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**Model of Autonomous-Related Singles Counseling in
Collectivistic cultures: The Turkey Model¹**

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¹ Part of this study was presented on behalf of Ankara Yildirim Beyazit University and the Solidarity Association for Singles at the 24th Congress of the International Association for Cross-Cultural Psychology

Abstract

In this paper the Model of Autonomous-Related Singles Counseling (MARSC) is introduced. MARSC is based on Kağıtçıbaşı's (1996) Autonomous-Related Self Model (ARSM) and on Aydın's (2017, 2019) Singles Counseling Theory which have been developed in Turkey, a country that scores high on collectivism (Hofstede, 1980). In both models, the basic psychological needs of autonomy and relatedness are the key concepts. ARSM is a supplementary synthesis model that integrates two constructs assumed to be conflicting, and it is based on cross-cultural diversity: autonomy and relatedness. ARSM is prevalent in collectivistic cultures. Research conducted on diverse national and ethnic groups in Brazil, Estonia, Turkey, China, the Canadian Inuit, and immigrants in the United States of America and Europe, provides scientific evidence with regard to the ARSM. ARSM develops in the family model of psychological interdependence (FMPI) in collectivistic cultures. It involves a healthier combination of both autonomy and relatedness, which are essential psychological needs rather than relying on single autonomy or relatedness. Autonomy infers agency (social and cognitive) and volition, while relatedness infers emotional relations and support. Intervention is needed for ARSM to develop in a collectivistic culture. A single individual at MARSC is defined as someone who never married, got divorced, lives separately, or is widowed. MARSC has been developed to inspire prevention and intervention programs to develop the ARSM and related structures and functions (such as FMPI and autonomous-related single lifestyle). However, some environmental problems have become widespread and important in Turkey, therefore, the effectiveness of these psychological counseling programs also requires these problems to be resolved. Within the scope of Turkey-MARSC, these programs should be prepared to enhance efforts on developing autonomy in single individuals.

Keywords: autonomy, relatedness, model of autonomous-related self, model of autonomous-related singles counseling, single individual, collectivism, Turkey.

Model of Autonomous-Related Singles Counseling in Collectivistic Cultures: The Turkey Model

The Autonomous-Related Self Model

Kağıtçıbaşı (1990, 1996, 2005) proposed a theory of family change that analyzes the development of different types of self within different family interaction patterns. The model aims to discover the societal and familial antecedents of the separated and the related selves. It also examines the implications of family change through socioeconomic development for the emergence of the self that integrates both autonomy and relatedness. Three family interaction patterns are differentiated: (1) the traditional family characterized by material and emotional interdependence, (2) the individualistic model based on independence, and (3) a dialectical synthesis of the two, involving material independence but emotional interdependence. These interaction patterns are studied at the intergenerational level.

Figure 1 provides a summary of the interpersonal distance and agency dimensions in terms of the self, family, and parenting type in which they imply (Kağıtçıbaşı, 2005). The three quadrants of autonomy-relatedness, relatedness-heteronomy, and separation-autonomy have been described as autonomous-related self (emotional/psychological interdependence), related self (interdependence), and separated self (independence), respectively. The fourth quadrant has not yet been dealt with, since the combination of heteronomy and separation is not adequately well-recognized in research and theory. This last type also needs empirical validation. It may point to a situation in which the person lacks both autonomy of action and closeness to others. This may be the case where the individual is pushed into a subordinate and separate position, for example, in a hierarchical family involving autocratic power differentials between generations and genders, which interfere with intimacy and relatedness (Fişek, 1991; Kağıtçıbaşı, 1996).

The family model of interdependence and the heteronomous-related self model

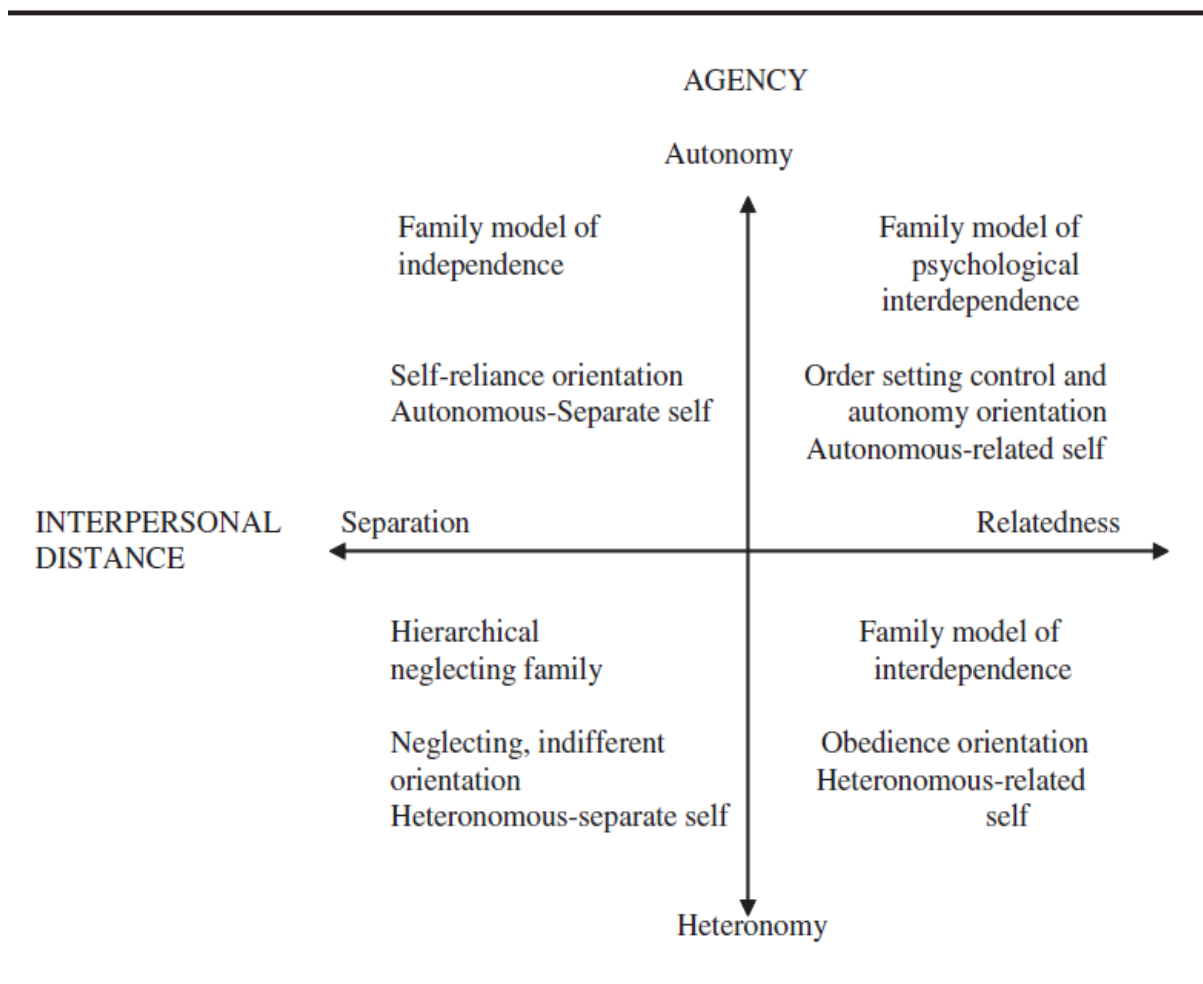
Childrearing in the interdependent family model is oriented towards obedience because it is believed that an obedient child is more likely to grow up to be loyal. The self-development in this family model is related and is characterized by relatedness and heteronomy (the two dimensions illustrated in Figure 1. Authoritarian and obedience-oriented parenting contributes to the development of the relatedness self (Kağıtçıbaşı, 1996). In this family model the autonomy need is not met adequately (Kağıtçıbaşı, 2010).

The family model of independence and the autonomous-separated self model

Autonomy and separateness of the child from parents are encouraged in the independence family model since these characteristics contribute to greater self-reliance and self-sufficiency. Relatively permissive and self-reliant oriented parenting engenders the separated self (Kağıtçıbaşı, 1996). Thus, the relatedness need is not met sufficiently in this family model (Kağıtçıbaşı, 2010).

Figure 1

Agency, Interpersonal Distance, and the Types of Selves and Families (Kağıtçıbaşı, 2005).



The family model of psychological interdependence and the autonomous-related self model

A dialectic synthesis of the previous two models is seen in a childrearing orientation of the psychological interdependence family model, integrating autonomy with relatedness. Autonomy and control are combined in parenting orientation, which may be akin to authoritative parenting that leads to the development of the autonomous-related self. It has been argued that the psychological interdependence family model is the healthiest model because it satisfies the needs of both autonomy and relatedness (Baumrind, 1980; Kağıtçıbaşı, 1996, 2010).

Kağıtçıbaşı (1996) explains how the autonomous-related model develops in collectivistic cultures, as following:

Closely-knit interaction patterns are present in collectivistic cultures, despite the increased urbanization and industrialization (Kağıtçıbaşı, 1990). What appears to happen is that material interdependencies weaken with increased affluence and urban life styles, but emotional interdependencies continue since they are not incompatible with the changing life styles. The implications of these changes on childrearing are significant. When material interdependencies decrease, there is room for autonomy in childrearing because material contribution of the offspring is no longer required for the family's livelihood, and the child's autonomy is not viewed as a threat. Nevertheless, psychological interdependencies continue to be valued and the closeness (relatedness) to the growing child is desired. Thus, although autonomy is valued and complete obedience (and loyalty) of the child is no longer needed, there is still firm control (not permissive childrearing) because separation is not the goal (p. 183).

With changing life styles, autonomous and agentic orientations become more functional in coping with more specialized tasks that require individual responsibility compared to following age-old traditions (Kağıtçıbaşı, 1996).

Autonomy for socio-cultural adaptation and relatedness for psychological adaptation are functional. The thesis is that separateness and relatedness can be equally agentic and volitional for the model of self and the family. Therefore, there is a need for intervention and prevention programs in Turkey in order to develop this healthy self model (Kağıtçıbaşı, 2005, 2010).

The hierarchical family model and the heteronomous-separated self model

The hierarchical family model involves autocratic parenting (rejecting, obedience-orientation). Autocratic parenting may contribute to the development of the heteronomous-separated self. The heteronomous-separated self has neither of the two basic needs (of agency and relatedness) satisfied. It may characterize abusive family relations that lack the person of both autonomy and relatedness (Kağıtçıbaşı, 1996). Since both autonomy and relatedness needs are not met, it is a psychopathological self (Kağıtçıbaşı, 2010).

The development of the autonomous-related self is, therefore, best understood from a contextual and functional perspective. This type of integrative synthesis emerges in the family context of psychological interdependence, rather than in one of total interdependence or independence. This is because both autonomy and closely-knit connectedness are functional in the model of psychological interdependence. This would be more typical in the developed (urban, educated) sectors of the collectivistic societies with cultures of relatedness, rather than in traditional society. Urban lifestyles render autonomy, rather than heteronomy functional as discussed previously. However, culture lag may slow down the process of change and obedience-oriented childrearing may persist even though it is no longer needed or functional. Such a maladaptive situation may call for intervention (Kağıtçıbaşı, 1996, 2010).

The Model of Autonomous-Related Singles Counseling

According to the literature (Hofstede, 1980; Ergun, 1991; Kağıtçıbaşı, 2010), Turkey is a collectivistic country. Kağıtçıbaşı (1990, 1996, 2010) states that the Autonomous-Related Self model (ARSM) emerges in families of collectivistic culture with a higher socioeconomic status (SES). In order to disseminate the family model of psychological interdependence, in which ARSM emerges, it is necessary to maintain the culture of relatedness and to promote autonomy as an important value and a fundamental characteristic of individualistic culture. In other words, there is a need to revise culture in such a way that the values of relatedness and autonomy may be functional. As Kağıtçıbaşı (2010) points out, the autonomous-related self model in collectivistic culture can develop through intervention programs. For this purpose, prevention and intervention programs should be prepared.

Prevention and intervention programs can be educational, psychological, physical, economic, industrial, social, and so on. Aydın's Model of Autonomous-Related Singles Counseling (MARSC) is based on the Model of the Autonomous-Related Self (Kağıtçıbaşı, 1990, 1996, 2010) and Singles Counseling Theory (Aydın, 2017, 2019). MARSC is a psychological counseling model and depending on this model, psychological support-oriented prevention and intervention programs should be prepared for single populations (never married, divorced, etc.).

Specifications of the model of autonomous-related singles counseling

MARSC's target audience

Never married, divorced, and widowed individuals aged 18 and over are at the heart of counseling help. Parents have a sacred importance and dominant role in the parent and adult-child relationship in Turkey where Islam religion is dominant. Nevertheless, the prioritized and privileged role of the parents in family relations may easily be transformed into family pressure in some cases, subsequently complicating the development of the autonomous-related self. Due to this reason, it is recommended that families be consulted in order to increase the effectiveness of MARSC (Aydın, 2017, 2019).

The nature and functions of MARSC

MARSC has a scientific, psychological, interdisciplinary, and proactive nature; as the counseling model has developmental, preventive, adaptive, preparatory, continuous, and supportive functions. As a functional value, MARSC includes a synthesis of autonomy in an individualistic culture and relatedness in a collectivistic culture. Therefore, MARSC can be administered in both cultures. Comparative studies of gender and marital status (Madson & Trafimov, 2001; Bresnahan, Chiu, & Levine 2004; Aydın, 2019) revealed that women and married individuals have a related self; while men and single individuals have an autonomous self. Thus, MARSC is also characterized by a synthesis of gender roles.

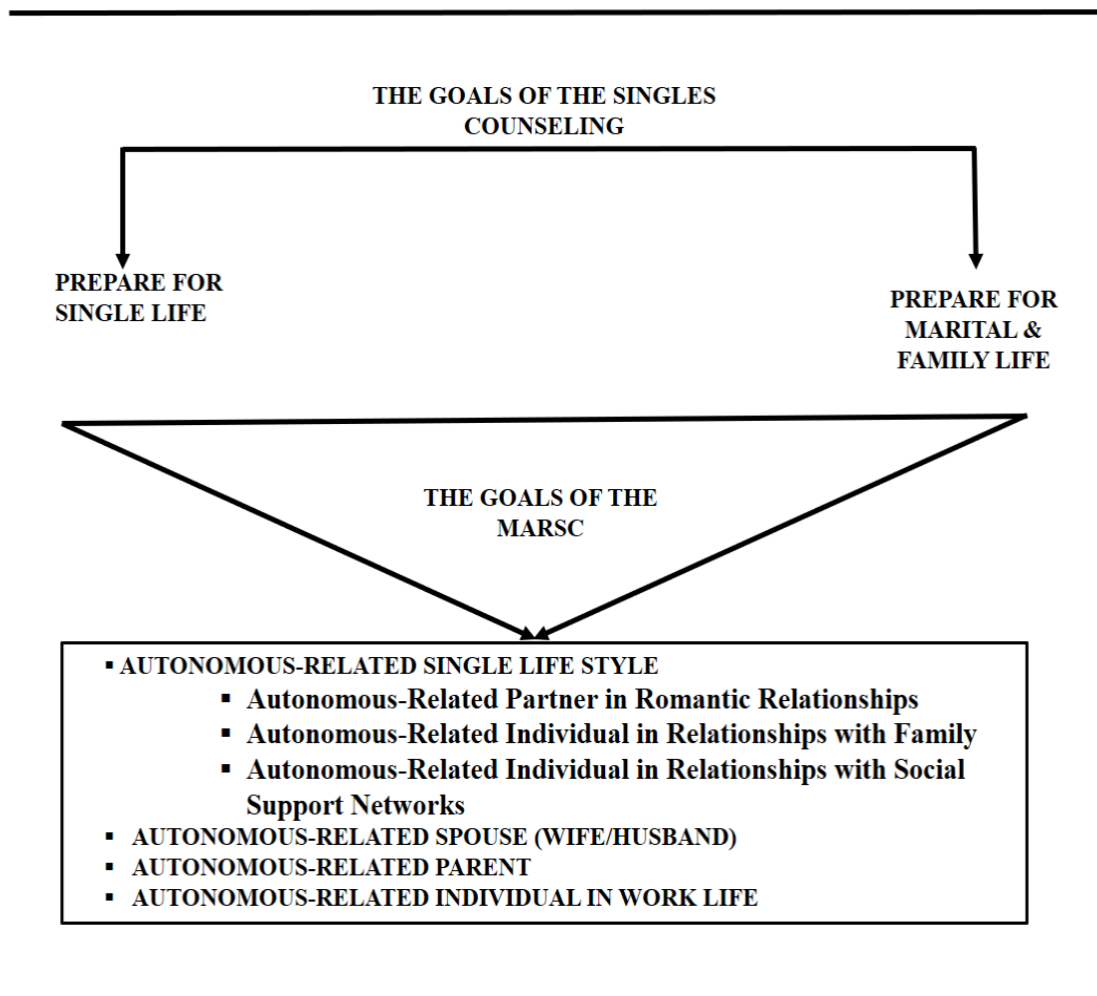
The goals of MARSC

As shown in Figure 2, MARSC is based on the Singles Counseling Theory (SCT) that proposed by Aydın (2017, 2019). The first of the two main goals of the SCT is to prepare the individual for single life and the other is to prepare him/her for marital and family life. The goals of MARSC are also based on these two main goals. Before individuals get married, if they develop the autonomous-related self model and single lifestyle, they can exhibit autonomous-related behaviors in romantic and family relationships, and also in the their roles of spouse and parent in the future (Aydın, 2019).

Since work life has a great importance for a single individual, it helps him/her to gain autonomy and relatedness skills. Satisfying these two needs leads to develop of autonomous-related self model. An individual who has autonomous-related self model may

Figure 2

The Goals of the MARSC (Aydın, 2019)



motivate to exhibit autonomous-related behaviors and attitudes in the relationship patterns in Figure 2.

Some examples of the autonomous-related self behaviors would be : “As an individual, I can feel, think and act without being influenced by others”; “I maintain my own freedom while maintaining a close relationship with my partner in romantic relationships”; “I can continue my relationship with my parents, while living independently from them”; “I can choose my spouse without being pressured by society”; “I respect my spouse's freedom, personality and decisions”; “I respect the privacy, personality and decisions of my child”; “As a manager without being influenced by anyone, I do not make discriminations against my subordinates due to their race, ethnicity, religion, gender and marital status”; “I value my relationships with my colleagues”; and “I can protect my own freedom and trust my power, while involved with my social support networks.”

The Comparison of the Model of Autonomous-Related Self and the Model of Autonomous-Related Singles Counseling

The common goal of both models is to support the development of the Autonomous-Related Self Model (ARSM). In order to develop ARSM, autonomy and relatedness needs in close relationships should be optimally met. According to Kağıtçıbaşı (2005), the thesis of the model the self and the family is that separateness and relatedness can be equally agentic and volitional. This common purpose points to the similarity between the models. The main difference between these two models is that ARSM focuses on the mother, infancy, and childhood as a source of change or development, whereas MARSC is centered upon single adults aged 18 years and older.

In MARSC, the main reason of focusing on single individuals is to prepare single individuals, especially in late adolescent and young adulthood, to the family model of psychological interdependence (FMPI) before entering their spouse and parent roles. An individual without an autonomous-related self is less likely to exhibit autonomous-related gender roles. Subsequently, it seems difficult for such an individual to establish autonomous-related relations with his/her spouse and support his/her child's autonomous-related self development. In other words; if the targeted change process starts before the start of the marriage, change for the single individual may be easier, more economical, and permanent.

It is proposed that MARSC be performed on single individuals beginning from the age of 18. Single individuals are defined as those who are never married, divorced, or widowed. However, until the age of 18, the individual's self-concept has already formed. From this point of view, intervention programs should be prepared for the purpose of changing a self model (such as an autonomous or relatedness and dependent-separated self model) established outside ARSM under MARSC. Moreover, developmental and preventive programs should be prepared for the individual to continue and use ARSM more effectively in future marriage, family, and single life.

According to Kağıtçıbaşı (2010), in families with an upper socioeconomic status (SES) in collectivistic culture, the need for autonomy as well as the need for relations can be met. Granted that Turkey has a collectivistic culture, more attention can be paid to meet the

autonomy need in the Model of Autonomous-Related Singles Counseling of Turkey (Turkey-MARSC), while counseling services are offered to single individuals aged 18 and above from the lower SES group.

Only psychological help-oriented models are not sufficient for ARSM development. In order to provide social-cognitive agency through such models, educational, economic, etc. models and programs should be also conducted effectively and important environmental problems should be solved. For example, unemployment is an important problem that may hinder the development of the autonomous-related self especially among young people. Therefore, in order to turn Turkish culture, family, and the human model into autonomous-related models, respectively common and tough environmental problems need to be solved by public policies. Some common environmental problems in Turkey are mentioned below.

Environmental Factors that Complicate the Development of Autonomous-Related Self Model in Turkey

Unemployment in Turkey's economy, particularly youth unemployment, is one of the main chronic problems. For new university graduates that have graduated with relevant professional and technical implements, it is difficult to find a job. Those who cannot find a job for a long time often lose their hope of finding a job. Therefore, this leads to a permanent increase in unemployment rates. Turkey's youth unemployment rate has remained above the 20% level (Taşçı & Duran, 2019). The unemployment rate was 25.2% in March 2019 for the young population (15 - 24 ages) (Turkey Statistical Institute/TSI, 2019). According to the statistics provided by the Organization for Economic Co-operation and Development (OECD, 2019), Turkey was ranked fourth among the countries where the unemployment rate was the highest in 2019 (South Africa, Greece, Spain, and Turkey respectively).

The high ratio of young population in Turkey (TSI, 2019) increases the importance of the youth unemployment problem. Nevertheless, the singles rate of the population in Turkey is increasing rapidly. According to TSI's 2018 statistics (TSI, 2019), the proportion of individuals who never married between 1945 - 2018 increased from 46.8% in 1945 to 55% in 2018. The rate of single women increased from 16.5% to 23.4% and the single male rate increased from 30.2% to 31.6%. The first marriage age increased from 16 -19 in 2010 to 20 - 24 in women (25-29 in second place) and 25 - 29 in men in 2018. Marriage seems to be the most important social security for an increasing number of unemployed single women (Öztan, 2014). The amount of violence against women in Turkey (Resmi Gazete, 2012; Takvim, 2019; Haber Port, 2019) is also increasing day by day, revealing the importance of development the autonomous-related self especially for unemployed single women.

Unemployment is regarded as a major obstacle for young people to fulfill their developmental tasks such as establishing romantic relationships, getting a job, moving in a career, getting married and having children. According to Myers (2005), young adulthood is the most stressful period for these important purposes. The limited count of policies (Öztan, 2014), scientific research (Lordoğlu, 2016), and legal regulations (Aydın, 2018) for single populations including young adults is a crucial problem in Turkey. Therefore, the ARSM can be much more important for single individuals with limited social support resources.

According to statistical data presented by TSI in 2018 and the General Directorate of Migration Management (2019), emigration to Turkey has been most notably from Iraq, Afghanistan, Syria, Turkmenistan, and Iran respectively, which are the countries in which the collectivistic culture highly dominates. This migration may complicate the development of the ARSM in Turkey. Furthermore, the migration of young people from countries at war may also contribute a rise in the youth unemployment rate in Turkey. Kağıtçıbaşı (1990, 1996, 2010) points out that urbanization has a significant effect on the development of the ARSM; and thus, ARSM is developing in families with upper SES living in cities. However, the urbanization that takes place in Turkey has gone in an unhealthy and unplanned way. In Turkey, together with urbanization, there have been great migrations from rural areas that hold the highest fertility rate among cities and regions. Along with these migrations, large “slum” settlements emerged in the cities (Karaman, 2003; Kongar, 2009). The slum settlements have led to the formation of a new culture, known as a “looting culture”. The looting culture has also greatly reduced the function of the legal system. Ethnocentrism can be considered to have the greatest role in all of them. This process of change has also formed the human model.

Developments over time show that the “self-seeker human” model, which emphasizes a purely benefit based approach, shapes developments and ultimately these people as “unity of interest” establishing “social organizations” in the left-wing extremist model then come together as communities or ethnic organizations (Kongar, 1999, p. 577).

Congregation and social control also complicate the development of the ARSM. Some of them have migrated to the city while some of the family members have stayed in rural areas. The solidarity between the family members staying in the village and migrating to the city is of great importance. Those who migrated to the city formed large slum settlement areas. In these regions, large groups formed with clusters of relatives and citizens. These groups, in which the need for mutual solidarity and support are high, also serve as social control and regulate the attitudes and behaviors of the individual and ensure their integration within the group. Thus, while creating a community spirit, individualization of the individual is prevented. Congregation and social control, which is formed with the awareness of citizenship, also leads to the continuation of rural culture in the city (Karaman, 2003).

In collectivistic cultures, relations between in-group (e.g. family) members are intense, while out-group relations are based on distance and insecurity. According to Yamagishi, Cook, and Watabe (1998), individuals who have strong bonds with their in-groups prefer to get support from their own group rather than seeking help from an out-group, as they completely trust their own groups. In-groups are trusted and perceived to assure social support. None of the statements above apply to out-groups. The perception of other groups (out-groups) as a threat element ensures the continuity of solidarity and dependence within the group. In these groups, while individualization is prevented through solidarity and social control, the dependent self structure continues.

In the countries where collectivistic culture and Islam are dominant, single individuals live together with their families (Kohan, Mohammadi, Mostafavi, & Gholami, 2017). However, economic and security reasons can also force it (Lordođlu, 2016). There are also frequently generational conflicts between young single individuals living with their families and their parents due to differences in values (Kongar, 1999). Living with the family may prevent the development of ARSM for single individuals.

Another common problem in Turkey is gender inequality against women. Since there is gender inequality, women with lower education in Turkey participate less in labor and earn less. Gender inequality caused by social pressure also brings about negative effects directly or indirectly on physical health (Şimşek, 2011). According to Orloff (1993), gender inequality can be overcome by social policies. Gender inequality against women may hinder the development of ARSM in women.

In Turkey, the traditional extended family structure has changed into the nuclear family. As the functions of the family change more slowly than the structure, the contemporary nuclear family structure still maintains some of the functions of the traditional extended family, even in the most industrialized regions. The sovereignty of the father's command restricts the freedoms of other members of the family, and such traditional extended family control the nuclear family (Kongar, 1999). According to Kađıtçibaşı (2010), this patriarchal and authoritarian attitude leads to the development of the heteronomous-related self model which is dysfunctional in an ever-changing and globalizing world. In this context, it can be difficult for young people, especially single women, to develop an autonomous-related self.

Despite the rapid increase in nuclear families in Turkey, public policies promote the traditional extended family (Öztan, 2014; Lordođlu, 2016). The traditional extended family is patriarchal and can lead to the continuation of traditional gender roles, gender inequality, and the continuation of the heteronomous-related self model.

Although the social policies' target audience is families, a rapid increase in domestic violence (e.g. Resmi Gazete, 2012) has been observed in Turkey. According to TSI (2019), the rates of divorce increased from 123,325 in 2012 to 142,448 in 2018. According to TSI (2019) statistics for 2016, the reasons for divorce for both genders are as follows respectively: being irresponsible and irrelevant, failure of the household to live economically, disrespect towards the spouses' families, and interfering with family relations and cheating. The increase in the divorce rates and the reasons for the divorce point out that the need of relationship is also not adequately met.

According to the "Life Satisfaction" research conducted by TSI (2017) between 2010 and 2016, the relationship satisfaction of married, divorced, widowed, and never married individuals with their neighbors, relatives, and friends is rapidly decreasing. This result also indicates that need of relationship is not met optimally.

School education plays an important role in the development of the ARSM. However, considering the problems experienced in the Turkish education system, (Gür & Çelik, 2009; Yılmaz & Altinkurt, 2011; Özyılmaz, 2013; Uygun, 2013; Köstereliođlu & Bayar, 2014) it is far from responding to primary, secondary and higher education needs of the 21st century in Turkey from quantitative and qualitative aspects (Kongar, 1999). The ever-changing, exam-

oriented, and rote learning programs are unlikely to improve cognitive agency in children and adolescents.

Discussion and Conclusion

In the Autonomous-Related Self Model (ARSM), meeting the needs of autonomy and relatedness in a balanced way may easily promote people's welfare and adaptation to changing lifestyles. Autonomy is functional for success in school and in jobs requiring proficiency in urban technology society, while relatedness provides the psychological support required for development as a healthy human. Thus, ARSM is the healthiest among the self-models described in Figure 1 (Kağıtçıbaşı, 2005, 2010).

ARSM mostly develops in a collectivistic culture. Research conducted on diverse national and ethnic groups in Brazil, Estonia, Turkey, China, the Canadian Inuit, and immigrants in the United States of America and Europe, provides scientific evidence with regard to the ARSM (Kağıtçıbaşı, 1996, 2010). Recent research on Turkish samples (e.g. Karadayı, 1998; Ercan, 2013; Aydın, 2019) also provides evidence of the relevance of the ARSM in actual life of collectivistic culture.

The widespread importance of issues such as migration, globalization, urbanization, industrialization, modernization, democratization, good education and income level, and specialization in countries with a collectivistic culture requires the development of autonomy. Nevertheless, there is a need for intervention in order to develop the ARSM in such contexts (Kağıtçıbaşı, 2010).

In addition to depending on context and intervention, the ARSM may be associated with individual characteristics such as innate intelligence, special abilities and personality. For example, a person raised in a collectivistic culture, where the need for autonomy cannot adequately be met, may migrate to a country with a developed and individualistic culture.

ARSM develops in families with an upper socioeconomic status (SES) living in modern cities based on industrialization and in the collectivistic culture. These families have the family model of psychological interdependence (FMPI) (Kağıtçıbaşı, 2010). In such a family model, relationships between family members are based on psychological or emotional dependence rather than material. Some of the contextual (environmental) issues such as the economic difficulties, unemployment, security problems, inadequate education, and inadequate public policies described above may affect the SES negatively and prevent the emergence of this family model. In terms of critical developmental needs such as family building, employment, and proficiency, young adults are more affected by environmental negativities. Unemployed single young people are necessarily dependent on their families for both economic and psycho-social reasons. They deal at the traditional level under the control of the family with many important issues such as spouse selection, gender roles, parental attitudes, family structure, and lifestyle. Therefore, there is a strongly need for policies that could improve FMPI in Turkey.

In Turkish society importance is given to relatedness and close human bonds, therefore, the need of relatedness is assumed largely satisfied. However, the need for autonomy is not adequately recognized and satisfied. The mother, who plays a key role in

child development, generally values relatedness and rejects autonomy (Kağıtçıbaşı, 2010). Some similar research also (Fisek, 1991) supports this conclusion. Therefore, Kağıtçıbaşı's (2010) Early Support Project (ESP; 1982-2004) focuses on the mother for the acceptance and encouragement of autonomy in child education, thereby aiming to change the child's environment (i.e., context).

In infancy and early childhood periods when the brain grows rapidly, the lack of basic physical needs and nutritional disorders can cause permanent structural and functional disorders in the central nervous system, because of affecting brain development (Evans & Shah, 1994). In these periods, psychological trauma can also cause the same negative effects on the development of the brain (De Bellis & Zisk, 2014). Structural disorders in the brain can also restrict cognitive agency. In addition, developmental defects that occur in childhood can also negatively affect the individual and social life of adulthood. Such problems are more common for people with low SES.

In Turkey, family still continues being the most basic social support rather than institutional support for the elderly and children. Adult children are responsible for the care of mothers and fathers in the period of middle and old age. Particularly, grandparents having the heteronomous-related self model and traditional values also support their adult children, in the care of their children. This situation may restrict the development of autonomy in the self of new generations.

This all requires early support and intervention based on a multidisciplinary approach for the development of autonomy. In this context, coordinated implementation of programs such as nutrition, security, health, economic, education and counseling can make the intervention more effective.

Besides the complications of collectivistic culture and some contextual issues in Turkey mentioned above, the nature of the single life makes ARSM important, as well. The Model of Autonomous-Related Singles Counseling (MARSC; Aydın, 2017, 2019) is based on Kağıtçıbaşı's (1996) Autonomous-Related Self Model and Aydın's (2017, 2019) Singles Counseling Theory (SCT).

One of the two main purposes of SCT is to prepare the individual for the single life and improve the quality of the single life; the other is to prepare for healthy marriage and family life. The healthy family is context where FMPI and autonomous-related gender roles are functional. Based on these goals, in MARSC, which is a psychological counseling model, it is aimed to develop "autonomous-related" self-model, gender roles and single lifestyle in single populations. 'Single individual' is defined as never married, divorced, and widowed individuals aged 18-65 and over. It is assumed that each sub-population consisting of a developmental period and a single status (e.g. elderly never marrieds, young adult never marrieds) has specific needs and stress experiences in SCT.

The effectiveness of psychological intervention can take place in an advanced, stimulating, and supportive context (Kağıtçıbaşı, 2005). Contextual factors that complicate the development of ARSM may make it difficult to achieve the aims of MARSC, as well. In addition to early support and intervention, it is important to identify factors that make it easier to achieve MARSC's goals in terms of preventive. All of the complicating and facilitating factors can be determined by the survey sampling method. This model is named the Turkey-

MARSC because all these factors make MARSC specific to Turkey. The Turkey-MARSC is a proposed model and its effectiveness should be tested on large samples through cross-sectional, longitudinal, and experimental studies. It is recommended to focus on improving autonomy through prevention and intervention programs to be developed on the basis of Turkey-MARSC. For example, disadvantaged populations consisting of single young people with lower SES, unemployed single young people with academic degrees, single individuals with special needs, and career women may have priority in the intervention. Developmental and preventive programs may include goals such as preparing the individual for autonomous-related spouse and parent roles (gender roles), autonomous-related single lifestyle before establishing a family.

It may not be possible to achieve the goals of MARSC with programs focused solely on psychological support. For this reason, considering the effects of inadequate and negative contexts on development and adaptation, a multipurpose and multidisciplinary approach is recommended. In this regard, the most optimal effect may be achieved when MARSC which is a psychological counseling model is applied in coordination with programs having special aims in economy, education, employment, social and health, etc. The development and implementation of all prevention and intervention programs and the evaluation of their short- and long-term effects should be supported by adequate public policies.

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