

CHAPTER

14

Stylistic Model for Counseling Across Cultures

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Counseling across cultures has historically presented numerous challenges for helping professionals because of limited emphasis on intercultural competency in counselor education programs. Although this trend is changing, it is imperative that nontraditional models, theories, and approaches for counselor training be incorporated into counselor education curricula throughout colleges and universities. New approaches should be blended with traditional ones as counselor trainees seek to be interculturally effective and efficient. Stylistic counseling constitutes one of these relatively new approaches, and this chapter is designed to introduce to some and expand for others an array of information on the evolution of this model and its historical context.

The Stylistic Model for counseling across cultures is a framework from which helping professionals might establish a basis to promote growth of their clients. It purports to establish a graphic reference point on which counselors can identify as they work with clients.

The hierarchical nature of this model manifests itself in a sequential manner that challenges its users to understand the need to progress in an ascending direction during the counseling relationship. At the same time, counselors are able to maintain their own mode or style when applying this model.

Stylistic counseling advocates basic principles that are essential in promoting transculturalism. The author recognized the importance of incorporating a worldview in designing the Stylistic Model, one that features a global framework for individuals, their culture, and society. Knowledge, competencies, and skills are built on this foundation and allow counselors to excel in their practice. Evidence of successful application of these competencies and skills rests with effective interventions through transcultural counseling, which assumes a stance that counseling and other helping ventures can occur across cultures, nations, and continents (Ibrahim, 1999). The linkage between stylistic counseling and the International Association for Counselling and the American Counseling Association is clear, as

the model is known to have been presented at numerous institutes, workshops, and conferences.

Emerging originally from a cry to provide counseling services for African Americans through assistance, training, programming, consultation, coordination, and outreach, a model for stylistic counseling found a niche in counselor preparation. Current application of the model suggests its applicability for individuals and groups without specific regard to race, ethnicity, disability, tribe, nationality, gender, or sexual orientation, to name a few. Just as there is a longing for diversity training in management, so should there be a call for counselor training with emphasis on transculturalism. The Stylistic Model for counseling across cultures is merely one alternative to achieving this training.

The emergence of stylistic counseling began in the 1960s when people in the generation now referred to as baby boomers were aggressively exploring their identities and seeking something to which to cling. They had a style—a way through which they could express themselves. The term *stylistic counseling* began to form in the early 1970s and represented an opportunity for counselors to assemble their cultural insights and skills pertinent to promoting growth with their clients. Stylistic counseling, therefore, is known to embrace a quality of imagination and individuality by persons in the counseling profession. Although it is multidimensional in design and interdisciplinary in scope, it allows for each individual who chooses to use this model to apply his or her own primary professional orientation and formulate his or her own style of counseling.

Anatomy of Stylistic Counseling

Stylistic counseling is a model based on the belief that the implications of culture are multilayered and that effective transcultural counseling requires successfully uncovering those layers on behalf of both the client and the counselor. Although it is represented by twenty-seven cubes, it is composed of three basic dimensions (see Figure 14.1). At the foundation of this model is the cultural-historical (CH) dimension, predicated on the assumption that our broad cultural backgrounds provide the core for who we are. The second dimension, psychosocial (PS), assumes that our social interactions and psychological responses are interrelated and relevant to our cultural base. Then, the third dimension, scientific-ideological (S-I), is action oriented and allows us to express our concreteness.

Cubical descriptors have been grouped on the three tiers of cultural-historical, psychosocial, and scientific-ideological. Whereas some of the descriptors might be uniquely placed elsewhere, the author (McFadden, 1999) grouped the nine cubes on each dimension based on historical, psychological, or scientific relevance. Even though it may appear that the various cubical descriptors are fixed, the model is intended to allow for horizontal, vertical, or diagonal movement through the respective lines with fluidity. In fact, it could be said that the lines surrounding each cube are transparent.

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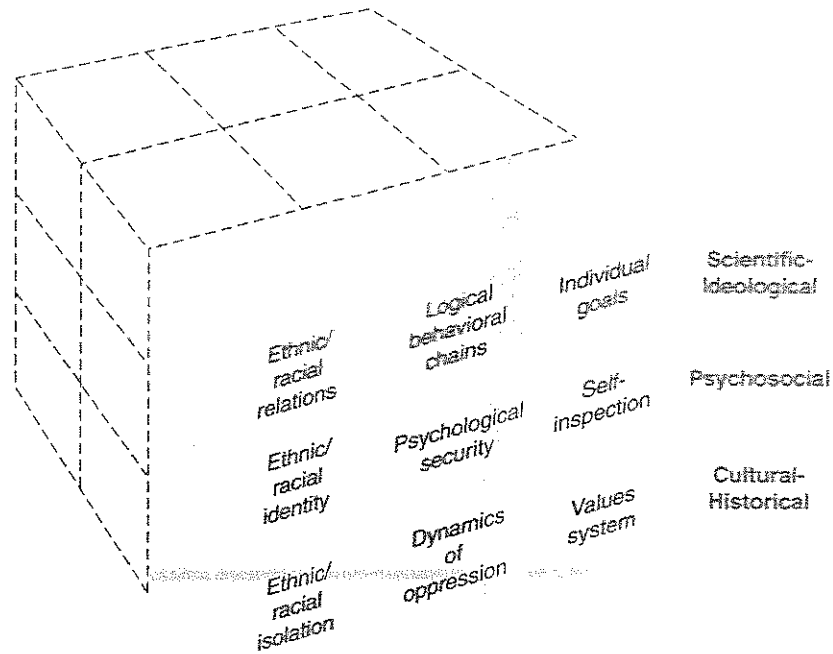


FIGURE 14.1 Scientific-Ideological, Psychosocial, Cultural-Historical Model of Stylistic Counseling

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Several significant qualities of the model exist, one being its hierarchical nature. Each subsequent dimension builds on those previous to it. As such, counselors can progress vertically or diagonally through the cubical columns, always in an ascending manner. The basic rationale is that our cultural identities are deeply ingrained and the result of historical influences and social interactions cannot be separated from our actions. To effect positive changes, counselors must likewise have a strong sense of cultural awareness.

The twenty-seven cubical descriptors (see Figure 14.2) of the Stylistic Counseling Model are structured by dimensions, (i.e., nine cubes for each layer: cultural-historical, psychosocial, scientific-ideological). Building upon each other is a key to understanding the structure and flow of stylistic counseling, which permits counselors to interface their theoretical orientation within the framework of this model. In other words, the counselor's individual style for promoting client growth is defined and supported.

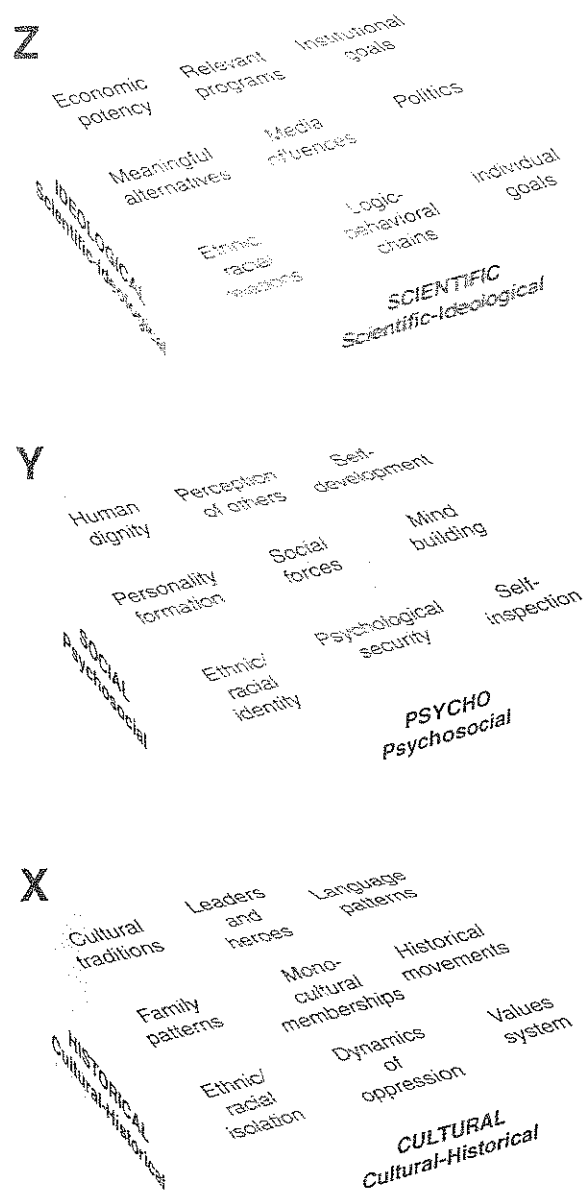


FIGURE 14.2 Cubical Descriptors of Stylistic Counseling

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Cubical Descriptors*

Each of the three dimensions (cultural-historical, psychosocial, and scientific-ideological) encompasses nine cubical descriptors that are graphically depicted in Figure 14.2 and concisely described in the following section.

1. Ethnic/racial discrimination: An emphasis on historical and cultural effects of discrimination on ethnic/racial groups. This component is important because one cannot counsel another person transculturally unless one is extremely knowledgeable and sensitive to discrimination the client may have experienced.
2. Ethnic/racial identity: A study of the psychological and social aspects of ethnic/racial identity of underrepresented persons. This component includes factors that involve the sociological and psychological impact of discrimination affecting the self-concept and identity of ethnic/racial groups. This component is designed to address ingredients essential in the formation of individual identity.
3. Ethnic/racial relations: An analysis of the science of race relations and ethnic interactions and the ideology of these relations as they influence a particular nationality. This is a cubical descriptor for an action-oriented dimension of the model.
4. Dynamics of oppression: A history of the major aspects of oppression as they affect the formation of various ethnic/racial cultures.
5. Psychological security: A study of the psychology of the oppressed as it pertains to internal and external sense of security. The psychosocial dimension of counseling individuals allows them to build their sense of psychological security in relation to coping skills required in managing the dynamics of oppression.
6. Logic-behavioral chains: An investigation of the scientific logic that undergirds one's thoughts and behaviors. This component allows a client to be directed or helped behaviorally, based on a logical pattern that emerges from a sense of psychological security reflected in the form of survival skills.
7. Value system: An exploration of the history of values embraced by a given culture and how these values influence the lives of an ethnic or racial group. The evolution of the value structure and the value orientation of a group of people from infancy to adulthood become crucial in this component.
8. Self-inspection: A psychological and social study of an individual's self-concept formation. This entails the definition of self-concept and its development toward a mentality of how one feels or perceives oneself.
9. Individual goals: A scientific exploration of the identification of goals of historically underrepresented ethnic/racial groups and their aspirations toward the development of a clear ideology for goal attainment.

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10. Family patterns: An examination of the various family patterns to which particular ethnic/racial persons belong. The family patterns are based on the history of the oppressed groups.
11. Personality formation: Identification of the ways personalities are formed among ethnic groups and races—how they develop varying personalities to build a system of survival.
12. Meaningful alternatives: Selection of a variety of situations and alternatives that govern efficient and productive lives; scientific examination of choices for effective decision making and successful career development.
13. Monocultural membership: A description of the advantages and limitations of monocultural membership. The advantages of belonging to a particular cultural group and ways to optimize this fundamental membership are assessed.
14. Social forces: A discussion of social forces that affect the lives of persons outside the mainstream of society, such as unemployment, underemployment, alcoholism, substance abuse, and homelessness.
15. Media influences: An examination of the positive and negative ways by which the media influence ethnic/racial perceptions in society, as well as the controlling force of print and audio-visual media.
16. Historical movements: An indication of the impact of certain historical and legislative movements and the alteration of government and community programs as related to ethnic/racial groups.
17. Mind building: Conditioning of one's mental capacity to become productive and useful to oneself and others through transcultural methods.
18. Politics: An indication of the influences of ethnic/racial groups in politics; the variation in ways that politics embrace and establish parameters within which the public is expected to function.
19. Cultural traditions: A reflection of the culture that, by virtue of its beginning and tradition, manages to be transferred from one generation to another; how cultural traditions develop to affect others through continuity.
20. Human dignity: Maintenance of identity so that individuals can have feelings of self-satisfaction, self-enhancement, empowerment, dignity, and ethnic or cultural pride.
21. Economic potency: Ability of ethnic/racial groups to unify and solidify their power (i.e., influence, ability, and impact on the economics of a particular system).
22. Leaders and heroes: Individuals who, by virtue of their function in society, have attained a level of respect as leaders or heroes. They serve as mentors and role models for ethnic/racial groups.
23. Perception of others: Ideas and visions of people based on certain experiences that may have emerged as a result of interaction with a societal context toward a level of transcendancy.
24. Relevant programs: Formation of a programmatic thrust within a particular group. Such programs are perceived to have true meaning and significance as they bond with values that ethnicities and races may hold to be special.

25. Language patterns: The development of languages and linguistic orientation that prove themselves to be optimally communicative between or among individuals, allowing for and respecting dialects and language differences.
26. Self-development: The enhancement or improvement of oneself so that one can provide for oneself and others within an ethnic/racial context. It is self-improvement aimed at reaching a level of productivity or orientation for accomplishment.
27. Institutional goals: Aspirations of an institution, organization, community, or society that may have some utility to an ethnic/racial group. These goals are geared to serve a large group of people and can be linked to a cultural or sociological context that could have significance.

Principles of Stylistic Counseling

Following are the principles of stylistic counseling.

1. Stylistic counseling proposes a model for formulating an individual counseling program compatible with the counselor's orientation and conducive to effectively meeting the needs of clients.
2. Stylistic counseling suggests that cubical descriptors of a person's behavior are hierarchical in nature.
3. Stylistic counseling is an approach to helping others that integrates the cultural-historical, psychosocial, and scientific-ideological dimensions of human behavior.
4. Stylistic counseling advocates the establishment of a cultural-historical base as the foundation for effective helping relationships.
5. Stylistic counseling states that one's psychosocial experiences are inherent factors that affect one's perception of self and others.
6. Stylistic counseling encourages implementation of an active dimension to the helping professions through clear articulation at the scientific-ideological level.
7. Stylistic counseling requires that the counselor develop a genuine concern and commitment to the client's best interest regardless of cultural differences.
8. Stylistic counseling requires that the counselor develop an ability to open and maintain effective cross-cultural channels of communication.
9. Stylistic counseling requires that the counselor develop the attitude that each client in a counseling situation has a cultural experience unique to the client.
10. Stylistic counseling requires that the counselor develop an active awareness of his or her own attitudes and feelings toward minority individuals and groups.
11. Stylistic counseling requires that the counselor's role become that of an agent and helper within the scope of the client's frame of reference.
12. Stylistic counseling requires that the problem be redefined with emphasis placed on societal responsibility for human dignity and enhancement.

The Stylistic Counseling Model is structured in a manner to accommodate a variety of counseling theoretical orientations. At the same time, it is intended to promote credibility of culture and history as some base of our existence and the foundation for our being. Thus, the three dimensions of cultural-historical (CH), psychosocial (PS), and scientific-ideological (SI) emerge. The model is structured with its twenty-seven cubical descriptors, nine per dimension, in a manner to allow its users to progress through the design in an ascending manner from one descriptor to the other.

Recognizing that clients present dilemmas across the spectrum, it is possible for counselors to begin working with their clients on any of the three dimensions. The author of stylistic counseling recommends that in order to optimize application of this model, counselors demonstrate a master knowledge of the cubes on each dimension prior to the presenting one by their clients. So, situations presented to the counselor should be clearly identified and associated with a particular cubical descriptor in order to promote a starting point to solve problems.

Stylistic counseling is applicable across a variety of settings, such as school, mental health, family, criminal justice, community, higher education, rehabilitation, social services, and career development. Although these settings represent a cross-section of venue where the stylistic counseling may be applied, other sources appropriate for applicability of this model also exist. Stimuli for use of stylistic counseling are known to emerge from academic, social, economic, developmental, political, financial, physical, marital, and family sources, to name a few.

Using the Stylistic Model to Counsel Native Americans at Colleges or Universities With Native American Mascots

The code of ethics of the American Psychological Association (1992) states that "helping professionals must be aware of cultural, individual, and role differences, including those due to age, gender, race, ethnicity, national origin, religion . . . language, and socioeconomic status" (Herring, 1999, p. xi). As a result, many researchers and helping professionals have begun to develop methods designed to better serve diverse populations. Heinrich, Corbine, and Thomas (1990) state that "although Native Americans are a small minority of the U.S. population, they are burdened with a disproportionate share of social and economic problems" (pp. 132-133). Consequently, it is crucial that counselors who serve Native American clients have an understanding of their clients' cultural experiences and foundations.

To promote this understanding, the Stylistic Model "allows persons who already have initial training in counseling or those who are receiving training to develop their own mode or style so that they can be effective in helping others who have experienced oppression" (McFadden, 1999, p. 62). This model, comprised of three dimensions of cubical descriptors that move hierarchically in a vertical, hor-

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izontal, or diagonal motion, can help counselors "master a knowledge of and feeling for the culture and history of the client whose life has been marked by separation, disregard, and oppression" (p. 61). Many Native Americans view Native American mascots as a sign of this separation, disregard, and oppression. Consequently, the Stylistic Model can be used to counsel Native Americans on the issue of mascots.

Cultural-Historical Dimension

The first dimension of the Stylistic Model, cultural-historical, is "the basic and fundamental dimension . . . relating specifically to the culture of a people and how their history evolved over time" (McFadden, 1999, p. 64). This dimension operates under the premise that an effective counselor-client relationship cannot be established without the counselor's fundamental understanding of the client's view of his or her heritage or role in the greater social context and how his or her cultural norms and values function within the surrounding social forces. Some cubical descriptors in the cultural-historical dimension include ethnic/racial discrimination, value systems, and leaders and heroes. Exploring these cubicals can help the counselor to "identify with the culture of the particular race or ethnicity he or she is counseling" (p. 64).

The exploration of the ethnic/racial discrimination cubical descriptor can help to establish a foundation based on the experiences of clients resulting from their race or ethnicity. As a counselor, this component is important because one cannot counsel another person transculturally unless one is extremely knowledgeable and sensitive to the discrimination that clients may have experienced. In relation to Native American mascots, it will be important to determine what oppressive or discriminatory experiences the clients have had in college as a result of the mascot. "Historically, White institutions such as government bureaus, schools, and churches have deliberately tried to destroy Native American cultural institutions" (Heinrich, Corbine, & Thomas, 1990, p. 129). Thus, it will also be important for counselors to learn the oppressive or discriminatory history experienced by their clients, if any. This history could help both counselors and clients to understand reactions to the mascot.

Another cubical descriptor in the cultural-historical dimension is "value systems." Discussing value systems includes an "exploration of the history of values embraced by a given culture and how these values influence the lives of an ethnic or racial group" (McFadden, 1999, p. 66). "While keeping in mind the enormous diversity among Native Americans it is possible to identify similarities in values that exist across tribes and regions" (Heinrich, Corbine, & Thomas, 1990, p. 129). When counseling students concerning mascots, the exploration of these values will help to determine the impression and feelings of clients on the mascots. In addition, it will help counselors understand whether the practices of mascots and fans accurately portray the values of the culture of their clients. This will be beneficial in establishing whether the identity development of their clients clashes with how their identity is defined by the majority culture.

Leaders and heroes, still another cubical descriptor in the cultural-historical dimension, focuses on the idea that there are "individuals, who by virtue of their function in society, have attained a level of respect as leaders or heroes" (McFadden, 1999, p. 68). First and foremost of the historical leaders and heroes for Native Americans are tribal chiefs. It can be humiliating for Native Americans to see the image of their chiefs reduced to caricatures and halftime shows, says Charlene Teeter in an article by Rodriguez (1998). Leaders and heroes serve as mentors and role models for ethnic and racial groups and, as a result, the inaccurate portrayal of these leaders and heroes can lead to confusion or negative identity development. Exploring perceptions by clients of their leaders and heroes will help counselors to better understand how to approach the issue of mascots. A current trend that is proving to be useful in leadership modeling for young people is mentoring programs in many communities. An example of counselors collaborating with such a program since 1988 is the Benjamin E. Mays Academy for Leadership Development at the University of South Carolina (McFadden et al., 2001).

Psychosocial Dimension

The second dimension of the stylistic model, psychosocial, "relates specifically to the psychological framework, the formation of a mindset of how a person's psychic influence affects his or her scope and development, such as in the case of a person's interaction based on how the person sees his or her own cultural heritage" (McFadden, 1999, p. 64). The psychosocial dimension is important because it helps counselors determine how a person's cultural-historical foundation affects his or her social motivations and interactions. Some of the psychosocial cubical descriptors include social forces, human dignity, and perception of others.

The social forces cubical is logistically, and perhaps figuratively, the core of the stylistic model. An exploration of this cubical includes "a discussion of social forces that affect the lives of persons outside the mainstream of society" (McFadden, 1999, p. 68). This cubical is recognized as serving as a centrifugal force for the remaining twenty-six cubes. Social influences in our lives govern much of what we think and do and thereby, chart our psychological equilibrium. Thomason (1991), author of "Counseling Native Americans: An Introduction for Non-Native American Counselors," asserts that, given the diversity of the Native American population, one must be careful to avoid stereotyping Native Americans based on general assumptions. However, Thomason (1991) also argues that "although most of the psychological information available on Native Americans focuses on deviant patterns of adjustment such as suicide, alcoholism, and unemployment," these generalizations are important social forces pressing on the Native American community (p. 324). Mascots and other stereotypical symbols perpetuated by the media can also be considered serious social forces.

Human dignity, another cubical descriptor in the psychosocial dimension, focuses on the "maintenance of identity so that individuals can have feelings of self-satisfaction, self-enhancement, empowerment, dignity, and ethnic or cultural

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pride" (McFadden, 1999, p. 86). Ancis, Choney, and Sedlacek (1996) postulate the following:

It is thus likely that students, having been exposed to negative and stereotypical imagery of American Indians throughout the educational process, hold prejudicial attitudes toward them. Because prejudicial attitudes are implicated in the degree to which academic environments foster the emotional, academic, and vocational achievement of American Indians, it seems necessary to assess the exact nature of student's attitude. (p. 27)

Consequently, Native American mascots, an example of negative and stereotypical imagery, may have profound effects on college students' perceptions of Native Americans. Because the human dignity cubical is linked so closely to identity development, it is important for counselors to explore this cubical when focusing on the psychosocial dimension.

The perception of others cubical is defined as "ideas and visions of people based on certain experiences that may have emerged as a result of interaction within a societal context toward a level of transcendancy" (McFadden, 1999, p. 68). Charlene Teeter's experience with trying to change the University of Illinois's mascot (Chief Illiniwek), cited in the article by Rodriguez (1998), is a prime example of perception of others. Not only was Teeter's perception of those around her changed after she viewed their behavior, but the following week when she returned to the stadium to protest, she was met with hostility and rejection from many students and spectators. According to Teeter, these experiences had a profound impact on her perception of her fellow students. In order to help Teeter and students with concerns like hers, an exploration of her perception of others is a vital step toward a higher level of transcendancy.

Scientific-Ideological Dimension

The third dimension in the Stylistic Model, scientific-ideological, "refers specifically to an action-oriented aspect of counseling" (McFadden, 1999, p. 64). Not only does this dimension deal with how people of different ethnicities and races function, communicate, and relate to people of their ethnic or racial groups as well as those outside of it, but it also deals with how the cultural-historical and psychosocial dimensions motivate people to take action. The scientific-ideological dimension involves a "developmental process of empowering an individual to function given that there is a support system whereby the client becomes optimally productive" (p. 65). Some cubical descriptors in the scientific-ideological dimension are individual goals, economic potency, and media influences.

The individual goals cubical descriptor includes a "scientific exploration of the identification of goals of historically underrepresented ethnic/racial groups and their aspirations toward the development of a clear ideology for goal attainment" (McFadden, 1999, p. 66). When exploring this descriptor it is important to help clients set goals based upon their cultural-historical and psychosocial explorations.

The cubical is marked by a client's understanding of what he or she wants to accomplish in order to achieve a greater sense of transculturalism. In regard to mascots, this may include actions such as the exploration of social forces, action based on the goal of abolishing the mascots, and involvement of other cultures to work toward multicultural and transcultural education.

Economic potency, another cubical descriptor in the scientific-ideological dimension, deals with "the ability of ethnic/racial groups to unify and solidify their power (i.e., influence, ability, and impact on the economics of a particular system)" (McFadden, 1999, p. 68). Although Native Americans are a small minority of the U.S. population, "defining precisely the perimeters of the American Indian population would be a less important matter if it did not determine the apportionment of economic resources and opportunities" (Snipp, 1997, p. 680). In order to receive federal assistance, many Native American individuals and groups must provide proof of blood quantum or tribal membership. However, many agencies do not have the means and equipment to assess these qualities. "Consequently, self-identification is the most widely used method for determining ethnic background" (p. 680). Exploring this descriptor of the scientific-ideological dimension as it concerns mascots would involve the client's empowerment to transcend these barriers in influencing the higher education system.

Media influences, still another descriptor in the scientific-ideological dimension, involves "an examination of the positive and negative ways by which the media influence ethnic/racial perceptions in society, and community programs as related to ethnic/racial groups" (McFadden, 1999, p. 68). When examining this descriptor a counselor and client should explore not only how Native Americans are portrayed by the media but also the effects the portrayals have on the Native American culture. Media influences have a tremendous impact on the use of Native American mascots. The media decide how it chooses to cover athletic events that use racist mascots. In addition, supporters and opposers of Native American mascots use various forms of media to convey their views toward them. Because the scientific-ideological dimension is action oriented, it is appropriate for counselors to explore with their clients ways by which the clients choose to use the media to encourage transculturalism.

Subsets of Cubical Descriptors

Each of the twenty-seven cubical descriptors has nine subsets (cubes) in order to acknowledge the multiple components that exist even within any cultural group. Another way of expressing variability even within cultures is offered here. To illustrate the meaning of this discussion, the cubical descriptors of language patterns may be subdivided as shown in Figure 14.2 (p. 212).

As counselors work with their clients, linguistics becomes a crucial consideration in optimizing the client-counselor relationship. In further understanding clients as regards the cultural-historical dimension of stylistic counseling, articulation through pertinent subsets of the "language patterns" cubical is essential. It is

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general knowledge among multicultural/ transcultural educators that language lies at the core of a person's identity. To acknowledge and understand the client's language base and to promote the client's ownership and alignment with that base is to ensure the foundation for securing positive cross-cultural communication between the counselor and client.

Although this discussion pertains to subsets of the cubical descriptor identified as language patterns, a similar illustration can be extended to each of the cubes of the stylistic counseling model. The further subdivision of the primary 27 cubical descriptors, as seen in Figure 14.2, means that this model can potentially yield 9×27 or 243 subcubical descriptors as counselors seek to comprehend their clients.

A Stylistic Counseling Self-Assessment has been developed in order to assist counselors in further understanding the model. The Stylistic Counseling Self-Assessment provides counselors with an opportunity to rate themselves in relation to a particular client. Twenty-seven of the questions pertain to a particular cubical in the Stylistic Counseling Model. Using this as a guide, counselors can discern where they tend to spend the bulk of their time when working with their clients. The instrument is a practical tool that counselors can use in learning more about stylistic counseling. A copy of the instrument can be found at the end of this chapter.

Cross-Cultural Counseling Critical Incident 1: A New Insight on Caucasian Culture

Biodata

This incident involves an African American female of 23 who comes from a socioeconomic background of middle income. The setting is at a singing/dancing bar filled with middle- to lower-income Caucasians. The singing/dancing pub is located in a rural county in the southern United States. The people call themselves "down to earth Rednecks" and seem to form their own isolated society of "regulars" and friends.

Background

The African American female was invited to this singing/dancing experience by a co-worker. At first she was hesitant to go but when she learned that other African Americans would be there she agreed to participate. She rode with a group of fellow African American friends and when they opened the door to the small, smoke-filled, country-music playing, Caucasian-dominated pub, the cultural dilemma began.

The African American female has many preconceived ideas about lower-socioeconomic Caucasians that stem from racist experiences she has encountered

through her adolescent years at a predominately Caucasian high school. She feels that most lower-income Whites are racist and feels as if she does not belong in their environment. This philosophy is also reinforced by her parents' opinion that all Whites should be approached with caution.

Dilemma

The dilemma begins as she opens the door to the pub only to find hundreds of these lower-income Whites staring at her. She immediately feels uncomfortable and wonders if she should go inside or forget the whole thing and return home. Some of her Caucasian friends beckon her to come in, but she feels torn as to what she should do. Although she loves to have new experiences and meet new people, because of her preconceived ideas of how these individuals will react to her, she feels insecure that this will be a positive experience. She decides to go inside the bar but stays close to her group of African American friends. She wants to interact with individuals within the bar but is very fearful of their reaction.

Intervention

As a counselor, I would use my stylistic approach with the young woman and explore her cultural background. I would first take a cultural-historical look at her ethnic/racial experiences of isolation and discrimination with this particular population. The fact that she has had some traumatic experiences with this type of group is very relevant to this case. I would then dive into a more psychological-social realm and allow her to discuss her ethnic/racial identity and what this identity means to her. I would try to develop a Venn diagram with my client on how she views herself and this target population. By moving to the scientific-ideological dimension, I am trying to determine my client's ethnic/racial relations with this particular group. I would ask her to draw a Venn diagram of how she would like her relations with this new group to grow, develop, and change. In this way I would obtain my client's individual goals, giving both of us something to work toward in our counseling sessions.

Also, taking into account that my client is an African American female, I would make sure to examine not only her ethnic/racial issues but also her gender issues. Does she feel more comfortable around women or men in this population, and if so why? I would take a look at Harper and Stone's (1999) transcendent counseling approach and determine what phase my client was experiencing multiethnically with this population group (i.e., whether she were at the ethnoentropy stage and felt isolated and tended to avoid this cultural population when possible, the ethnocentrism phase and felt superior to this other ethnic group, the ethnosyncretism stage and felt accepting of the other culture, the transethnicity state where she wanted to experience this other culture more fully, or maybe at the panethnicity stage and had a view of herself as a member of all ethnic groups of the world). What stage in development my client was at would determine how she would

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react in this situation and also determine what individual goals would be realistic to her developmental case of cultural identity.

Questions

1. As a counselor, is there any other way of viewing or dealing with this situation aside from the ethnic/cultural issue?
2. As an African American in the panethnicity phase of development, how would you react in this particular situation?
3. If encountering a client at the bottom of the totem pole, the ethnoentropy phase, and knowing that progress within this stage is minimal, how can you as a counselor aid in transcending the client?
4. If a client develops goals that you do not feel will promote personal growth, should you as a counselor accept and reinforce the client's decision?
5. How might you as a counselor have handled this situation differently?

Cross-Cultural Counseling Critical Incident 2: Chow in America

Biodata

Ming Chow is a 16-year-old Asian American male sophomore at Baker High School in Sandy Hills. Coach Jack Jacobs is a 42-year-old Caucasian male who has been coaching the Baker High basketball team for the past six years.

Background

Ming Chow was born in North America and reared by his Asian-born parents in a middle-income community in Sandy Hills. Ming has a younger brother. His parents own a local Chinese restaurant. Coach Jacobs and his wife, who is a homemaker, have three children and live in a middle-income community.

Dilemma

Coach Jacobs notices Ming's great athletic abilities in basketball during several physical education classes. Basketball tryouts are in two weeks. Coach Jacobs knows that Ming could be a valuable asset to the team, so he asks Ming if he's going to try out for the team. Even though he has grown to love basketball (he only plays at school), Ming knows his parents won't allow him to join the team. Later that day after school, Coach Jacobs and I talk to each other as the students wait for their parents to pick them up. As soon as Coach Jacobs tells me about Ming, he notices Ming's parents driving up. He decides that he's going to talk to them at

once about Ming's athletic ability. As counselor, I stop Coach Jacobs and ask him to come into my office for a talk.

Intervention

Once Coach Jacobs and I get to my office, we begin to discuss his plan of speaking with the Chows to persuade them to allow Ming to play basketball. I challenged Coach Jacobs to think of the Chinese culture and the things which the culture values. McFadden's Stylistic Model is a useful way to explain the Chinese culture's values and beliefs to Coach Jacobs. Beginning in the cultural-historical dimension, we examine the value systems of the Chinese culture. A culture's value systems are critical in understanding the background of an individual. Asians have a profound respect for their elders. They believe that older persons possess a great deal of knowledge and maturity. Asians also place a great deal of importance on education and expect scholarly excellence from their children. Thus, if Coach Jacobs had approached the Chows with hopes of recruiting another player, it is possible that Mr. Chow could have felt insulted by the Coach because he questioned his authority in the presence of his wife and children. Also, Coach Jacobs could have appeared as if he were undermining the importance of education to the Asian culture. As we move to the psychosocial dimension of the model, we explore the self-inspection cubical. I ask Coach Jacobs to think of the possible implications Mr. Chow could have felt if Coach Jacobs had spoken to him. Coach Jacobs states that Mr. Chow could have questioned his culture and whether he should try to acculturate to some of America's practices. Mr. Chow could have also questioned his competency as a parent. For example, he may wonder if he's depriving his child of the American high school experience or, if he allows Ming to play basketball, whether he's letting go of his cultural beliefs. Another way that Mr. Chow may examine himself is by wondering, if he allows American beliefs and values to affect his family, what will his parents and family who are still in China think about him. Will they think Mr. Chow is abandoning his culture? Will that, in turn, affect Mr. Chow's feelings about himself? All of these things are to be taken into consideration when considering the possible ways Mr. Chow's self-worth could have been affected if Coach Jacobs had spoken with him. Finally, the scientific-ideological dimension of the Stylistic Model addresses the individual goals cubical. A goal for the Asian culture is to do well in higher education in order to attain wealth and prestige. Mr. Chow might have felt that, if Ming played basketball, it might detract from his education, therefore, lessening his chances of achieving wealth. Another general goal of the Asian community is to produce good grades. In Mr. Chow's mind he may feel that basketball practice and games will take too much time away from Ming's studies and, as a result, limit Ming's successes.

By exploring the different dimensions of McFadden's Stylistic Counseling Model, Coach Jacobs was able to see the effects his talk with the Chows could have had. He didn't realize that dealing with another culture required so much knowledge, sensitivity, and understanding. Coach Jacobs now realizes that he should

obs and ask him to

consider the cultural background of those of a different culture and respect their heritage.

Questions

1. Should Coach Jacobs consider the possible ramifications when dealing with those individuals of different cultures?
2. Have you as the counselor done a proficient job in explaining the cultural differences among Asians to Coach Jacobs?

Cross-Cultural Counseling Critical Incident 3: The Challenges Surrounding a Heterosexual Father's Conversion to a Homosexual Lifestyle

Biodata

This cross-cultural incident involves a divorced gay male who is 26 years of age. At the age of 19 the identified client was married to a heterosexual partner and remained in the relationship for seven years. During the marriage the couple had two children. They are an 8-year-old son and a 6-year-old daughter.

The client in this study is a Caucasian and was reared in a Protestant, middle-income family with a subsystem of three children. When he was 9 years of age, his mother died of breast cancer. Subsequently, his father remarried and the children were reared by their father and a Hispanic stepmother. After remarriage, the father spent limited time at home and traveled extensively for his job. The stepmother worked full time and placed few restrictions on the children's activities.

The identified client's family of origin is labeled as dysfunctional for the following reasons. Succeeding the mother's death, the father became withdrawn and refused to discuss his wife or her death with his children. The problems associated with the denial of the mother's death manifested in the father's abuse of alcohol.

Background

After being married for seven years, the client is now in the process of a divorce. He admittedly struggled with his sexuality prior to the marriage, and although he dated women throughout high school, he remained confused about his physical attraction to persons of the same sex. While married, he thought that the birth of a child would eliminate the conflicting feelings but the denial of these feelings only heightened his physical attraction to other men.

After the birth of their second child, the identified client became sexually involved with another male while still married to his wife. After admitting this to his wife, the couple unsuccessfully tried resolving their marital discord through counseling but it resulted in their filing for a divorce.

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Dilemma

The mother now wants full custody of the children and has stated to her attorney that a gay father is not capable of rearing children. The father has a solid relationship with both of his children and the older child has expressed an interest in living with his father after the divorce. The father wants his son to live with him but he is having difficulty managing his multiple identities: father of two children, divorced parent, and homosexual partner. He has been involved in a serious relationship with another male for the past year, and as a result, the couple has decided to commit to each other long term. This scenario requires the client to integrate numerous roles while balancing his identity shifts and changing his sense of self.

In trying to decide what living environment is best for his son, the father has sought the guidance of a family counselor. The child's mother does not approve of her ex-husband's homosexual relationship and is adamantly opposed to her son's living with him. This situation has caused the father to question his ability to serve in the role of a father and it has forced him to evaluate his partner's parenting capacity.

Intervention

If assigned this case as a counselor, I would apply a stylistic counseling framework as a tool for examining the client's background. The initial assessment would begin with an exploration of the cultural-historical dimension of the client's life. Building on this base, the client and I could examine his family patterns and value system. The hierarchical nature of stylistic counseling requires the counselor to integrate a person's psychosocial descriptors, and in this case, I would review his perception of others, psychological security, and self-development. The framework culminates in the scientific-ideological dimension where the counselor empowers the client to set goals and review meaningful lifestyle alternatives.

The SAWV (Scale to Assess Worldview) instrument is a valuable tool for helping the client understand his or her worldview (Baldwin & Hopkins, 1990), and in this particular case its application would also provide the counselor with a starting point for understanding the client's culturally diverse world.

In an attempt to help the client understand his multiple roles and his shifting sense of self, I would recommend an affirmative counseling approach. This particular approach emphasizes the adoption of a positive gay identity as a means to assist the client in examining each portion of his identity.

The client in this case would benefit by rising above the negativity that is surrounding both his lifestyle change and the divorce proceedings. In a transcendent counseling model the counselor helps the client accept the transition to a gay lifestyle by providing him with the techniques and skills for achieving a positive, successful lifestyle change. Further client-therapist discussions could include the consequences of change if the son does live in the same household as the father and his gay partner.

Questions

1. As a counselor, how would you proceed to help the client learn his children's feelings toward his new partner?
2. Discuss approaches you would apply in helping the client recall obstacles, if any, he may have experienced during adolescence in expressing his sexuality.
3. To what extent would you have the client explore insights about sexual experiences and beliefs and values together with his partner?
4. What specific steps would you take in helping the client make projections of his relationship in two years?
5. Identify how in your counseling role you plan to promote your client's examination of his fatherly functions and how these complement or conflict with his having taken a new partner.

Another Dimension

As the Stylistic Model for counseling continues to be used in a variety of settings, it has become more evident that another dimension to this model potentially exists. Students inquire about the counseling stage beyond the scientific-ideological dimension. Researchers seek more insight into transcultural dynamics of transcendental components of counseling across cultures that might occur between counselor and client at a transspiritual level. I maintain an ongoing interest in this aspect of the model and am exploring the meaning of another dimension to the Stylistic Model for transcultural counseling. It is advocated that this particular dimension, although not identified by label, does contain features of spirituality and existentialism. Furthermore, it is believed that it may be advisable for the counselor and client to value the presence of another dimension and celebrate it but, at the same time, not affix a label thereto. This exploratory dimension to stylistic counseling could serve as a basis upon which transcultural counselors can venture into areas of unknown creativity and development.

Conclusion

Societal issues imposed on clients can be understood when the Stylistic Counseling Model is used as a point of reference. The three dimensions of this model, cultural-historical (CH), psychosocial (PS), and scientific-ideological (SI), represent developmental patterns through which counselors emerge as they provide counsel on societal issues that impose immediacy. Toward accomplishment of this function, stylistic counseling is based on the premise that the CH dimension provides "reflection" by and for clients. In other words, their worldview can be understood historically. The PS dimension offers "insight" into essential dynamics encompassing problematic areas of clients' lives. Ultimately, counselors should aspire to achieve "action" on the part of their clients. The SI dimension is the plane where this occurs in the Stylistic Counseling Model.

It is appropriate to acknowledge that, while this model is layered by three key dimensions, in a futuristic sense a fourth dimension or level is implied, yet not currently identified in title. This considers that fact that it is existentially and spiritually reasonable for there to be an additional dimension that represents a client-counselor relationship. I therefore wish to encourage this dimension or level to evolve between client and counselor and, at the same time, not label it. The hierarchical nature—that is, twenty-seven cubical descriptors—of stylistic counseling offers counselors the opportunity to participate actively and chronologically with their clients. Moreover, they journey with their clients and experience reciprocal learning that is culturally enriching.

Stylistic counseling, through each dimension permeated by mind-body-spirit, offers a framework within which counselors can apply their particular theoretical orientation in the counseling relationship, and thereby assist clients in accomplishing their goals.

DISCUSSION QUESTIONS

1. Given your cultural/ethnic heritage, process and discuss one of the cubical columns in the anatomy of stylistic counseling.
2. What is the significance of the cubical descriptor "social forces" being at the core of the stylistic counseling model?
3. Identify what you perceive as another dimension, beyond "scientific-ideological," for stylistic counseling.
4. Compare and contrast your preferred counseling theory/technique with the basic framework of the stylistic counseling model.

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Appendix 14.1

Stylistic Counseling Self-Assessment

JOHN McFADDEN AND MARTY JENCIUS

Directions: In your role as counselor, respond to the following questions in relationship to a particular client.

Question	Never	Occasionally	Frequently	Always
1. Are you knowledgeable and sensitive to client's history of oppression?				
2. Are you aware of ways in which discrimination has impacted the psychological self-concept of your client?				
3. Are you aware of how race relations influence your client's racial identity and behavior?				
4. Do you have an understanding of the major aspects of oppression and how it impacted your client's formation of personal culture?				

(continued)

Question	Never	Occasionally	Frequently	Always
5. Do you understand how oppression of your client's ethnic origins has led to issues of internal and external security?				
6. Do you understand the logic of your client's thoughts and behaviors?				
7. Do you understand the history of values embraced by your client's culture?				
8. Do you understand the psychology and sociology of your client's self-concept formation?				
9. Do you understand the goals and goal attainment of your client's self-concept?				
10. Do you understand the historic family patterns of the client with whom you work?				
11. Do you understand the personality formation of your client?				
12. Do you understand the examination of choices for effective decision making made by your client?				
13. Do you understand your client's affiliation with a particular ethnic group and the ways in which he/she has optimized his/her membership to that group?				
14. Do you understand the nature of social forces that impact your client's life and behavior?				
15. Do you understand the positive and negative ways in which the media impacts society's view of your client's culture?				

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Question	Never	Occasionally	Frequently	Always
16. Do you understand the impact of historic movements and the alteration of community and government programs and their impact on your client?				
17. Do you understand how your client conditions his or her own mental capacity to become productive and useful?				
18. Do you understand the ways in which political groups influence your client's ethnic group?				
19. Do you understand how your client's cultural traditions have developed and created continuity across generations?				
20. Do you understand how your client maintains his or her unique identity within the cultural context?				
21. Do you understand the potential ability of your client's ethnic group to unify and solidify his or her power?				
22. Are you aware of the culture-specific mentors and role models in your client's life?				
23. Do you understand the ideas and visions of people your client has that emerged as a result of interfacing with others?				
24. Are you aware of programs for your client that help him or her bond with values that your client's ethnicity holds special?				
25. Do you understand the development of language within your client's culture?				

(continued)

Question	Never	Occasionally	Frequently	Always
26. Do you understand the ways in which your client can enhance or improve him or herself within a cultural/ethnic context?				
27. Do you understand how institutions, organizations, community, or society has an impact on your client's cultural group?				
28. Do you understand the culture of your client and how it evolved historically across time?				
29. Do you understand your client's psychological framework and mindset, and how it has influenced his or her scope of development?				
30. Do you focus on the action-oriented aspect of the counseling process with your client?				

Never = 1; Occasionally = 2; Frequently = 3; Always = 4

Cultural-historical dimension: 1, 4, 7, 10, 13, 16, 19, 22, 25, 28

Psychosocial dimension: 2, 5, 8, 11, 14, 17, 20, 23, 26, 29

Scientific-ideological dimension: 3, 6, 9, 12, 15, 18, 21, 24, 27, 30