



The Practicality of Reality Therapy in Turkish Culture: An Analytical Overview

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Abstract

In this study, appropriateness of the concepts and therapy process of Reality Therapy to Turkish culture is discussed. For this purpose, basic concepts and therapy stages are evaluated according to what extent Reality Therapy is adaptable to characteristics of the Turkish culture that is defined through social psychological and anthropological researches. Moreover, during counseling sessions conducted with Turkish clients, which aspects of both Turkish culture and Reality Therapy must be taken into consideration to provide effective therapy outcomes, is examined.

Keywords

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Introduction

The Reality Therapy was formulated by William Glasser in 1965 and it became a popular approach applied in a wide range of settings (Corey, 2001, Sharf,2008)). The five basic needs and the theory that behavioral disorders stem from the meeting style of these needs were constituted in a cultural context. Therefore, it should be investigated the effectiveness of Reality Therapy which was founded based on American cultural values in Turkish cultural context. In other words, a cultural adaptation of the theory to Turkish context may contribute to the multicultural effectiveness of it.

When the characteristics of Turkish culture have been presented, some cultural factors shaping the individual behaviors in Turkish culture were examined. These factors are child-rearing practices, the family structure, communication style, gender roles, value systems and religion and general social structure. In this article, the effectiveness of the concepts, counseling process and the techniques of the Reality Therapy are discussed when working with Turkish clients. These concepts are reality pictures, five basic needs (survive, love-belonging, power, fun and freedom), choice, responsibility and success-failure identity.

Dimensions of Turkish Culture

In this section, the cultural factors affecting the individual behaviors such as child-rearing practices, family structure, communication style, gender roles, values system and religion and general social structure are introduced. These influences of these factors vary from one context to another. Firstly, these factors are explained and than the effects of these factors in Turkish culture are provided.

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Child-rearing practices

Parents consider dependency and obedience as the traits that children should develop and display (Kağıtçıbaşı, 1973). The traditional Turkish family is patriarchal and the children must respect the authority of the father (Tezcan, 1987). Kağıtçıbaşı (1980) pointed out that most of the parents participating in her research on the value of the child released that their expectations from their children is to obey their rules and to follow their suggestions. Another finding of the same research is that the participants perceived their children as “the ones who will care of them when get old”. A research by TÜİK (2006) revealed the same findings. Based on these findings, it may be concluded that the independency and assertiveness of the children may be blocked and this may result in a dependency on parents.

In the same vein, based on the conclusions of the research by Hofstede (2001) in which the cultures are categorized into four classes, alpha, beta, delta and gama, the Turkish culture may be considered as an alpha and beta type culture. One of the reasons of this situation is dependency on and respect for authority is essential. In the family setting the children should obey and there is an age-related and sometimes status-related hierarchy among members (for example, if an uncle, aunt are younger, he-she deserves to be respected).

In a qualitative research (Sadık & Türkoğlu, 2007), the common discipline methods to control the behaviors of children employed by Turkish parents were examined. The findings of this research (n =20) showed that the reactions of the parents toward the children’s undesired behaviors are yelling angrily, rebuking, threatening. If the children continue the behavior the physical punishment is used. Threatening by informing the father and teachers about his-her behaviors are the common types of threatening with somebody used by mothers. Asking the child why he-she behaves in this way, warning by body language, gestures and facial expressions, not reinforcing the misbehaviors and making a contract are the least common strategies hold by parents. Similarly, the findings of a research by TÜİK (2006) showed that the most common punishment method used by parents is to rebuke the children.

The Nature of Family

However there are some differences between rural and urban familial patterns, the traditional familial model is common-wide. This model includes a hierarchy based on gender and age and roles and duties are obviously different. The elders have an authority on elders and men have an authority on women.

In the traditional family model explained above the father is the head and the decision-maker of the family, but in urban families composed of educated people the mother also takes place in decision making processes, although, the role of the mother is to organize the house and establish close relations with children. In traditional families the level of emotional closeness between partners is limited. Therefore, the mothers who are not working but doing houseworks share their feelings with their children, so the children are keen on their mothers rather than fathers. (Fişek, 1982, as cited in Poyrazlı, 2003).

Communication Style

Turkish clients commonly prefer nonverbal communication (Poyrazlı, 2003). Not smoking, not extending his legs when being with an older relative, kissing his-her hands are the physical signs of respect and value.

Gültekin & Voltan-Acar (2004) pointed out that appreciations are not disclosed verbally but they are revealed by means of shaking of the hand and asspating in Turkish society. The children are expected to be obedient and adaptable and so, it may not be a realistic expectation to be open and to express her-himself verbally, directly and assertively.

Moreover, establishing eye contact with an authority figures like parents, teachers and elders may be considered as disrespect behavior. However, when parents scold the child , they demand him to look into their eyes in order to catch whether the child is lying or not. On the other hand, in western societies it means direct communication and an indicator of mental health.

Gender Roles

Kağıtçıbaşı & Sunar (1992) pointed out that the socialization process based on gender discrimination in which the gender roles are taught and transferred to new generations is one of the main indicators of Turkish culture. The expectations of parents from their boys and girls and their value differ. The boys are considered as the offspring of the family and therefore behaved as superior to the girls. Girls are considered as guests who will be a part of their husbands' family in the future (Kağıtçıbaşı ve Sunar, 1992).

In Turkish society, boys are educated to be independent and aggressive while girls are expected to be obedient and dependent. The discriminations between genders can be observed beginning from the early years of life. While boys play in streets freely, girls help their mothers at home and learning how to do the jobs attributed to women like cleaning the house, cooking, caring the babies etc. (Kağıtçıbaşı ve Sunar 1992).

Similarly, the findings of the research, Family Structure Research, by TÜİK (2006) showed that only the 9.1 % of women spend their leisure time with their friends out; on the other hand 24.7 of men doing so. The 47,4 % of women and 38,1 of men spend their leisure time with their children and partners. Men go to cafes (kahvehane, kiraathane) in order to socialize and to have fun but women do not feel relax and free to behave in the same vein. Women organize activities to socialize. For example a group of woman establishes society and all members meet at the home of a member by turn. They may try to meet their social needs. Another finding of this study is that the house works such as cooking, ironing etc. are done by women while jobs like repairing, paying the bills etc. are done by men. The jobs done by women are restricted with the home but jobs done by men require going outside.

Value Systems and Religion

According to Karpat (1976, as cited in Kağıtçıbaşı, 1980) in collectivist and traditional societies the religion are perceived as rules and codes determining daily life and concrete behaviors. Therefore the religion acts as a reinforcer of cultural norms and customs. One of the consequences of modernity, Turkish society witnesses an individualization process. This process weakens the close relations seen among the members of collectivist societies. Dissolution of these relations may result in a psychological sense of insecurity on behalf of members. Mardin (1969) stated that dissolution of social connections may trigger the sense of insecurity and identity crisis. He concluded that people used the folk culture and religion in order to cope with such psycho-social crisis.

Similarly, Hofstede (2001) pointed out that people from Beta type cultures have a low level of tolerance for and a high level of avoidance from uncertainty. This kind of uncertainty is a source of anxiety. These people develop a dependency on science and technology and law and religious codes in order to cope with this feeling of anxiety. The patterns of resistance against innovations, respect and belonging's being the main determinants of the behavior are commonly displayed by Turkish people.

The researches showed that Turkish clients have a strong tendency to display an external locus of control (Aydın, 1994; Korkut, 1991; Castromayer ve İçli, 1991, as cited in Mocan-Aydın, 2000). For such clients, fate, fortune, belief of bad and good, all things, are from God, are the common believes.

General Social Structure

As stated before, Turkish people have a collectivist social feature, so it can be inferred that the main priority for the individual is to maintenance and the unity of the group they belong to. Therefore the family, friends, neighbours and society relations are very important. In many situations these relations effect and determine the individual behaviors and decisions. Under these circumstances the individual may delay their individual desires and benefits. Instead, he/she adapts to the group norms and develop new plans or make new decisions fit with the desires of the group. Triandis (1995, as cited in Pedersen et al., 2002) posited that while the feeling of loneliness and the sense of alienation have been observed among the members of individualistic societies, a restriction and press on individual decision have been observed in collectivist societies. Based on this explanation, it may be concluded that Turkish people may not express their desires, wishes and may not be able to reach them as a consequence of loyalty to the groups they belong to and respect for authority.

The Assessment of Reality Therapy Concepts Based on Turkish Culture

In this section, the main concepts of Reality Therapy such as reality pictures, basic psychological needs, choice, responsibility and success-failure identity and counseling process and strategies are assessed from a cultural overview. The applicability of the concepts to Turkish culture is discussed. Firstly the concept of the therapy is introduced, related theoretical knowledge is released and then the cultural critiques about it have been provided.

Reality Pictures

Clients may have some perceptions about the reality but they never know the reality itself. These perceptions differ from one person to another. According to Glasser (1998), it is the perceptions about the reality rather than the reality itself which determines the feelings, beliefs and behaviors of people. These perceptions are transformed into reality pictures by drawing everything meeting the basic needs of the individual.

The Turkish culture containing Alpha and Beta type cultural patterns expect people to obey the authorities such as parents, teachers and chiefs. From this point of view, the perceptions of authorities may be than individual ones. This may be evidenced by the fact that religious knowledge determining feelings and thoughts of people are gained through informal learning processes in family (TUİK, 2006).

Moreover, in Turkish culture having a collectivistic nature the group's wishes and perceptions has priority not the individuals'. Therefore, the individuals may try to satisfy the need of the group instead of their unique needs. As a result the people may not be aware about their needs and the reality pictures meeting them. This situation is more common among women who are seen as second-class beings.

Belonging Needs

All people born with an innate need to be with others. This need constitutes the basic of human relations. To be in close relations require to love and be loved. The need of to love and to be loved continues lifespan. The happiness and health are effected by being able to love and to be loved. Human being is in the search of love and attachment. (Glasser,1998).

It may be concluded that Turkish clients can meet this need because of collectivistic social structure. This is a natural consequence of prioritizing the groups' expectations rather than individual's. Loyalty to the group is more important than individual purposes and acts.

Moreover, the protective parenting style commonly observed in Turkish society and strong family bondings may make people feel be loved and belonged to a group. On the other hand, from the child's value perspective, especially in rural areas boys received more value and attention than girls. This cultural attitude may make girls feel not to be loved and valuable beings. The belonging needs of girls in rural areas may not be met enough.

Power

This kind of need appear as one's usually being in a rivalry with others, however in order to meet this need it is not an obligation to compete with others. To illustrate, a person's who can not swim learning to swim is a good example that the needs of power does not mean to compare him/herself with others. It may be an inner effort. Meeting this need of displaying responsible behavior, may contribute to self esteem and value (Wubbolding, 1988).

Need of power means that the individual's making choices and taking the responsibility of them. The collectivistic social structure and protective parenting styles may prevent people make choices and may damage the sense of responsibility toward these choices. Women in Turkish society may feel a lack of power and helpless because of gender roles imposed them starting from childhood.

Freedom

Based on this need, people keep making choices and change their statuses. According to Reality Therapy the need for freedom has an innate nature. (Wubbolding, 1998).

The need for freedom may usually conflict with the need for belonging and be loved. The person may want to be with others and groups and establish close relationships while such belongings may restrict his-her individual freedom. Their individual desires and decisions may conflict with the groups'. It can be concluded that because of collectivistic and group-based reasoning the need for freedom of Turkish clients may not be met sufficiently.

The common styles used by parents and teachers expect children not to inquire and ask but obey and depend on. Under these circumstances, making individual decisions may be a difficult task to achieve for Turkish clients. It may be pointed out that the need which is the least met among Turkish clients is need for freedom. A counselor is likely to observe that especially the marriage and career decisions of individuals are manipulated by their parents and relatives to a much degree.

Fun

Meeting the need for fun requires the least effort when compare to other basic needs. There are many ways to enjoy and have fun and rarely there may be obstacles when doing so (Glasser, 1998). However, in order to get along in interpersonal relationships, a great effort should be spent. One of the basics of successful and long-term relationships is the partners' ability to laugh and laughing is the most visible sign of fun and enjoying.

Meeting ways of this need may change from one culture to another. In Turkish culture, a gender-based difference may be observed when meeting the need for fun. In traditional, rural areas, men are playing various games with their same-sex friends on coffee-houses (kahvehane) while women care their children, watching TV programs or organizing special gathering days also with their same sex-friends.

Additionally, there is some phrases including negative evaluation of laughing the most visible sign of fun and enjoy. For example, in Turkish language the phrase of "Oh My god! I have laughed so much, so I will face with a terrible situation" may show the negative and avoidant style against enjoying. Instead, body language including seriousness and scowling are appreciated. With these circumstances, in every culture and society, various ways of fun and enjoying are created and discovered. In other word, Turkish client may meet this need to some extend.

Choice

When explaining psychological disorders Glasser (1998), prefers the verb forms of adjectives like depressive, angry, panic etc. for example, he doesn't accept such usings "I am depressive or panic" instead he asks the client to convert this using as "I prefer to be depressive." Doing so, he intends to highlight the behavior and the choice underlying the behavior. According to him the people do not become upset and helpless but they choose to be upset and helpless.

Choice and responsibility are the concepts that are the most frightening Turkish clients. There is not a right of choice for individuals who are expected to obey and be dependant on authorities. So, both the choice and responsibility belong to authorities. Parents, teachers, bosses etc. make choices on behalf of individuals. Moreover such a cultural pattern may make its members to develop an external locus of control when evaluating the events and making decisions. Such people feel unable to control their environment and make choices. Additionally, Turkish clients prioritize their groups' expectations and benefits while choosing. Therefore, choices may not have an individualistic nature.

Responsibility

This is one of the main concepts of Reality Therapy. Responsibility is explained as one's meeting his or her needs without distracting anybody else. (Glasser, 1975). The responsible person is those who develop behaviors that make him/herself feel good and worth. In other words the responsible person is who are aware about the reality and acts based on this awareness. He/she knows that he is not more valuable than other people. This is one of the basic criteria for such person's behaviors. The responsibility is taught at home, in the family setting and at schools and it is a developmental issues gained in childhood. Therefore, if the achieving this gain is delayed to later years some behavioral disorders may occur (Glasser, 1975). The responsibility is a duty of freedom of choice. In a cultural and sociological setting dominated by authorities, it can be concluded that Turkish clients may not take the responsibility of their acts and choices.

The protective-authoritive parenting style commonly observed among Turkish parents may prevent the children growing in such families to develop a sense of responsibility toward their decisions and choices. If the responsible behavior is desired, there should be a free setting for children to try and discover. However, protective-authoritive parents are likely to restrict the development of children and taking the responsibility of their behaviors. Therefore, during the counseling process confronting the clients his/her responsibilities may make them feel that the counselor treat them carelessly, punitively and judgmentally

Additionally, the people raised in a collectivistic culture identified with dimensions of collaboration and solidarity among its members may not like to be faced with responsibilities but expect the social system (family, friends etc.) which support and share these responsibilities. Therefore, in counseling sessions the counselor may help the Turkish clients to discover or activate their social support systems. Such kind of supports may contribute to healing and and the success of treatment.

Moreover, religiosity is a strong color of Turkish culture. According to Islamic belief, both evil and good things come from Allah. The psychological disorders are evil things that Allah sends to people. This kind of a religious cultural belief may diminish the sense of individual choices and responsibilities. To sum up, during the counseling sessions with Turkish clients when discussing their choice and responsibility patterns, their relationship with authorities, external locus of control and interaction with social support systems should be taken into account by practitioners.

Success Identity

Afer birth, every person develops one of the two kinds of identity based on their interactions with environment: success or failure identity. Failure identity is explained as having a strained repertoire of behaviors in order to meet the basic psychological needs. However success identity is conceptualized as having a rich repertoire of behaviors for meeting the needs. Glasser (1999) listed the features of people who develop success identity:

- 1- Belonging and love needs are met sufficiently.
- 2- They take personal responsibilities for their choices to meet their needs.
- 3- When meeting their needs they exhibit effective behaviours.
- 4- They can cope with problems they face and adapt themselves to changes.
- 5- They can employ all realistic ways and techniques to be successful
- 6- They cope with the barriers without escaping from them
- 7- They have a high level self esteem and self-confidence.
- 8- They have a realistic point of view.
- 9-They feel responsibility to themselves, and their environments.
- 10-They develop effective, healthy close relationships.
- 11- They have self-control skills.
- 12- They are happy and they have a high well-being level.

Whirter & Voltan-Acar (2005) also listed the characteristics of unsuccessful people:

- 1- Their belonging needs are not met enough so their self-esteem and confidence level is low.
- 2- Their interpersonal relations are poor so they feel alienation and loneliness
- 3- They do not have effective behavioral choices to meet their basic needs.
- 4- They are ineffective to cope with problems and barriers they face.
- 5- They are unhappy.
- 6- They have external locus of control.
- 7- They have a negative self concept.
- 8- They can not evaluate events and others realistically and deny the truths.

When the personal characteristics included in the two different lists provided above are compared, it may be concluded that the Turkish clients, especially who live in urban areas, are more likely to develop failure identity. The children or individuals are valued as long as they obey the authorities and respect the elders and parents. Therefore, their self-confidence level may be damaged because of this conditional regard.

In addition, in Beta type cultural context the teachers are considered as expert and are all right no matter what the circumstances are (Hofstede, 1991). In those highly structured educational settings the students may not be given the opportunities for making decisions and creating personal alternatives. The over-protecting parenting styles and knowing-everything teacher attitudes may restrict their problem solving capacity.

Finally, as stated before external locus of control is common among Turkish clients and those people whose decisions are externally determined may not take personal responsibilities and evaluating themselves. Because the judgements and evaluations of groups or of other members are more valued than individual ones. The regard of the group is important.

To sum up, because of the variables of collectivistic societal nature, dependency on and obeying to authority, external locus of control, age or status related hierarchy, patriarchal family and overprotective and authoritative parenting styles, Turkish clients tend to develop failure identity. During the therapy process, Reality Therapy Model may help Turkish clients to develop success identity but while planning and developing counseling goals the cultural beliefs and characteristics provided above should be taken into account. A harmony between counseling goals and cultural setting may contribute the positive outcomes.

Investigating the Counseling Process Based on the Reality Therapy Model from a Cultural View

Throughout the counseling process a warm relationship has been founded and progressively it evolves to include formality. Wubbolding (1988), developed a concrete model of Reality Therapy. This model is known as WDEP model and "W means wants", "D means doings", "E means evaluations" and "P means planning". In each dimension there are different activities for counselor and clients. Below, the WDEP model is presented in detail.

Involvement

The counselor should be warm, genuine and optimist. These attitudes help client to rely on and believe the counselor. So, the client may meet his-her belonging needs and this may contribute to the continuity of the therapeutic relationship. To do this, the concrete strategies include I and thou usages and self-disclosure. According to Wubbolding (1988) in the first step of the counseling process, displaying the involvement behaviors such as an open and regarding posture, appropriate eye contact and reflection is highly important.

Also, the counselors' nonverbal behaviors generating the messages of regarding and trust may facilitate the communication because in Turkish culture nonverbal messages are used commonly. When Turkish people describe a contact they do not satisfy with they use those lingual structures "asık suratlı (sulky), kaşları çatılmış (knitting), ruh gibi ne gülüyor ne konuşuyor vb. (neither talking nor laughing just like a lost soul)". Therefore, in first contacts Turkish people are affected by nonverbal behaviors. In addition, counselor's warm and positive regard may make the client feel be accepted and in secure. This may facilitate the therapeutic relationship.

Exploration the Total Behavior

The total behavior is composed of behavior, feeling, thoughts and physiology. According to reality therapy the most important dimension of the total behavior is behavior or doing. By means of doings one can create a change and take the control of hir/her life. The counselor need to know what client is doing just now. To identify the client's behaviors, the counselor asks those questions: "What happened?", "who was there?", and "when?"

Focusing on doings of client may be appropriate for Turkish clients. In Turkish culture being aware about one's feelings and expressing them is not a common interpersonal pattern. Poyrazlı (2003), also stated that Turkish clients are not familiar with expressing their feelings. This is especially true for males (Voltan-Acar,1987, 1990, 2008). Therefore, Turkish clients may gain awareness about the dimensions of total behavior while focusing on concrete behaviors more easily via Reality Therapy.

Evaluation of the Behavior

During this step, the client is invited to assess her behaviors. The counselor may help the client asking appropriate questions. The aim is to help the client assess the effectiveness of her behaviors. Wubbolding (1988), suggested those questions "Are your behaviors help you or hurt you?", "Did you achieve your goal by this behavior?", "Are these behaviors legally and socially normal?", "Are your wishes realistic and attainable?", "what are the benefits of such a point of view?".

A structured and behavior-focused counseling process may provide advantages for Turkish clients. Especially for males who are expected to not to express their feelings as a result of gender roles, focusing on thoughts and doings may be easier and motivating for change. So, Turkish male clients may benefit more from Reality Therapy. Poyrazlı (2003) also supports this finding and pointed out that in Humanistic Therapy the clients are expected to express their feelings but those who are not familiar with expressing feelings are touring around the core issue and may fail to express their feelings related with the issue. This behavior may be assessed as a resistance by counselors who are not informed about the common interpersonal interaction styles and gender roles in Turkish culture.

On the other hand, Turkish clients who may have an external locus of control may fail while assessing their behaviors, feelings and thoughts. Such an evaluation is usually provided by authorities like teachers and parents and social groups they take place in. Therefore, during this step of the counseling process the counselor should display a supportive manner and be patient.

Planning to Perform the Better

After assessment of the behavior, it should be questioned that "what will the client do?" The plan should be simple and be achieved easily and at the same time should be toward meeting the physiological and psychological needs.

As stated before Turkish culture may be considered as a Beta type culture and the students are learning in structured settings and they develop a respect for rules (Hofstede, 2001). The didactic style of the Reality Therapy plus helping clients to develop simple and realistic plans may provide effective outcomes for Turkish clients.

Moreover, during the planning phase the counselor's being more helpful and directive may make the therapy process become more productive. It may be disappointing to expect the clients to plan and move, because, the shoulds may be identified and imposed by the authorities like parents and teachers. Additionally, the counselors may be viewed as "an expert" and "an authority figure" who are expected to perform more actively and directly during counseling sessions.

Commitment to the Plan

In order to create the clients' commitment to plan, the plan should be achievable and flexible. To assure the commitment, a written or verbal contract may be needed. Glasser (1975) emphasized the written contract. This contract may force the client to feel responsible for the plan, but it should be kept in mind that the success of the plan depends on the willingness of the client.

For Turkish clients it can be stated that the verbal contract may be more powerful than written ones. In Turkish culture, staying committed to the promises is considered as the most basic indicator of being honest and reliable. "Sözüm senettir", means my word is contract and highlights the importance of the verbal contracts. Moreover, demanding written contract may convey a message of distrusts. In other words the client may feel that the counselor does not trust him/her that he/she will keep the commitment to the counseling goals and plan.

Regarding the counseling techniques, Voltan-Acar (1981) also stated that Turkish clients may not be comfortable with role-playing based techniques and unwilling to perform such activities during the sessions. Instead, as the common learning methods used in familial and scholar settings modeling, social learning, homeworks and cognitive reframing may be employed dominantly. Turkish clients may be more familiar with these methods. This finding is supported by Helling (1966, as cited in Kağıtçıbaşı, 1998) who conducted an anthropological research in a Turkish village. The researcher found that the teaching style of the parents was based on behavioral imitation and motor learning rather than verbal explanation and reasoning. The findings of the duplication after 20 years, the same findings were derived from the observations.

To summarize, while some aspects of Reality Therapy may be effective when counseling Turkish clients, some other aspects may not be practical. Mocan-Aydın (2000) concluded that considering common characteristics of Turkish clients like the external locus of control and dependency on authorities, didactic and systematic approaches may be appropriate and with required adaptations behavioral and cognitive behavioral therapy models may be more effective when working with them. In this vein, Reality Therapy focusing on concrete behaviors and including a structured therapy process formulated as WDEP may be an appropriate perspective for Turkish culture oriented clients.

Discussion, Conclusion and Suggestions

Cultural beliefs play an important role in counseling process and the positive and successful outcomes are determined by the clients' cultural context to a degree. Modern counseling theories are formulated in western context including individualistic societal structure, internal locus of control and gender equality etc. may convey the values formulated in this cultural settings. Hofstede (2001) categorized those cultures as Gama and Delta type cultures. Therefore, analyzing and criticizing the counseling theories from a cultural perspective may contribute to more effective and cultural sensitive applications. In this article, the adaptation of Reality Therapy, one of the western-originated theories, to Turkish culture is investigated.

Some concepts and techniques of Reality Therapy may be used with Turkish clients successfully. On the other hand some difficulties may be experienced related with cultural factors like family structure, parenting style, values system and religion, interpersonal styles and gender roles. For example belonging needs of Turkish clients may be met because of collectivistic societal structure, and protective parenting style, while freedom needs may not be met sufficiently, because of the same cultural factors.

Collectivistic social nature, respect and dependency on authority, external locus of control, age and status -related hierarchy in family and patriarchal family style, failure identity may be seen among Turkish clients. However, before assessment the behaviors of the clients as failure identity, the cultural norms should be taken into account, because, that behaviors may be culturally normal rather than ineffective or unhealthy patterns. To do this, counselors should be informed about culture-sensitive counseling models and techniques. Reality Therapy may help Turkish clients to develop success identity but the counseling goals and plans should be in harmony with cultural world of the clients to yield effective and long lasting outcomes.

Structured WDEP approach and didactic nature of counseling may be effective especially with Turkish male clients who are not expected to express their feelings as a gender role. Also, the involvement phase of the counseling process may help Turkish female clients feel be regarded unconditionally and valued. This may help them meet their need of belonging and loving. Finally, the counselors should be alert about the behaviors of the clients which are maladaptive and those are culturally normal.

Finally, based on the Hofstede's (2001) cultural classification Turkish culture may be analyzed. For example, characteristics like authoritative values, power and status inequality among members belong to Alpha Type; characteristics of avoidance from uncertainty, anxiety rising from uncertainty, trust in expertise of authorities, and the statusquo belong to Beta type (Mocan-Aydın, 2000). On the other hand a small group of high socio-economic status displays Gama Type patterns such as individuality, assertiveness and self-actualization. So, it can be concluded that Turkish culture has a mix nature of Beta, Alpha and Gama Type cultures. Therefore, Turkish culture's characteristics may not be identified with a specific cultural type. Instead, it includes patterns of three different cultural types presented above. This may be a consequence of social changes (Aygun & Imamoğlu, 2002) and Turkish culture is affected by European values and life styles while remaining as an eastern and Islamic society.

Moreover, there are diverse ethnic or religious groups living in Turkey. Ethnic groups of Kurds, Arabs, Lazs etc. and regional sects of Allawi, Nusayri, Shia, etc. may have different cultural beliefs and patterns. However, related with cultural factors like family structure, parenting style, values system and religion, interpersonal styles and gender roles, it seems like there are not high and sharp cultural differences among between those groups, but visible cultural differences may be observed between urban and rural people or nucleus and traditional families. Thus, there is a gap in the literature and it is needed to research the cultural characteristics of people living in Turkey and scientific effort should be spent to develop culture-sensitive approach for Turkish culture and subcultures in Turkey.

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