive aspects of the new totality rather than disintegrative antagonistic elements. Hence, the empirical research on the ways and magnitudes of local people's adjustment with national society has primary importance for political analysis rather than theoretically assert on the democratic and development incentives of their natures.⁴⁷ It is totally ridiculous to assert that the local people

are real bases of the economic development and democracy, because they are suppressed by a ruling elites of central governments. On the contrary, headmen of local communities with their Islamic traditions seem as the basic enemies primarily of the democracy in Turkish communities. It seems also true, as Karpaz (1973b) claims, that left and right does not truly correspond to the modernity and tradition although their political discourses exclusively contained secular, liberal, westernist and religious, conservative and anti-westernist premises. If this is so, left and right with their miscellaneous premises are also two basic channels of people's adjustment with national politics rather than conflicting tendencies supporting and disregarding nation building processes.

Hence, the very basic question for political analysis has firstly been formulated as determining respondents' adjustment with politics rather than their diversification through which social, cultural and similar catalysts. Three variables are constructed to identify respondents' relations with politics.⁴⁸ First, it will be identified under the name of variable 'POL1' by considering respondents' participation into the elections and political organizations.⁴⁹ Second, it will be identified under the name of 'POL2' by regarding respondents' utilization of available political apparatuses for their own particular

benefits; such as, finding an employment in public enterprises, obtaining promotion in those enterprises, getting loan credits from public banks etc..⁵⁰ This variable largely corresponds to clientalist perceptions of politics. Lastly, politics will also be identified as a combined effect of these two channels under the name of variable politics accounting z-scores of variables of POL1 and POL2. This last measurement of their adjustment with politics will further be divided into three basic categories under the names of less and more integrated, and alienated. Less and more integrated ones will be separated from each other in accordance with the median value of distribution around politics. Hence, less-integrated persons have lower grades whereas more-integrated ones mean higher grades of their relations with politics. On the other hand, alienated persons are the persons who have declared no more relations with politics by the ways of elections, political parties, ideological affiliations for their own and parents etc..

In this context, it can be argued that a considerable amount of local urban people as seen as apolitical masses alienated from politics in various degrees (see Table-65). They are roughly one third of the total male population if we regard alienation as a proper detachment from politics. They are two thirds of the total population if we consider

that less-integrated people with politics are also alienated. In both considerations, it is obvious that political men can make up only a minority in the local urban community of Beypazari. One of the very basic determinants of this alienation from politics is probably that they have not any considerable influences on local (and probably national) politics, except for marginal or small scale entrepreneurs (Tekeli, 1982c; Varol, 1989). All other social groups began to isolate themselves from politics because their participation into the organized bodies of politics as legitimate members is directly prevented by legal codes. Therefore, the majority of local population has negligible influences on politics; yet which, small-scale entrepreneurs, even with their marginal, members can easily manipulate politics for their own sake because they have more weight in political organization than their quantitative weight in community.

Table-65: Political Adjustment and Alienation

Political Adjustment	Value	Frequency	Percent
Less-Integrated	1.00	80	33.9
Integrated	2.00	76	32.2
Alienated	0.00	80	33.9
		-----	-----
	Total	236	100.0

Local people have probably lower rates of adjustment with politics than they appear. They are adjusted to politics

because it is a legal obligation to vote at political elections in Turkey since the military coup of 1980. In fact, most of respondents have not mentioned their political party preferences although they necessarily support one. But, it should also be correct to consider people as alienated from politics if they do not clearly voice .s about their choices. Only 40 % of respondents have obviously declared their political preferences as it is given in Table-66. The majority of local population is still seen as alienated from politics; and the majority of politically-active men belong to right-wing political ideologies in the peripheral town, Beypazarı. They made of seventy eight percent of total number of politically-active, whereas only twenty two percent have leftist conceptions.

Table-66: Political Affiliations

Political Affiliations	Value	Frequency	Percent
Islamic	1	9	3.8
Islamic Nationalist	2	19	8.1
Rigth of the Center	3	46	19.5
Left of the Center	4	21	8.9
No-Voices	5	141	59.7
	Total	236	100.0

However, the question is not only to describe concrete situations but to determine their relations with urbanization. In this sense, it can also be true to argue

that politization goes parallel with urbanization if we consider differences between respondents and their parents' political affiliations. In accordance with respondents' conversations, only 16 % of their parents have any political affiliations; but 40 % of them have declared their own political choices. Although people of Beypazari are less-integrated with politics, they are also more political than their parents. The conventional measure of urbanization shows also positive relationship between urbanization and political adjustment if it is particularly regarded through people's use of available public facilities (represented in variable pol2 in Table-67). However, urbanization has paradoxically negative relationship with people's relations with political parties, ideologies and elections (pol1). It seems that most of the local people at the peripheral town have detached from active politics but they have more endeavors to use governmental facilities. Unfortunately, it is still true that the conventional measure of urbanization has still less ability methodologically to grasp social diversity around political participation, because it has already some sub-urban groups at upper ranks of urbanization with controversial relations with politics which variable URBAN shows.

Table-67: Zero-Order Correlation Coefficients between political adjustment with its two forms and urbanization by conventional measure of urbanization

Urbanization	POL1	POL2	Politics
URBAN1	.4464	-.2095	.2516
URBAN2	-.1443	.0327	-.1234
URBAN3	-.0006	-.0578	-.1301
URBAN4	-.3345*	.1923	-.2210
URBAN5	-.3924	-.2518	-.5873*
URBAN6	-.0561	-.0546	.0413
URBAN	.0472	.0859	.1126

On the other hand, new measures have only some loosely established dissimilarities for particular modes of urbanization. It shows that members of local and global modes of urbanization have controversial levels of political adjustment; but their controversies are not obvious enough if their relations with political parties and public benefits are considered. However, it can still be assessed that people who have largely urbanized at the local mode are loosely integrated with political parties and political ideologies, whereas members of the global mode have considerable integration. Similarly, members of the local mode have more benefits from public facilities than the members of the global mode. Clientalism is more describing the members of local mode of urbanization in the peripheral town. They have more uses of public facilities although they have no more relations with organized political bodies and ideologies. They can probably fulfill their ideological insufficiencies through Islamic and moral

codes. Thus, they will probably be more conservative and fundamentalist, ready to manipulations of ruling elites of Islamic thought.

Table-68: Zero-Order Correlation Coefficients between political adjustment with its two forms and urbanization by new measure of urbanization

Urbanization	POL1	POL2	Politics
LOCALA	-.0037	-.0831	-.1033
LOCALB	-.0817	.0524	-.0613
LOCALC	-.0116	.0345	-.0206
LOCALD	.0286	-.0330	-.0380
GLOBA	.0244	-.0802	-.0145
GLOBB	-.0344	.0120	.0129
GLOBC	.0254	-.0017	.0545
GLOBD	.0604	-.0594	.0337
GLOBE	.0103	-.1838*	-.1330

4.4 Notes

43. 'Eşraf' has a double function. While it is the basic fields of national bourgeoisie, it is also dependent upon foreign capital and governmental allocations. But it has no more success on an independent economic growth. Political support is always a necessity.

44. 'Alavi' is an Islamic sub-sect of Shiaism. Its members believe that they have generated through the lineage of the caliph Ali. Qoran is degenerated later; and then, its comments are also doubtful. They are more liberal on their gender and generational relations, not only because they were suppressed by ruling elites of Ottoman Empire who have largely belonged to Islamic orthodoxy, and because they are skeptical about Qoran; but because they traditionally resided on mountains as nomads where gender and generational segregation had not any more suitable bases. They are also known as one of the social bases of liberal democratic political movements at present, rather than conservative movements with religious discourses of Islamic orthodoxy.

45. 'Özel sektörçülük' (private sectorism) has found one of its greatest expression with Mardin's (1969; 1973) emphasis on the role of civil society for economic development and political democracy in which private sector is implicitly comprehended as civil society.

have roughly been considered in terms of some selected variables rather than the typologies on urbanism or modernity. The concept of urbanism or modernity is indeed almost confined by authors for their specific purposes, if it is used.

In this context, it is also successively attempted to elaborate socio-cultural characteristics of urban residents with regard to changes in their relations with religion, mass communication and education under the title of socio-cultural diversities, in which the changes in mass media usages have been further elaborated in accordance with varieties in reading of published materials; diversities in their choices of television programs, music; and diversities in their usages of some related collective consumption goods, such as the cinema and theater. In fact, these variables have also been selected to be able to compare current evidences with the evidences of former studies which have largely dealt with similar issues.

5.1 Religion

Mardin, (1986; 1992) as the founder of dominant paradigm about religion in Turkey, argues in a very similar way of what he has comprehended on politics, that religious themes

particularly as in the form of Islamic orthodoxy with its further schools of thoughts ('tarikats' in Turkish with Arabic origin), are historically given ideological discourses of Turkish people. They are still alive. The secular discourses of modernist elites with their western way of life have only partially succeeded in destroying such softened religious discourses. This is particularly true for local communities, including small towns besides villages. On the other hand, it has already been evidenced that the strengthening of religious affiliation is a recent phenomena which is introduced from the center as a political ideology into the local communities in Turkey (Ozankaya, 1972; Akşit, 1975; Tapper and Tapper, 1991; Stirling, 1993). Members of local communities are not strongly obeyed to the Islamic rules of Qoran; but, on the contrary, as it has also been pointed out by Mardin, (1986) local people have considerably softened these rigid rules of the holy book.

In these considerations, Beypazarı is still seen as a proper case to verify dominant paradigm's hypotheses on religion with its weights in and the effects on local communities. Local people of Beypazarı largely belong to the sunnite sect of Islamic orthodoxy. There are in fact some Alavis at rural areas -at Karaşar village and around- but they are seen as totally isolated from Beypazarı.

Alavis, from the very beginning of the republic, have directly supported the new regime against the Ottoman and foreign assaults as volunteer partisans, whereas urban natives of Beypazarı and their rural allies were fighting against the new regime. Hence, natives of Beypazarı have modified their historically given religious beliefs as a semi-political ideology in contrast to secular ideologies of the central government of Ankara. In fact, religion has already been a political ideology in Turkey as well as in all other Islamic communities. But, its political nature has successfully been destroyed by new Republic; and then, it has little function for community formation as it is evidenced by such findings that mosques have satisfied no forms of social contract or solidarity in Turkey as the churches have such functions in the US towns (Dönmez, 1977); but mosques are community centers for muslims in Lebanon (Humprey, 1987).

I also believe that mosques are segregative rather than integrative for local people in Turkey in contrast to their very basic functions.⁵³ This segregation is seen in two basic ways. Firstly, attenders and non-attenders of mosques can easily be diversified from each other because mosque attenders do it in a very visible way probably both for attracting others into the mosques and showing for others that they accomplish the pray. They are very aggressive for

others in both ways. Hence, non-attenders have been alienated from mosques, essentially. This has indeed strengthened internal cohesiveness of religious groups. But, they are also diversified from each other in accordance with their hodjas. If there is an Islamic school of thought it necessarily has its own mosques. Therefore, members of religious community began to be segregated within themselves to the extent that they strengthen their religiosity.

However, the question is not only to verify or falsify hypotheses but to determine how much they have been realized as social realities in concrete cases. And then, question is to determine how much local people's religiosity increased or decreased through urbanization. It is generally accepted that religiosity left out its strength through urbanization until recent times when Welfare Party (RP, Refah Partisi) has increased its popular support enough to get power in most of the local governments where two of the biggest urban areas of Turkey have also included although the party has roughly 20 % of total votes. For instance, Karpas (1976: 260) argued that fasting 'is observed largely because of its health value' in 1960s. However, it is recently claimed that Islamic orthodoxy has strengthened itself by its acquisition of some modern rituals within itself, rather than disappear by

urbanization towards 2000s (Göle, 1991). Religious masses have begun to be associated as modern social groups in order to hold political power in all scenes of government. They are more visible in all scenes of the urban world. But, it is not enough to decide whether or not religiosity has increased by urbanization by only comprehending visible features. Such assessments should base on quantitative measurements of religiosity. It can be decreased by urbanization although it seems as the common characteristics of majority of the urban people.

On the other hand, it is difficult to decide how much people are religious at concrete cases (Mutlu, 1989). Mutlu constructs his measure of religiosity by following Firat and Toplamacioglu (Firat, 1977) in account with some personal attributes on behaviors and opinions of Turkish people. This study also accounts people's religiosity as the sum of single items, but these items have particularly dealt with behaviors rather than attitudes, whereas Mutlu's measure of religiosity is largely based on attitudes. I was afraid to distress respondents who were less educated than the respondents of Mutlu, who were university students. In this context, all members of the local community are comprehended as more-religious and less-religious groups on attained measurement of religiosity rather than qualitatively distinct 'two nations' under the names of

religious and secular people, (Mardin, 1991: 235-237). This is a widely shared (Tapper and Tapper, 1991) exaggeration which based crudely on visible attributes rather than analytical abstractions.

Religious behaviors of Turkish people began to be comprehended in a three groups classification recently. There are three basic groups in Turkish communities concerning their religiosity. The first one is made up of secular persons who are indeed less-religious. They are liberals who agree that the religion is a mediation between individual persons and God. Only God can decide whether each person will enter into Heaven or Eden. Hodjas and other religious instructors should not say and induce more than what Qoran's articles dictates about how individual persons should live in this world. In fact, individual persons should also be free with their own reason to believe in God as well as to believe in particular religions and religious sects. Each person should decide by oneself how one should have to behave in this world in order to enter Heaven. On the other hand, secularists have also their opposites in Turkish communities as they were identified as religious persons by the common sense. They are in fact religionist ('din-ci' in Turkish) but not religious ('din-dar' in Turkish).⁵⁴ Religionists have largely used religion for their own sake. Thus, religious

persons are indeed the target group of religionists in order to obtain their own purposes. Their purposes indeed are totally 'material' entities which can only be satisfied in 'this world' rather than in the 'other world' of divine spirits. They attempted to establish an anti-Western way of life which has its roots in Arab fetishism rather than Turkish history (Arsel, 1992). That is to say, the proposed way of life by religionists is not a traditional feature for Turks but it is also a new and external article for the local persons. In this context, it can be asserted that religious persons should also be divided as religious and religionists. But, in this analysis, there will only be two groups of religiosity measurement as less-religious and more-religious ones because it is too hard to separate secularists, religious and religionists from each others. However, it is believed that the mentioned classifications about people's relations with religion can already be considered as the basis for further elaborations.

In this sense, four groups of evidences on religiosity are constructed in order to elaborate its relations with urbanization. The first one reflects respondents' religiosity which comprises respondents' behaviors on some basic Islamic rules, namely daily and weekly namazs, ramadan and other feasts as well as namaz of 'teravih',⁵⁵ paying 'zekat' and 'fitre'⁵⁶ for poor people, reciting

Qoran and attendance to religious meeting attained in houses. In fact, religious meetings in houses or mosques, except for namazs, are not compulsory prays for Muslims. Therefore, I believe that participation into such prays should indicate more strength in religiosity. Secular persons are probably totally disinterested to participate into such prays; whereas religious groups as seen as attempting to remodify such meetings as the means of further group formation (Tapper and Tapper, 1991). The second and third constructs reflect respondents' fathers and wives' levels of religiosity, respectively. The final definition of religiosity combines all of the above ones and enables us to elaborate religiosity at family level.⁵⁷

Table-69: Religious-Affiliations of Fathers, Respondents and Wife

Religious Affiliations	Father		Respondent		Wife		Family	
	N	%	N	%	N	%	N	%
Less-Religious	84	35.6	79	33.5	109	46.2	117	49.6
More-Religious	152	64.4	157	69.5	127	53.8	119	50.4

Available data, given in Table-69, indicates that more-religious and less-religious persons have relatively equal weights in community if we defined the number of more-religious persons as the persons with more grade of religiosity than median value of distribution that regards combined definition of the respondents, fathers and their wives' religiosity.⁵⁸ Religious discourse is not the only

way for local people to explain their attitudes. But, it seems that urbanization goes parallel with an increase in religiosity in the peripheral town because our respondents appear more-religious than their fathers if we compare their scores on religiosity. If this is so, it may be true that the local people have salvated from modernist interventions of Kemalists as much as the urbanization has been succeeded. It may also be true that Kemalist formulations of modernization are contrasting with social realities. They may be obstacles for modernization. On the other hand, available data also shows that our respondents (i.e., males) are as more-religious than their wives in peripheral town. Hence, it seems that most of the respondents have forcibly been suppressed by the dominant religious culture in open spaces of peripheral town although they do not force their wives in their domestic spheres because they are not religious as much as they appear. Therefore, it should be accepted that despotic ideologies and consequent social formations are largely based on Islamic orthodoxy in peripheral towns rather than Kemalist ruling elite with their modernist discourses. Most of the male members of local communities fall into an hypocrisy in public places of the peripheral town: they have to be seen as religious although they are not so much religious. This can simply be evidenced on their wives' visits to Ankara and other urban areas. Most of these wives

dress in a totally different fashion when they go to other urban areas; although they are most probably covered in 'bürgü' in their own public domains.

Conventional measures also verify that religiosity has lost its strength through urbanization, rather than being strengthened in the peripheral town, although the majority of residents are seen as religious ones (See Table-70).

Because, the table shows negative correlation between urbanization and religiosity of respondents and their wives although their fathers began to be more religious through urbanization. It is indeed a cultural fact to be more religious at older ages because they feel that they are very close to the 'other world'. But there are still some elders with negative relations with religion. In other words, as it has already been arisen, the conventional measure still enables us to grasp differences in religiosity in its relations with urbanization, because some of the sub-urban groups with the highest grades of urbanization have controversially positive relations with urbanization, although the conventional measure of urbanization argues that religiosity has diminished as the urbanization succeeded.

Table-70: Zero-Order Correlation Coefficients between religious affiliations and urbanization by conventional measure of urbanization

Urbanization	Religiosity of			
	Fathers	Respondents	Wife	Combined
URBAN1	-.2137	-.0868	-.2195	-.0999
URBAN2	.2499	.1970	.2088	.2708
URBAN3	-.0469	.1318	-.0546	.0464
URBAN4	-.0848	-.0458	.0850	-.0071
URBAN5	-.0095	-.0714	-.0245	-.0586
URBAN6	.4317	.3707	.1945	.3029
URBAN	.0337	-.0955	-.0735	-.0497

On the other hand, the new measure of urbanization is more able to grasp social diversities between religious and less-religious practitioners as the two controversial functions of urbanization. New measures of urbanization clearly indicate that people of local mode are more-religious and people of global mode are getting away from religious behaviors as much as they urbanized. New measures also verified that the dissociation between people of local and global modes is significantly obvious among females. Wives of the local mode have begun to be strictly religious whereas wives of the global mode are obviously less-religious. That is to say, if there will be any violent conflict about religion in the peripheral town, it will arise between women rather than males at first.

Table-71: Zero-Order Correlation Coefficients between religious affiliations and urbanization by new measure of urbanization

Urbanization	Religiosity of			
	Fathers	Respondents	Wife	Combined
LOCALA	.1238	.0993	.2140**	.1871*
LOCALB	.0563	.1516*	.2013**	.1693*
LOCALC	.0676	.1244	.1883*	.1668*
LOCALD	.0983	.0871	.1806*	.1633*
GLOBA	.0181	-.1158	-.1034	-.0891
GLOBB	-.0380	-.0785	-.1200	-.1088
GLOBC	-.0480	-.1493	-.1984*	-.1698*
GLOBD	-.0098	-.1627*	-.1750*	-.1463
GLOBE	.1128	-.0085	.0941	.0793

Differences between more and less-religious males and females are obvious if their participation into religious meeting, reciting of Qoran and praying daily namazs are concerned. Less-religious wives are strictly different from religious wives about all those prays, whereas less-religious males have not so many differences from more-religious males. In fact, it can be claimed that most of the females keep their traditional patterns of religion as less-religious persons; whereas more-religious men and their wife have re-modified themselves as more-religious persons. Because, continuous reciting of Qoran is not a deeply established religious activity in Turkey. The original essays of Qoran are written in Arabic although the formal alphabet is Latin alphabet in Turkish community. All of the daily prays are also been realized in Arabic. Turks can not pray for their God in Turkish if they want to be a real muslim. Therefore, religious prays are totally

alienated reading and reciting of Arabic texts, except for religious commentaries of hod'jas and other religious leaders during religious meetings and broadcastings on the radio and TV. In this sense, it seems to me that less-religious wives can pray daily namazs and feast on ramadan in regular or irregular ways; and they do not certainly participated into religious meeting. They are not interested in religious broadcastings, publications; and they have not recapitulated Qoran. Religious activities in Arabic are considered as probably superficial engagements by these persons. These activities are only necessary for their social legitimacy and their funerals. But, they feel that they have to be seen as religious ones.

Despotic hegemony of Islamic orthodoxy and its consequent hypocrisy is more apparent in details of Islamic conventions. The majority of local people (roughly, 70 %) have declared that their brides and grooms should be religious who have satisfied necessary characteristics of particular religious sects although 19 % of them also declared their disinterest about religiosity (See Table-72). If this is so, it seems that the argument of 'two nations' (Mardin, 1991) is valid for the case. But, this assessment is based on crude visible attributes in a simple positivistic rationality. This rationality led the analyses to be dependent upon crude entities just reflecting

people's hypocrisy. It gives rise to the thesis of two nations which necessarily disregards plurality of populations for the sake of its own theoretical propositions seen as moral prejudices. More-religious residents of the local town have totally similar behaviors with less-religious or secular neighbors across most of the life spaces although religious rules command rather different behaviors.

Table-72: Choices on Brides' Religiosity

Choices on Brides' Religiosity	Value	Frequency	Percent
Strongly Disagree	1	1	.4
Does not Matter	2	55	23.3
Strongly Agree	3	158	66.9
Unknown	9	22	9.3
	Total	236	100.0

Such an elementary reasoning can easily be disproved even by the conventional measure, although it is most adequate to supply conservative assessments via such frequencies. As it is evidenced in Table-73, the conventional measure of urbanization shows that fathers' sensitivity about accuracy of brides and grooms' religiosity and their religious sects has significantly decreased by urbanization although the majority of people said that they had better have religious brides and grooms.⁵⁷ It seems that peripheral people are going to release their religious hesitations or fundamentalism through urbanization. They are also going to

argue that their daughters must also bring an equal share of their inheritance although Islamic rules commit that daughters have to take only one third of the total inheritance. They make up of ninety percent of fathers. On the other hand, the conventional measure is still unable to consider religious masses in the city with regard to their relations with urbanization although it disapproves the theory of two nations. But, there are still some sub-urban groups with positive relations with religion in terms of mentioned items.

Table-73: Zero-Order Correlation Coefficients between choices on religious sects and religiosity of brides, grooms and urbanization by conventional measure

	<u>Religious sect of</u>		<u>Religiosity of</u>		<u>Shares of Inheritance</u>
	Brides	Grooms	Brides	Grooms	for Daughters
URBAN1	.2882	.2882	.	.	-.1764
URBAN2	-.1725	-.2710	-.4909*	-.5079*	.0999
URBAN3	.0070	.0980	-.0827	-.0149	-.0654
URBAN4	.0183	-.0103	-.0664	-.0502	-.1778
URBAN5	-.1655	-.2030	-.2485	-.1881	.0544
URBAN6	-.1860	-.2166	-.5192	-.5302	.
URBAN	-.2146**	-.1760*	-.2275**	-.2153**	.1211

Conservation and dissolution of religiosity by urbanization is well elaborated by new measures regarding mentioned items about parents' interest on religiosity and religious sects of their brides, grooms, and daughters' equal shares from inheritance (See table-74). It shows that religiosity, as it is defined as a hope to have religious brides and grooms, has increased by urbanization if the fathers have

urbanized in the local mode. Persons who urbanized in this mode have also negative attitudes on their daughters' equal shares in their inheritance as an obligation of Islamic rules. On the other hand, persons who urbanized in the global mode have controversial features. They are less interested on religiosity and religious sects of their brides and grooms and they would rather give an equal share of their inheritance for their daughters. In other words, religiosity is maintained by persons who have urbanized in the local mode, whereas it has largely been removed by persons who have urbanized in the global mode.

Table-74: Zero-Order Correlation Coefficient between choices on religious sects and religiosity of brides, grooms and urbanization by new measure

Religious sect of Brides Grooms
 Religiosity of Brides Grooms
 Shares of Inheritance for Daughters

LOCALA	-.0433	-.0209	.0105	.0048	-.0380
LOCALB	-.0118	.0266	.0199	.0427	-.0436
LOCALC	.0214	.0501	.0391	.0503	-.0818
LOCALD	.0020	.0197	.0306	.0254	-.0717
GLOBALA	-.1242	-.1376	-.1083	-.1279	.1143
GLOBALB	-.0993	-.0999	-.1023	-.0988	.1115
GLOBALC	-.1011	-.1146	-.1213	-.1307	.1202
GLOBALD	-.1102	-.1304	-.1171	-.1401	.1140
GLOBE	-.1012	-.1048	-.0370	-.0612	.0515

In this context, it must be accepted that peripheral towns are not full of religious people but there are also less-religious masses in these areas. If there is a conflict between more and less-religious persons, more-religious ones have material advantages as the current superiors over

Lerner (1958) argues that media exposure which coincides with education is a very basic way of modernization in Turkish communities. Local populations modernized as much as they been integrated with formal education and mass media facilities which were largely disseminated through newspapers, journals and radio broadcasts until 1970s. On the other hand, Akşit (1975; 1985a) argues that modernity

5.2 Mass Communication

others. Their hegemony is more clear at the times of Friday prayer (namaz) and the feast of ramadan. At the time of Friday prayer, it seems that there is nobody on the streets and work places. Less-religious persons have to stay in their own houses because they have not gone into mosques. Secondly, people who do not feast can not eat or drink something in mid-days of ramadan because all restaurants and similar places are closed. What can be done for one who has eaten something in open places is different in accordance to strength of local people's religiosity. However, there are considerable amount of less-religious persons who have become accustomed; and the religiosity is seen as continuously being narrowed within the fields of native men and their wives in the peripheral town of Beyazari.

In this context, three different measures are constructed in order to illustrate people's relations with mass communication in Bepazarı. Variable 'press' reflects respondents' adjustment with printed materials such as newspapers and journals. Secondly, variable of 'broadcast' consists of items about people's occupation with TV and the radio; and lastly, they are combined together under the name of 'media' after former ones are transformed into their z-scores. Television broadcasting is a relatively new way of mass media in Turkey; it became largely disseminated by late 1970s due also to furnishing national networks of electricity through local communities. In fact, there are more than seven private TV channels which broadcast around national geography besides various regional companies and five channels of official TV companies, which has also channels for educational purposes. In this sense, it is more probable that radio has

parallel with traditional attributes. newspapers alone. Because, religious papers have gone as a dependent occurrence of secular newspapers rather than secular and religious discourses. Hence, modernization seen distributed from national centers with controversial newspapers. Influential newspapers have already been diversifications of mass media, regarding primarily on has also been realized in accordance with the internal

lost its weight in media exposure although there are hundreds of private radio stations distributed through local areas. It is also probable that TV programs have also diversified influences over individual persons, regarding their contextual differences as it has assigned for newspapers.

It is also taken into account whether respondents have any particular choices on music within the final construct of media. Ordinary persons have a chance to select different forms of music from broadcastings because there is a relatively well-developed music market. On the other hand, respondents' relations with the cinema and theater have not been considered in mentioned construct about mass media, because there is no active cinema and theater in Beypazarı and the collective consumption goods of the cinema and theater have lost their weights in recreational activities of provincial urban people. This is in fact particularly true for the cinema because the theater has never had a considerable weight in local communities whereas the cinema has some. Because, there is an abandoned cinema building in Beypazarı. It seems that TV channels have made cinema disappear as they had made the radio loose importance, previously. Eighty percent of our respondents declared that they do not listen radio program regularly.

Nevertheless, the question is not only to determine how much individual persons have been integrated to mass media, along with particular means of mass media exposure across country, but it is to determine all those social details in terms of their relations with urbanization.

Table-75: Zero-Order Correlation Coefficients between integration with press, broadcasting and urbanization by conventional measure of urbanization

Urbanization	Press	Broadscst	Media
URBAN1	.1783	.6966*	.4284
URBAN2	.1763	.3057	.2815
URBAN3	.1574	.0898	.1523
URBAN4	.2146	-.0119	.1105
URBAN5	.2701	.0742	.2143
URBAN6	-.1948	.0017	-.1656
URBAN	.3578**	.2750**	.3641**

As it is presented in Table-75, the conventional measure of urbanization indicates that urbanization goes parallel with people's uses of mass-media facilities. The correlation is more meaningful between urbanization and people's relations with press rather than broadcasting although people's relation with TV and the radio broadcasting is also increased by urbanization. But conventional measures have already assigned controversial tendencies for some sub-urban groups from the common tendency. Hence, it still mixed readers and others with each other rather than determine these groups regarding their relations with urbanization.

Table-76: Zero-Order Correlation Coefficients between integration with press, broadcasting and urbanization by new measure of urbanization

Urbanization	Press	Broadcast	Media
LOCALA	.0447	.0836	.0632
LOCALB	-.0383	-.0137	-.0202
LOCALC	-.0965	-.0362	-.0714
LOCALD	-.0433	.0194	-.0095
GLOBA	.2684**	.1959*	.2673**
GLOBB	.2032**	.1180	.1852*
GLOBC	.2250**	.1391	.2057**
GLOBD	.2520**	.1785*	.2437**
GLOBE	.2101**	.1916*	.2391**

On the other hand, new measures designate that people of the local and global modes of urbanization in the peripheral town have different characteristics concerning their relations with the mass media (See table-76). People of local mode have negative correlations both with the press and audio-visual products disseminated through radio and TV channels, whereas people of the global mode of urbanization have positive relations with TV and radio broadcasting and the press. The differences of both groups are more obvious on their relations with newspapers. It seems that members of the local mode have less interest in newspapers, whereas members of the global mode pay more attention to select and to read them. In this sense, it can also be asserted that urbanization and particularly its global mode goes parallel with reading newspapers as it was also evidenced by Lerner. However, such a conclusion makes no sense about disseminated effect of particular papers and mass media products which Akşit mentions as one of the

determinants of tradition and modernity in middle town. The readers of secular, religious or conservative newspapers can be urbanized; but it is also most probable that the readers of conservative and secular papers have rather controversial frame of socio-cultural references, i.e., urbanism, as shown by Akşit. It is felt that further empirical elaborations are necessary to recode a final decision about the above mentioned claims of Lerner and Akşit.

5.2.1 Diversities in Newspapers

Newspapers are reclassified under four main titles in accordance with their contents and their images in Turkish communities in order to make quantitative analyses possible which enables to grasp their relations with urbanization.⁶¹ The first group contains cheaper newspapers with their small sales without any political and cultural images, and particularly covered with colorful photographs of models and news on sport. The second group contains Islamic-Nationalist newspapers, including Milli Gazete, Türkiye Gazetesi, Tercüman, Zaman etc.. The third group includes Sabah and Hürriyet as two of the biggest newspapers in Turkey which they have known as the newspapers of ordinary citizens. The last group contains

Cumhuriyet and Milliyet which are known as the newspapers of social democrats in Turkey. There are no other respondents who declared themselves as the readers of other newspapers of radical right and radical left in Beypazari.

Table-77: Choices on newspapers

Newspapers	Value	Frequency	Percent	Valid Percent	Cum Percent
Free Styles	1	6	2.5	3.6	3.6
Islamic - Nationalist	2	40	16.9	24.1	27.7
Sabah - Hürriyet	3	79	33.5	47.6	75.3
Cumhuriyet - Milliyet	4	41	17.4	24.7	100.0
Alienated	0	70	29.7		
	Total	236	100.0	100.0	

In this context, it seems that a majority of respondents read newspapers for ordinary people; where people who follow newspapers of Islamic-Nationalists and social democrats have also similar proportions of the total population. However, as it is evidenced in Table-78, the conventional measure of urbanization verifies what Akşit (1978, 1985a) and Lerner has proposed. Urbanization goes parallel with both regular reading of newspapers; and reading more liberal and secular ones.⁶² But, it is still unable to comprehend the differences on regularity of reading newspapers as the function of urbanization, because some sub-urban groups with considerable successes of urbanization still have negative relations with this issue.

Table-78: Zero-Order Correlation Coefficients between diversity and regularity of reading newspapers and urbanization by conventional measures of urbanization

Urbanization	Reading Newspapers	
	Diversity	Regularity
URBAN1	.1636	.2872
URBAN2	.0618	.1683
URBAN3	.0488	.2688
URBAN4	.1881	.2062
URBAN5	.0857	.2084
URBAN6	.	-.1915
URBAN	.3871**	.3204**

On the other hand, the new measure indicates that local and global modes of urbanization have contradictory characteristics on their relations with diversity and regularity of reading newspapers (See Table-79). Persons who have urbanized in the global mode read papers for ordinary people and social democrats with liberal discourses (Sabah, Hürriyet, Milliyet and Cumhuriyet) rather than read cheaper newspapers with colorful photographs of young girls or Islamic-Nationalist discourses. Similarly, they have more positive relations with reading papers regularly whereas persons who urbanized in the local mode have negative relations with both items. It seems that members of the local mode read their papers in coffee houses rather than their home.

Table-79: Zero-Order Correlation Coefficients between diversity and regularity of reading newspapers and urbanization by new measures of urbanization

Urbanization	Reading Newspapers	
	Diversity	Regularity
LOCALA	.0332	.0060
LOCALB	-.0644	-.0692
LOCALC	-.1426	-.1101
LOCALD	-.0782	-.0608
GLOBA	.3226**	.2252**
GLOBB	.2468**	.1675*
GLOBC	.2640**	.1930*
GLOBD	.2933**	.2158**
GLOBE	.2586**	.1668*

5.2.2 Choices on TV

The questionnaire has six questions about respondents' likes and dislikes on TV programs about which I intended to get response at three steps. In the first step, the majority of respondents (50 %) declare that they want to watch primarily the news on TV, although there is no consensus about the first program which they dislike.⁶³ But, thirty percent of them have still declared that they do not watch soup operas on TV. On the other hand, they have a relatively normal curve about their choices on TV program if their second choices in TV are considered (See Table-80).⁶⁴ In this case, a majority of respondents still prefer news program primarily; but, interestingly, a considerable amount of them has also declared that they prefer soup operas and similar programs of enjoyment.

Table-80: Choices on TV programs

TV Programs	Value	Frequency	Percent
Soup Operas / Love Stories	2	10	4.2
Funnies	3	37	15.7
Comedies	4	28	11.9
Concerts / Music	5	17	7.2
Religious / Moral	6	22	9.3
News	7	43	18.2
Documentaries	8	16	6.8
Other	9	18	7.6
Alienated	99	45	19.1
		-----	-----
	Total	236	100.0

In this context, it can be asserted that the majority of local people of peripheral towns use TV where nineteen percent of them also declare their non-interests in TV. They mainly use TV to be informed about the news and for their domestic enjoyment. TV probably has a considerable place in their life because they have no other way of getting information and recreation in their domestic life space.

5.2.3 Choices on Music

It could be argued that Turkish music market has largely been constructed on four basic styles which are namely folk music, Ottoman classical music, 'arabesque' and popular music with their various forms. In this context, it has also been commonly argued that the arabesque is the music

of newly urbanized marginal masses in core cities who have not traditional or modern education on music. In this sense, it is also accepted that folk music is the traditional music of rural masses; the Ottoman classical music is the music of traditional urban upper classes; and the popular music is the music of youths.⁶⁵ If this is so, as it is evidenced in Table-81, the peripheral town of Beypazarı, seen as the town of rural masses who largely listen to folk songs, where a considerable amount of them has also affinities for the new versions of Ottoman classics and arabesque.⁶⁶

Table-81: Choices on music

Types of Music	Value	Frequency	Percent
Folk Songs	1	105	44.5
Ottoman Classics	2	78	33.1
Arabesque	3	25	10.6
Popular Songs	5	12	5.1
Western Classics	8	1	.4
Unknown	0	15	6.4
	Total	236	100.0

5.2.4 The Cinema, Theater and Concerts

It is natural to hope to see considerable relations between using cinemas as the urbanization realized on because the conventional understanding makes a parallelism between

media exposure and urbanization (Lerner, 1958). Our data also shows a positive relation between urbanization and cinema attendance with respect to the conventional measure (See Table-83). But, it is very loosely established. Indeed, as it is given in Table-82, fifty percent of our respondents have said that they have never gone to a cinema saloon, as well as twenty seven percent of them have also declared that they have been in a cinema only once or twice in their life time.

Table-82: Using Cinema

Number of Usages	Value	Frequency	Percent
Never	0	119	50.4
Once	1	63	26.7
Twice	2	38	16.1
Three times	3	8	3.4
	9	8	3.4
		-----	-----
	Total	236	100.0

Respondents' alienation from 'collective consumption goods' in art market is well evidenced by their attendance on concerts and theaters, also. Seventy percent and 76 % of respondents have also said that they have never gone to concerts and theater, as well as 15 % and 11 % of them have said that they have gone into concerts and theater once or twice, respectively. On the other hand, there is still a minority in the peripheral town who has go to cinemas, concerts and theaters as much as they have opportunity.

Urbanization can have considerable contingencies with such issues although a majority of local people is disintegrated to them already. In fact, the conventional measure of urbanization shows significantly positive correlation between urbanization and using theater and concerts, but loosely established positive correlations with the cinema although a majority of local residents is totally alienated from such issues (See Table-81 and Table-83). It means that respondents with higher urbanization would rather go to concerts and theater when they go to central cities than go to the cinema. However, it should also be pointed out that the conventional measure has also assigned controversial tendencies for some sub-urban groups rather different from common tendencies of variable URBAN. But, it is not enough to comprehend such diversities as reflections of urbanization because they have placed on urbanized groups, considerably.

Table-83: Zero-Order Correlation Coefficients between usages of Cinema, Theater, Concerts and urbanization by conventional measure of urbanization

Urbanization	Usages of		
	Cinema	Theater	Concerts
URBAN1	-.1293	.	.
URBAN2	.0478	.2910	.0517
URBAN3	-.0920	.0717	.0965
URBAN4	.0263	-.0183	.0382
URBAN5	-.0611	-.1248	.0357
URBAN6	-.2639	-.3457	.0255
URBAN	.0918	.1992*	.2049**

On the other hand, new measures identify regularly established controversial patterns of behaviors about mentioned items for the people of local and global modes of urbanization. As it is illustrated in Table-84, there are negative correlations between the local mode of urbanization and using cinemas, concerts and theaters, whereas there are positive correlations between the global mode of urbanization and these items. That is to say, people who have been urbanized in the local mode have grown away from cinema, theater and concerts as much as they have urbanized, whereas people who have urbanized in the global mode have gone into more uses on these facilities as much as they have urbanized.

Table-84: Correlation Coefficients between usages of Cinema, Theater, Concerts and urbanization by new measure of urbanization

Urbanization	Usages of		
	Cinema	Theater	Concerts
LOCALA	-.0630	-.0518	-.0384
LOCALB	-.0969	-.0876	-.0392
LOCALC	-.0997	-.1465	-.1291
LOCALD	-.0737	-.1147	-.1169
GLOBA	.1102	.2133**	.2022*
GLOBB	.0864	.1884*	.2041**
GLOBC	.1258	.2097**	.1962*
GLOBD	.1322	.2113**	.1820*
GLOBE	.0346	.1191	.1170

5.3 Education

Does urbanization really go parallel with increase in literacy and formal education? Males of Beypazarı, 98 % is literate whom are seen better educated than the average figure in Turkey. However, they are largely been graduated from primary school of five years (See Table-85). In this sense, it can also be accepted that the males of urban Beypazarı are less educated. On the other hand, females of Beypazarı are also better educated than their husbands although they also have higher proportions of illiterate members within themselves (See Table-34 in the section on genders and generations). There are more females with the degree of secondary school, high school higher education and university than males in respective colleges. However, the question of this study is not to describe levels of educations of males and females; but it is to decide the relationship between urbanization and levels of education.

Table-85: Degrees of males' education

Degrees of Education	Value	Frequency	Percent
Illiterate	1	6	2.5
Primary	3	126	53.4
Secondary	4	27	11.4
Lycee	5	42	17.8
High School	6	24	10.2
University	7	8	3.4
Other	8	3	1.3
		-----	-----
	Total	236	100.0

It seems that education is really improved by urbanization because the conventional measure of urbanization has positive correlations between urbanization and the degrees of respondents, fathers, mothers, brothers, sisters, wives and children's education.⁶⁷ Positive relationship between urbanization and education is very clear on educational degrees of respondents, their brothers and sisters and wives. However, there are still some sub-urban groups who have negative relations with education. Yet, the conventional measure can not enable us to comprehend them in their relation with urbanization. It can only identify them as some arbitrarily arisen sub-urban groups with opposite characteristics that urbanization generates.

Table-86: Zero-Order Correlation Coefficients between degrees of family members' education and urbanization by conventional measures of urbanization

Urbanization	Respondents	Mothers	Fathers	B/Sisters	Wife	Children
URBAN1	.3956	.4288	-.0272	.4773	.2555	-.3847
URBAN2	.1728	-.1460	-.0982	.2748	.1208	-.1950
URBAN3	.2717	.0246	.1195	.3266*	.1254	.1751
URBAN4	.0085	.0784	.1459	.2375	.0488	.0469
URBAN5	.1413	.1153	.0608	.2696	-.0033	-.1801
URBAN6	-.2619	.0406	-.0925	.0747	-.0505	.0995
URBAN	.3371**	.0316	.1323	.3239**	.2558**	.1397

On the other hand, new measures of urbanization have indicated clearly contrasting characteristics for the persons who have located in local and global modes of urbanization. People who urbanized in the local mode have

all negative relationships with their own education and their mother, father, brothers, sisters and wives' education; except for their children's education, whereas people of the global mode have considerably positive relations with most of the preceding items, except for mothers and children's educations. It seems that members of local mode come from less educated families whereas they intend to be more educated ones as it is evidenced by their positive relations with children's education. On the other hand, members of the global mode come from relatively more educated families but they have negative intentions for their children's education. I think there are two basic reasons for this picture. First, members of the global mode are relatively younger than the others. Thus, they have small kids who can not attend formal schools. Second, members of the global mode have lost their ability to satisfy their children to take formal education because its expenditures have already risen up.

Table-87: Zero-Order Correlation Coefficients between degrees of family members' education and urbanization by new measures of urbanization

Urbanization	Respondents	Mothers	Fathers	B/Sisters	Wife	Children
LOCALA	-.1815*	-.0618	-.0307	-.1315	-.1318	.2543**
LOCALB	-.3015**	-.1605*	-.1426	-.2203**	-.3295**	.4899**
LOCALC	-.3278**	-.0231	-.0685	-.1975*	-.2162**	.1644*
LOCALD	-.2378**	.0279	-.0055	-.1354	-.0971	.0338
GLOBA	.3828**	-.0100	.1008	.2425**	.2510**	.0132
GLOBB	.2966**	-.0835	.0162	.1786*	.1041	.1852*
GLOBC	.4034**	.0310	.1043	.2821**	.2769**	-.1026
GLOBD	.4299**	.0744	.1496	.3028**	.3494**	-.2021**
GLOBE	.1640*	-.0702	.0464	.0617	.0880	.1902*

5.4 Notes

51. I believe that Kiray and Senyapılı are two basic examples of such an economically loaded comprehension on urbanization. They comprehend urbanization as industrialization and economic modernization.

52. Akşit, Baştuğ and Kartal seem as the three examples of this approach. Indeed, this mode of thought is not totally conflicting with the former one. It is different because it assumes that urbanization has necessarily succeeded on economic and social spaces as the time goes on.

53. 'Cami', verbal equivalent of Islamic mosque, literally means 'meeting place'. Therefore, its basic function is to associate individual persons as no-name members of wider Islamic masses across various mediators, as it is for most of the mosques of other religions.

54. Suffix 'ci' with its equivalents means an economic engagement in Turkish, such as 'kitap-ci' (bookseller); whereas suffix 'dar' means a subjective state of cognition, such as 'kin-dar' (hateful or vindictive), 'Muhafazakar' (Conservative) etc. Ordinary speech calls other schools of thought either with their own name, such as 'Hıristiyan' (Christian), 'Liberal' (Liberal), or with their original suffix, such as 'Anarşist', (Anarchist) 'Sosyalist', (Socialist) 'Marxist', (Marxist) etc.

55. Teravih is a particular form of the namaz which is

realized in the month of Ramadan as the last namaz of the day.

56. 'Zekat' and 'Fitre' are two forms of alms in Islamic ritual. Zekat has primary importance because it is one of the five fundamental principles of Islam.

57. Appendix J.1 shows list of variables used to comprehend religiosity of father, respondents and wife with their original codes and remodifications. Appendix J.1 and Appendix J.2 shows frequency accounts of these variables in terms of their original and remodified codes. See also Appendix A that offers questionnaire with variable numbers to view variable contents better.

58. Basic statistics about final definitions of religiosity that are illustrated under the name of religious affiliation of 'family' in Table-69 are as follows: Mean: 13.992; Standard Error: 297; Median: 13.000; Mode: 12.000; Standard deviation: 4.570; Variance: 20.885; Kurtosis: 0.278; Standard Error of Kurtosis: 0.316; Skewness: 0.309; Standard Error of Skewness: 0.158; Range: 23.000; Minimum: 4.000; Maximum: 27.000; Sum: 3302.000

59. Fathers' sensitivity about accuracy of brides and grooms' religiosity and their religious sects are considered through following variables, respectively: v427, v428, v425 and v426. Variable v437 is used to determine fathers' choices on their daughters' shares in their inheritance.

60. Appendix K.1 shows list of variables used to comprehend media exposure across newspapers and TV and Radio broadcastings, under the names of 'PRESS', 'BROADCAST' and 'MEDIA' that also offers their original and remodified codes. Appendix K.2 includes frequency accounts of those variables in terms of their original codes. See also the questionnaire in Appendix A with variable numbers to view variable contents better.

61. Those evaluations are based on data offered in v683.

62. Following evaluations about the regularity of reading newspapers are based on raw data offered by v682. Raw data are processed after missing values (there were only three cases with missing value) recodified as zero.

63. Variables v686 and v687 are used to determine local people's choices and dislikes in this first step. See the questionnaire with variable numbers at Appendix A to view variable contents.

64. Variable v686.1 is used to determine local people's choices on TV programs in this second state.

65. Look for Ozbek (1991) for the details of discussions on arabesque in popular culture and music in Turkey.

66. Variable v689 is used to determine people's choices on music. See also the questionnaire at Appendix A with variable numbers to view variable contents, better

67. Respondents, fathers and mothers' degrees of education are considered on variables v49, v279 and v280,

respectively. Variables v293, v300, v307 and v314 are used to consider brothers and sisters' degrees of education after they are combined together. Women's education is comprehended at variable v340. And lastly, children's degrees of education are considered through variables v354, v362, v370 and v378 after they are also combined with each other as a new construct. See also the questionnaire with variable numbers at Appendix A to view variable contents better.

CHAPTER 6

CONCLUSION

Concluding remarks of this study have been given under two main headlines: 1) natures of city, urbanization and urbanism at periphery; and 2) the validity and reliability of operationalized conceptual means of analysis regarding their explanatory ability as independent variables for sociological analysis. Indeed, not only do all analyses grasp necessarily through a series of conceptual apparatuses but they are also based on some decisive theoretical pre-assumptions. Hence, the research methodology with its particular concepts and propositions on scientific thought should also be briefly reconsidered before other assessments.

It has already been assumed that scientific knowledge should universally be valid and reliable rather than historically verified. It is accepted that any scientific concepts or propositions with their decisive conditions should be convincing for all particular times and spaces.

Hence, it is also regarded that the concepts of city, urbanization and urbanism of this study can be useable to investigate corresponding issues with all their varieties across historical times and spatial localities. These concepts can not truly be constructed as simple generalizations about unique examples as they were generally made in conventional conceptions. The necessity of constraining the units of real and theoretical analyses for academic elaborations is accepted; but studying with only selected concepts about surveyed empirical cases as it has already been done by Castells and most of the other Marxists has been complained with an underlying assumption that this approach is only a result of a prevailing pre-assumption of a disguised scholastic hypocrisy asserting that the real cases of city, urbanization and urbanism in economically less-developed societies are also less-developed examples. In fact, conceptual means of theoretical analysis should directly illustrate how much the natures of cities, urbanization and urbanism of advanced and less-developed societies are different, i.e., more or less-developed, from each other just after it is presumed that the natures of cities, urbanization and urbanism can be analyzed with the same analytical tools on a comparative basis, rather than just categorizing them in reductionist perspectives. When Marxist scholars have stealthily avoided an open debate on basic definitions of

city, urbanization and urbanism, students of modernization theory still thoroughly define the urbanization, as the growth of the city, with its historically adjacent attributes, such as industrialization, establishment of money and market economy, economic development, welfare, industrialization etc.. Hence, the theories of modernization argue that the mentioned cases of less-developed societies are pseudo examples. Marxist scholars have only improved this emphasis with their further elaborations on explanatory variables of, for instance, world capitalist system, laws or logic of capital accumulations etc. under the terms of dependent urbanization, underdeveloped urbanization and so on. In this context, they have never rejected the modernist presumption considering urbanization as industrialization, commoditization etc.. Thus, Marxist studies either disregard human issues and constrain themselves within the analyses of economic categories made up of relations of property, production, distribution, exchange and consumption, or comprehend these issues in a model of rural-urban, i.e., tradition-modernity controversy as a transitory level mainly consisting of culture and ideologies between economic basis and political superstructure, as it has been noticed by Gramsci (Bobbio and Texier, 1982; Portelli, 1982). That is to say, Marxism has also considered urbanism or human issues in an urban

context, as Berry clearly summarizes as the 'human consequences' of non-human antecedent determinants, in a very similar way to early ecologists and their successors.

Fortunately, both modernist and Marxist approaches attempt to comprehend human kind as an active creator of their own contexts as it is best evidenced through the Friedman's concepts of 'life space' and Lefebvre's concept of 'social space'. But, both approaches still employ their older concepts on city, urbanization and human culture. And, both concepts of life space and social space are not prepared particularly for the usages of urban sociology, but for the sociology in general. 'Economic space' of Friedman and 'built space' of Lefebvre which were constructed as the antagonistic concepts of the former definitions of life space and social space obviously show that both authors established their concept for the analysis of human life rather than the human life particularly placed in rural and urban areas. Hence, these new intentions deal with general questions of sociology whereas they neglect particular questions of urban sociology. And then, they have continued to use conventional conceptions about city, urbanization and urbanism without any real considerations on their natures with a possible assumption that everybody knows them already.

On the other hand, these suggestions have already been challenged in a reductionist approach, called political economy, which finds its leading actor by Harvey's studies which argue and typologically show that urban phenomenon are spatial and social impressions of underlying mechanisms of capital accumulation. Wallerstein's theoretical model of world capitalist system that distinguishes core, semi-peripheral and peripheral societies makes such a challenge easy. In this model, with a very strong pessimism about the growth incentives of peripheral and semi-peripheral societies, it is asserted that capital is not only a determinant over advanced core capitalist societies, but it has also directly or indirectly determined all issues appeared on all communities which are dependent upon central areas via the mechanisms of unequal exchange. From the very beginning, human kind has underhandedly been removed from analytical model, and human relations with their most matured forms of political and ideological ones, are being disregarded by giving priority to market relations. Hence, it is not only asserted that the people of less-developed societies have not sufficient ability to generate their own forms of city, urbanization etc. (Wallerstein, 1984), but academics of these people have also been overlooked by scientific labor which is categorized in two states, as the archive works and the works of producing comprehensive concepts (Wallerstein,

1974). Academics of less-developed societies will mainly deal with archive works to gather raw data to enable the academics of advanced-societies to produce and test their own concepts and hypotheses. They will depressively avoid producing their own concepts and independent or dependent ways of development in any kind, as it is well-evidenced through Keyder's (1993) emphasis on the bankruptcy of national development project under the leadership of a political 'state class'. At that time, a regional development project under the leadership of a public bureaucracy of central government was already violently assaulted in author's motherland. His succeeding conviction also assumes that economic development and political democracy will be realized under the leadership of bourgeoisie, although he has already presented that bourgeoisie has a weak vitality, and it is more doubtful whether they have a real insight to establish a true form of economic development and political democracy.

Such evaluations may be considered as admirable for the theories of modernization which advise westernization for all other cultures; but it is totally miserable for the students of Marxism who are more closely linked to the socialist utopians presuming that all people are naturally equal and they should also be equal in their social spheres. Indeed, this misery occurs because Marxist

scholars see that their ancestors Marx and Engels already approved what the ancestors of, so called, capitalist class did across the communities of colonial world; concomitantly which Marxist scholars have also attempted to legitimize such conclusions by arguing that fathers of Marxism agree with such facts because they were historically given, but not because they prefer such ways of capitalist development (Mohri, 1979). Such a theoretical poverty may well be occur in all their analyses, if the scholars can not consider Marxism as one of a socialist tradition rather than its exclusively unique master (Thompson, 1978). Gottdiener (1987a; 1987b) with his desire to follow Lefebvre exemplifies this suffering in urban sociology when he undermines the logic of Harvey's Urbanization of Capital. He has to go back into the very primitive issue of mechanisms of capital accumulation in urban land market as a secondary circuit of relations of production although he has already (1985) argued that the real issue for urban studies should be the production of social space across built space of economics or engineers in everyday life of individual citizens. Because he has already considered urbanization and urbanism in a very similar way of modernist thought as the increases in quality of space. The basic question, through the analysis of production of social space on the basis of built space which emphasizes the analyses of use values rather than exchange values, is

not to reconstruct the basic concepts and issues of urban sociology, but it is rather to determine the evidences within the womb of capitalist society for a new model of social organization. Nevertheless, these evidences have no more sense on not only controlling local social dynamics but simply ascertaining them where capitalism is less-developed. Future projects of these evidences can also underestimate local people of less-developed communities as it is already evidenced through the voices of environmentalism by the sake of clean development when it proposes to keep the wild nature for tourism to get economic benefits instead of industrialism. Such projects necessarily make the sociological thought a simple tool of imperialist nations whenever their development projects are convincingly challenged by the terms of eco-imperialism, human rights imperialism etc..

The comprehension of modernity, tradition and marginality are well known theoretical reflections of mentioned underestimations of local people of less-developed societies as it has already been pointed out by Perlman (1975). Marxist scholars, like Obregon (1980), make themselves constrained within the limits of economics with their probably more detailed elaborations about the mechanisms of marginality. Hence, Marxist cognition has not only overlooked local people of less-developed societies in

a very similar way to modernization theories with their assertions arguing that they have no more internal power, domestic facilities of capital accumulation to satisfy their own independent economic development, but it also reduced the human existence to an economic engagement and ignored the relative importance of all other spheres of human relations. Therefore, Marxist theory exaggerates economic poverty which is largely accounted through the middle class perceptions of advanced capitalist societies of the West; and obliges itself to argue as the non-Marxist has already asserts on poverty either as a revolutionary potential of a radical rebellion as Fanon argues on Algeria, or as a way of social dissolution as Lewis (1968) describes on post-migrant masses of the USA with their inherited culture of poverty.

It is necessary to leave out easy practices of descriptive conceptualization about capitalism, industrialism, urbanization, urbanism which are, made up not only through inferences from particularly unique cases but also through abstract typologies about selected examples as Human Ecologists and Weber have made, respectively. Employed concepts should not only be useful to explore varieties of particular historical and structural instances, but they should also be explanatory for their concomitant social formations. Explanatory power of any concept should base on

its operational definition as a quantitative process presumably corresponding its empirical corollaries in a valid and reliable methodology rather than paradigmatic compulsions leading the students simply to search how particular cases can correspond into the former generalization, like the model of concentric zones which is accepted by the dominant classes of academic community. For instance, the concept of city can only be an explanatory variable if it can indicate a quantity, such as small-large, peripheral-central, densely or sparsely populated etc. Similarly, domestic spatial differences of the cities are only meaningful explanatory variables for urban sociology because human ecology perspective explores their relations with the growth of city. This study is based on such a comprehension, primarily on the concepts of city and urbanization. All their constitutive details largely determined by other academic disciplines of geography, demography, politics, urban planning etc. are only significant for sociological thought as much as they can enable urban sociology to produce such quantitative constructs. Indeed, negative consequences of urbanization as they are identified by Lipton (1977) and Myrdal (1968) can really be created by dependency of dominant economic forces of the urban areas rather than urbanization. Final decisions on such assessments can never be structured on crudely visible attributes, but they should necessarily

base on the analysis of the relationships between quantitative constructs about relevant issues.

This study has no strong claims as to clarify all of the above mentioned problems; but, it only attempts to initiate a new research proposal rather than design conclusive definitions. In its own limitations, it defines city as a locality in which a larger, more condensed and heterogeneous population is accommodated, where human relations are also more centralized and condensed. Secondly, this study does not consider urbanization as simply as the growth of city; but it defines urbanization a process of increase in people's relations primarily with these localities rather than rural areas. Cities are not only made up of capitalist industrial cities. Similarly, urbanization is not only performed by urban dwellers who are urban born and permanently located, but it is an independent state from spatial characteristics of residence. Urbanization is a different process of achieving nativity. On the contrary, rural residents can be more urbanized, more integrated with urban areas than the urban residents. Similarly, native people of city can be less-urbanized than the migrant new-comers. The conventional conception necessarily mixes nativity and urbanism with each other because it has no sense of distinguishing cities which people are related with. Indeed, urbanization does

not mean people's relation with an abstract category of city as it has already been argued by conventional conceptions, but their relations with real cities around themselves. In this sense, there are at least two different modes of urbanization which are called as local and global modes of urbanization in this study, which are described regarding people's relations with accommodated and other cities. This new characterization of urbanization is also relatively more important to get a true understanding of urbanism. Any comprehension should necessarily consider objective dissimilarities of urban people as the different socio-cultural facets of urban people rather than the differences between villagers and citizens in a reductionist mode of thought.

Lastly, urbanism can not be determined as a list of human characteristics which are inferred from western industrial cities, or attached to those cases with the underlying assumption that people of these territories should necessarily have such attributes because they have accommodated in these places. It defines urbanism as the socio-cultural characteristics of urbanized persons which occur in accordance with personal choices rather than survival obligations. It should not simply consider the common characteristics of urban majority alone, but also grasp minority traits. That is, the concept of urbanism

should necessarily grasp all social details /diversities belonging not only to the ordinary people, but also to marginal groups which are largely comprehended by the concept of plurality. These details can also be antagonistic within themselves in contrast to a harmony that the former concept of Wirth's urbanism has already assumed. For instance, some urban people can be political whereas some of them can be totally a-political. They can not be thoroughly distinguished as the urban people and as the conserved folks in urban; but we should theoretically accept all of them as the urban people since they have considerably related with the city. Hence, this study argues that urbanism corresponds to the social diversities occurring through non-obligatory life spaces of urban people. If the concept can not theoretically be ready to grasp these diversities as different faces of urbanism, it should necessarily mislead the researchers just to categorize concrete persons as the citizen and villagers rather than understand them in their given conditions. It has already arisen in this study that urbanization goes parallel with the establishment of face-to-face relations among family members rather than their dissolutions. If we consider urbanism as the dissolution of primary relations on the basis of face-to-face affinity, we should necessarily argue that urban people of Beypazarı have accommodated themselves to 'ruralization'. This is one of

the simple absurdity necessarily generated by a false conceptions about the basic concept of urbanization and urbanism which sneakily disregarded independent growth dynamics of local people of less-developed communities.

In this study, it has been asserted that its concepts can grasp better not only the social formations around core cities of advanced capitalist industrial societies, but also similar social realities around peripheral cities of less-developed peripheral countries. Rural characteristics enduring through the most urban areas of advanced capitalist societies and urban characteristics of some ultra-modern ways of life accomplished -at least through the marginal groups of hippies and some new greens- across rural areas can fairly be considered as the different facets of urban people rather than merely as the evidences of ruralism and urbanism, by these new conceptions which determine local and global modes of urbanization as two distinct theoretical states.

Indeed, it is still unverified whether this new conception of urbanization which diversified the two modes of urbanization with its all the above mentioned assessments should be considered as propositions open to empirical testing rather than verified truths. Basic research hypotheses are constructed in this respect. In this

context, it is assumed that descriptive construct of conventional conception on urbanization which regards urbanization as nativity because it defines the urbanization either as growth of city, or people's integration with a theoretically constructed-abstract city in which the human animal already accommodated has less-capability to comprehend social diversities than the new conception on urbanization which diversifies local and global modes of urbanization. This distinction of the two modes of urbanization allows to consider human differences as differences of urbanism rather than differences of ruralism and urbanism which define backwardness and development with their underlying evolutionary models of rural urban dichotomy. Hence, it is asserted that all social or humanistic characteristics will be given shape in two different forms in their relations with local and global modes of urbanization when they are considered with respect to their relations with urbanization.

In this frame of reference, it should be accepted that theoretical hypotheses have largely been verified by empirical evidences of the survey research. Methodological means of observation, data collection and further analyses based on conventional conception of urbanization are insufficient to explain social diversities of urban people. Because, conventional measurement of urbanization has no

success to grasp its lower and upper groups with different attributes although they should theoretically have antagonistic characteristics. If it has some success to consider these groups with distinct properties, they have paradoxically different characteristic which is embodied by the grand variable of urbanization. For instance, the lowest urban group agrees but the highest urban group refutes that urbanization goes parallel with ageing, although the grand definition of urbanization precisely determines that urbanization goes parallel with an increase in ageing in the peripheral town of Beypazarı (See Table-8). Similar cases can be listed as follows in which top urban groups have controversial characteristics with the characteristics which the grand variable of urbanization has positively coincided with: parent and current nuclear families of top urban group are larger; extended families of parent households and primary years of young couples' first marriages disappeared; diminishing of economic solidarity among family members and usages of houses by household heads within everyday life; new proposed ways of marriages for celibate children and realizing their marriages in a traditional way; no desire of relativity on bride and groom; diminishing of sex-segregation on visits with friends; having a relatively distant birth-place and having a father with either a similar birth-place or a considerable personal history of migration; having a

managerial responsibility, having a job in a large scale business, and being a wage worker rather than salary earner if the occupant is an employee; entering a job at an older age and making business with greater numbers of employee if the person is an employer, and similarly, having a father with urban birth-place and urban based business; having a considerable real estate; accommodating on a better furnished home and having more numbers of goods for daily consumption; being alienated from political ideologies, organization and elections; having a less-religious or secular father; attaching less-importance to the religiosity and certainty of religious sect of the bride; reading newspapers more; not being familiar with cinema saloons; having a relatively more educated mother and having also more educated sons and daughters. In sum, the conventional conception of urbanization is insufficient as a reliable methodological means of explanation because our data evidences that the top urban groups have well established contradictory characteristics with the characteristics which are shown by the grand variable of urbanization in all these fields of human life.

On the other hand, it should also be accepted that the conventional conception /measure of urbanization allows to describe a detailed portrait of urbanization process on common tendencies although it is insufficient as an

explanatory variable about all above mentioned attributes. In this sense, the common characteristics of the case of Beypazari within the limits of the selected and surveyed attributes can be described as follows: Urbanization in Beypazari is a process of transition from families in which females have relatively smaller proportions than the families in which females have similarly more proportions of total family members. By means of urbanization, the average age, and then, probable life expectancy, has increased. Face-to-face relations and other verbal relations among family members increased whereas economic solidarity among these people decreased. Similarly, males' participation into house-work increased as much as they have urbanized although usages of home by these males decreased. Marriages are satisfied through pre-marital relations rather than traditional blindfold style; and consequently, kinship ties among married couples have disappeared although most of the urban people are still married with their relatives. Urban residents advised their children to get their marriages by pre-marital relations but they still marry their children in traditional ways under their own supervision. Gender relations in everyday life span has increased by urbanization but paradoxically sex-segregation is also strengthened in the same process of social change. On the other hand, it is also evidenced that females get increase in numbers in employment for money

than their past, more education (even more than their husbands); and males have begun to have more positive attitudes about females' employment and education. Females have begun to dress more open with their own free-will. Males have started to be more conscious on their women's disease, and to allow male doctors for their women's health care. Urbanization is largely satisfied by migrant people and their sons. The number of employed family members increased and then dependency ratios decreased by means of urbanization. Rural engagements and small establishments decreased whereas wage employment and number of large scale establishments has increased. Urbanization goes parallel with apprenticeship or pre-work experiences. Urban residents establish their work in a relatively younger age with a considerable work-experience and they have fewer changes across businesses. On the peripheral town, urban people are the wealthy people regarding their real estates and periodical income in cash. They reside in new houses which are constructed with modern materials, better furnished and highly rented; they have more expenditures for their daily consumptions regarding their ordinary dresses and daily foodstuffs. They seem distant or alienated from political ideologies, organizations and elections or they keep their particular political affiliations from others; but they have paid more attention

to use all political means to get maximum benefits for their own private sake.

Religiosity of domestic people of the peripheral town has decreased by urbanization. They are in fact sons of less religious fathers and married to less religious women. Religious and religionist persons are segregated from each other; and particularly females are more distant from religionist practices. Males in particular are depressed by religious environment. It is necessary to have different religious behaviors in public and private places; and this leads people to have hypocrisy in all life spaces. Religious persons have begun to attach less importance on the religiosity on their own brides and grooms as much as they are urbanized. They have already argued that their daughters should have an equal share of their heritage as they have similarly positive attitudes on their work and education although Islamic rules clearly command that daughters should take only one third of the total heritage. Detachment from religion goes also parallel with increase in reading newspapers and watching television programs. Reading newspapers has begun to be more regular as people are urbanized, but urban people have controversial relations with reading periodicals. On the other hand, a controversial relation is evidenced between urbanization and going to the cinema. People have begun to go to the

theater and concerts although they have left out cinemas as much as they urbanized in the peripheral town. Urban people have also become to be more educated than they were in the past, get married to more educated females, and have more educated children. Despite all descriptive information, as it is already presented in preceding paragraphs, the conventional conceptions of urbanization are insufficient to explain social diversities as it has partially been presented above. Human individuals who have objectively urbanized on top grades have paradoxically controversial characteristics rather different from the characteristics that are expected to occur by urbanization. In this sense, it should be accepted that the conventional understanding of urbanization as an independent variable is not only insufficient, but also disturbing. As another example, top urban groups have negative attitudes about females' education although the conventional comprehension argues that urbanization should go parallel with positive affiliations about the same issue. Hence, conventional conception of urbanization not only makes these people hidden, but also leads us to consider them with more controversial characteristics than their actual natures, erroneously (See Table-35).

In this frame of urban context, as it has theoretically been hypothesized, the new conception of urbanization which

separately determined the local and global modes of urbanization also verifies that these two modes of urbanization have largely induced controversial characteristics across most of the above mentioned life spaces. For instance, people who have urbanized in the local mode are older ones whereas people who have urbanized in the global mode are younger ones. Former ones have larger families whereas the latter have smaller families; former ones keep their extended kinship ties whereas the other ones have left out such relations and so on.

On the other hand, the local and global modes of urbanization have similar attributes challenging research hypotheses. The common characteristics of urbanization in both modes can be listed as follows: Urbanization means to get married with a non-relative partner, advising children to get marriage with pre-marriage affinity, preferring a non-relative groom, increase in the number of employed family members, and then decrease in dependency ratios, engagement in larger work places, bringing more affluence, living in houses constructed with more modern material, with high rents, better furnished, and having more dress, and lastly, getting children receive more education. However, these similarities between both modes of urbanization on all these life spaces are not empirically and /or statistically well evidenced, except in the cases

children's education. On the contrary, the controversies are considerable but just loosely established between both local and global modes of urbanization across all these issues. In this sense, it seems still necessary to improve both of the very basic measurements of urbanization in order to enable to diversify local and global modes of urbanization, and also other measurements about all other fields of people's relations, such as politization. A final decision on the explanatory power of the new conception of urbanization can only be attained if such methodological preparations are successfully satisfied. But, it is still necessary to portray a concluding remark on research hypotheses despite all these limitations. In this context, it should be approved that empirical evidences verify basic research hypotheses suggesting primarily that there are at least two modes of urbanization, which are called local and global modes; and they have thoroughly corresponded to controversial social /humanistic characteristics. Similarly, it should also be appreciated that it is empirically evidenced that any conception of urbanization, considering urbanization as nativity and disregarding the differences between the local and global modes of urbanization can not truly comprehend the social dynamics of a peripheral city, and disturbingly misunderstand them.

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APPENDICES

APPENDIX A QUESTIONNAIRE

TASRADA KENTLESME VE KÜLTÜREL DEĞİŞME ÇALIŞMASI GÖRÜŞME FORMU

Sayın cevaplayıcı,

Bu araştırmanın konusu, taşrada kentleşme ve birlikte gerçekleşen ekonomik, toplumsal, kültürel vb. değişmelerdir. Sizden alınan cevaplar, kişisel durumunuzla ilgili olarak değil; fakat sadece kentleşme süreci içinde yaşanan bu türden değişmelerin tesbiti amacıyla, istatistik teknikler kullanılarak topluca değerlendirilecektir.

Araştırma bulguları sadece Orta Doğu Teknik Üniversitesi, Sosyoloji Bölümü, Doktora Programı'nda tez olarak işlenecek; bilimsel olmayan başka bir amaçla, kesin olarak kullanılmayacaktır. Görüşmeler, Araştırma Görevlisi Hayriye Erbaş'ın gözetiminde, Dil ve Tarih Coğrafya Fakültesi Sosyoloji Bölümü'nün değişik sınıflarından seçilmiş bir grup öğrenci tarafından gerçekleştirilecektir.

Vereceğiniz cevapların samimi ve içten olması araştırmanın kalitesinin temel dayanağı olacaktır. Gerekli ilgi ve yakınlığı göstereceğiniz umuduyla, cevaplarınız ve hoşgörünüz için şimdiden teşekkür ederiz.

Mehmet Erbaş
Orta Doğu Teknik Üniversitesi
Sosyal Bilimler Enstitüsü
Araştırma Görevlisi

Bu ilk bölümde kişisel durumunuza ve geçmiş hayatınıza ilişkin sorular vardır.

1. Yaşınız V1 (00)

2. Doğum yeriniz? (Beypazarı merkez ise; Geç: soru-5) ... V2 (0) V3 (00)

1() İl merkezi (adını belirtiniz

2() İlçe merkezi (il merkezinin adı.....

3() Kasaba, bucak vb. (il merkezinin adı.....

4() Köy ve köyden küçük yerleşmeler (il merkezinin adı.....

3. Doğum yeriniz Beypazarı merkez değilse, buraya kaç yılında gelip yerleştiniz? V4 (00)

4. *Doğum yeri farklı olanlara; memleketiniz olarak doğum yerinizi mi; doğduğunuz ili mi; bölgeyi mi; burayı mı görüyorsunuz? V5 (0)

1() Doğup büyüdüğüm köy

2() Doğup büyüdüğüm kasaba

3() Doğup büyüdüğüm şehir

4() Doğup büyüdüğüm yerin bulunduğu bölgeyi görüyorum

5() Burayı görüyorum

6() Hiç bir yeri göremiyorum

7() Başka

5. Bundan sonraki hayatınızı nerede devam ettirmeyi düşünüyorsunuz; Beypazarı'ndan ayrılıp başka bir yere yerleşmeyi istiyor musunuz? V6 (00)

1() Burada yaşayacağım; başka bir yere gitmeye niyetim yok

2() Şimdi şartlarım uygun değil ama zamanı gelince yada elime fırsat geçerse buradan kesin olarak gitmeyi istiyorum. (Geç: soru-7'ye)

yer: 1() Kendi köyü

2() Sonradan toprak aldığı bir yakın köy

3() Çevre illerden (Beypazarı hariç) yada büyük ilçelerden biri

4() Başka bir büyük kent

5() Bir tatil bölgesi

6() Başka

6. Gitmek istemeyenlere, ayrılmak istememenizin en önemli-temel nedeni nedir? V7 (00)

1() Aileden kimse, özellikle yaşlılar buradan ayrılmazlar

2() Artık ihtiyarladık gidipte ne yapacağız; akrabalar burada;

3() Dışarıda ahlak bize uygun değil; oralara alışmak zor

4() Türkiye'de buralardan daha iyi yer yok

5() Yerleşmiş işimiz gücümüz; evimiz var; çocuklar okuyor;

6() Buradan gitsek yeni iş kuramayız, zor duruma düşeriz

7() Başka

7. Gitmek isteyenlere, ayrılmak istemenizin en önemli-temel nedeni nedir?

V8 (00)

1() Burada aileden kimse yok

2() İhtiyarladık, gidip dinlenelim;

3() Buranın ahlakı bize uygun değil; alışmak zor

4() Türkiye'de yaşanacak daha güzel yerler var

5() Çocuklar okuyacak; zaten yerleşmiş bir işimiz de yok

6() Başka

8. Çocukluk ve gençlik yıllarınızın geçtiği dönemlerde yaşadığınız yerlerin nereler olduğunu; buralarda ne kadar sürelerle oturduğunuzu; bu sırada size bakan (evin en büyüğü olan) kişinin size olan yakınlık-akrabalık derecesini; evde bulunan toplam kadın ve erkek kişi ve toplam evli çift sayısını belirtir misiniz?

Yer (Köy/Kent)	Süre (yaş olarak)	Aile reisi (akrabalık)	Evdeki kişi sayısı			Toplam evli çift
			Kadın	Erkek	Toplam	
1 .V9(0).V10(00).....V11 (00)....V12 (0)....V13(0).V14(0).V15(00)....V16 (0)..						
2 V17(0).V18(00).....V19 (00)....V20 (0)....V21(0).V22(0).V23(00)....V24 (0)..						
3 V25(0).V26(00).....V27 (00)....V28 (0)....V29(0).V30(0).V31(00)....V32 (0)..						

9. Çocukluk ve gençlik dönemlerinin ardından; (Evden ayrılıp; okula yada askerliğe gidilen süreler dahil) bu zamana kadar nerelerde oturduğunuzu (en uzun süreyle kalınan ilk dört yerin, köy ve kent adlarını ve toplam sayılarını); buralarda ne kadar sürelerle oturduğunuzu belirtir misiniz? (Köyde yaşanmış bile olsa, bağlı olunan şehir adı belirtilsin)
Toplam .V33 (0)... Köy .V34 (0) Kent .V35 (0).

Köy/Kasaba/Şehir	Süre (Yıl)
1. . V36 (0) .. V37 (00)	V38 (00) .
2. . V39 (0) .. V40 (00)	V41 (00) .
3. . V42 (0) .. V43 (00)	V44 (00) .
4. . V45 (0) .. V46 (00)	V47 (00) .

10. Şimdi içinde yaşadığınız; (ya da uzakta da olsa, ait olduğunuz) hane içindeki konumunuz nedir? V48 (0) ..

1() Hane halkı reisi
3() Oğlu; kızı.

2() Eşi
4() Başka

11. Eğitim durumunuz: diploma derecesi ve bitirilen okulun tam adı-konusu (Halen öğrenci olanların devam ettiği okul) belirtir misiniz? V49 (0) ..

1() Okur yazar değil
2() Okur yazar
3() İlk okul mezunu
4() Orta okul veya dengi okul mezunu

5() Lise veya dengi okul mezunu

6() Yüksek okul

7() Fakülte

8() Başka

12. Resmî okullar dışında; meslek eğitimi; din eğitimi gibi özel konularda, uzun süreli eğitim aldınız mı? 1() Almadım (Geç: soru-14) 2() Aldım
..... V50 (0) ..

13. Aldınızsa; hangi konularda ne kadar süreli bir kurs aldınız? . V51 (0) .

Konular Süreler.....

* Bu bölümde şimdiki işiniz ve bu zamana kadar çalıştığınız işler ile ilgili sorular bulunmaktadır

14. Su anda sürekli yada gündelik bir işte çalışıyor musunuz? Çalışıyorsanız; yaptığınız işin tam olarak ne olduğunu; çalışmıyorsanız, sürekli bir iş arayıp aramadığınızı belirtir misiniz? (Devamı arka sayfada)
..... V52 (00)

- 1() Çalışmıyor ve iş aramıyor (öğrenciler dahil)
 2() İşsiz fakat iş arıyor (Geç: soru-20)
 3() Geçici gündelik işlerde çalışan yevmiyeci (Geç: soru-20)
 4() Kendi hesabına geçici-götürü işler alıp yapan: sabit işyeri yok
 (Pazarcılar, şöförler, seyyar satıcılar dahil) (Geç: soru-32)
 5() Kendi işinin sahibi: sabit işyeri olanlar (Geç: soru-47)
 6() Özel işyerinde çalışanlar (Geç: soru-65)
 7() Kamuda kurumlarında çalışanlar (Geç: Soru-80)
 8() Emekli
 9() Başka

* Emekliler

15. Para getiren bir işte ilk kez kaç yaşında çalışmaya başladınız? Emekli olduğunuz işte toplam kaç yıl çalıştınız; (Kaç yıl üzerinden emekli oldunuz?) ve kaç yaşında emekli oldunuz?

İlk kez çalışmaya başlama yaşı V53 (00).
 Emekli olunan işte toplam çalışma süresi V54 (00).
 Emekli olunan işin görevin tam adı
 Emekli olunan yaş V55 (00).
 Emekli olunan kurum 1- Emekli sandığı (geç:17) 2- SSK (geç:17) 3- Bağkur
 V56 (0)

16 Çalışırken yanınızda sizden başkalarını da çalıştırıyor muydunuz? çalıştırıyor idiyse; kaç kişi çalışıyordu? (Geç: soru-18) V57 (0)

1() Yalnız çalışıyordum 2() İşçim vardı; sayısı

17. Memur ve işçi emeklilerine; emekli olduğunuz işte idari bir göreviniz var mıydı? Varsa; çalıştığınız en son işyerinde astınız ve üstünüz olarak kaç kişi çalışıyordu? (Astı yada üstü olmasa da toplam çalışan sayısı belirtilsin)

1() İdari görevim yoktu V58 (0) .
 2() Vardı; ast .. V9 (00) üst .. V60 (0) . toplam .. V61 (00) ..

18. Yaptığınız iş herhangi bir meslek bilgisi; eğitim yada uzmanlık-ustalık gerektiriyor muydu? Gerektiriyor idi ise; mesleğinizin tam olarak ne olduğunu belirtir misiniz? V62 (0) .

1() Özel bir meslek, eğitim gerektirmiyordu
 2() Gerektiriyordu; Meslek adı

19. Şimdilerde para getiren herhangi bir iş yapıyor musunuz? Yapıyorsanız; yaptığınız işin tam olarak ne olduğunu; çalışmıyorsanız iş arayıp aramadığınız belirtir misiniz? V63 (0) .

- 1() Çalışmıyor ve iş aramıyor (Geç: soru-92)
 2() Çalışmıyorum ama uygun bir iş bulsam yaparım (Geç:soru-92)
 3() Zaman zaman geçici gündelik işlerde çalışıyorum (Geç: soru-25)
 4() Kendi hesabına geçici-götürü işler alıp yapıyorum: sabit işyeri yok
 (Pazarcılar, şöförler dahil) (Geç: soru-35)
 5() Kendi işim var sahibi: sabit işyeri olanlar (Geç: soru-49)
 6() Özel işyerinde ücretli (Geç: Soru-68)
 7() Kamu kurumlarında çalışanlar (Geç: Soru- 84)
 9() Başka

Not: İkinci bir işte çalışanlar için; yapılan işle ilgili bölüme gidilecek ve önünde çift yıldız (**) olan sorular cevaplandırılacak.

* İssiz olan yada gündelik işlerde çalışanlara ilişkin sorular

20. Bu zamana kadar hiç para getiren bir işte uzun süreli olarak çalıştınız mı? Çalıştıysanız, ilk kez kaç yaşında çalışmaya başladığınızı ve en uzun süreyle çalıştığınız üç işin ne olduğunu, nerede olduğunu ve bu işlerdeki durumunuzu belirtir misiniz? 1() Çalışmadım 2() Çalıştım

..... V64 (0) ...

Çalışmaya ilk başlama yaşı . V65 (00) ... ilk iş/te yapılan görev

adı	yeri
ilk iş .. V66 (00)	V67 (0) V68 (00).
ikinci iş .. V69 (00)	V70 (0) V71 (00).
üçüncü iş .. V72 (00)	V73 (0) V74 (00).

21. Bildiğiniz bir mesleğiniz var mı? V75 (0).

1() Yok 2() Var.....

22. Sürekli bir iş arıyor musunuz? V76 (0).

1() Aramıyorum (Geç: soru-24) 2() Arıyorum

23. Arıyorsanız, bu amaçla aşağıda belirtilen işleri yaptınız mı?

	Yapmadım	Yaptım
1() Siyasi kişilerden yardım istemek	..... V77 (0) ..	
2() Özel ve resmi işyerlerine/ kurumlara tek tek giderek başvuruda bulunmak	..... V78 (0) ..	
3() İş ve İşçi Bulma Kurumu'na başvuruda bulunmak.....	V79 (0) ..	
4() Büyük şehirlere gidip iş aramak	..... V80 (0) ..	
5() Gazete ilanlarına başvurmak	..... V81 (0) ..	

24. Düzenli bir iş bulsanız, yada kursanız ne türden bir iş istersiniz?

..... V82 (0) .

1() Güvenceli/ sigortalı olmasını

2() Devlet işi olmasını

3() Kendi işimin olmasını

4() İyi bir ücretinin/ gelirinin olmasını

5() Başka

25. **Son yaptığınız işleri nasıl bulduğunuzu anlatır mısınız? . V83 (00) .

1() Akrabalar yardımıyla

2() Komşular yardımı ile

3() Arkadaşlar, tanıdıklar yardımıyla

4() İşçilerin yoğun olarak bulunduğu yerlerde bekleyerek

5() İş sahibinin gelip beni bulması yoluyla

6() Kooperatif aracılığı ile

7() Şirketlere yada işyerlerine başvurarak

8() İş ve İşçi Bulma Kurumu aracılığı ile

9() Başka

26. **İş bulduğunuzda günde yaklaşık kaç saat çalışıyorsunuz? .. V84 (00) .

27. **İş bulduğunuz zaman, yaklaşık kaç gün hiç ara vermeden çalışıyorsunuz?

..... V85 (00) .

28. **Ücretinizi genellikle nasıl alıyorsunuz? V86 (0) .

1() Gündelik

2() Haftalık

3() İş bitince

4() Parça başı

5() Başka

29. **Son ay içinde elinize geçen toplam para ne kadar oldu? .V87 (000 00).
(Emekliler için bu işten kazanılan para)

30. **Son bir yıl için hesaplırsak; elinize ne kadar para geçmiştir
(Emekliler için; Bu türden işlerden elde edilen para .. V88 (000 000)

31. **Son bir yıllık süre içinde hangi aylarda yaklaşık kaç gün iş bulup
çalıştığınızı anlatır mısınız?

	Çalışılan gün sayısı
Ocak	..... V89 (00).
Şubat	..... V90 (00).
Mart	..... V91 (00).
Nisan	..... V92 (00).
Mayıs	..... V93 (00).
Haziran	..... V94 (00).
Temmuz	..... V95 (00).
Ağustos	..... V96 (00).
Eylül	..... V97 (00).
Ekim	..... V98 (00).
Kasım	..... V99 (00).
Aralık	..... V100 (000).

Kendi hesabına geçici götürü işler alıp yapan/ sabir işyeri olmayan;
söförler; inşaat ustaları; işportacılar; pazarcılar vb.

32. Yapılan iş özel meslek bilgisi, becerisi gerektirmiyorsa (ticaret,
hizmetlerin bazı kolları vb iş alanlarında); bildiğiniz bir başka meslek
var mı? Varsa; adı? V101 (0) ..
1() Yok 2() Var

33. Daha önce başka işlerde çalıştınız mı? Çalıştıysanız; ilk kez çalışmaya
kaç yaşında ve ne olarak başladığınızı anlatır mısınız? V102 (0) ..

1() Çalışmadım (Geç: soru-35) 2() Çalıştım

Çalışmaya başlama yaşı: .. V103 (00).. ilk iş/ teki görev

34. Çalıştıysanız; en uzun süreyle çalıştığınız üç işin adını; nerede
olduğunu ve bu işlerde ücretli olarak çalıştı iseniz; idari görevlerinizin
olup olmadığını belirtir misiniz?

adı		yeri
ilk iş ... V104 (00)	V105 (0)	V106 (00) .
ikinci iş ... V107 (00)	V108 (0)	V109 (00) .
üçüncü iş ... V110 (00)	V111 (0)	V112 (00) .

35. **Bu işe kaç yaşında başladınız V113 (00) .

36. **Yalnız mı, yoksa başkaları ile birlikte mi çalışıyorsunuz? .V114 (00).
Başkaları ile birlikte çalışıyorsanız; kimlerle birlikte çalışıyorsunuz?
(Toplam çalışan sayısı belirtilsin V117 (00) ...

1() Yalnız çalışıyorum

2() Ortağım var

3() Aileden ücretsiz çalışanlarım var (sayısı V115 (0)

4() İşçi tutuyorum (Sayısı V116 (00)

5() Başka

37. Sigortanız varmı? Varsa; sigorta olduğunuz kurumun adı nedir?
..... V118 (0) ...

38. **İşinizin esas müşterileri, esas gelir kaynağını oluşturan müşterileri arasında, Beypazarı merkezinde oturmayan yabancılar var mı? Varsa; kimler?
..... V119 (0)

- 1 () Buraya yerleşmiş kişiler; başka kimse pek yok
2 () Çevre köylüler
3 () Buranın tüccarı, esnafı, sanatkarı
4 () Dışarıdan tüccar, esnaf ve sanatkar
5 () Şehirler arası yolculuk yapanlar
6 () Başka

39. **İşinizin yıl içinde yavaşladığı yada tamamen durduğu aylar oluyor mu? Oluyorsa; işiniz en çok hangi ayda yavaşlıyor? V120 (00)

40. İşinizin yavaşladığı yada tamamen durduğu aylar oluyorsa; bu aylarda para getiren bir başka iş yaptığınız oluyor mu? Oluyorsa ne yapıyorsunuz?
1 () Olmuyor 2 () Oluyor V121 (0) ..

41. **İşinizin hafta içinde yavaşladığı ve canlandığı günler oluyor mu? Oluyorsa yavaşladığı ve canlandığı günler hangileri? (işin bırakılıp dinlenildiği günler -yoksa- belirtilsin)

(1=Yavaşlıyor 2=Canlanıyor)

Pazartesi V122 (0) Salı V123 (0) ..
Çarşamba V124 (0) Perşembe V125 (0) ..
Cuma V126 (0) Cumartesi V126 (0) ..
Pazar V128 (0)

42. **İlk kez kendi işinizi kurarken gerekli desteği ve ana parayı nereden nasıl sağladınız? V129 (00) ...

- 1 () Anne baba vb. akrabalarından
2 () Miras olarak kalan mal varlığımı satarak
3 () Kendi kişisel birikimlerimle
4 () Akraba, arkadaş çevresinden borçlanarak
5 () sermaye koyan bir ortaktan
6 () Kooperatif kredisi
7 () Banka kredisi
8 () Başka

43. **İşinizin şu an ki değeri satsanız, (hava parası vb. dahil) yaklaşık ne kadar eder V130 (000 000) ...

44. **İşinizin şu an ki durumundan memnun musunuz? Memnun olmadığınız taraflar varsa; bunlar neler ve sizce nasıl düzelir? V131 (0) .

45. **İşinizi bırakıp yeni bir iş yapmayı düşünür müsünüz? Düşünüyorsanız; ne türden bir iş istiyorsunuz? V132 (0) .

0 () İşimden memnunum (geç:soru-92)

- 1 () Devlet sektöründe ücretli bir iş
2 () Özel sektörde sigortalı bir iş
3 () İşimi geliştirmek, büyütme isterim
5 () Başka

46. ****İstediginiz başka bir iş varsa; neden yapmıyorsunuz?**
.....

Kendi işinin sahibi / Sabit işyeri olan

47. **Yapılan iş özel bir meslek bilgisi gerektirmiyorsa;** (Ticaret, hizmetlerin bazı alanları vb. ise) bildiğiniz bir başka meslek var mı? Varsa adını belirtirmisiniz?

1() Yok (geç: soru-49) 2() Var V133 (0) ..

48. **Daha önce para getiren başka bir işte uzun süreli olarak çalıştınız mı? Çalıştıysanız, ilk kez kaç yaşında çalışmaya başladığınızı ve en uzun süreyle çalıştığınız üç işin ne olduğunu, nerede olduğunu ve bu işlerdeki durumunuzu belirtirmisiniz?** V134 (0) ..

1() Çalışmadım (Geç: soru-49) 2() Çalıştım
Çalışmaya ilk başlama yaşı .. V135 (00) ilk iş/te yapılan görev ..

adı	yeri
ilk iş .. V136 (00) ..	V137 (0) V138 (00) ..
ikinci iş .. V139 (00) ..	V140 (0) V141 (00) ..
üçüncü iş .. V142 (00) ..	V143 (0) V144 (00) ..

49. ****Bu işe kaç yaşında başladınız** V145 (00) ..

50. ****İşyeriniz Beypazarı'nın neresinde yer alıyor?** V146 (0) ...

- 1() Mahalle arasında
2() Pazar yeri çevresinde
3() Şehrin tam merkezinde sayılır
4() Şehirler arası yollar üzerinde
5() Eski sanayi sitesinde
6() Yeni sitede
7() Başka

51. ****Eviden işe kaç dakikada gidip gelebiliyorsunuz?** V147 (00) .

52. ****Eviden işe nasıl, ne ile gidip geliyorsunuz?** V148 (0) ..

- 1() Yürüyerek
2() Bisiklet, motosiklet ile
3() Dolmuş; otobüs ile
4() Özel otomobil ile
5() Başka

53. ****İşyerinizde bulunan toplam çalışan sayısı (varsa ortaklar, aileden ücretsiz çalışanlar ve çıraklar dahil)**

Ortak V149 (0) .
Aileden çalışan V150 (0) .
Çırak V151 (0) .
İşçi V152 (0) .
Toplam V153 (00).

54. ****Kendiniz işyeriniz ve varsa çalışanlarınız için sigorta yaptırdınız mı? Yaptırdıysanız, hangi sigorta kurumuna, şirketine yaptırdınız? (Emeklilerde sadece çalışanlar ve işyeri için)**

Kendiniz 1() Yaptırmadım 2() Yaptırdım V154 (0) ...
İşyeriniz 1() Yaptırmadım 2() Yaptırdım V155 (0) ...
Çalışan (sigortalı sayısı V156 (0) ...

55. ****İşinizin esas müşterileri, esas gelir kaynağını oluşturan müşterileri arasında, Beypazarı merkezinde oturmayan yabancılar var mı? Varsa kimler? ..**

1() Buraya yerleşmiş kişiler; başka kimse pek yok
2() Çevre köylüler
3() Buranın tüccarı, esnafı, sanatkarı
4() Dışarıdan tüccar, esnaf ve sanatkar
5() Şehirler arası yolculuk yapanlar
6() Başka

56. ****İşinizin hafta içinde yavaşladığı ve canlandığı günler oluyor mu? Oluyorsa yavaşladığı ve canlandığı günler hangileri? (işin bırakılıp dinlenildiği günler -yoksa- belirtilsin)**

1=Yavaşlıyor
2=Canlanıyor

Pazartesi V158 (0) ..
Salı V159 (0) ..
Çarşamba V160 (0) ..
Perşembe V161 (0) ..
Cuma V162 (0) ..
Cumartesi V163 (0) ..
Pazar V164 (0) ..

57. ****İşinizin yıl içinde yavaşladığı yada tamamen durduğu aylar oluyor mu?**

1() Olmuyor (Geç:soru-59) 2() Oluyor

58. ****Oluyorsa; işiniz en çok hangi ayda yavaşlıyor? ..**

59. ****Bu zamanlarda gelir getiren başka bir iş yapıyor musunuz? Yapıyorsanız, ne yapıyorsunuz?**

1() Yapmıyorum 2() Yapıyorum V166 (0) ..

60. ****İlk kez kendi işinizi kurarken gerekli desteği ya da ana parayı nereden nasıl sağladınız? ..**

1() Anne baba vb. akrabalarından
2() Miras olarak kalan mal varlığımı satarak
3() Kendi kişisel birikimlerimle
4() Akraba, arkadaş çevresinden borçlanarak
5() Sermaye koyan bir ortaktan
6() Kooperatif kredisi
7() Banka kredisi
8() Başka

61. ****İşinizin şu an ki değeri, satsanız, (hava parası vb. dahil) yaklaşık ne kadar eder ..**

62. **İşinizin şu an ki durumundan memnun musunuz? Memnun olmadığınız taraflar varsa; bunlar neler ve sizce nasıl düzelir?
.....
.....

63. **İşinizi bırakıp yeni bir iş yapmayı düşünür müsünüz? Düşünüyorsanız; ne türden bir iş istiyorsunuz? V169 (00) ..

0 () İşimden memnunum (Geç:soru-92)

1 () Devlet sektöründe ücretli bir iş

2 () Özel sektörde sigortalı bir iş

3 () İşimi geliştirmek, büyütme isterim

5 () Başka

64. **İstedığınız başka bir iş varsa; neden yapmıyorsunuz?
.....

Özel işyerinde çalışanlar

65. Sizin tarafınızdan yapılan iş, herhangi bir meslek bilgisi, yada özel bir beceri-ustalık, uzmanlık gerektiriyor mu? Gerektiriyorsa, uzmanlık yada ustalığınızın adı?

1 () Gerektirmiyor 2 () Gerektiriyor V170 (0) ..

66. İşyerinde idari bir göreviniz (ustalık vb bir durumunuz) var mı? Varsa; astınız ve üstünüz pozisyonunda kaç çalışan olduğunu ve toplam çalışan sayısını (siz dahil) belirtir misiniz? (idari görevi yoksa bile toplam çalışan sayısı belirtilsin)

1 () İdari görevim yok

2 () Var; ast .. V172 (0) .. üst ... V173 (0) .. toplam ... V174 (00) ..

67. Daha önce para getiren başka bir işte uzun süreli olarak çalıştınız mı? Çalıştıysanız, ilk kez kaç yaşında çalışmaya başladığınızı ve en uzun süreyle çalıştığınız üç işin ne olduğunu, nerede olduğunu belirtir misiniz?

1 () Çalışmadım 2 () Çalıştım V175 (0) .

Çalışmaya ilk başlama yaşı .. V176 (00) ... ilk iş/te yapılan görev

	adı		yeri
ilk iş	.. V177 (00) ..	..... V178 (0)	V179 (00) ..
ikinci iş	.. V180 (00) ..	..... V181 (0)	V182 (00) ..
üçüncü iş	.. V183 (00) ..	..... V184 (0)	V185 (00) ..

68. **Bu işe kaç yaşında başladınız ... V186 (00) ve kaç yıldır bu işte çalışıyorsunuz?

69. **Ücretinizi nasıl alıyorsunuz? V187 (00) ..

1 () Parça başı

2 () Haftalık

3 () Aylık

4 () Başka

70. **İş yeriniz Beypazarı'nın neresinde yer alıyor? V188 (0) ..

1 () Mahalle arasında

2 () Pazar yeri çevresinde

3 () Şehrin tam merkezinde sayılır

4 () Şehirler arası yollar üzerinde

5 () Eski sanayi sitesinde

6 () Yeni sitede

7 () Başka

71. **Evden işe kaç dakikada gidip gelebiliyorsunuz? V189 (00) ...

72. **Evden işe nasıl, ne ile gidip geliyorsunuz? V190 (0)

- 1() Yürüyerek
2() Bisiklet, motorsiklet ile
3() Dolmuş; otobüs ile
4() Özel otomobil ile
5() Başka

73. Sigortanız var mı? 1() Yok (Geç:soru-75) 2() Var V191 (0) ...

74. Varsa; sigorta kurumunuzun adı V192 (0) ...

75. **İşinizin esas müşterileri, esas gelir kaynağını oluşturan müşterileri arasında, Beypazarı merkezinde oturmayan yabancılar var mı? Varsa, kimler? V193 (0) ...

- 1() Buraya yerleşmiş kişiler; başka kimse pek yok
2() Çevre köylüler
3() Buranın tüccarı, esnafı, sanatkarı
4() Dışarıdan tüccar, esnaf ve sanatkar
5() Şehirler arası yolculuk yapanlar
6() Başka

76. **İşinizin yıl içinde yavaşladığı yada tamamen durduğu aylar oluyor mu? Oluyorsa; işiniz en çok hangi ayda yavaşlıyor? V194 (00) .

77. **İşinizin hafta içinde yavaşladığı ve canlandığı günler oluyor mu? Oluyorsa yavaşladığı ve canlandığı günler hangileri? (işin bırakılıp dinlenildiği günler -yoksa- belirtilsin)

1=Yavaşlıyor 2=Canlanıyor

Pazartesi V195 (0) .. Salı V196 (0) ...
Çarşamba V197 (0) .. Perşembe V198 (0) ...
Cuma V199 (0) .. Cumartesi V200 (0) ...
Pazar V201 (0) ..

78. **İşinizin şu anki durumundan memnun musunuz? Memnun olmadığınız taraflar varsa; bunlar neler ve sizce nasıl düzelir?

79. **İşinizi bırakıp başka bir iş yapmayı düşünseniz; ne türden bir iş yapmak istersiniz? V202 (00) ...

- 1() İşimden memnunum (Geç: soru-92)
2() Devlet sektöründe ücretli bir iş
3() Özel sektörde sigortalı bir iş
4() Kendi işimin sahibi olmak
5() Başka

Kamu kurumlarında çalışanlar

80. Kadronuz işçi mi memur mu? V203 (0) ..

- 1() İşçi 2() Memur (Geç:soru-84) (Sözleşmeliler memur olarak girilsinler)

81. Sizin tarafınızdan yapılan iş herhangi bir meslek bilgisi; ustalık gerektiriyor mu? Gerektiriyorsa, ustalık yada uzmanlığınız nedir?

1() Gerektirmiyor 2()Gerektiriyor V204 (0) ..

82. İşiniz geçici mi kadrolu mu?

1() Geçici 2() Kadrolu V205 (0) ..

83. Her hangi bir sendikaya üye misiniz? Üyeyseniz, sendikada idari bir göreviniz varmı? Varsa; nedir? V206 (0) ..

1() Değilim 2() Normal üye
3() Delege 4() Başka.....

84. **İşyerinde idari bir göreviniz (ustalık vb. dahil bir durumunuz) var mı? Varsa; astınız ve üstünüz pozisyonunda kaç çalışan olduğunu ve toplam çalışan sayısını belirtir misiniz? (İdari görevi yoksa da toplam çalışan sayısı belirtilsin) (Emekliler için Geç: soru-86) V207 (0) ..

1() İdari bir görevim yok
2() Var; ast .. V208 (0) üst .. V209 (0) toplam V210 (00) ..

85. Bu işten önce başka işlerde uzun süreli çalıştınız mı? Çalıştıysanız, ilk kez kaç yaşında çalışmaya başladığınızı ve en uzun süreyle çalıştığınız üç işin ne olduğunu, nerede olduğunu ve bu işlerdeki durumunuzu belirtir misiniz?

Çalışmaya ilk başlama yaşı .. V211 (00) ... ilk işte yapılan görev

adı	yeri	statü-görev
ilk iş .. V212 (00)	V213 (0) V214 (00)	
ikinci iş .. V215 (00)	V216 (0) V217 (00)	
üçüncü iş .. V218 (00)	V219 (0) V220 (00)	

86. **Bu işe kaç yaşında başladınız .. V221 (00) ve kaç yıldır bu işte çalışıyorsunuz? .. V222 (00)

87. **İşe girerken hiç kimseden yardım gördünüz mü? Gördünüz ise, bu kişilerin size olan yakınlık derecesini belirtir misiniz? V223 (0) ...

1() Görmedim
2() Akrabalardan bir zengin
3() Akrabalardan bir siyasi
4() Buralı bir siyasi
5() Başka

88. **İş yeriniz Beypazarı'nın neresinde yer alıyor? V224 (0) ...

1() Mahalle arasında 2() Pazar yeri çevresinde
3() Şehrin tam merkezinde sayılır 4() Şehirler arası yollar üzerinde
5() Eski sanayi sitesinde 6() Yeni sitede
7() Başka

89. **Evden işe kaç dakika da gidip gelebiliyorsunuz? V225 (00) ..

90. **Evden işe nasıl, ne ile gidip geliyorsunuz? V226 (0) ...

1() Yürüyerek 2() Bisiklet, motorsiklet ile
3() Dolmuş; otobüs ile 4() Özel otomobil ile
5() Başka

91. **İşinizi bırakıp başka bir iş yapmayı düşünseniz; ne türden bir iş yapmak istersiniz? V227 (00) ..

- 1 () İşimden memnunum
2 () Devlet sektöründe ücretli bir iş
3 () Özel sektörde sigortalı bir iş
4 () Kendi işimin sahibi olmak
5 () Başka

Bu bölümde hane halkı bütçesine: gelirlere ve her türden giderlere ilişkin sorular var.

92. Ne kadar para kazandığınızı; hane halkı bütçenizin kimlerin gelirlerinden oluştuğunu; bu bütçeye aynı evde oturmaya da katkıda bulunan başkalarının olup olmadığını; katkıda bulunan kişilerin oturdukları yerleri ve yaklaşık katkı miktarlarını, (aynı evde oturanların -bütçeye katılışın katılmasını- (aylık) gelirlerinin tamamını) ve işlerini belirtir misiniz?

Katkıda bulunanların Yakınlıkları	Aylık gelirleri; Katkı Miktarları	Oturdukları yerler	İş/ler
1. görüşülen kişi ..	V228 (000 00)		
2. kişi ..	V229 (0) ... V230 (000 00)	V231 (0) V232 (00)	
3. kişi ..	V233	V234 (000 00)	V235 (0) V236 (00)
4. kişi ..	V237	V238 (000 00)	V239 (0) V240 (00)
5. kişi ..	.....	.....	.....

93. Ailenin bunların dışında (hane halkı üyelerinin esas işlerinden aldıkları gelirleri hariç) gelir getiren malı mülkü varmı? Varsa; bunların neler olduklarını ve yaklaşık ne kadar gelir elde edildiğini belirtir misiniz?

- V241 (00) ..
- 1 () Gelir getiren başka bir şey yok
2 () İşlenen tarla, bahçe var
3 () Ortakçıda bahçe-tarla var
4 () Hayvanlar var:
- 5 () Bina kiralari
6 () Başka

94. Ailenin gelir getirmeyen ancak satıldığında para edebilecek malı mülkü var mı? 1 () Yok (Geç:soru-96) 2 () Var

95. Varsa, bunların neler olduklarını ve değerlerini belirtirmisiniz? (Yok ise sıfır (0); Var ise, toplam değeri girilsin)

	Değeri
- () Köyde tarla-ev vb.	..... V245 (000 000)
- () Ziyet eşyası	..... V246 (000 000)
- () Memlekette-şehirde-tarla vb	..... V247 (000 000)
- () Beypazarın'da tarla-ev	..... V248 (000 000)
- () Beypazarın'da işyeri	..... V249 (000 000)
- () Başka .....	..... V250 (000 000)

96. Aynı evde oturmayan fakat geçiminin tamamı yada bir kısmı aile tarafından karşılanan; para vb. gönderilen kimse-ler varmı? Varsa bunların aileye olan akrabalık yakınlık derecesini oturdukları yerleri ve bunlara ailenin ne kadar yardımda bulunduğunu belirtirmisiniz?

- 1 () Yok (Geç: Soru-97) 2 () Var

Katkıda bulunanların Yakınlıkları	Gelirleri; Katkı Miktarları	Oturdukları yerler	İş/ler
1. kişi ..	V252 (0)	V253 (000 00)	V254 (0)
2. kişi ..	V255 (0)	V256 (000 00)	V257 (0)
3. kişi ..	V258 (0)	V259 (000 00)	V260 (0)

97. Ailenizin dar günde kullanabileceği bir tasarrufu varmı; tasarruf yapabiliyor musunuz?

1() Yapamıyor (Geç:soru-99) 2() Yapıyor V261 (0) ..

98. Yapabiliyor ise, bu tasarruflarını nasıl saklıyor; değerlendiriyor-harcıyor yada değerlendirmeyi-harcamayı düşünüyor? (En fazla kullanılan iki yol numaralandırılarak belirtilsin) V262 (00) .. V263 (00) ..

1() Evde para-döviz olarak 2() Evde altın vb. olarak
3() Arsa, emlak vb. satın alarak 4() Başkalarına borç vererek
5() Kendi işinde sermaye yaparak 6() Bankaya yatırarak
7() Faizsiz finans kurumlarına yatırarak 8() Hisse senedi vb. alarak
9() Kooperatif vb. taksitleri ödeyerek 10() Başka

99. Aile geliriniz sizce yeterli mi? Yeterli değilse ne kadarlık bir gelir sizce yeterli olur? V264 (0) ..

1() Yeterli
2() Yeterli değil; yeterli olacak gelir V265 (000 000) ...

100. Acil bir paraya ihtiyacınız olsa; en çabuk ve kolay nereden, kimlerden bulabilirsiniz? V266 (00) ...

101. Kendinizi-ailenizi hangi ekonomik düzeyde görüyorsunuz?

1() Üst gelir grubunda- en zenginler arasında
2() Üstün bir alt gelir grubunda- zengin ama daha zenginlerde var
3() Ortanın bir üstünde
4() Orta gelir grubunda
5() İhtiyaçlarını zor karşılayanlar grubunda
6() Alt gelir grubunda
7() Yoksullar arasında
8() En yoksullar arasında

102. Gelir grupları dışında kendinizi-ailenizi nasıl tanımlarsınız? Sizi başkasına anlatanlar nasıl anlatırlar? V267 (00) ..

1() Aile adı ile 2() Köy / memleket adı ile
3() Mahalle adı ile 4() Kişilik özellikleri ile
5() Meslek ya da yaptığı iş adı ile 6() Başka

Aşağıda belirtilen sorular anne ve babanızın durumuna ilişkindir; onların durumunu göz önünde bulundurarak cevaplamışınız?

	Anne	Baba
103. Yaşayıp yaşamadığı	. V269 (0) ....	. V270 (0) ...
104. Yaşamıyor ise, vefat ettiğide yaşıınız	. V271 (00) ...	.. V272 (00) .
105. Doğum yeri (Bak. Not: 1)	.. V273 (00) ..	.. V274 (00) .
106. Oturduğu yer-Sağ iken en son (Nt. 2)	.. V275 (00) ..	.. V276 (00) .
107. Çalıştığı iş	.. V277 (00) ..	.. V278 (00) .
108. Eğitim düzeyi (Bak. Not: 3)	.. V279 (0) ...	.. V280 (0) ..
109. Evlenme sayıları	.. V281 (0) ...	.. V282 (0) ..

110. Babanız uzun süreli olarak doğum yeri dışında bulunmuş mu? (Askerlik dahil) Bulunmuşsa en uzun süreli nerede bulunmuş ve burada ne kadar kalmış?

- 1 () Bulunmamış V283 (0)
2 () Bulunmuş Yer .. V284 (00) Süre V285 (00)

Not: (1)

- 1 () İl merkezi (adını belirtiniz)
2 () İlçe merkezi (il merkezinin adı)
3 () Kasaba, bucak vb. (il merkezi)
4 () Köy ve köyden küçük yerleşmeler (il merkezi)

Not (2)

- 1 () Beypazarı'na
2 () Beypazarı'na yakın bir köyde
3 () Beypazarı'na uzak bir köyde
4 () Beypazarı'na yakın bir kasabada
5 () Beypazarı'na uzak bir kasabada
6 () Beypazarı'na yakın bir kentte
7 () Beypazarı'na uzak bir kentte
8 () Başka

Not: (3)

- 1 () Okur yazar değil
2 () Okur yazar
3 () İlk okul mezunu
4 () Orta okul ve dengi
5 () Lise veya dengi
6 () Yüksek okul
7 () Fakülte
8 () Başka

111. Babanın doğum yeri Beypazarı merkez değil ise, ancak Beypazarı'na yerleşmiş ise, Beypazarı'na geliş yılını belirtir misiniz? V286 (00) .

112. Anne baba ile aynı evde oturulmuyor ise görüşme biçim ve sıklığı V287 (00)

- 1 () Hemen her gün/ yüzyüze 2 () Hemen hergün/ telefonla
3 () Haftada bir iki gün /yüzyüze 4 () Haftada bir iki gün/telf
5 () Ayda bir kaç kere/ yüzyüze 6 () Ayda bir kaç kez/telf
7 () Yılda bir kaç kere/ uzun dönemli ziyaretlerle
8 () Yılda bir kaç kere/ kısa dönemlerde-bayramlarda vb.
9 () Daha az

113. Anne veya babanız sağ ise; aranızda büyük yada küçük sorunlar çıkıyor mu? Çıkıyorsa genellikle hangi konuda çıkıyor? V288 (00)

- 1 () Hemen hiç sorun çıkıyor
2 () Parayla; mal mülkle; işle ilgili sorunlar çıkıyor
3 () Dinle ilgili sorunlar çıkıyor
4 () Giyim kuşama ilgili sorunlar çıkıyor
5 () Arkadaşlarıyla ilgili sorunlar çıkıyor
6 () Başka

Kardeşlere ilişkin sorular

114. Kardeşiniz var mı? Varsa, kardeşlerinizin (büyükten küçüğe göre) iş sahibi olan dördünün, eğitim, evlilik durumlarını ve yerleştikleri yerleri belirtir misiniz? (Not'lar 110. ve 112.sorulardan)

- 1 () Kardeşim yok (Geç: 115) 2 () Var V289 (0) ...

Cinsiyet Geçimini sağladığı Evlilik Eğitim Oturduğu yer Görüşme
K / E işin tam adı- (Not.3) (Bk. Not: 2) (sr 112)

- 1.kardeş . V290 (0) V291 (00) . V292 (0) V293 (0) V294 (0) V295 (00) V296 (00)
2.kardeş . V297 (0) V298 (00) . V299 (0) V300 (0) V301 (0) V302 (00) V303 (00)
3.kardeş . V304 (0) V305 (00) . V306 (0) V307 (0) V308 (0) V309 (00) V310 (00)
4.kardeş . V311 (0) V312 (00) . V313 (0) V314 (0) V315 (0) V316 (00) V317 (00)
Toplam kardeş sayısı: Kız .. V318 (0). Erkek .. V319 (0) .. Toplam .. V320 (00)

123. *Eşi yasayanlara; eşiniz (sürekli yada mevsimlik) çalışıyor mu?

1() Çalışmıyor (Geç:125) 2() Çalışıyor 3() Emekli V336 (0) ..

124. *Çalışıyorsa yada emekli ise, yaptığı iş (emekli olduğu iş) ve elde ettiği gelir V337 (00) V338 (000 00) ..

125. Kadınların para getiren bir iş yapması yada bir işte çalışması konusunda neler düşünüyorsunuz? (Bekarlar için geç:soru-127'ye) . V339 (0) ..

- 1() Uygun değildir; kesinlikle kabul etmem
2() Evde ek işler yapabilir; ancak ev dışında çalışmamalı
3() Sadece kadınların çalıştığı işyerlerinde çalışmalı
4() Kadınlara uygun işlerde çalışmalı
5() Ancak çocukları büyüttükten sonra uygun bir işte çalışmalı
6() Ancak devlet işinde çalışabilir
7() İş arıyoruz ancak bulamıyoruz
8() Zaten bir işte çalışıyor
9() Başka

126. *Eşinizin eğitim düzeyi nedir? (diploma derecesi ve meslek okulları veya yüksek okulları bitirenlerin okudukları okulun konusu-tam adı belirtilsin) V340 (0) ..

- 1() Okur yazar değil
2() Okur yazar
3() İlk okul mezunu
4() Orta okul veya dengi okul mezunu
5() Lise veya dengi okul mezunu
6() Yüksek okul
7() Fakülte
8() Başka

127. Sizce kadınlar için yeterli eğitim düzeyi ne olmalıdır? (Bekar Geç:130) V341 (0) ..

- 1() İlk okul diploması yeterlidir
2() Kuran kurslarına (diğer okullara gitmeden) gitmelidir
3() İmam hatip okullarına gitmelidir
4() Ev işlerini öğrenebileceği bir kız sanat okulunda okumalıdır
5() Orta okul yada dengi bir okul yeterlidir
6() Lise diploması yada dengi bir meslek okulu (3. ve 4. sıklardan farklı) diploması alması yeterlidir; daha fazla okutulmamalıdır
7() Lise diploması yeter; ancak isterse daha yükseğininide okumalıdır
8() Eğer kazanırsa yüksek okula, üniversiteye mutlaka gitmelidir

128. *Eşinizle aranızda büyük yada küçük problemler çıkıyor mu? Çıkıyorsa bu problemleri çözmek için eşinizle dövüştüğünüz oluyor mu? V342 (00) ..

- 1() Pek problem çıkmıyor
2() Tartışmalar olur; ancak nasıl çözeceğimizi birlikte kararlaştırıyoruz
3() Zaman zaman şiddetli tartışıyoruz; ancak çözüm bulamıyoruz
4() Dövüşüyoruz
5() Başka

129. *Eşinizi dövüyorsanız; genellikle hangi nedenlerle dövüyorsunuz? V343 (00) ..

130. Eşiniz (Bekarsa Anneniz) aşağıda belirtilen giysileri hangi durumlarda giyebilir yada giyemez.

	Genellikle giyer(1)	Zaman zaman(2)	Yeri geldiğinde(3)	Kesinlikle giyemez (4)
Bürgü/ Çarşaf vb.	V344 (0) .
Diz üstünde, kısa etek	V345 (0) .
Pantolon	V346 (0) .
Kısa kollu gömlek vb.	V347 (0) .
Askılı buluz, elbise	V348 (0) .
Sort	V349 (0) .

131. Yakın akrabalarınız dışında görüşüp konuştuğunuz, sohbet ettiğiniz kadın var mı? Varsa; kimler? (Bekarsa; flört ettiği bir kız arkadaşının olup olmadığıda sorulup başka bölümüne yazılsın) (Bekar için geç:soru-137)

- V350 (0) ...
- 1() Evdekiler dışında görüşüp konuştuğum kız yada kadın yok
2() Evdekiler dışında, akrabalar ve bazı komşular var
3() Evdekiler dışında; işyerinde arkadaşlar var
4() Evdekiler dışında; işyerine gelen gidenler var
5() Başka

Varsa, çocuklara ilişkin sorular

132. *Çocuğunuzun olup olmadığını ve eğer varsa çocuklarınızla ilgili olarak aşağıda istenen bilgileri (büyükten küçüğe doğru) verirmisiniz?

- 1() Çocuğum yok (geç: sor-136) 2() Çocuğum var ... V351 (0) ..

Yaş	Cins	Eğitim	İş	Varsa eşinin akrabalığı	Oturduğu yer	İlişki
K/E	(Nt.1)	(Bak. Not. 2)	(Not. 3)	(Not 4:arkada)		
1	V352(00)	V353(0)	V354(0)	V355(00)	V356 (0) ...	V357 (00) V358 (00) V359(00)
2	V360(00)	V361(0)	V362(0)	V363(00)	V364 (0) ...	V365 (00) V366 (00) V367(00)
3	V368(00)	V369(0)	V370(0)	V371(00)	V372 (0) ...	V373 (00) V374 (00) V375(00)
4	V376(00)	V377(0)	V378(0)	V379(00)	V380 (0) ...	V381 (00) V382 (00) V383(00)
5	V384(00)	V385(0)	V386(0)	V387(00)	V388 (0) ...	V389 (00) V390 (00) V391(00)
6	V392(00)	V393(0)	V394(0)	V395(00)	V396 (0) ...	V397 (00) V398 (00) V399(00)

Toplam çocuk; erkek .. V400 (0) .. kız .. V401 (0).. toplam .. V402 (00) ...

Not: (1)

- 1() Okur yazar değil 2() Okur yazar 3() İlk okul mezunu
4() Orta okul veya dengi okul mezunu
5() Lise veya dengi okul mezunu
6() Yüksek okul
7() Fakülte
8() Başka

Not: (2)

- 1() Yakın akrabamız
2() Uzaktan akrabamız
3() Memleketten komşu/ arkadaş
4() Mahalleden komşu/ arkadaş
5() Okul arkadaşı
6() İşyerinden arkadaşı, meslekdaşı
7() Başka

Not: (3)

- 1(Beypazarı'nda aynı yda yakın bir semtte
2() Ankara'da uzak bir semtte
3() Beypazarı'na yakın bir köyde
4() Beypazarı'na uzak bir köyde
5() Beypazarı'na yakın bir kasabada
6() Beypazarı'na uzak bir kasabada
7() Beypazarı'na komşu bir kentte
8() Başka

Not 4

- 1() Hemen her gün/ yüzyüze
3() Haftada bir iki gün /yüzyüze
5() Ayda bir kaç kere/ yüzyüze
7() Yılda bir kaç kere/ uzun dönemli ziyaretlerle
8() Yılda bir kaç kere/ kısa dönemlerde-bayramlarda vb.
9() Daha az
- 2() Hemen hergün/ telefonla
4() Haftada bir iki gün/telf
6() Ayda bir kaç kez/ telf

133. *Küçük (henüz bir işte çalışmaya başlamamış) çocukları (yada torunları) olanlara; kız ve erkek çocuklarınızın hangi işleri yapmalarını istersiniz?

- Kız çocuklar için en çok istenen iş V403 (00)
Erkek çocuklar için en çok istenen iş V404 (00)

134. *Çalışan çocuğu olanlara; ilk çocuğun işe girmesine yada iş kurmasına hiç yardımınız oldu mu? V405 (0)

- 1() Oldu; gerekli sermayeyi ben sağladım
2() Oldu; iş yeri sahibi ile ben görüşüp anlaştım; onu yerleştirdim
3() Oldu; siyasi tanıdık buldum, onun aracılığı ile işe yerleştirdim
4() Olmadı
5() Başka

135. *Evlili çocuğu olanlara, çocuklarınız eşlerini kendilerimi buldular siz yada yakın çevremi buldu? V406 (0)

- 1() Kendileri tanıştılar
3() Tanıdıklar buldu evlendiler
2() Biz bulduk anlaştılar evlendiler
4() Başka

136. *Hiç ölen çocuğunuz oldu mu? Oldu ise sayısı ve yaşı? V407 (0)

- 1() Olmadı
2() Oldu;

137. Sizce ideal evlenme biçimi nasıl olmalı? Gençlerin evlenmeden tanışıp anlaşmaları ve evlenmeye karar vermeleri kabul edilebilir mi? V408 (0)

- 1() Anne ve babanın bulunduğu kimselerle evlenmeli
2() Kendileri tanışıp anlaşabilir ancak anne baba onaylamassa evlenmemeli
3() Kendileri tanışıp anlaşıp evlenebilirler
4() Başka

138. Sizce ideal evlenme yaşı kızlar ve erkekler için ne olmalıdır?

Kızlar için ... V409 (00) Erkekler için .. V409 (00)

139. Çocuğunuzun (bekarsa sizin) evleneceği(niz) gelinin veya damadın aşağıda belirtilen özelliklere sahip olmasını ne oranda ister yada istemezsiniz (Çocuğu yoksa da olsa idi ne olurdu diye düşünülüp cevaplansın)

(Not: 1() Kesinlikle istemem 2() Farketmez 3() Şart: Kesinlikle isterim

	Gelinde	Damatta
Güçlü bir aileden olması	.. V411 (0)	V412 (0) .
Daha zengin olması	.. V413 (0)	V414 (0) .
İyi bir işi olması/ çalışması	.. V415 (0)	V416 (0) .
Görgülü bilgili olması	.. V417 (0)	V418 (0) .
İyi bir eğitim (okulda) almış olması	.. V419 (0)	V420 (0) .
Akraba olması	.. V421 (0)	V422 (0) .

	Gelinde	Damatta
Hemşehri olması	.. V423 (0)	V424 (0) .
Aynı mezhepten olması	.. V425 (0)	V426 (0) .
Dindar olması	.. V427 (0)	V428 (0) .
Güzel, yakışıklı, alımlı olması	.. V429 (0)	V430 (0) .
Başkası ile önceden arkadaş olmaması	.. V431 (0)	V432 (0) .

140. *Eşiniz ve çocuklarınızın özellikle yanınızda yapmasından hoşlanmadığınız davranışlar var mı? Varsa bunlar neler?

Eşinizin hoşlanılmayan davranışı V433 (00)
Çocukların hoşlanılmayan davranışı V434 (00)

141. Sadece bekarlara Babanızın yanında yapılmasından hoşlanmadığı davranışlar var mı? Varsa, bunlar neler? V435 (00)

142. *Çocuklarınız ile (bekarsa anne babanız ile) aranızda sorun çıkıyor mu? Çıkıyorsa ne oluyor? Çocuklarınızla kavga ettiğiniz oluyor mu? .. V436 (0) ..

- 1 () Pek problem çıkmıyor
- 2 () Tartışmalar olur; ancak nasıl çözeceğimizi birlikte kararlaştırıyoruz
- 3 () Zaman zaman şiddetli tartışırız; ancak çözüm bulamayız; unutulur gider
- 4 () Arada bir döverim (Arada bir döver)
- 5 () Başka.....

143. Sizce kız ve erkek çocuklar mirastan eşit pay almalı mıdır? ..V437 (0) .

- 1 () Almamalıdır; kızlara üçte bir ayrılmalıdır
- 2 () Almalıdır

144. Sizce bir ailede bulunması gereken ideal çocuk sayısı kaçtır?

Kız .. V438 (0) .. Erkek .. V439 (0) Toplam .. V440 (00)

145. Neden daha az / yada daha çok çocuk yapmadınız yada hiç çocuğunuz yok? V441 (00)

- 1 () Çocuğumuz olmuyor; fiziksel nedenler
- 2 () Dinsel nedenler
- 3 () Kültürel/ toplumsal nedenler ileri sürenler
- 4 () Ekonomik nedenler ileri sürenler
- 5 () Başka

146. Evinizde sürekli rahatsızlığı-hastalığı olan kimse varmı? Varsa, kim?

- 1 () Yok
- 2 () Var V442 (00)

147. *Eşiniz rahatsızlandığı zaman özellikle kadın doktor aradığınız oluyor mu? V443 (0)

- 1 () Olmuyor
- 2 () Bazı hastalıklarda oluyor
- 3 () Genellikle kadın doktor arıyorum; ancak bulamazsam erkek doktora götürüyorum
- 4 () Mutlaka kadın doktor buluyorum;

148. Evinizde kalan, buraya kadar bahsedilen eşiniz ve çocuklar (bekarsa; anneniz, babanız ve kardeşleriniz) dışında kimse (gelin; damat; torun vb. akrabalar yabancı sayılacak) var mı? Varsa, kim? (Evde kalan toplam kişi sayısı ve evli çift sayısı belirtilsin)

1() Başka kimse yok 2() Var V444 (0)

Toplam yabancı kişi .V445 (0). kadın ..V446 (0).. erkek .. V447 (0) ..
Evli kişi V448 (0) ..

149. Büyük kentlerde oturan ve oralara gittiğinizde yanında kalabileceğiniz, anne, baba, kardeşler ve çocuklarınız dışında akrabalarınız yada tanıdıklarınız var mı? Varsa; hangi illerde kaç tanıdığınız var? Belirtir misiniz? (Tek tek sorulmasın; belirtilenler işaretlensin)

Istanbul V449 (0) .. Ankara V450 (0) .. İzmir V451 (0) ..
Adana V452 (0) .. Konya V453 (0) .. Bursa V454 (0) ..
Mersin V455 (0) .. Samsun V456 (0) .. Manisa V457 (0) ..
Gaziantep ... V458 (0) .. Antalya V459 (0) .. Hatay V460 (0) ..
Diyarbakır .. V461 (0) .. Zonguldak .. V362 (0) .. Urfa V463 (0) ..

150. Yurt dışında bulunan yakın akrabalarınız, tanıdıklarınız var mı? Varsa; Almanya; Fransa; Hollanda; İsveç; Avustralya ve eğer varsa diğer ülkelerde kaç tanıdığınız var?

Almanya . V464 (0) . Fransa . V465 (0) .. Hollanda . V466 (0) ..
İsveç . V467 (0) . Avustralya . V467.1 (0) . Başka . V467.2 (0) ..

Bu bölümdeki sorular evinize (binaya); esyalarınıza; giyeceklerinize, yiyeceklerinize ve ev-aile yaşantınıza ilişkindir. Bunları düşünerek cevaplırsanız teşekkür ederiz?

151. Oturduğunuz evin mülkiyeti kime ait? (Kiracı bile olsa, evin mülkiyetinin kime ait olduğu belirtilecek) (Bekarlar için parantezler)

..... V468 (00)

1() Benim (Benim) 2() Eşimin (Annemin)
3() Babamın (Babamın babasının) 4() Eşimin Babasının (Annemin Babasının)
5() Akrabaların 6() Köylülerimizin-hemşehrilerin
7() Lojman 8() Akraba, köylü yada hemşehri olmayan birinin
9() Başka

152. Eve kira ödeyip ödemediğiniz, ödüyorsanız miktarı? ... V469 (000 00) ..

1() Kira verilmiyor 2() Kiralık (Geç: soru-156)

153. Kiracı değilseniz yada lojmanda oturuyorsanız; çevrenizde oturduğunuz ev gibi bir ev için şu an tutulmak istense kirası ne kadar olur? . V470 (000 00)

154. Ev kendi eviniz ise, bu eve nasıl sahip olduğunuzu anlatırmısınız?
..... V471 (0)

1() Miras-Aileden birisinin
2() Kendimiz yaptırдық
3() Kooperatiften alma
4() Müteahhitten, eski sahibinden vb. satın alma
5() Başka

155. Ev miras kalma değil ise, ev için gereken desteğin, ana paranın nasıl sağlandığı belirtirmisiniz? V472 (00)

- 1() Tarla, bina vb. (miras) satışından gelir
3() Kendi aile tasarruflarımız
4() Akrabaların yardımları ile
5() Çevrenin yardımları/ çevreye borçlanarak
6() Konut kredileri ile
7() Başka

156. Eviniz kaç metre kare? V473 (000) ..
157. Eviniz kaç odalı? V474 (0)

158. Evinizin bulunduğu bina kaç katlı? V475 (00) ...
159. Evinizle birlikte bulunan bulunan ev V476 (00) ...
ve işyeri sayısı V477 (00)

160. Evinizin tipi aşağıda belirtilen gruplardan hangisine girer?
..... V478 (0)

- 1() Müstakil 2() Apartman dairesi (Geç: soru-163)
3() Başka

161. Eviniz apartman dairesi değilse; yapım malzemesi nedir? .. V479 (00) ..

- 1() Kerpiç, teneke vb. malzemeden 2() Ahşap
3() Briket 4() Tuğla
5() Betonarme 6() Prefabrik
7() Başka

162. Hergün düzenli bulunan bir kapıcınız varmı? (Bir alt soruya geç
1() Yok 2() Temizlik yapan biri var 3() Var V480 (0) ...

163. Evinizi ne ile ısıtılıyorsunuz? V481 (0) ..

- 1() Odun sobası ile 2() Kömür sobası ile
3() Gaz sobası 4() Ortak kalorifer
5() Kat kaloriferi 6() Başka

164. Geçen yıl ısınmak için yaklaşık ne kadar harcama yaptınız?
..... V482 (000 00) ..

165. Evinizin bulunduğu bina ve çevresi aşağıda sıralanan özelliklere sahip mi?

	Yok (1)	Var(2)
Tapu	..	V483 (0) ...
Elektrik	..	V484 (0) ...
Elektrik faturası ne kadar	..	V485 (000 00)
Şehir suyu	..	V486 (0) ...
Su faturası ne kadar	..	V487 (000 00)
Bahçede su kuyusu	..	V488 (0) ...
Şehir kanalizasyonu ile şebeke bağlantısı	..	V489 (0) ...
Balkon	..	V490 (0) ...
Kiler	..	V491 (0) ...
Kümes	..	V492 (0) ...
Ahır	..	V493 (0) ...
Birbirinden ayrı oturma ve yatak odaları	..	V494 (0) ...
Sadece misafir gelince açılan bir misafir odası	..	V495 (0) ...
Ayrı çalışma odası	..	V496 (0) ...
Evin içinde birbirinden ayrı banyo ve tuvalet	..	V497 (0) ...

166. Evinizde aşağıda sıralanan eşyaların bulunup bulunmadığını belirtir misiniz?

	1:Yok	2:Var
Radio	..	V498 (0) .
Müzik Seti -Küçük	..	V499 (0) .
Müzik Seti -Büyük	..	V500 (0) .
Müzik aleti (adı	V501 (00).
Buzdolabı	..	V502 (0) .
Merdaneli Çamaşır Makinesi	..	V503 (0) .
Otomatik Çamaşır Makinesi	..	V504 (0) .
Dikiş Makinesi	..	V505 (0) .
Bulaşık Makinesi	..	V506 (0) .
Üçlü Tüp Ocakı	..	V507 (0) .
Fırınlı Ocak	..	V508 (0) .
Elektirikli fırın	..	V509 (0) .
Akvaryum	..	V510 (0) .
Mikrodalga fırın	..	V511 (0) .
Mutfak robotu, mikser vb	..	V512 (0) .
Ocak üstü aspiratör	..	V513 (0) .
Havalandırma sistemi/ Klima	..	V514 (0) .
Oturma Odası Takımı	..	V515 (0) .
Yemek Odası Takımı	..	V516 (0) .
Yatak Odası Takımı	..	V517 (0) .
Ütü	..	V518 (0) .
Telefon	..	V519 (0) .
Telesekreter	..	V520 (0) .
Telefon faturanız ne kadar oluyor	V521 (000 00)
Bilgisayar (oyun için)	..	V522 (0) .
Bilgisayar (PC)	..	V523 (0) .
Vitrin	..	V524 (0) .
Kitaplık	..	V525 (0) .
Kitaplık Raf Sayısı	V526 (00).
Otomobil	..	V527 (0) .
Varsa, otomobilin yaklaşık değeri	V528 (000 000)
Fotoğraf Makinesi	..	V529 (0) .
Daktilo	..	V530 (0) .
Siyah Beyaz Televizyon	..	V531 (0) .
Renkli Televizyon	..	V532 (0) .
Elektrik Süpürgesi	..	V533 (0) .
Video Gösterici	..	V534 (0) .
Video Kamera	..	V535 (0) .
Uydu Anteni (Ortak olabilir)	..	V536 (0) .
Kağıt peçete	..	V537 (0) .
Tuvalet kağıdı	..	V538 (0) .
Sofben	..	V539 (0) .

167. Ev halkının giyecek ihtiyaçlarını genellikle nerelerden sağlıyorsunuz?

	Mahalleden	Merkezlerden	Başka
Özel küçük mağazalardan	V540 (0)	
Özel büyük mağazalardan	V541 (0)	
Sünerbank'tan	V542 (0)	
Pazar yerinden/işportadan	V543 (0)	
Başka:	V544 (0)	

168. Ev halkının giyecek ihtiyaçlarını genellikle peşin mi taksitle mi alıyorsunuz? V545 (0)

1() Peşin

2() Taksitle

169. Aşağıda belirtilen giyeceklere sahip olup olmadığınızı; sahipseniz sayısını belirtir misiniz? (Baharlıklar kışlık bölümünde belirtilsin)

	Yok	Var/Sayı
Kışlık ceket	V546 (0) ...
Kışlık pantolon	V547 (0) ...
Kışlık palto/ kaban	V548 (0) ...
Kazak/hırka vb	V549 (0) ...
Kışlık yünlü gömlek	V550 (0) ...
Kışlık ayakkabı/ bot	V551 (0) ...
Pardösü/ yağmurluk	V552 (0) ...
Semsiye	V553 (0) ...
Yazlık ceket	V554 (0) ...
Yazlık pantolon	V555 (0) ...
Yazlık kısa kollu gömlek-tişört	V556 (0) ...
Yazlık ayakkabı	V557 (0) ...

170. Evinizde hazırlanan giysileriniz oluyor mu? Oluyorsa, bunların neler olduğunu belirtir misiniz? V558 (0)

1() Olmuyor

2() Dikilerek hazırlanan çarşaf, iç çamaşırlar, çocuk giysileri vb. (basit) şeyler

3() Dikilerek hazırlanan kadın giysileri: etek, bluz, elbise gibi

4() Ürülerek hazırlanan giysiler: kazak, hırka vb.

5() Dikilerek hazırlanan erkek giysileri: gömlek vb

6() Başka

171. Ailenizin günlük taze sebze meyve ihtiyaçlarını en çok nereden karşılıyorsunuz? V559 (0) ... V560 (0)

1() Kendimiz üretiyoruz

2() Köylerden

3() Pazarda köylülerden

4() Semt pazarından/ halinden

4() Manavlardan, bakkallardan vb. araçılardan

5() Toptancı halinden

6() Başka

172. Ailenin (Sebze meyve vb. dışında kalan) günlük yiyecek ihtiyaçlarını genellikle nerelerden sağlıyorsunuz?

	Mahalleden	Merkezlerden	Başka
Özel küçük mağazalardan/bakkal	V561 (0)	
Özel büyük mağazalardan/market	V562 (0)	
Kamuya ait marketlerden	V563 (0)	
Pazar yerinden/işportadan	V564 (0)	
Başka:	V565 (0)	

173. Ailenizin yiyecek olarak toptan aldığı; köyden getirdiği yada topluca evde hazırladığı maddeler (kumanya) var mı? Varsa bunların neler olduklarını belirtir misiniz? V566 (0)

1() Yok (Geç: soru-176)

2() Var

174. Varsa; toplam sayısı V567 (00)
isimleri

175. Varsa; ne kadarlık süreler için toptan alındığı yada hazırlandığı
..... V568 (0)

- 1() Aylık (Bittikçe buraya işlensin)
2() Mevsimlik
3() Yıllık

Yiyecek, içeceklerle ilişkin sorular

176. Evinizde, sofranızda yiyecek ve içecek olarak genellikle neler bulunuyor; belirtir misiniz? (Her zaman bulunanlar belirtildikten sonra; daha az bulunup kullanılanlar sorulacak; ardından biraz daha nadir bulunanlar; ardından ayda yılda bir yeneler; ve ardından hiç bahsedilmeyenler sorulmayacak)

	<u>Bulunma Sıklığı</u>	<u>Bulunma Sıklığı</u>
-Çay, kahve	.. V569 (0) ..	4() Her zaman bulunanlar
-Çorba	.. V570 (0) ..	3() Arada bir bulunanlar
-Reçel	.. V571 (0) ..	2() Ayda yılda bir kere
-Bal	.. V572 (0) ..	1() Hiç bulunmaz
-Beyaz peynir	.. V573 (0) ..	
-Krem peynir	.. V574 (0) ..	
-Siyah zeytin	.. V575 (0) ..	
-Yeşil zeytin	.. V576 (0) ..	
-Patates	.. V577 (0) ..	
-Elma, portakal vb. yerli meyveler	.. V578 (0) ..	
-Muz vb. ithal meyveler	.. V579 (0) ..	
-Kivi, avakado vb. meyveler	.. V580 (0) ..	
-Kırmızı et, kavurma vb.	.. V581 (0) ..	
-Köfte, pirzola vb. et kızartmalar	V582 (0) ..	
-Tavuk	.. V583 (0) ..	
-Balık	.. V584 (0) ..	
-Makarna, buldur, piring	.. V585 (0) ..	
-Meyve suyu	.. V586	
-Kolalı sodalı içecekler	.. V587 (0) ..	
-Alkollü içecekler	.. V588 (0) ..	
-Turşu	.. V589 (0) ..	
-Hamur işleri	.. V590 (0) ..	
-Mısır gevreği	.. V591 (0) ..	
-Mayonez; hardal vb. katkıları	.. V592 (0) ..	
-Sucuk/ pastırma	.. V593 (0) ..	
-Salam/sosis vb	.. V594 (0) ..	

177. Evde yemekler aynı tabaktan mı ayrı tabaktan mı yeniyor?

- 1() Aynı tabaktan 2() Ayrı tabaklardan V595 (0) ..

178. Evde yemekler (çoğunlukla) yer sofrasında mı masada mı yeniyor?

- 1() Yer sofrasında 2() Masada V596 (0) ..

179. Evde yemekler tüm aile üyeleri birlikte mi yoksa ayrı ayrı mı yeniyor?

- 1() Ayrı ayrı 2() Birlikte V597 (0) ..

180. Ailenin bakkal, fırın alışverişleri dışındaki alışverişlerini genellikle kim yapıyor? V598 (0) ...

181. Alkol kullanıyor musunuz? Kullanıyorsanız; genellikle nerede ve kimlerle birlikte kullanıyorsunuz? (Beypazarı dışına gidiliyorsa belirtilsin) Kullanmıyorsanız daha önce hiç kullandınız mı? V599 (00) ..

- 1() Hiç kullanmadım
2() Ünceleri kullanıyordum ama şimdi kullanmıyorum
3() Ev dışında -birahane, kahvehane benzeri bir yerde- arada bir arkadaşlarla birlikte bir iki bira içerim
4() Ev dışında -meyhane benzeri bir yerde- fırsat buldukça olarak rakı içerim
5() Sadece evde yada arkadaşların evlerinde arkadaşlarla birlikte
6() Sadece kendi evimde yalnız
7() Sadece kendi evimde ailemle birlikte
8() Başka

Düzenli bir işi olup çalışan; ücretliler; esnaf ve sanatkarların gündelik yaşantıları: Bu bölümdeki sorular hafta içi günlerde neler yapıp nasıl yaşadığınıza ilişkindir.

182. Yataktan saat kaçta kalkıyorsunuz? V600 (000) ..

183. Evden saat kaçta ayrılıyorsunuz? V601 (000) ..

184. Kahvaltı yapıyor musunuz? Yapıyorsanız nerede yapıyorsunuz? V602 (00) ...

- 1() Kahvaltı yapmıyorum
2() Evde yapıyorum
3() Kahvede yapıyorum (geç:soru-186)
4() İşyerinde yapıyorum (geç: soru-186)
5() Lokanta, pastahane vb. bir yerde yapıyorum (geç:soru-186)
6() Başka

185. Kahvaltıdan önce bazı küçük alışverişler, ziyaretleri gibi işler için ev dışına çıkıyor musunuz? Çıkıyorsanız nerelere uğruyor, neler yapıyorsunuz? V603 (0) ...

- 1() Çıkıyorum 2() Çıkıyorum (Gidilen yerler:
.....

186. Kahvaltınızı genellikle neler ile yapıyorsunuz?

187. İşyerine gitmeden (yada sabit işyeri olmayanlar için; çalışmaya başlamadan); uğradığınız, kahvehane, lokanta, arkadaşların işyerleri, akrabaların evleri gibi yerler oluyor mu? Oluyorsa nerelere uğruyorsunuz?

- 1() Olmuyor 2() Oluyor V604 (00 00) ...

188. Öğleyin işi saat kaçta bırakıyorsunuz? (kendi işinin sahibi olanlar için ise; işin bırakılıp bırakılmadığı; eğer bırakılıyorsa saati)

- 1() İş bırakmıyorum (geç: soru-190) 2() Bırakıyorum .. V605 (00 00) .

189. İş bırakılıyorsa; öğleyin evinize geri gidiyor musunuz? Gidiyorsanız, yeniden işe dönmek için saat kaçta ayrılıyorsunuz?

..... V606 (00 00) .

- 1() Eve gitmiyorum
2() Gidiyorum; ayrılış saati (Geç: soru-191)

190. İşi bırakmıyorsa ve eve gitmiyorsa; öğle yemeği yiyor musunuz? Yiyorsanız; nerede yiyorsunuz? V607 (00)

- 1() Öğle yemeği yemiyorum
2() İşyerinde; evden getirilen şeyleri yada burada hazırladıklarımızı yiyorum
3() İşyerine dışarıdan (seyyar satıcılar yada lokantalardan vb. yerlerden) getirttiklerimizi yiyoruz
4() İşyerinde verilen servisten
5() İşyeri dışında lokanta vb. bir yerden
6() Başka

191. Öğle arasında işyeri (ve ev) dışında başka yerlere gidiyor, uğruyor musunuz? Uğruyorsanız nerelere uğruyorsunuz? V608 (0)

- 1() Uğramıyorum 2() Uğruyorum

192. Akşam işi saat kaçta bırakıyor ve eve saat kaçta dönüyorsunuz?

İşi bırakma saati .. V609 (00 00) .. eve dönme saati .. V610 (00 00)

193. Eve dönmeden uğradığınız yerler oluyor mu? Oluyorsa nerelere uğruyorsunuz? V611 (0)

- 1() Hiç bir yere uğramıyorum
2() Bakkal, manav, vb. alışverişleri yaparım
3() Başka yerlere uğruyorum

194. Akşam yemeğinizi saat kaçta ve nerede yiyorsunuz? (Evde yenmiyorsa, nerede yendiği belirtilsin) (Eve dönüş saati ile yemek saati arasında ne kadar fark olduğuna dikkat edilsin) V612 (00)

- 1() Akşam yemeği yemiyorum
2() Evde yiyorum
3() İşyerinde; yiyorum (Geç: 196)
4() Seyyar satıcılardan; bakkaldan vb. alıp yiyorum (Geç:196)
5() İşyeri dışında lokanta vb. bir yerden (Geç:196)
6() Başka

195. Yemekten sonra; yatmadan önce ev dışına tekrar çıkıyor musunuz? Çıkıyorsanız nerelere gidiyorsunuz? V613 (0)

- 1() Ev dışına çıkmıyorum
2() Çıkıyorum (Gidilen yerler

196. Eve geldikten sonra; yatmadan evvel genellikle neler yapıyor; zamanınızı nasıl geçiriyorsunuz?

197. Akşam saat kaçta yatıp, uyuyorsunuz? V614 (00 00)

Sürekli işi olmayan; çalışmayan; emekli vb.nin gündelik yaşantısı

198. Yataktan saat kaçta kalkıyorsunuz? V615 (00 00) ...

199. Kahvaltı yapıyor musunuz? Yapıyorsanız nerede yapıyorsunuz? V616 (00)

- 1() Yapmıyorum 2() Evde yapıyorum 3() Kahvede yapıyorum
5() Lokanta, pastahane vb. bir yerde yapıyorum
6() Başka

200. Kahvaltıdan önce ev bazı küçük alışverişler, ziyaretleri gibi işler için çıkıyor musunuz? Çıkıyorsanız nerelere uğruyor, neler yapıyorsunuz?

..... V617 (0)

1() Çıkıyorum

2() Çıkıyorum (Gidilen yerler:

201. Kahvaltınızı genellikle neler yiyip içerek yapıyorsunuz?

202. Gün içinde evden ayrılıyor musunuz? Ayrılıyorsanız; saat kaç gibi ayrılıyor; nerelere ve kimlerin yanına gidiyorsunuz?

..... V618 (00 00) ...

203. Öğle yemeği yiyor musunuz; yiyorsanız nerede yiyorsunuz? . V619 (00) ...

1() Öğle yemeği yemiyorum

2() Evde yiyorum

3() Seyyar satıcılardan; bakkal vb yerlerden alıp yiyorum

4() Lokanta vb. bir yerde yiyorum

5() Başka

204. Gündüz evden ayrılanlara sorulacak; eve saat kaçta dönüyorsunuz?

..... V620 (00 00) ...

205. Akşam yemeği yiyor musunuz? Yiyorsanız saat kaçta ve nerede yiyorsunuz?

..... V621 (00)

1() Akşam yemeği yemiyorum

2() Evde yiyorum

3() Seyyar satıcılardan; bakkal vb. yerlerden alıp yiyorum

4() Lokanta vb. bir yerde yiyorum

5() Başka

206. Eve saat kaçta dönüyorsunuz; Ve yatmadan evvel neler yapıyorsunuz?

..... V622 (00 00)

207. Saat kaçta yatıp uyuyorsunuz?

V622.1 (00 00) ..

Aile Yaşantısı; gün boyunca yapılanlar

208. Gündelik alışkanlıklarınızla ilgili olarak aşağıda belirtilenleri yapıp yapmadığınızı; yapıyorsanız bazılarını ne kadar zaman ayırdığınızı ve ne kadar sürelerde bir yaptığınızı belirtir misiniz?

0() Hiç yapmadım

1() Hayatımda bir iki kere yaptım

2() Pek sık olmasada arada bir yaparım

3() Genellikle yaparım

Sıklık Sayısı

-Akşamları evde oturup evdekilerle

uzun uzun sohbet etmek konuşmak

.. V623 (0)

-Akrabaları ziyaret etmek

.. V624 (0)

-Komşularla oturup sohbet etmek

.. V625 (0)

-İş arkadaşları ile evde buluşup

sohbet etmek

.. V626 (0)

-Ailece pikniğe gitmek

.. V627 (0)

	<u>Sıklık Sayısı</u>
-Hediye alıp vermek	.. V628 (0)
-Dışarıdan tatlı alıp eve götürmek	.. V629 (0)
-Çiçek satın almak	.. V630 (0)
-Milli piyango bileti almak	.. V631 (0)
-Toto, loto vb. oynamak	.. V632 (0)
-Yaş günü eğlencesi düzenlemek	.. V633 (0)
-Yılbaşı eğlencesi düzenlemek	.. V634 (0)
-Müzik aleti çalmak; toplantılarda şarkı türkü söylemek	.. V635 (0)
-Hamama gitmek	.. V636 (0)
-Sinemaya gitmek	.. V637 (0)
-Konsere gitmek	.. V638 (0)
-Tiyatroya gitmek	.. V639 (0)
-Futbol maçına gitmek	.. V640 (0)
-Müzeye gitmek	.. V641 (0)

209. Evinizde ev temizliği, cam temizliği, çamaşır temizliği, yemek hazırlanması vb. işleri genellikle kim yapıyor? V642 (0)

- 1() Evin kadını
 2() Evin kızları-gelinleri
 3() Yabancı bir temizlikçi kadın
 4() Başka

210. Aşağıda belirtilen ev işlerine yardım edip etmediğinizi ediyorsanız ne sıklıkla yardım ettiğinizi belirtirmisiniz? (Sıklık sayısı arka sayfada)

	<u>Yardım etmem</u>	<u>Ederim (sıklığı)</u>
Yemek hazırlamak	V643 (0)
Salata hazırlanması	V644 (0)
Bulaşık yıkamak	V645 (0)
Sofra hazırlamak	V646 (0)
Yerleri temizlemek	V647 (0)
Camları temizlenmek	V648 (0)
Lavaboları vb. temizlemek	V649 (0)
Çamaşır yıkamak	V650 (0)
(Varsa) küçük çocukların altlarının temizlenmek.....	V651 (0)
Başka (evde sizin tarafınızdan yapılan işler)	V652 (0)

Sıklık sayısı:

- 1() Çok nadiren, keyfim yerinde olursa, canım isterse, ayda yılda bir vb;
 2() Misafir vb. gelmeden önce ihtiyaç olursa, ayda bir kaç kere;
 3() Haftada bir kaç kere;
 4() Genellikle ben yaparım;
 5() Başka

211. Evinizde herkesin banyo yaptığı; çamaşırların yıkandığı, vb. işlerin yapıldığı bir temizlik günü varmı? Varsa; hangi gün? V653 (0)

- 1() Yok
 2() Var

212. Haftada -sabah yıkanmaları dahil) ortalama kaç kere yıkanıyorsunuz? ...
 V654 (0)

213. Haftada ortalama kaç kere sakal traşı oluyorsunuz?

..... V655 (0)

214. Haftada ortalama kaç kere dişlerinizi fırçalıyorsunuz? .. V656 (00) ..

215. Beypazarı dışına tatile gittiğiniz oluyor mu? Oluyorsa; bu zamana kadar (hayat boyunca) kaç kere .. V657 (00) .. tatile gittiniz; ve en son hangi yılda .. V658 (00). kaç kere .. V659 (0) . ve nereye ... V660 (00)..... gittiniz? (Tatile gitmedim diyenler için; Geç: soru-217)

216. Son kez gittiğiniz tatilde kimlerle birlikte idiniz; ailenizde yanınızdandıydı? V661 (00)

- 1() Ailece birlikte gittik
2() Buradan arkadaşlar ve aileleri ile birlikte grup olarak gittik
3() Buradan erkek arkadaşlarla yalnız gittik
4() Yalnız gittim
5() Başka

217. Tatile gitmedim diyenlere; Özellikle yazları, Beypazarı merkezi dışında bir yerlere gittiğiniz oluyor mu? Oluyorsa, nerelere gidiyorsunuz? V662 (00) ...

- 1() Hiç bir yere gitmedim
2() Gittiğim yerler oluyor

218. Eş ve çocuklarınızdan ayrı olarak (Bekar ise; ailenizden ayrı olarak) eğlenmek dinlenmek amacıyla yaptığınız özel şeyler; (hobiler vb. dahil) varmı? Varsa; neler V663 (00)

219. Beypazarı'nın eğlenme, dinlenme yönünden eksikliği varmı? Varsa; en önemli eksikliği sizce nedir? V664 (00)

220. Düzenli olarak evinize ziyarete gelen yada sizin ziyarete gittiğiniz arkadaşlarınız akrabalarınız var mı?

- 1() Yok (geç:222) 2() Var; Kaç kişi V665 (00)

221. Varsa, böyle bir ilişki içinde olduğunuz en yakın iki kişinin size olan yakınlık-akrabalık derecesini, evinin evinize olan uzaklığını, nasıl gidip geldiğinizi, ne kadar sıklıkla görüştüğünüzü, bu kişinin mesleğini, ev sahibi olup olmadığını, belirtir misiniz?

	1. kişi	2. kişi
Akrabalık derecesi	V666 (00)	V673 (00)
Evinin uzaklığı		
Mesafe	V667 (0000)	V674 (0000)
Zaman	V668 (000)	V675 (000)
Mesleği	V669 (00)	V676 (00)
Yaşı	V670 (00)	V677 (00)
Doğum yeri-memleketi ..	V671 (0)	V678 (00)
Ev sahipliği (Sahip-Değil) ..	V672 (0)	V679 (0)

222. Yakın olduğunuz akraba ve arkadaşlarınız ile ziyaretleriniz sırasında kadınlarla erkekler genellikle birlikte mi yoksa ayrı ayrı yerlerde mi oturuyorlar? (Aşağıdaki seçeneklerden biri işaretlensin)

Akrabalarla V680 (0) Arkadaşlarla V681 (0)

- 1() Kesin olarak ayrı ayrı oturulur; birlikte oturma olmaz
2() Zorlama yok ama kendiliğinden ayrılıyor; zaman zaman değişiyor
3() Genellikle birlikte oturuluyor

Gazete Dergi ve Kitap Okuma, Tv izleme Alışkanlıkları ile İbadet, Siyaset ile ilgili davranışlara ilişkin sorular?

224. Günlük gazeteleri takip ediyor musunuz? Ediyorsanız ne kadar düzenli takip edebiliyorsunuz? Satın alıyor musunuz, satın almıyorsanız nerelerde okuyorsunuz? V682 (0)

- 1() Düzenli takip etmem, görürsem bakarım (geç: soru-226)
2() İmkan bulduğum kadar düzenli takip ederim ama satın almam
3() İmkan bulduğum kadarı ile satın alarak izlerim
4() Çok iyi bir gazete okuyucusuyum

225. Genellikle hangi gazeteleri okuyorsunuz? V683 (00)

226. Düzenli olarak takip ettiğiniz; yada etmeye çalıştığınız dergi-ler varmı? Varsa, ad-larını belirtir misiniz?

- 1() Yok 2() Var

227. Evinizde yaklaşık kaç adet kitap bulunduğunu söyleyebilir misiniz? V684 (00)

228. Televizyonda en çok izlediğiniz ilk üç program hangileri? (Numaralandır) V686 (00) V686.2 (00) V686.3 (00)

- 1() Özellikle izlediğim program yok
2() Pembe diziler-aşk ve aile filimleri
3() Eğlence programları
4() Komedi filimleri
5() Özel müzik programları
6() Din ve ahlak programları
7() Haber programları
8() Belgeseller
9() Başka

229. Televizyonda özellikle izlemediğiniz ilk üç programı sırasıyla belirtir misiniz? (Numaralandırarak)

..... V687 (00) V687.2 (00) V687.3 (00)

- 1() Özellikle izlediğim program yok
2() Pembe diziler-aşk ve aile filimleri
3() Eğlence programları
4() Komedi filimleri
5() Özel müzik programları
6() Din ve ahlak programları
7() Haber programları
8() Belgeseller
9() Başka

230. Düzenli olarak izlediğiniz radyo kanalı veya programı varmı? Varsa; hangileri? V688 (0)

- 1() Yok 2() Var

231. En çok severek dinlediğiniz müzik türleri (ilk ikisi) hangisi?

- 1() V689 (00)

2() V690 (00)

Dinsel davranış soruları

232. Günlük namazların düzenli olarak kılınıp kılıyor musunuz?

1() Kılmıyorum (geç:soru-235) 2() Kılıyorum V691 (0)

233. Günlük namazları düzenli olarak kılıyorsanız; nerede kılıyorsunuz?

..... V692 (0)
1() Evde 2() Mescitte
3() Mahalle camiinde 4() Merkez Camii/lerden birinde
5() Başka bir yerde (belirtiniz

234. Genellikle namaz kıldığınız yer camii yada mescit ise: düzenli olarak gittiğiniz özel bir camii yada mescit var mı? V693 (0)

1() Yok 2() Var

235. Beş vakit namaz dışında aşağıda belirtilen ibadetleri yada dinsel faaliyetleri yapıp yapmadığınızı belirtir misiniz?

	Hayır	Evet
Cuma namazı kılmak	.... V694 (0) ...	
Ramazan orucu tutmak	.... V695 (0) ...	
Ramazanda teravih namazı kılmak	.... V696 (0) ...	
Diğer oruçlar: (adları belirtilsin:	V697 (0)	
Zekat/ fitre vermek (almak ise belirtilsin)	.... V698 (0) ...	
Dinsel toplantılara katılmak (türü belirtilsin	V699 (0)	
Düzenli olarak kuran okumak	.... V700 (0) ...	

236. Babanız belirtilen ibadetleri yada dinsel faaliyetleri yapar mı (sağ değil ise yada çok yaşlı ise; yaparmı idi?)

	Hayır	Evet
Cuma namazı kılmak	.... V701 (0) ...	
Ramazan orucu tutmak	.... V702 (0) ...	
Ramazanda teravih namazı kılmak	.... V703 (0) ...	
Diğer oruçlar: (adları belirtilsin:	V704 (0)	
Zekat/ fitre vermek (almak ise belirtilsin)	.... V705 (0) ...	
Dinsel toplantılara katılmak (türü belirtilsin	V706 (0)	
Düzenli olarak kuran okumak	.... V707 (0)	

237. *Varsa eşiniz; belirtilen ibadetleri ve dinsel faaliyetleri yapıyor mu?

	Hayır / Evet
Beş vakit namaz kılmak	.. V708 (0) ...
Ramazan orucu tutmak	.. V709 (0) ...
Diğer oruçları tutmak	.. V710 (0) ...
Cumaları vaiz dinlemeye gitmek	.. V711 (0) ...
Evde mukabele vb. toplantılar düzenlemek yada bunlara katılmak	.....
Kuran okumak	.. V713 (0) ...

238. Hacca gittiniz mi? Gittinizse kaç kere gittiniz?

1() Gitmedim 2() Gittim (sayısı V714 (0)

239. Çok yakın akraba arkadaş çevrenizde hacca giden kaç kişi var? . V715 (0)

240. Ziyaret ettiğiniz dini yerler ve kişiler varmı? 1() Yok 2() Var
..... V716 (0)

241. Varsa, adlarını, yerlerini ve son sene içinde kaç kere ziyaret ettiğinizi belirtir misiniz? V717 (0)

242. Kendinizi yakın hissettiğiniz bir dinsel mezhep, akım, grup-kişi varmı? Varsa, adlarını belirtir misiniz? V718 (00)

1() Yok 2() Var

Siyasi / Kurumsal Tavır

243. Üyesi olduğunuz bir siyasi parti yada yan örgütlenmesi var mı? Varsa ne?
1() Yok 2() Var V719 (00)

244. Kendinize yakın bulduğunuz (doğrudan ilişkiniz olmasa bile) bir siyasi düşünce yada hareket varsa, bunun ne olduğunu belirtir misiniz?

1() Kendime yakın bulduğum siyasi bir hareket yada düşünce yok
2() Var V720 (00)

245. Anne baba ve ailenizin çevrede bilinen bir siyasal tutumları var mı? Varsa; nasıl bilinirler? V721 (00)

246. Üyesi olduğunuz; siyasi olmayan dernekler, kooperatifler vb örgütler varmı? Varsa adlarını, bunlarda idari görevinizin olup olmadığını belirtir misiniz?

1() Yok 2() Var (Toplam sayısı sayısı V722 (00)

Adları	idari Görev	1() Yok	2() Var
1 .. V723 (00)			
2 .. V724 (00)			
3 .. V725 (00)			

247. Çok yakın tanıdık çevrenizde, gerektiğinde yardımını isteyebileceğiniz siyasi faaliyette bulunan kişiler, siyasetçi var mı? Varsa; kaç kişi var?

1() Yok 2() Var (Sayısını belirtiniz ... V726 (00) ..

248. Varsa, bu kişilerden size en yakın olan iki tanesinin faaliyette bulunduğu siyasi kuruluşun adını ve bu kuruluştaki görevlerini- yaptıkları işleri belirtir misiniz?

	1. kişi	2.kisi
Çalıştığı siyasi kuruluşun adı .. V727 (00)	V727 (00)	V729 (00)
Görevi- burada yaptığı iş .. V728 (00)	V728 (00)	V730 (00)

249. Şu anda size en yakın, en uygun gelen siyasi düşünce; siyasi parti; ve siyasi lider hangileri; belirtir misiniz?

	1() Yok	2() Var	-----> (Belirtiniz)
Siyasi düşünce .. V731 (00)	V731 (00)		
Siyasi parti .. V732 (00)	V732 (00)		
Siyasi lider .. V733 (00)	V733 (00)		

APPENDIX B.1.1 Steps for construction of building quality index, ECOL1

1. Selection of variables entering into ECOL1

v468, v469, v470, v471, v472, v473, v474, v475, v478, v479, v481, v483, v484, v486, v488, v489, v490, v491, v492, v493, v494, v495, v496, v497.

2. Original Codes

Original codes are same with the codes of questionnaire that have also variable numbers in APPENDIX A.

3. Preparatory Remodifications

```
recode v468 (99=0) (1,2=3) (3,4,5=2) (6,7,8,9=1).
recode v469 v470 (99999=0) (01 thru 250=1) (251 thru 500=2)
      (501 thru 750=3) (751 thru 1000=4) (1001 thru hi=5).
recode v471 (1,2=1) (4,5=2) (9=0).
recode v472 (1,2,3,4=1) (5,7=2) (6=3) (9=0).
recode v473 (999,370,0=0) (01 thru 70=1) (71 thru 90=2)
      (91 thru 110=3) (111 thru hi=4).
recode v474 (99=0) (1,2=1) (3,4=2) (5,6,7=3).
recode v475 (99=0) (1,2=1) (3,4=2) (5,6=3) (7,8,9=4)
      (10,11,12=5).
recode v479 (7,9,1,99=0) (2,3=1) (4=2) (5=3) (6=4).
recode v481 (9,6=0).
recode v483 v484 v486 (9,1=0) (2=1).
recode v488 (9=0) (2=-1) (1=1).
recode v489 (9,1=0) (2=1).
recode v490 (9,1=0) (2=1).
recode v491 (9,2=0).
recode v492 (9=0) (2=-1).
recode v493 (9=0) (2=-1).
recode v494 (9,1=0) (2=1).
recode v495 (9,2=0) (1=1).
recode v496 (9,1=0) (2=1).
recode v497 (9=0) (2=1) (1=-1).
```

4. Computation of ECOL1 by using recoded variables

Compute $ecol1 = v468+v469+v470+v471+v472+v473+v474+v475+v478+v479+v481+v483+v484+v486+v488+v489+v490+v491+v492+v493+v494+v495+v496+v497$.

5. Transformation ECOL1 into its z-scores, called as ZECOL1.

APPENDIX B.1.2 Frequency distribution regarding original codes of variables used to comprehend building quality

Variables	Codes										Total
	0	1	2	3	4	5	6	7	8	Miss	
v468		112	5	26	6	3	16	7	61		236
v469*	156	9	27	29	13	2					236
v470*	124	3	28	34	45	2					236
v471		15	38	29	17	2				135	236
v472		8	2	64	4	1	5	2		150	236
v473	4	8	203	21							236
v474			8	66	143	16		2		1	236
v475***	11	16	46	66	48	24	18	2	2	1	236
v479			20	8	9	24		1		174	236
v481	2	6	197	2	26	2				1	236
v483	1	3	231							1	236
v488		221	14							1	236
v489		7	228							1	236
v490		39	197								236
v491		196	40								236
v492		211	25								236
v493		222	14								236
v494		38	198								236
v495		104	132								236
v496		205	31								236
v497		15	221								236
* It shows recoded forms											
*** Eighth also includes cases with more than eight											

APPENDIX B.1.3 Frequency distribution regarding remodified codes of variables used to comprehend building quality

Variables	Codes					5	Total	
	-1	0	1	2	3			
v468			84	35	117		236	
v469*		156	9	27	29	13	2	236
v470*		124	3	28	34	45	2	236
v471		135	53	19	29			236
v472		150	78	3	5			236
v473		5	10	74	89	58		236
v474		1	8	208	18			236
v475**		12	64	114	42	2	2	236
v479		175	28	9	24			236
v481		5	6	197	26	2		236
v483		5	231					236
v488	14	1	221					236
v489		8	228					236
v490		39	197					236
v491		40	196					236
v492	25		211					236
v493	14		222					236
v494		38	198					236
v495		132	104					236
v496		205	31					236
v497	15		221					236

APPENDIX B.2.1 Steps for construction of location of working place index, ECOL2

1. Selection of variables entering into ECOL2

v146, v147, v148, v188, v189, v190, v224, v225, v226.

2. Original Codes

Original codes are same with the codes of questionnaire that have also variable numbers in APPENDIX A.

3. Preparatory Remodifications

recode v146 v188 v224 (99,9,10=0) (2=1) (1=2) (3=3) (4=4)
(5,6,7,8=5).

recode v147 v189 v225 (99,0=0) (1 thru 5=1) (6 thru 10=2)
(11 thru 15=3) (16 thru 20=4) (21
thru 25=5) (26 thru hi=6).

recode v148 v190 v226 (9=0) (2,5=1) (4=2).

4. Computation of ecol2 by using recoded variables.

Compute $ecol2 = v146 + v147 + v148 + v188 + v189 + v190 + v224 + v225 + v226$.

5. Transformation of ECOL2 into its z-scores, called as ZECOL2.

APPENDIX B.2.2 Frequency distribution regarding original codes of variables used to comprehend location of working places

Variables	Codes									Total
	1	2	3	4	5	6	7	8	Miss	
v146**	11	1	35	6	11	7	4	1	160	236
v147*										0
v148	47		2	25	3				159	236
v188	1	1	10	3	1	1	1		218	236
v189*										0
v190	12		2	1	1	1			219	236
v224	4		43	15	3		1	18	152	236
v225*										0
v226	46		12	9		18			151	236
* It shows recoded forms.										
** Eight also includes cases with more than eight.										

APPENDIX B.2.3 Frequency distribution regarding remodified codes of variables used to comprehend location of working places

Variables	Codes							Total
	0	1	2	3	4	5	6	
v146	161	1	11	35	6	22		236
v147	159	29	20	11	10	1	6	236
v148	159	50	25	2				236
v188	218	1	1	10	3	3		236
v189	219	6	4	3	1	1	2	236
v190	219	13	1	2	1			236
v224	152		4	43	15	22		236
v225	151	18	19	13	22	4	9	236
v226	151	46	9	12			18	236

APPENDIX B.3.1 Steps for construction of respondents' indirect relations with other areas across close relatives index, ECOL3

1. Selection of variables entering into ECOL3

v273, v274, v275, v276, v294, v301, v308, v315, v327, v357, v365, v373, v381

2. Original codes

2. a.) For the variables v273 and v274

1. Town center of the Beypazarı;
2. A village of Beypazarı;
3. A village of other areas;
4. Another small-town;
5. Provincial urban centers;
6. One of the largest national centers.
7. Others, foreign migrants
9. Unknown

2. b.) For the variables v275, v276, v294, v301, v308, v315, v327, v357, v365, v373 and v381

1. Town center of the Beypazarı;
2. A village of Beypazarı;
3. A village of other areas;
4. Another small-town next to Beypazarı;
5. Another small-town away from Beypazarı;
6. Provincial urban centers;
7. One of the largest national centers.
8. Others, foreign migrants
9. and 99. Unknown

2. c.) For all other variables, original codes are same with the codes of questionnaire that have also variable numbers in APPENDIX A.

3. Preparatory remodifications

recode v273 v274 (1,9=3) (2=1) (3=2) (4=4) (5,6,7=5).
recode v275 v276 v294 v301 v308 v315 v327 v357 v365 v373
v381 (1=3) (2=1) (3=2) (4,5=4) (6,7=5) (8=6)
(9,99=0).

4. Computation of ECOL3 by using recoded variables

Compute ecol3=v273+v274+v275+v276+v294+v301+v308+v315+v327+v357+v365+v373+v381.

5. Transformation of ECOL3 into its z-scores, called as ZECOL3.

APPENDIX B.3.2 Frequency distribution regarding original codes of variables used to comprehend respondents' indirect relations with other areas across close relatives

Variables	Codes										Total
	0	1	2	3	4	5	6	7	8	Miss	
v273		31	152	5	46			1		1	236
v274		33	152	5	44			1		1	236
v275		131	49	6	19	8	11	10	1	1	236
v276		129	49	6	19	8	13	9	1	2	236
v294*		110	24	3	8	5	51	17	5	13	236
v301	1	106	19	1	8	5	45	18	3	30	236
v308	59	12	2	3	5	23	10	1	1	120	236
v315		26	9	1	2	5	10	5	1	177	236
v327		116	54	3	29	7	12	14		1	236
v357		27	1		1		4	9		194	236
v365		16	1			1	2	3		213	236
v373		13	1				2	1		219	236
v381		4								232	236

* Eight also includes cases with more than eight.

APPENDIX B.3.3 Frequency distribution regarding remodified codes of variables used to comprehend respondents' indirect relations with other areas across close relatives

Variables	Codes							Total
	0	1	2	3	4	5	6	
v273		152	5	32	46	1		236
v274		152	5	34	44	1		236
v275	1	49	6	131	27	21	1	236
v276	2	49	6	129	27	22	1	236
v294	16	24	3	110	13	68	2	236
v301	33	19	1	106	13	63	1	236
v308	121	12	2	59	8	33	1	236
v315	178	9	1	26	7	15		236
v327	1	54	3	116	36	26		236
v357	194	1	27	1	13			236
v365	213	1		16	1	5		236
v373	219	1		13		3		236
v381	232			4				236

APPENDIX B.4.1 Steps for construction of respondents' indirect relations with some selected national centers and foreign countries index, ECOL4

1. Selection of variables entering into ECOL4

v449, v450, v451, v452, v453, v454, v455, v456, v457, v458, v459, v460, v461, v462, v463, v464, v465, v466, v467, v467.1, v467.2

2. Original Codes

2. a.) For the variables v449, v450, v451, v452, v453, v454, v455, v456, v457, v458, v459, v460, v461, v461, v462, v463, v464, v465, v466, v467 v467.1 and v467.2

0. No 1. Yes 9. Missing

3. Preparatory Remodifications

recode v449 v450 v451 v452 v453 v454 v455 v456 v457 v458
v459 v460 v461 v462 v463 v464 v465 v466 v467
(0,2,9=0) (1=2).

recode v467.1 v467.2 (0,9=0) (1=3).

4. Computation ECOL4 by using recoded variables

Compute $ecol4 = v449 + v450 + v451 + v452 + v453 + v454 + v455 + v456 + v457 + v458 + v459 + v460 + v461 + v462 + v463 + v464 + v465 + v466 + v467 + v467.1 + v467.2$

5. Transformation of ECOL4 into its z-score, called as ZECOL4.

APPENDIX B.4.2 Frequency distribution regarding original codes of variables used to comprehend respondents' indirect relations with some selected national centers and foreign countries

Variables	Codes			Total
	0	1	9	
v449	154	78	4	236
v450	41	194	1	236
v451	206	30		236
v452	228	8		236
v453	230	6		236
v454	227	9		236
v455	226	10		236
v456	223	3		226
v457	234	2		236
v458	232	4		236
v459	225	11		236
v460	234	2		236
v461	234	2		236
v462	233	3		236
v463	236			236
v464	181	55		236
v465	231	5		236
v466	230	6		236
v467	235	1		236
v467.1	229	7		236
v467.2	230	6		236

* Missing values include also user missing.

APPENDIX B.4.3 Frequency distribution regarding remodified codes of variables used to comprehend respondents' indirect relations with some selected national centers and foreign countries

Variables	Codes		Total
	0	2	
v449	157	79	236
v450	41	195	236
v451	206	30	236
v452	228	8	236
v453	230	6	236
v454	227	9	236
v455	226	10	236
v456	233	3	236
v457	234	2	236
v458	232	4	236
v459	225	11	236
v460	234	2	236
v461	234	2	236
v462	233	3	236
v463	236	0	236
v464	181	55	236
v465	231	5	236
v466	230	6	236
v467	235	1	236
v467.1	229	7	236
v467.2	230	6	236

APPENDIX B.5.1 Steps for construction of respondents' direct relations with other national localities index, ECOL5

1. Selection of variables entering into ECOL5

v2, v9, v17, v25, v36, v39, v42, v45, v67, v70, v73, v105, v108, v111, v137, v140, v143, v178, v181, v184, v213, v216, v219

2. Original codes

2. a.) For the variable v2:

1. city, 2. middle towns, 3. small towns and 4. villages.

2. b.) For other variables:

1. Town center of the Beypazarı; 2. A village of Beypazarı; 3. A village of other areas; 4. Another small-town; 5. Provincial urban centers; 6. One of the largest

national centers.

3. Preparatory Remodifications

3. a.) Remodifications for the variable v2:

It is a SPSS procedure file that is necessitated because original codes do not consider surveyed city as a particular state. Thus, the cases that are comprehended by original code three are divided into two further groups which correspond to local town and other small towns. In this context, remodified codes are as follows: 1) villages of other areas; 2) villages of surrounding rural hinterland; 3) surveyed town; 4) other towns; 5) cities.

3. b.) Remodifications for other variables:

recode v9 v17 v25 v36 v39 v42 v45 v67 v70 v73 v105 v108 v111 v137 v140 v143 v178 v181 v184 v213 v216 v219 (1=3) (2=1) (3=2) (4=4) (5=5) (6=6) (9=0).

Remodified codes of those variables corresponded to the following locations:

1. A village of other areas; 2. A village of Beypazarı; 3. Town center of the Beypazarı; 4. Another small-town; 5. Provincial urban centers; 6. One of the largest national centers.

4. Computation of ecol5 index by using recoded variables

Compute ecol5=v2+v9+v17+v25+v36+v39+v42+v45+v67+v70+v73+v105+v108+v111+v137+v140+v143+v178+v181+v184+v213+v216+v219

5. Transformation of ECOL5 into its z-scores, called as ZECOL5.

APPENDIX B.5.2 Frequency distribution regarding original codes of variables used to comprehend respondents' direct relations with other national localities

Variables	Codes									Total
	1	2	3	4	5	6	7	8	9	
v2	17	173	15	30					1	236
v9	118	44	10	14	38				12	236
v17	8			1	40	1			186	236
v36	45		1	8	114	3			65	236
v42	5				9	1			221	236
v45	1			2	1	1			231	236
v67	6	1			2				227	236
v70		1			1				234	236
v73					1				235	236
v105	4	2			1				229	236
v108	2				1				233	236
v111									236	236
v137	19				6				211	236
v140	5				2				229	236
v143	1								235	236
v178	7			1	2				226	236
v181	1				1				234	236
v184					1				235	236
v213	35	4		1	17	1			178	236
v216	7			1	4				224	236
v219	1			1					234	236

APPENDIX B.5.3 Frequency distribution regarding remodified codes of variables used to comprehend respondents' direct relations with other national localities

Variables	Codes						Total	
	0	1	2	3	4	5		6
v2		18	173	15	30			236
v9	12	44	10	118	14	38		236
v17	186			8	1	40	1	236
v36	65		1	45	8	114	3	236
v42	221			5		9	1	236
v45	231			1	2	1	1	236
v67	227	1		6		2		236
v70	234	1				1		236
v73	235					1		236
v105	229	2		4				235
v108	233			2		1		236
v111	236							236
v137	211			19		6		236
v140	229			5		2		236
v143	235			1				236
v178	226			7	1	2		236
v181	234			1		1		236
v184	235					1		236
v213	178	4		35	1	17	1	236
v216	224			7	1	4		236
v219	234			1	1			236

APPENDIX C.1.1 Steps for construction of duration of residence index, ZAGEURB3

1. Selection of variables entering into the ZAGEURB3

v9, v11, v17, v19, v25, v27, v36, v38, v39, v41, v43, v44 and v45, v47.

2. Computation of durations of residence.

Durations of residence are computed through 'select if' and 'compute' commands in two stages.

2. 1. Firstly, durations of residence are computed in terms of following categorization of residences: 1. A village of other areas; 2. A village of Beypazari; 3. Town center of the Beypazari; 4. Another small-town; 5. Provincial urban centers; 6. One of the largest national centers. Hence, six different definitions of duration of residence are taken under the names of AGE1, AGE2, AGE3, AGE4, AGE5 and AGE6. Variables AGE1 and AGE2 indicate durations of residence, in terms of years, at rural villages. AGE3, AGE4, AGE5 and AGE6 indicate durations of residence at local town, similar provincial towns, larger cities and metropolitan areas, respectively as they are also given in Endnote-43 in Chapter-1.

2. 2. Secondly, durations of residence are computed in terms of its previously computed definitions named as AGE1, AGE2, AGE3, AGE4, AGE5 and AGE6 in order to comprehend durations of residence at rural and urban areas. Those definitions are transformed into four new variables, called AGERUR, AGEURB1, AGEURB2, and AGEURB3. Variable AGERUR indicates sum of AGE1 and AGE2 designating duration of residence at villages. Variable AGEURB1 shows sum of AGE6 and AGE5; variable AGEURB2 shows sum of AGEURB1 and AGE4. Variable AGEURB3 displays sum of AGEURB2 and AGE3. Final definition of duration of residence at urban areas corresponds to AGEURB3.

3. Transformation of AGEURB3 into its z-scores, called as ZAGEURB3.

APPENDIX C.1.2 Frequency distribution regarding durations of residence in six states rural and urban residence

Ages	Duration of Residences					
	Age1	Age2	Age3	Age4	Age5	Age6
0 - 0	196	169	1	196	98	230
1 - 2	2	5	13	9	59	1
3 - 4	0	5	10	4	15	2
5 - 6	1	8	5	2	12	1
7 - 8	2	2	15	2	13	0
9 - 10	0	2	11	3	5	0
11-12	4	7	6	3	3	0
13-14	0	6	6	3	1	1
15-16	6	5	8	2	3	0
17-18	5	4	14	1	4	0
19-20	6	8	19	4	6	0
21-22	3	3	9	0	4	0
23-24	2	3	15	1	2	0
25-26	2	1	13	2	2	1
27-28	2	2	7	3	4	0
29-30	2	2	10	0	2	0
31-32	0	1	15	0	2	0
33-34	1	0	6	0	1	0
35-36	1	1	5	1	0	0
37-38	0	0	6	0	0	0
39-40	1	1	7	0	0	0
41-42	0	0	6	0	0	0
43-44	0	0	9	0	0	0
45-46	0	0	4	0	0	0
47-48	0	0	4	0	0	0
49-50	0	0	3	0	0	0
51-52	0	0	2	0	0	0
53-54	0	1	1	0	0	0
55+	0	0	6	0	0	0
Total	236	236	236	236	236	236

Variables AGE1 and AGE2 indicate durations of residence at rural villages. AGE3, AGE4, AGE5 and AGE6 indicate durations of residence at local town, similar provincial towns, larger cities and metropolitan areas, respectively.

APPENDIX C.1.3 Frequency distribution regarding durations of residence in four states rural and urban residence.

Ages	Duration of Residences			
	Agerur	Ageurb1	Ageurb2	Ageurb3
0 - 0	139	95	83	2
1 - 2	4	57	56	4
3 - 4	5	17	16	2
5 - 6	5	13	14	
7 - 8	5	13	9	
9 - 10	2	5	7	9
11-12	10	3	3	6
13-14	5	2	1	6
15-16	9	3	6	3
17-18	4	4	4	5
19-20	13	6	10	8
21-22	8	4	4	21
23-24	6	1	3	16
25-26	3	3	3	11
27-28	4	5	5	11
29-30	3	2	3	13
31-32	2	2	1	22
33-34	2	1	3	13
35-36	2		1	16
37-38	1		1	9
39-40	2			8
41-42	1		1	8
43-44			1	11
45-46				8
47-48				4
49-50			1	6
51-52				3
53-54	1			3
55+				8
Total	236	236	236	236

Variable AGERUR indicates sum of above mentioned variables AGE1 and AGE2 designating duration of residence at villages. Variable AGEURB1 shows sum of AGE6 and AGE5; variable AGEURB2 shows sum of URBAN1 and AGE4; and lastly, variable AGEURB3 displays sum of URBAN2 and AGE3.

APPENDIX D.1.1 Steps for construction of income and expenditure in cash index, ECON1

1. Selection of variables entering into ECON1

v87, v88, v228, v230, v234, v238, 253, v256, v338, v482, v487, and v521.

2. Original codes

Original codes show the values in thousands of Turkish Liras about current income and expenditure in cash as they are given in questionnaire.

3. Preparatory remodifications

recode v87 (99999=0) (01 thru 1000=1) (1001 thru 5000=2) (5001 thru hi=3).

recode v88 (999999=0) (01 thru 10000=1) (10001 thru 20000=2) (20001 thru 30000=3) (30001 thru 40000=4) (40001 thru 50000=5) (50000 thru hi=6).

recode v228 (0,99999=0) (01 thru 2000=1) (2001 thru 4000=2) (4001 thru 6000=3) (6001 thru 8000=4) (8001 thru 10000=5) (10001 thru hi=6).

recode v230 v234 v238 (99999=0) (01 thru 10000=1) (10001 thru 20000=2) (20001 thru 30000=3) (30001 thru 40000=4) (40001 thru 50000=5) (50000 thru hi=6).

recode v253 v256 (99999=0) (01 thru 500=1) (501 thru 1000=2) (1001 thru hi=3).

recode v482 (99999,0=0) (01 thru 1000=1) (1001 thru 2000=2) (2001 thru 8000=3) (8001 thru hi=0).

recode v487 v521 (99991,99999=0) (01 thru 100=1) (101 thru 200=2) (201 thru 300=3) (301 thru 400=4) (401 thru 500=5) (501 thru hi=6).

4. Computation of ECON1 index by using recoded variables.

Compute econ1= v87+v88+v228+v230+v234+v238+253+v256+v338+v482+v487+v521.

5. Transformation of ECON1 into its z-scores, called as ZECON1.

APPENDIX D.1.2 Frequency distribution regarding remodified codes of noticeable variables used to comprehend income and expenditure in cash

Variables	Codes							Total
	0	1	2	3	4	5	6	
v87	230	2	4					236
v88	229	2	1	1	1	2		236
v228	9	48	79	60	24	9	7	236
v230	212	24						236
v253	213	13	7	3				236
v256	232	2	2					236
v462	15	12	69	136	4			236
v487	6	193	33	2	2			236
v521	45	111	63	10		1	6	236

APPENDIX D.2.1 Steps for construction of real estate index, ECON2

1. Selection of variables entering into ECON2

v130, v168, v245, v246, v247, v248, v249, v250, v470 and v528

2. Original codes

They show the values in thousands of Turkish Liras about current properties at hand.

3. Preparatory remodifications

recode v130 (999999=0) (000001 thru 099999=1) (100000 thru 499999=2) (500000 thru hi=3).

recode v168 (999999=0) (01 thru 100000=1) (100001 thru 200000=2) (200001 thru 300000=3) (300001 thru 500000=4) (500001 thru hi=5).

recode v245 (000000,999999=0) (000001 thru 100000=6) (100001 thru 199999=5) (200000 thru 299999=4) (300000 thru 399999=3) (400000 thru 499999=2) (500000 thru hi=1).

recode v246 v250 (99999=0) (01 thru 10000=1) (10001 thru 20000=2) (20001 thru 30000=3) (30001 thru 40000=4) (40001 thru 50000=5) (50000 thru hi=6).

recode v247 (000000,999999=0) (000001 thru 500000=1) (500001 thru hi=2).

recode v248 (000000,999999=0) (000001 thru 100000=1) (100001 thru 200000=2) (201000 thru 300000=3) (300001 thru 400000=4) (400001 thru 499999=5) (500000 thru hi=6).

recode v249 (000000,999999=0) (000001 thru 100000=1) (100001 thru 200000=2) (201000 thru 300000=3) (300001 thru 400000=4) (400001 thru 499999=5) (500000 thru hi=6).

recode v470 (99999=0) (01 thru 250=1) (251 thru 500=2) (501 thru 750 =3) (751 thru 1000=4) (1001 thru hi=5).

recode v528 (999999,999991=0) (01 thru 20000=1)(20001 thru 40000=2) (40001 thru 60000=3)(60001 thru 80000=4)(80001 thru 100000=5) (100001 thru hi=6).

4. Computation of ECON2 index by using recoded variables

Compute econ2=v130+v168+v245+v246+v247+v248+v249+v250+v470+v528.

5. Transformation of ECON2 into its z-scores, ZECON2.

APPENDIX D.2.2 Frequency distribution regarding remodified codes of variables used to comprehend real estate

Variables	Codes						Total	
	0	1	2	3	4	5		6
v130	225	4	6	1				236
v168	166	37	12	10	6	5		236
v245	196		5	7	3		25	236
v246	228	2	3	2		1		236
v247	233	3						236
v248	212	7	10	3			4	236
v249	231	1	1	1			2	236
v250	207	1	2	1		3	22	236
v470	124	3	28	34	45	2		236
v528	163	1	8	14	15	18	19	236

APPENDIX D.3.1 Steps for construction of financial sources of shelter and business, ECON3

1. Selection of variables entering into ECON3

v129, v167, v471 and v472

2. Original codes

2. 1.) Financial sources to have a business, for the variables v129 and v167

1. Parents and other close relatives
2. Inheritances
3. Personal savings
4. Debts from relatives and friends
5. A business partner
6. Cooperative credits
- 7,8,9,19,11,12,13,14,15. Bank and other credits.
99. No private business

2. 2.) Financial sources to have a shelter, for the variables v471 and v472

1. Inheritance
2. Self-made
3. Cooperative made
4. Property-estate market
5. Other

3. Preparatory remodifications

recode v129 v167 (1,2=1) (3=2) (4,5=3) (6=4)
(7,8,9,10,11,12,13,14=5) (99=0).

recode v471 v472 (1,4=1) (3,5=1) (6,7=2) (9=0).

4. Computation of ECON3 index by using recoded variables

Compute $econ3 = v129 + v167 + v471 + v472$.

5. Transformation of ECON3 into its z-scores, called as ZECON3.

APPENDIX D.3.2 Frequency distribution regarding remodified codes of variables used to comprehend financial sources of shelter and business

Variables	Codes						Total
	0	1	2	3	4	5	
v129	217	10	5	2		2	236
v167	159	68	2	7			236
v471	135	63	38				236
v472	150	77	9				236

APPENDIX D.4.1 Steps for construction of employment conditions index, ECON4

1. Selection of variables entering into ECON4

v52, v63, v64, v102, v134, v175 and v336

2. Original codes

2. 1.) For the variable v52 and v63:

1. Unemployed no search on employment
2. Unemployed seek an employment
3. Day-laborers for cash
4. Casual work by contract for self
(includes also drivers and street traders)
5. Self-employed with permanent work place
6. Wage and salary workers at private businesses
7. Wage and salary workers at public firms
8. Retired
9. Other
99. Unknown

2. 2.) For the variables v64, v102, v134, v175 and v336:

1. There is not previous work experience
2. There is previous work experience
9. Unknown

3. Preparatory remodifications

recode v52 v63 (1,9,99=0) (1,3=1) (2=1) (4=2) (6=3) (5=4)
(7,8=5).

recode v64 v102 v134 v175 v336 (1,9=0) (2=1).

4. Computation of ECON4 index by using recoded variables.

Compute econ4=v52+v63+v64+v102+v134+v175+v336.

5. Transformation of econ4 index into its z-scores, called as ZECON4.

APPENDIX D.5.1 Steps for construction of employment statuses index, ECON5.

1. Selection of variables entering into ECON5

v59, v62, v75, v101, v115, v116, v133, v150, v151, v152, v170, v171, v172, v203, v204, v207 and v208

2. Original codes

2. 1. Variables v59 and v172 indicate number of employees with lower statuses than the respondents.

2. 2. Variables v62, v75, v101, v133, v170 and v204 indicate whether respondents are skilled or not. One means that they are not skilled.

2. 3. Variables v115, v116, v150, v151 and v152 indicates number of unpaid family workers, apprentices and wage-employees in owner-occupied private work places.

2. 4. Variables v191 indicate whether respondents are insured or not. One means that they are uninsured.

2. 5. Variable v207 indicate whether respondents have any formal administrative responsibility or not.

2. 6. Variable v203 means whether respondents in public firms are wage or salary earners.

3. Preparatory remodifications

recode v59 (0,99=0) (1 thru 2=1) (3 thru 4=2) (5 thru 8=3) (9 thru hi=4).

recode v62 v75 v101 v133 (1,9=0) (2=1).

recode v115, v116, v150, v151, v152 (0,99=0) (1=1) (2,3=1) (4,5,6=3) (4,5,6=4) (7,8,9=5) (10 thru hi=6).

recode v170 v171 (9,1=0) (2=1).

recode v172 (0,9=0) (1 thru 2=1) (3 thru 4=2) (5 thru 8=3) (9 thru hi=4).

recode v191 v204 v207 (1,9=0) (2=1).

4. Computation of ECON5 index by using recoded variables

Compute econ5= v59+v62+v75+v101+v115+v116+v133+v150+v151+v152+v170+v171+v172+v203+v204+v207+v208.

5. Transformation of ECON5 into its z-scores, called ZECON5.

APPENDIX D.5.2 Frequency distribution regarding original codes of variables used to comprehend employment statuses

Variables	Codes										Total	
	0	1	2	3	4	5	6	7	8	9		
v59		10	3								223	236
v62		6	8								222	236
v75		7	5								224	236
v101		17	3								216	236
v115	16			1				1			218	236
v116*	12	2					1		2		219	236
v133	1	39	30								166	236
v150	35	12	2	3	1						163	236
v151	37	7	4	4	2						162	236
v152	40	6	4	1	1	2			2		160	236
v170		7	11								218	236
v171		11	7								218	236
v172		2	1	1	1		1		1		229	236
v203		43	48								145	236
v204		29	22								185	236
v207		76	15								145	236
v208*	4	1	2	1	2			1	7		218	236

APPENDIX D.5.3 Frequency distribution regarding remodified codes of variables used to comprehend employment statuses

Variables	Codes						Total	
	0	1	2	3	4	5		6
v59	233	3					236	
v62	228	8					236	
v75	231	5					236	
v101	233	3					236	
v115	16	1				219	236	
v116	231	2		1		1	1	236
v133	206	30					236	
v150	35	17		1		183	236	
v151	37	15		2		182	236	
v152	40	11		3		182	236	
v170	225	11					236	
v171	229	7					236	
v172	229	3	2	2			236	
v203	188	48					236	
v204	214	22					236	
v207	221	15					236	
v208	221	3	3	1	8		236	

APPENDIX D.6.1 Steps for construction of number of employees index, ECON6

1. Selection of variables entering into ECON6

v57, v61, v117, v153, v174 and v204

2. Original codes

2. 1.) Variable v57 indicates number of other occupants in which zero indicates that respondents were alone, eight indicates respondents had work with 8 or more persons and 9 indicates that respondents are not retired yet or retired from wage-employment rather than owner-occupied business.

2. 2.) Variables v61, v174 and v210 indicate total number of employees if respondents are active informal or formal wage employees or retired from wage employment. Mentioned codes indicate total number of employees in work places, where zero and ninety nine basically indicates that respondents are not wage earners.

2. 3.) Variables v117 and v153 indicate total number of employees if respondents have owner occupied business with or without permanent work places. Mentioned codes indicate total number of employees in the work places where zero and ninety nine basically indicates that respondents are not owner-occupied self-employed persons.

3. Preparatory remodifications

recode v57 (0,9=0) (1=1) (2=2) (3,4=3) (5,6,7=4) (8=5).

recode v61 v174 v210 (0,99=0) (1 thru 2=1) (3 thru 4=2) (5 thru 8=3) (9 thru hi=4).

recode v117 v153 (0,99=0) (1=1) (2,3=1) (4,5,6=3) (4,5,6=4) (7,8,9=5) (10 thru hi=6).

4. Computation of ECON6 index by using recoded variables

Compute econ6= v57+v61+v117+v153+v174+v204.

5. Transformation of ECON6 into its z-scores, called ZECON6.

APPENDIX D.6.2 Frequency distribution regarding remodified codes of variables used to comprehend total number of employees

Variables	Codes						Total	
	0	1	2	3	4	5		
v57	236						236	
v61	233	2	1				236	
v117	228	4		1		2	1	236
v153	187	35		10		2	2	236
v174	230	1	1	3	1			236
v210	217	2	2	5	10			236



APPENDIX D.7.1 Steps for construction of sectoral locations index, ECON7

1. Variables entering into ECON7

v52, v63, v66, v69, v72, v102, v104, v107, v110, v136, v139, v142, v177, v180, v183, v212, v215, v218, v277, v278, v291, v298, v305, v312, v337, v355, v363, v371, v379, v669, v676

2. Original codes

2. 1.) For the variable v52 and v63:

1. Unemployed no search on employment; 2. Unemployed seek an employment; 3. Day-laborers for cash; 4. Casual work by contract for self, (includes also drivers and street traders); 5. Self-employed with; permanent work place; 6. Wage and salary workers at private businesses; 7. Wage and salary workers at public firms; 8. Retired; 9. Other; 99. Missing

2. 2.) For the variables v66, v69, v72, v102, v104, v107, v110, v136, v139, v142, v177, v180, v183, v212, v215, v218, v277, v278, v291, v298, v305, v312, v337, v355, v363, v371, v379, v669, v676

1. Farmers or villagers; 2. Day-laborers (includes street traders); 3. Casual work by contract for self; 4. Self-employed without permanent place; 5. Self-employed with permanent work place; 6. Wage and salary workers at private businesses; 7. Wage workers at public firms; 8. Salary earners at public firms; 9. Other; 99. Missing

3. Preparatory Remodifications

recode v52 v63 (99=0) (1,2,3,9=1) (4=2) (6=3) (5=4) (7,8=5).

recode v66 v69 v72 v104 v107 v110 v136 v139 v142 v177 v180 v183 v212 v215 v218 v277 v278 v291 v298 v305 v312 v337 v355 v363 v371 v379 v387 v395 v669 v676 (99,79,00,01=0) (2,3=1) (4,5=2) (6,7=3) (8,10,11,15=4).

4. Computation of ECON5 index by using recoded variables

Compute econ5=v52+v63+v66+v69+v72+v102+v104+v107+v110+v136+v139+v142+v177+v180+v183+v212+v215+v218+v277+v278+v291+v298+v305+v312+v337+v355+v363+v371+v379+v669+v676.

5. Transformation of ECON5 into its z-scores, called ZECON5.

APPENDIX D.7.2 Frequency distribution regarding remodified codes of variables used to comprehend sectoral locations

Variables	Codes						Total
	0	1	2	3	4	5	
v52		12	20	18	77	109	236
v63	222	11	1		2		236
v66	227	4	1	3	1		236
v69	235			1			236
v72	235			1			236
v102	229	7					236
v104	230	2		4			236
v107	233	2	1				236
v110	233			3			236
v136	212	2	5	16	1		236
v139	226		3	4	1		236
v142	236						236
v177	226	2		5	3		236
v180	234	1		1			236
v163	235			1			236
v212	181	4	3	40	8		236
v215	224			9	3		236
v218	234			2			236
v277	236						236
v278	126	9	41	10	50		236
v291	141	6	30	30	29		236
v298	147	5	39	19	26		236
v305	192	5	13	13	13		236
v312	214	2	9	3	8		236
v337	211	4		1	20		236
v355	220		5	5	6		236
v363	225	1	5	2	3		236
v371	231	2	1	1	1		236
v379	235		1				236
v387	236						236
v395	236						236
v666	160	5	26	13	32		236
v676	171	2	22	12	29		236

APPENDIX D.8.1 Steps for construction of consumption index, ECON8

1. Variables entering into ECON8

v498, v499, v500, v502, v503, v504, v505, v506, v507, v508, v509, v510, v511, v512, v513, v514, v515, v516, v517, v518, v519, v520, v522, v523, v524, v525, v526, v527, v529, v530, v531, v532, v533, v534, v535, v536, v537, v538, v539, v546, v547, v548, v549, v550, v551, v552, v553, v554, v555, v556, v557.

2. Original codes

2. 1.) For the variables v498, v499, v500, v502, v503, v504, v505, v506, v507, v508, v509, v510, v511, v512, v513, v514, v515, v516, v517, v518, v519, v520, v522, v523, v524, v525, v526, v527, v529, v530, v531, v532, v533, v534, v535, v536, v537, v538, v539

1. Have not 2. Have 9. Missing

2. 2.) For the variables v546, v547, v548, v549, v550, v551, v552, v553, v554, v555, v556, v557

0. Have not 1, 2. Have
3, 4, 5, 6, 7, 8. Number of what respondents have.
9. Missing

3. Preparatory remodifications

recode v546 v547 v548 v549 v550 v551 v552 v553 v554 v555
v556 v557 (9,0=0) (1,2=1) (3,4=2) (5,6,7,8=3).

4. Computation of ECON8 index by using recoded variables

Compute econ8= v498+v499+v500+v502+v503+v504+v505+v506+v507+v508+v509+v510+v511+v512+v513+v514+v515+v516+v517+v518+v519+v520+v522+v523+v524+v525+v526+v527+v529+v530+v531+v532+v533+v534+v535+v536+v537+v538+v539+v546+v547+v548+v549+v550+v551+v552+v553+v554+v555+v556+v557.

5. Transformation of ECON8 into its z-scores, called as ZCON8.

APPENDIX D.8.3 Frequency distribution regarding remodified codes of variables used to comprehend diversities in furnishing

Variables	Codes					Total
	0	1	2	3	4	
v498	28	208				236
v499	91	145				236
v500	199	37				236
v501	223	13				236
v502	7	229				236
v503	117	119				236
v504	135	101				236
v505	88	148				236
v506	211	25				236
v507	83	153				236
v508	64	152				236
v509	90	146				236
v510	224	12				236
v511	229	7				236
v512	188	48				236
v513	200	36				236
v514	219	17				236
v515	77	159				236
v516	108	128				236
v517	60	176				236
v518	6	230				236
v519	38	198				236
v520	333	3				336
v522	230	6				236
v523	233	3				236
v524	65	171				236
v525	117	119				236
v526	123	36	53	17	7	236
v527	166	70				236
v529	128	108				236
v530	225	11				236
v531	192	44				236
v532	17	219				236
v533	42	194				236
v534	203	33				236
v535	236					236
v536	225	11				236
v537	43	193				236
v538	55	181				236
v539	131	105				236

APPENDIX D.8.4 Frequency distribution regarding original codes of variables used to comprehend male's clothes

Variables	Codes										Total
	0	1	2	3	4	5	6	7	8	9	
v546	13	59	86	50	18	7	1			2	236
v547	3	23	79	65	36	18	3	3	4	2	236
v548	30	155	42	5	1			1		2	236
v549	3	19	54	60	48	36	3	1	10	2	236
v550	18	17	74	66	23	27	4	1	4	2	236
v551	6	131	75	13	4	4	1			2	236
v552	149	79	4		1		1			2	236
v553	66	149	15	2	2					2	236
v554	22	66	63	42	12	7				2	236
v555	6	13	62	78	47	20	4	1	1	2	236
v556	14	6	40	42	50	51	20	4	5	2	236
v557	9	111	96	16	2					2	236

APPENDIX D.8.5 Frequency distribution regarding remodified codes of variables used to comprehend male's clothes

Variables	Codes				Total
	0	1	2	3	
v546	15	145	68	8	236
v547	5	102	101	28	236
v548	32	197	6	1	236
v549	5	73	108	50	236
v550	20	91	89	36	236
v551	8	206	17	5	236
v552	151	83	1	1	236
v553	68	164	4		236
v554	24	151	54	7	236
v555	10	75	125	26	236
v556	16	48	92	80	236
v557	11	207	16		236

APPENDIX E Statistical computation of conventional measure of urbanization in space (SPACE), time (TIME), economy (ECON), and in its final form (URBAN).

compute space= zecol1+zecol2+zecol3+zecol4+zecol5+zecol6.

compute econ= zecon1+zecon2+zecon3+zecon4+zecon5+zecon6+
zecon7+zecon8.

compute urban= space+ econ+ zageurb3.

Note: ZAGEURB3 represents z-scores of AGEURB3. See APPENDIX C 1.1, APPENDIX C. 1.2. and APPENDIX C.1.3 to view for details of its computation.

APPENDIX F Variables and statistical equations used
to obtain local and global modes of urbanization

```
compute locala = urban+ age3.  
compute localb = urban+ age3+ agerur.  
compute localc = urban+ age3- (ageurb1+ ageurb2).  
compute locald = urban+ age3- (ageurb1+ ageurb2+ agerur).  
compute globa = urban+ ageurb2+ ageurb1.  
compute globb = urban+ ageurb2+ ageurb1+ agerur.  
compute globc = urban+ ageurb1+ ageurb2- age3.  
compute globd = urban+ ageurb1+ ageurb2- (age3+ agerur).  
compute globe = urban+ ageurb1+ ageurb2+ age3.
```


APPENDIX G.1.1 Steps for construction domestic relations among family members index, ILISKI1.

1. Selection of variables entering into ILISKI1

v287, v288, v289, v303, v310, v317, v342, v359, v367, v375, v383, v391 and v399

2. Original Codes

Original codes are same with the codes of questionnaire that is given in APPENDIX A that holds also variable numbers.

3. Preparatory remodifications

recode v287 v296 v303 v310 v317 v359 v367 v375 v383 v391 v399 (1,2=6) (3,4=5) (5,6=4) (7=3) (8=2) (9=1) (99=0).

recode v288 (3=0) (4,5=1) (2,6=2) (1,9=3).

recode v342 (4=0) (3,5=1) (2,9=2) (1=3).

4. Computation of ILISKI1 index by using recoded variables

Compute iliski1= v287+v288+v289+v303+v310+v317+v342+v359+v367+v375+ v383+v391+v399.

APPENDIX G.1.2 Frequency distribution regarding original codes of variables used to comprehend means and frequency of relations among separated family members

Variables	Codes									Miss	Total
	1	2	3	4	5	6	7	8			
v287	55	2	46	12	16	5	11	11	78	236	
v288	169	15	3	1					48	236	
v289	12	222	1						1	235	
v303*	63	3	38	12	26	14	14	18	48	236	
v310	32	3	22	7	14	9	8	11	130	236	
v317	12	3	8	4	9	7	4	7	182	236	
v342	165	63	5	2	1					236	
v359	17	1	6	2	4	1	2		203	236	
v367	10	1	2		1	2	1		219	236	
v375	8	1			1		1	1	224	236	
v383	3								233	236	

* Eight also includes codes more than eight

APPENDIX G.1.3 Frequency distribution regarding remodified codes of variables used to comprehend means and frequency of relations among separated family members

Variables	Codes							Total
	0	1	2	3	4	5	6	
v287	78		11	11	21	58	57	236
v288		3	16	217				236
v289	27	3	17	16	50	64	59	236
v303	48	1	17	14	40	50	66	236
v310	130		11	6	23	29	35	236
v317	182		7	4	16	12	15	236
v342	2	6	63	165				236
v358	203			2	5	8	16	236
v367	219			1	3	2	11	236
v375	224		1	1	1		9	236
v383	233						3	236

APPENDIX G.2.1 Steps for construction economic solidarity among family members index, ILISKI2

1. Selection of variables entering into ILISKI2

v83, v129, v167, v223, v330, v331, v332, v333, v334, v405, v406, v468, v471.

2. Original Codes

Original codes are same with the codes of questionnaire that is given in APPENDIX A that holds also variable numbers, except following ones.

3. 1.) For variable v330, v331, v332, v333, v334.

0. I have not; 1. I have; 9.Missing

3. Preparatory remodifications

recode v83 (99=0) (1,2=5) (3=4) (5=3) (4=2) (6,7,8,9=1).

recode v129 v167 (14,99=0) (1=5) (4=4) (2,3=3) (5=2)
(6,7,8=1).

recode v223 (1,9=0) (4,5=1) (2=2) (3=3).

recode v330 v331 v332 v333 (9,1=0) (2=1).

recode v334 (9=0) (4=1) (2,3=2) (1=3).

recode v405 (9,4=0) (2,5=1) (3=2) (1=3).

recode v406 (4,9=0).

recode v468 (9,17,7,8,99=0) (1,2=1) (3,4=2) (5,6=3).

recode v471 (2,3,4,5,9=0) (1=2).

4. Computation of ILISKI2 index by using recoded variables

Compute iliski2= v83+v129+v167+v223+v330+v331+v332+v333+v334+v405+v406+v468+v471,

APPENDIX G.2.2 Frequency distribution regarding original codes of variables used to comprehend economic solidarity among family members

Variables	Codes									Total	
	1	2	3	4	5	6	7	8*	Miss		
v83	2	6	3						1	224	236
v129	7	3	5	1	1			2		217	236
v167	31	4	33	2	1	4			1	160	236
v223	74	5	1	2	3					151	236
v330	57	178								1	236
v331	54	181								1	236
v332	65	170								1	236
v333	204	28								4	236
v334	45	88	2	99						2	236
v405	5	5	2	25						198	235
v406	10	21	7							198	236
v468	112	5	26	6	3	16	7	61			236
v471	15	38	29	17	2					135	236

* It includes more than eight.

APPENDIX G.2.3 Frequency distribution regarding remodified codes of variables used to comprehend economic solidarity among family members

Variables	Codes						Total
	0	1	2	3	4	5	
v83	224	1		3	6	2	236
v129	217	2	1	8	1	7	236
v167	160	6		37	2	31	236
v223	225	5	5	1			236
v330	58	178					236
v331	55	181					236
v332	66	170					236
v333	208	28					236
v334	2	99	90	45			236
v405	224	5	2	5			236
v406	198	10	21	7			236
v468	68	117	32	19			236
v471	221		15				236

APPENDIX G.3.1 Steps for construction of face-to-face relations among family members index, ILISKI3

1. Selection of variables combined together

v597, v623, v624, v627, v629, v630, v633, v634, v661

2. Original Codes

Original codes are same with the codes of questionnaire that is given in APPENDIX A that holds also variable numbers, except codes 19, 50 for v661 and 3 for v597.

3. Preparatory remodifications

recode v623 v624 v627 v630 v633 v634 (9=0).

recode v661 (99,19,50=0) (1=3) (2=2) (3,4=1).

recode v597 (9,3=0).

recode v629 (9,0=0).

4. Computation of ILISKI3 index by using recoded variables

Compute iliski3= v597+v623+v624+v627+v629+v630+v633+v634+v661.

APPENDIX G.3.1 _____ Steps for construction of face-to-face relations among family members index, ILISKI3

1. Selection of variables combined together

v597, v623, v624, v627, v629, v630, v633, v634, v661

2. Original Codes

Original codes are same with the codes of questionnaire that is given in APPENDIX A that holds also variable numbers, except codes 19, 50 for v661 and 3 for v597.

3. Preparatory remodifications

recode v623 v624 v627 v630 v633 v634 (9=0).

recode v661 (99,19,50=0) (1=3) (2=2) (3,4=1).

recode v597 (9,3=0).

recode v629 (9,0=0).

4. Computation of ILISKI3 index by using recoded variables

Compute iliski3= v597+v623+v624+v627+v629+v630+v633+v634+v661.

APPENDIX G.3.2 Frequency distribution regarding original codes of variables used to comprehend face-to-face relations among family members

Variables	Codes						Total
	0	1	2	3	4	9	
v597	1	9	225	1			236
v623	4	5	56	165		6	236
v624	9	9	121	91		6	236
v627	30	37	116	48		5	236
v629	43	26	99	61		7	236
v630	140	44	33	12		7	236
v633	158	30	29	12		7	236
v634	130	35	31	30		10	236
v661	3	78	6	5	3	141	236

APPENDIX G.3.3 Frequency distribution regarding remodified codes of variables used to comprehend face-to-face relations among family members

Variables	Codes				Total
	0	1	2	3	
v597	2	9	225		236
v623	10	5	56	165	236
v624	15	9	121	91	236
v627	35	37	116	48	236
v629	50	26	99	61	236
v630	147	44	33	12	236
v633	165	30	29	12	236
v634	140	35	31	30	236
v661	144	6	6	78	236

APPENDIX G.4.1 Steps for construction of uses of home for daily needs index, ILISKI4

1. Selection of variables entering into ILISKI4

v602, v606, v607, v611, v612 and v613

2. Original codes

Original codes are same with the codes of questionnaire that is given in APPENDIX A that holds also variable numbers, except codes 21 for v602, v21; and 91 for v607 and v612.

3. Preparatory remodifications

recode v602 (21,99,1=0) (3,4,5,6=1).

recode v606 (0,9999=0) (01 thru hi=1).

recode v607 v612 (1,9,21,91,99=0) (3,4,5,6=1).

recode v611 v613 (9=0) (2,3=1) (1=2).

4. Computation of ILISKI4 index, by using recoded variables

Compute iliski4= v602+v606+v607+v611+v612+v613.

APPENDIX G.4.2 Frequency distribution regarding original codes of variables used to comprehend uses of home for daily needs

Variables	Codes					Total	
	1	2	3	4	9		
v602*	30	162	5		39	236	
v606**	40				196	236	
v607**	13	55	21	54	93	236	
v611*	2	100	49	46	39	236	
v612**			189	5	4	38	236
v613*		151	44			41	236
* Original codes, except user missing values							
** Remodified							

APPENDIX G.4.3 Frequency distribution regarding remodified codes of variables used to comprehend uses of home for daily needs

Variables	Codes					Total
	0	1	2	3	4	
v602	69	5	162			236
v606	193	43				236
v607	106	75	55			236
v611	41	95	100			236
v612	38	9	189			236
v613	41	44	151			236

APPENDIX G.5.1 Steps for construction male's participation into some selected house-task index, ILISKI5

1. Selection of variables entering into ILISKI5

v643, v644, v645, v646, v647, v649, v650, v651 and v652

2. Original Codes

Original codes are same with questionnaire that is given in APPENDIX A that holds also variable numbers, except codes 90.

3. Preparatory remodifications

recode v642 v643 v644 v645 v646 v647 v649 v650 v651 v652
(9,90,99=0).

4. Computation of ILISKI5 index, by using recoded variables

Compute $iliski5 = v643 + v644 + v645 + v646 + v647 + v649 + v650 + v651 + v652.$

APPENDIX G.5.2 Frequency distribution regarding original codes of variables used to comprehend male's participation into some selected house-task

Variables	Codes						Total
	0	1	2	3	4	9	
v643	178	30	10	10	8		236
v644	167	34	14	11	9	1	236
v645	225	7	2	1	1		236
v646	196	11	12	11	6		236
v647	227	4	2	2	1		236
v648	229	3	3		1		236
v649	231	2	2	1			236
v650	230	3	1	1	1		236
v651	229	2	2	1	1	1	236
v652*	222	10	1		1	2	236

* Original codes, except some user missing values

APPENDIX G.5.3 Frequency distribution regarding remodified codes of variables used to comprehend male's participation into some selected house-task

Variables	Codes						Total
	0	1	2	3	4	9	
v643	178	30	10	10	8		236
v644	168	34	14	11	9		236
v645	225	7	2	1	1		236
v646	196	11	12	11	6		236
v647	227	4	2	2	1		236
v648	229	3	3	1			236
v649	231	2	2	1			236
v650	230	3	1	1	1		236
v651	230	2	2	1	1		236
v652*	224	10	1		1		236

APPENDIX H.1 Steps for construction female's clothes index, CLOTHES

1. Selection of variables entering into CLOTHES

v344, v345, v346, v347, v348, v349

2. Original codes

Original codes are same with the codes of questionnaire in APPENDIX A that also offers variable numbers.

3. Preparatory remodifications

recode v344 (9=1).

recode v345 v346 v347 v348 v349 (1=4) (2=3) (3=2) (9,4=1).

4. Computation of CLOTHES index, by using recoded variables

Compute clothes= v344+v345+v346+v347+v348+v349.

APPENDIX H.2 Frequency distribution regarding original codes of variables used to comprehend female's clothes

Variables	Codes					Total
	1	2	3	4	9	
v344	153	7	19	55	2	236
v345	10	8	32	185	1	236
v346	27	8	22	177	2	236
v347	36	16	31	152	1	236
v348	15	10	19	191	1	236
v349	8	3	13	211	1	236



APPENDIX H.3 Frequency distribution regarding remodified codes of variables used to comprehend female's clothes

Variables	Codes				Total
	1	2	3	4	
v344	155	7	19	55	236
v345	186	32	8	10	236
v346	179	22	8	27	236
v347	153	31	16	36	236
v348	192	19	10	15	236
v349	212	13	3	8	236

APPENDIX 1.1 Steps for construction of adjustment to politics indexes, POL1, POL2 and POL

1.1 Selection of variables combined together to view political adjustment with political parties, elections and ideologies

v719, v720, v721, v722, v723, v724, v725, v726, v727, v728, v729, v730, v731, v732.

1.2 Selection of variables combined together to view people's uses of available political apparatuses for their own sake

v77, v78, v79, v80, v81, v191, v83, v118, v192, v154, v155, v156, v205, v206, v223.

2. Original Codes

2.1 For v77, v78, v79, v80, v81, v191

1. I did not; 2. I did

2.2 Original codes for all other variables are same with the codes of questionnaire that is given in APPENDIX A that also offers variable numbers.

3. Remodifications

recode v77 v78 v79 v80 v81 v191 (9,1=0) (2=1).

recode v83 (1,9,99=0) (2,3=1) (4,5=2) (6,7=3) (8=4).

recode v118 v192 (0,9,5=0) (1,2,3=1).

recode v154 v155 (9,1=0) (2=1).

recode v156 (0,9=0) (1=1) (2,3=2) (4,5=3) (6,7=4) (8=5) (10 thru hi=6).

recode v205 (9=0).

recode v206 (1,9=0) (2,4=1) (3=2).

recode v223 (9=0) (1,2=1) (3,5=2) (4=3).

recode v719 v720 v721 v722 v723 v724 v725 v726 v727 v728 v729 v730 v731 v732 (0,99=0) (1 thru hi=1).

4.1 Computation of POL1 index, by using recoded variables
Compute $pol1 = v719 + v720 + v721 + v722 + v723 + v724 + v725 + v726 + v727 + v728 + v729 + v730 + v731 + v732$.

4.2 Computation of POL2 index, by using recoded variables
Compute $pol2 = v77 + v78 + v79 + v80 + v81 + v191 + v83 + v118 + v192 + v154 + v155 + v156 + v205 + v206 + v223$.

4.3 Transformations of POL1 and POL2 indexes into their z-scores, called ZPOL1 and ZPOL2, respectively.

4.4. Computation of POL index, by using recoded variables

Compute $pol = zpol1 + zpol2$.

APPENDIX 1. 2 Frequency distribution regarding original codes of variables used to comprehend adjustment to political parties, elections and ideologies

Variables	Codes										Miss*	Total
	0	1	2	3	4	5	6	7	8	9		
v719*	193	9	8	11	6	4			1		4	236
v720**	141	95										236
v721***	197	39										236
v722	184	40	2	3						7		236
v723*			10	22	3	2	1	4	2		192	236
v724*	1		2	3							230	236
v725*	1		1	1							233	236
v726*	199	16	5	4	3	4	2		1		2	236
v727*	78	11	4	8	5	4			1		125	236
v728*	22	5	4	8		16					161	236
v729***	81	3	4	2	4	3				2	137	236
v730*	25	2	6	3		8					192	236
v731***	124	212										336
v732***	56	280										336
* Original codes, except missing value												
** Modified codes												
*** Eight shows twelve												
Mis* Includes nine and ninety-nine that show original missing values, arbitrarily .												

APPENDIX 1. 3 Frequency distribution regarding remodified codes of variables used to comprehend adjustment to political parties, elections and ideologies

Variables	Codes		Total
	0	1	
v719	195	41	236
v720	141	95	236
v721	197	39	236
v722	184	52	236
v723	192	44	236
v724	231	5	236
v725	232	4	236
v726	201	35	236
v727	203	33	236
v728	203	33	236
v729	216	18	236
v730	217	19	236
v731	124	112	236
v732	56	180	236

APPENDIX I. 4 Frequency distribution regarding original codes of variables used to comprehend adjustment to political apparatuses for one's own sake

Variables	Codes									Total
	0	1	2	3	4	5	8	9		
v77		6	4					226		236
v78		4	6					226		236
v79		3	7					226		236
v80		5	5					226		236
v81		9	1					226		236
v83		2		6		4		224		236
v118	1	8	8			1		218		236
v154	21	55						160		236
v155		49	24					163		236
v156	39	7	5	2	2		3	178		236
v191		1	17					218		236
v192		1	12	1	3			219		236
v205		7	43					186		236
v206		22	28					186		236
v223		74	5	1	2	3		151		236

APPENDIX I. 5 Frequency distribution regarding remodified codes of variables used to comprehend adjustment to political apparatuses for one's own sake

Variables	Codes						Total
	0	1	2	3	4	5	
v77	232	4					236
v79	230	6					236
v79	229	7					236
v80	231	5					236
v81	235	1					236
v83	227	6	3				236
v118	220	16					236
v154	181	55					236
v155	212	24					236
v156	217	7	7	2		3	236
v191	219	17					236
v192	219	14		3			236
v205	186	7	43				236
v206	206	28					236
v223	151	79	4	2			236

APPENDIX J. 1 Steps for construction of religiosity of some household members indexes, FATHERS, RESPOND, WIFE, RELIGION

1.1) Selection of variables entering into FATHER
v701, v702, v703, v704, v705, v706, v707

1.2) Selection of variables entering into RESPOND
v691, v692, v694, v695, v696, v697, v698, v699, v700, v714, v716, v717, v718

1.3) Selection of variables entering into WIFE
v708, v709, v710, v711, v712

2. Original codes

2. 1) Original codes for the variable v691 and v693: 1 means 'No' and 2 means 'Yes'. Zero and nine means unanswered or missing cases.

2. 2) For the variables v693 v694, v695, v696, v697, v698, v699, v700, v701, v702, v703, v704, v705, v706, v707, v708, v709, v710, v713: 0. No; 1. Yes; 9. Unanswered.

2. 3) For the variables v711, v712: 0 means No; 1 means Yes and 9 means unanswered.

2. 4) For the variables v714, v717, v718: zero means they have not; numbers mean how many times they have.

2. 5) Original codes are same for other variables with the codes of questionnaire in APPENDIX A.

3. Remodifications

recode v691 (9,1=0) (2=1).

recode v692 (5,9,1=0) (2,3=1) (4=2).

recode v693 (9,1,0=0) (2=1).

recode v694 v695 v696 v697 v699 v700 v701 v702 v703 v704
v705 v706 v707 v708 v709 v710 (0,9=0).

recode v711 v712 (0,9=0) (1,2=1).

recode v713 (0,9=0).

recode v714 (0,9=0) (1,2,5=1).

recode v715 (0,9=0) (1 thru 2=1) (3 thru hi=2).

recode v716 (0,9=0) (1,2=1) (3,4=2) (5,6=3) (7 thru hi=4).

recode v717 (0,9=0) (1,2=1) (3,4=2) (5,6=3) (7 thru hi=4).

recode v718 (0,99=0) (1 thru hi=1).

4.1 Computation of FATHER, RESPOND and WIFE, by using recoded variables

Compute father=v701+v702+v703+v704+v705+v706+v707.

Compute respond=v691+v692+v694+v695+v696+v697+v698+v699+v700+v714+v716+v717+v718.

Compute wife=v708+v709+v710+v711+v712.

4.2 Transformations of FATHER, RESPOND and WIFE into their z-scores, called as ZFATHER, ZRESPOND, ZWIFE, respectively.

4.3 Computation of RELIGION index

Compute religion=father+respond+wife.

APPENDIX J. 2 Frequency distribution regarding original codes of variables used to comprehend religiosity of some household members

Variables	Codes									Total	
	0	1	2	3	4	5	6	7	8		9
v691		170	66								236
v692		42	8	6	6	4				170	236
v693	1	35	17	183							236
v694	26	209								1	236
v695	13	221								2	236
v696	51	183								2	236
v697	200	33								3	236
v698	8	227								1	236
v699	197	36								1	236
v700	173	56								7	236
v701	7	218								11	236
v702	7	218								11	236
v703	13	211								12	236
v704	139	85								12	236
v705	15	210								11	236
v706	139	85								12	236
v707	110	109								17	236
v708	83	148								5	236
v709	12	220								4	236
v710	131	100								5	236
v711	189	42	1							4	236
v712	143	88	1							4	236
v713	107	123								6	236
v714	221	13	1							1	236
v715	50	47	55	26	14	7	4	1	6	26	236
v716	139	44	17	2	1					33	236
v717	8	8	4	1	1	2				212	236
v718	194	28	1	3	1	1				8	236

APPENDIX J. 3 Frequency distribution regarding remodified codes of variables used to comprehend religiosity of some household members

Variables	Codes					Total
	0	1	2	3	4	
v691	170	66				236
v692	216	14	6			236
v693	219	17				236
v694	27	209				236
v695	15	221				236
v696	53	183				236
v697	203	33				236
v698	9	227				236
v699	198	38				236
v700	180	56				236
v701	18	218				236
v702	18	218				236
v703	25	211				236
v704	151	85				236
v705	26	210				236
v706	151	85				236
v707	127	109				236
v708	88	148				236
v709	16	220				236
v710	136	100				236
v711	193	43				236
v712	147	89				236
v713	113	123				236
v714	221	15				236
v715	76	102	58			236
v716	172	61	3			236
v717	220	12	2	2		236
v718	202	34				236

APPENDIX K. 1 Steps for construction of adjustments to media exposure indexes, PRESS, BROADCAST and MEDIA

1.1 Selection of variables entering into PRESS

v682, v683, v684

1.2 Selection of variables BROADCAST

v685, v686, v686.1, v686.2, v687, v687.1, v687.2, v687.3, v688, v689, v690

2. Original Codes

Original codes are same with the codes of questionnaire offers also variable numbers in APPENDIX A.

3. Remodifications

recode v682 v686 v687 (9=0).
recode v683 (0,99=0) (1,2,3,4,5,6,7,8,9,10,11,12,20=2).
recode v684 (9,0=0) (1,2=1) (3,4=2) (5,6=3) (7 thru hi=4).
recode v685 (0,999=0) (1 thru 15=1) (16 thru 30=2) (31 thru 40=3) (41 thru 50=4) (51 thru 60=5) (61 thru hi=6).
recode v686.1 v686.2 v686.3 (99=0) (1 thru hi=1).
recode v687.1 v687.2 v687.3 (99=0) (10 thru hi=1).
recode v688 (9,1,0=0) (2=1).
recode v689 v690 (9,0=0) (10 thru hi=1).

4.1 Computation of PRESS and BROADCAST, by using recoded variables

Compute press= v685+v686+v686.1+v686.2+v687+v687.1+v687.2+v687.3+v688+v689+v690.
Compute broadcast= v682+v683+v684.

4.2 Transformation PRESS and BROADCAST into their z-scores, called ZPRESS and BROADCAST

4.3 Computation of MEDIA

Compute media=zpress+zbroadcast.

APPENDIX K. 2 Frequency distribution regarding original codes of variables used to comprehend adjustment to media exposure

Variables	Codes											Total	
	0	1	2	3	4	5	6	7	8	9	Mis*		
v682*	1	79	28	58	67	1						2	236
v683 ^{mod}	21	166										49	236
v684 ^{mod}	222	14											236
v685 ^{mod}	37	1	1	2	4	4	2	1	168			16	236
v686*	24	209										3	236
v686.1 ^{mod}		2	12	38	10	4	10	118	4	11		27	236
v686.2 ^{mod}			10	37	28	17	22	42	16	18		46	236
v686.3 ^{mod}			8	39	17	20	9	28	18	22		75	236
v687*	100	134										2	236
v687.1 ^{mod}			69	2	1	3	4		14	41		102	236
v687.2 ^{mod}			9	11	8	4	4	1	14	14		171	236
v687.3 ^{mod}			6	1	4	10	1	1	5	10		198	236
v688*	4	190	41									1	236
v689*	6	105	72	23		12	2	6	1	1		8	236
v690*	21	46	55	19		29	2	3	1	1		59	236
* Original codes, except missing value													
^{mod} Original codes, except some user missing													
^{mod} Eight includes also ones who have more than 8													
^{mod} Modified codes													

VITA

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