

Theory & Practice

The Multidimensional Model of Broaching Behavior

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The multidimensional model of broaching behavior (MMBB) is introduced as a heuristic that addresses multicultural counseling and social justice competence. The MMBB includes humanistic skills that allow counselors to broach clients' racial, ethnic, and cultural (REC) concerns in an effort to develop strong therapeutic alliances and alleviate distress. This article provides illustrative examples of the 4 MMBB dimensions: intracounseling, intraindividual, intra-REC, and inter-REC. Implications for the counseling profession and practice are described, and directions for future research are presented.

Keywords: broaching, cultural competency, multicultural counseling, social justice competence, case examples

An emerging body of theoretical and empirical evidence signals the need for counselors to broach or explore the contextual dimensions of race, ethnicity, and culture during the counseling process as an important correlate of **multicultural counseling competence** (Cardemil & Battle, 2003; Day-Vines, Booker Ammah, Steen, & Arnold, 2018; Day-Vines, Bryan, & Griffin, 2013; Day-Vines, McPherson, & Shorter, 2015; Day-Vines et al., 2007; Furtres, Mueller, Chauhan, Walker, & Ladany, 2002; Jones & Welfare, 2017; Thompson & Jenal, 1994). The counselor's broaching behavior has been linked to enhancing the depth of client disclosures, counselor credibility, the therapeutic alliance, and willingness to return for follow-up sessions (Gim, Atkinson, & Kim, 1991; Sue & Sundberg, 1996; Thompson, Worthington, & Atkinson, 1994; Zhang & Burkard, 2008).

Given demographic shifts in the population, the ability to broach the sociocultural and sociopolitical meanings clients attach to their concerns is especially important for counselors. Ethnic minorities are projected to constitute a numerical majority within the coming decades (U.S. Census Bureau, 2014). Moreover, the United States is a racially charged society, and a growing amount of antipathy is directed toward people from marginalized groups. As a consequence, clients who encounter various forms of inter- and/or intraracial, ethnic, or cultural strife will likely feel compelled to discuss these matters during treatment. Yet, mounting evidence has indicated

that compared with White clients, ethnic minority clients have higher rates of premature termination that scholars have linked, in large measure, to cultural miscommunication (De Haan, Boon, De Jong, & Vermeiren, 2018; Kearney, Draper, & Baron, 2005; Owen, Imel, Adelson, & Rodolfa, 2012; Owen, Tao, Imel, Wampold, & Rodolfa, 2014).

Day-Vines et al. (2007) coined the term *broaching* to refer to the counselor's deliberate and intentional efforts to discuss those racial, ethnic, and cultural (REC) concerns that may impact the client's presenting concerns. In addition to either initiating or responding to REC stimuli that emerge during treatment, counselors who engage in effective broaching behavior translate their understanding of the client's sociocultural and sociopolitical realities into meaningful counseling practice. This practice facilitates improved decision-making, stimulates more effective coping mechanisms, alleviates psychological distress, promotes client empowerment, enhances problem-solving, and fosters resilience (Day-Vines et al., 2018). Failure to broach REC concerns effectively with clients can perpetuate a dominant cultural imperative.

This article enumerates conceptual tools for broaching or exploring REC concerns with clients. In particular, the article opens with a review of the *continuum of broaching behavior* (Day-Vines et al., 2007), introduces the multidimensional model of broaching behavior (MMBB), a conceptual tool for considering specific broaching contexts, proposes the

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concept of *cultural immediacy*, and closes with a discussion of the alignment between the MMBB and the Multicultural and Social Justice Counseling Competencies (MSJCC; Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2015). The MMBB includes humanistic theoretical principles, such as an emphasis on each individual's value and agency (e.g., Maslow, 1968/1998; Rogers, 1946), which are foundational elements that guide the implementation of the MSJCC (e.g., Lemberger & Lemberger-Truelove, 2016).

Continuum of Broaching Behavior

Day-Vines et al. (2007) developed the continuum of broaching behavior model in an effort to enumerate the orientations that counselors may assume when they discuss with clients their REC concerns: avoidant, isolating, continuing/incongruent, integrated/congruent, and infusing. For instance, *avoidant* counselors typically ignore the significance of REC issues by deflecting attention from clients' racialized concerns and redirecting clients' attention to more generic or etic topics. *Isolating* counselors broach minimally, perfunctorily, and in an obligatory fashion. *Continuing/incongruent* counselors broach mechanically, often lacking the verbal dexterity to talk explicitly about the client's REC concerns. *Integrated/congruent* counselors broach effectively by helping clients make connections between their presenting problems and REC issues, as appropriate. *Infusing* counselors broach REC concerns with clients by maintaining a social justice focus that addresses barriers that impede client progress and well-being and by exhibiting multicultural- and social justice-oriented counseling interventions. Day-Vines et al. (2013) operationalized the continuum of broaching behavior using the Broaching Attitudes and Behavior Survey (Day-Vines, Craigen, & Dotson-Blake, 2009) and found empirical support for a four-factor model of the broaching construct. The isolating category did not emerge as a distinct subscale, presumably because of its similarity to the Avoidant subscale. Furthermore, the final two categories of the broaching model (i.e., integrated/congruent and infusing) are supported by guidelines prescribed within the MSJCC (Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2016), which we explicate later in this article.

Example of Effective Broaching in Clinical Practice

As an example of integrated/congruent broaching behavior, the counselor may invite the client to consider the embeddedness of REC concerns in the client's life by saying something such as, "I'm wondering if you would describe what your experience has been like as a Latina and the first member of your family to graduate from college." Such a probe communicates to the client that discussions of REC concerns are permissible within the counseling dyad. The probe also permits the counselor to facilitate an exploration of the re-

lationship between REC issues and the client's presenting concerns in a safe, trusting, and therapeutic environment. That is, the client may express enthusiasm and pride about her accomplishments, yet simultaneously examine the complex dynamics that result from being a pioneer or the first in the family to pursue college.

The counselor's broaching behavior is an acknowledgment that although postsecondary attainment represents a significant accomplishment for all students who are among the first in their families to graduate, this accomplishment might represent added significance within immigrant families. More specifically, students may have to overcome enormous obstacles to settle in the United States, acclimate to U.S. cultural and educational systems, acquire English-language proficiency, surmount financial hurdles, navigate a myriad of family documentation statuses, manage acculturative stress, and confront anti-immigrant hostilities, to name a few (Smart & Smart, 1995). Despite the fact that postsecondary attainment can have a transformative impact on intergenerational family mobility, it may simultaneously contribute to psychological distress that warrants consideration during the counseling process. Lubrano (2005) documented the social distance and internal strife that resulted when working-class individuals transitioned into the middle class: Upwardly mobile individuals reported estrangement between and resentment from working-class family members, ostracism from the middle-class social groups they were so eager to access, and inner turmoil that resulted from straddling two disparate social worlds (i.e., working class and middle class) simultaneously. Effective counseling necessitates the counselor's ability to broach complex REC dynamics that are embedded in the client's presenting concerns (Day-Vines et al., 2007).

The counselor's broaching behavior invites the client to make connections between REC concerns and her or his presenting problem; grants the client permission to talk about a taboo topic within the safety of the counseling dyad; and as a result of facilitating a kind of cultural catharsis, moves the client toward more effective problem resolution. In the aforementioned example of the Latina client, she may have few spaces in which she can talk about the pride she experiences as the first in her family to attend college, the concomitant angst she internalizes about entering a new social milieu, or the fear of experiencing a certain social distance from her immediate family without feeling that she is somehow being disloyal. **In instances where the counselor engages in avoidant broaching behavior and redirects the client's attention from REC discussions, the client misses an opportunity to explore the embeddedness of REC issues within her presenting concerns.** Contrariwise, guidelines enumerated within the MSJCC (Ratts et al., 2015) suggest that integrated/congruent counselors validate and affirm the client's cultural frame of reference in order to develop therapeutic trust and promote client self-disclosures at a deeper emotional level and infusing counselors would balance individual counseling

efforts with the identification of advocacy interventions that disrupt structural barriers affecting larger segments of the Latinx population. Integrated/congruent and infusing counselors seem to understand the symbiotic relationship between the client's REC concerns and structural barriers that impinge negatively on client well-being. Metzl and Hansen (2014) asserted that multicultural competence is a necessary albeit insufficient condition for working effectively with clients. They urged mental health practitioners to develop structural competence by recognizing institutional barriers that thwart client progress, articulating the explicit manner in which institutions operate as organizing principles that contribute to the racial realities of clients (e.g., broaching), and developing systemic interventions with a spirit of humility.

■ Conceptual Basis for the MMBB

Although the continuum of broaching behavior model functions as a conceptual tool for understanding counselors' openness to broaching REC concerns with clients and has a nascent body of empirical support (Day-Vines et al., 2013; Zhang & Burkard, 2008), it does not necessarily describe the specific contexts in which counselors broach (Day-Vines & Holcomb-McCoy, 2013). That is, in its original formulation, the model explored whether or not the counselor broached and identified correlates of effective broaching behavior. Our engagement with counselor trainees and experienced clinicians who have expressed reluctance to broach has served as the impetus for the MMBB. **We have observed that some counselors mistakenly assume that one's broaching effort is designed to focus exclusively on issues of racism and discrimination. This perception is erroneous.** Racism and discrimination impact most ethnic minorities at some point in their lives and evoke an enormous amount of cognitive dissonance, psychological distress, and racial trauma as points of discussion (Hemmings & Evans, 2018; Sibrava et al., 2019; Sue, 2005; Sue, Rivera, Capodilupo, Lin, & Torino, 2010; Utsey, Gernat, & Hammar, 2005). However, racism and discrimination are not the only REC encounter people have.

Broaching the client's REC concerns communicates **cultural sensitivity on the part of the counselor** (Cardemil & Battle, 2003). Furthermore, given the power dynamics that operate within the counseling relationship wherein the counselor wields the balance of power, **unless asked explicitly, many clients from marginalized groups may compartmentalize their REC concerns due to apprehensions about the counselor's willingness to address such topics, fear that the counselor may withdraw emotional support, or concerns that the counselor may respond defensively** (Chang & Berk, 2009; LaRoche & Maxie, 2003; Pope-Davis et al., 2002). Drinane, Owen, and Tao (2018) examined the relationship between cultural concealment and therapy outcomes. In that study, the researchers operationalized cultural concealment as instances in which clients withheld intimate information about

their social and cultural identities or about their encounters with oppression and marginalization. Assessment of client effects demonstrated that clients who reported higher levels of cultural concealment had less effective treatment outcomes compared with clients who were more forthcoming about their cultural values and viewpoints. More important, examination of counselor caseloads revealed that clients treated by particular counselors reported higher levels of cultural concealment and worse treatment outcomes. In essence, counselor effects were a better predictor of therapy outcomes than were client effects alone. This suggests that the tone and climate set by the counselor influences the extent to which clients share cultural concerns openly within the counseling dyad. Thus, **counselors play a critical role in integrating REC issues into the counseling process, and the counselor's disavowal of the clients' cultural context, whether deliberate or unintentional, may prevent clients from disclosing their sociopolitical realities** (Pope-Davis et al., 2002).

An emerging body of scholarly literature documents the importance of broaching REC concerns with clients from marginalized backgrounds in order to explore the specific and unique meanings clients attach to their experience (Day-Vines et al., 2013; Knox, Burkard, Johnson, Suzuki, & Ponterotto, 2003); it is regrettable that only a scant amount of scholarship provides guidelines for exploring the client's sociocultural and sociopolitical realities. Jones and Welfare (2017) recommended protocols for broaching REC issues, especially given that some clinicians in their study avoided broaching behavior altogether because of concerns that they might offend the client, even when REC concerns were germane to the client's presenting problems. The remainder of this article addresses four specific MMBB domains that can facilitate the counselor's effort to discuss the contextual REC dimensions: (a) intracounseling, (b) intraindividual, (c) intra-REC, and (d) inter-REC. It should be noted that although we present four discrete broaching dimensions as a means of providing conceptual clarity for the reader, in actuality the broaching dimensions are fluid, overlapping, and interacting. In the following discussion, we illustrate the application of the MMBB in counseling with five fictional clients: Jacqueline, Darien, Grace, Raj, and Ebony.

Intracounseling Dimensions

Intracounseling dimensions of the MMBB refer to the counselor's negotiation of interpersonal processes governing the counselor-client relationship as they pertain to race, ethnicity, and culture. Counselors who broach intracounseling dimensions communicate to clients that discussions of REC concerns are permissible within the counseling dyad. Counselors who demonstrate intracounseling broaching behaviors examine the viability of the counseling relationship and ensure that differences between the counselor and client do not interfere with the counseling process. A secondary purpose of address-

ing intracounseling dynamics is to acknowledge that there may be times when the counselor does not understand fully the client's REC concerns or perspectives. The counselor's effort to concede some level of unawareness about the depth of the client's experience reduces the power imbalance and invites the client to buttress the counselor's knowledge and understanding. Essentially, the counselor's broaching behavior reflects cultural humility or an abiding respect and curiosity about the client's cultural frame of reference (Hook, Davis, Owen, Worthington, & Utsey, 2013).

Jacqueline is an active duty military officer of Filipino descent. She entered the military to finance her college education. More recently, she has sought counseling to deal with stressors, such as marital discord, that she experiences as intense and unrelenting and which are related to balancing multiple roles. Jacqueline and her husband are in an interracial marriage. They are both military officers, but she outranks her husband and believes that her rapid mobility has strained their marriage. To complicate matters, Jacqueline and her husband are often at odds about how to raise their son. Whereas Jacqueline tends to be strict, her husband is far more permissive, which results in added marital conflict.

As one of few female officers in her military unit, Jacqueline perceives that people experience her as a docile model minority, and she works constantly to combat this perception. Jacqueline's counselor listens empathically and demonstrates compassionate understanding by reflecting the thoughts and feelings she presumes Jacqueline may experience. At the conclusion of the first session, Jacqueline's counselor, who is White and female, thanks Jacqueline for talking freely and says, "Although we are both mothers and wives, I do not presume that our experiences have been identical. We're also from different age groups and I have not had military experience. I wonder how you feel about working with me because we are from different age groups and do not share the same racial, ethnic, or cultural background." Afterward, the counselor uses an intentional silence to encourage Jacqueline to process her reactions about their differing identity dimensions and their influence on the counseling process. Moments later, Jacqueline responds by stating that although they have different cultural backgrounds, she feels confident that the counselor is making an earnest effort to understand her as a person. The counselor continues by stating, "If there is a point at which you feel misunderstood, I want you to feel comfortable sharing those aspects of your racial, ethnic, and cultural background that you think will help me better understand your experience," at which Jacqueline nods in agreement.

The counselor's use of intracounseling dimensions not only acknowledges her shared experience with Jacqueline as a woman and mother, but also identifies their age cohort, race, and military experience as sources of difference that the counselor may not comprehend fully. Fuertes et al. (2002) examined behaviors of experienced European American psy-

chologists and concluded that early and consistent discussions of race during the counseling process facilitated a strong trusting therapeutic alliance. Choi, Mallinckrodt, and Richardson (2015) concluded that the race of the counselor may influence the client's reaction to the counselor's broaching efforts. In any case, LaRoche and Maxie (2003) recommended that when counselors explore cultural differences with clients, they should explore both similarities and differences. Consistent with recommendations prescribed by the MSJCC (Ratts et al., 2016), the counselor working with Jacqueline recognized the importance of nurturing the counseling relationship by exploring their varied social identities and power relations as a prerequisite for developing therapeutic trust. Used herein, the counselor's broaching statement reflects an effort to openly acknowledge deficits in her own knowledge and understanding about the client's cultural experience, divest herself from expert status, and establish the client as the authority about her own REC experience. As such, the counselor invites the client to talk openly about topics that may be off limits outside the counseling dyad. The counselor's discussion of REC concerns reflects a type of "cultural immediacy." We recognize fully that the concept of cultural immediacy warrants further elaboration and investigation; moreover, there is no known literature base on this construct, yet we contend that parallels exist between the counselor's effort to broach intracounseling dimensions and what we consider cultural immediacy.

Immediacy refers to the counselor's effort to address attributes of the relationship in the moment in order to promote respect, mutuality, and connectedness and to strengthen the therapeutic alliance (Kasper, Hill, & Kivlighan, 2008; Turock, 1980; Wheeler & D'Andrea, 2004; Yalom, 2017). In this article, we enlist the term *cultural immediacy* to refer to the counselor's exploration of those relational dynamics that can operate as a source of cultural miscommunication by situating REC similarities and differences in the here and now and establishing a sense of connectedness between the counselor and client in order to encourage client expression of immediate REC concerns that relate to the counselor-client relationship. Because we live in a society that is rooted in denial and repression, and discussions about race and representation are considered taboo, people often avoid REC discussions (Day-Vines et al., 2007). Addressing REC issues that may help or hinder the counseling dyad has the potential to strengthen the counseling relationship and thereby decrease cultural miscommunication. Cultural immediacy, then, is an effort on the part of the counselor to facilitate self-involved REC discussions about the counselor-client relationship to engender trust, communicate authenticity, establish mutuality, and demonstrate a commitment to moving beyond superficial REC conversations. The counselor's openness to dialoguing about REC concerns is intended to help the client feel heard and understood to such an extent that the client talks more openly about how REC issues impact the counselor-client

dyad. Essentially, the counselor's use of cultural immediacy communicates the acceptability of REC discussions beyond just the counselor-client relationship.

As counselors prepare to broach REC concerns, they should gauge the client's body language and responses, as well as verbal and nonverbal cues. Interpretation of unspoken messages (e.g., verbal and nonverbal) is very important in counseling. For instance, the counselor observed that Jacqueline exhibited a closed posture, folded her arms, and limited eye contact. The counselor shared these observations with Jacqueline and asked whether she was uncomfortable because they didn't share the same racial background and whether Jacqueline felt their differences might inhibit her in the counseling process. Following the counselor's question, Jacqueline chuckled because she thought that others outside the military did not understand what it meant to be a woman of color and an officer in the military. To this, the counselor said, "I'm wondering if there's a part of you that is worried that I will misunderstand you, just like others in your life misconstrue your experience as a woman of color and a military officer." Jacqueline nodded tearfully in agreement with the counselor. In turn, the counselor sat quietly as Jacqueline processed the emotional weight of her experience. Afterward, Jacqueline engaged in a much more transparent dialogue about their relationship and the importance of being able to have such candid conversations. The counselor confided that she did not know everything about Jacqueline's experience and did not profess expert status but encouraged Jacqueline to talk freely and openly about her culture. The counselor's comments acknowledged the perceived power differential, reduced the power imbalance, and fostered a trusting therapeutic relationship that engendered open conversations about REC concerns. In a related manner, the MSJCC call for counselors to converse with clients about the extent to which their privileged and marginalized identity statuses influence the counseling relationship.

Cardemil and Battle (2003) supported the counselor's effort to elicit client perceptions about working with someone from a different background. They provided helpful verbiage:

I know that this can sometimes be a difficult topic to discuss, but I was wondering how you feel about working with someone who is from a different racial/ethnic background? I ask because although it is certainly my goal to be as helpful to you as I possibly can, I also know that there may be times when I cannot fully appreciate your experiences. I want you to know that I am always open to talking about these topics whenever they are relevant. (p. 281)

This statement communicates both explicitly and implicitly the counselor's self-involved commitment to accepting and understanding the client's REC frame of reference. Cardemil and Battle urged readers to consider the consequence of not having such dialogues.

Discussions of how clients and counselors feel about working together may be especially important in instances where provider shortages exist but clients expect to receive services from a counselor with whom they share multiple identity dimensions. Darien is a gay African American male who lives in a rural community in the Southeast. He seeks counseling because he recently experienced a very difficult breakup. Because he lives more than 50 miles from the closest city, he decides to seek counseling in his local community. When he meets his counselor, a middle-aged African American woman, she recognizes the disappointment in his facial expression immediately. Because of her in-depth understanding of race and prevailing attitudes about homosexuality within the African American community, especially the religious community, she broaches intracounseling dimensions with Darien. She says,

We both share African heritage. At times, however, I sense your hesitancy to talk more openly and completely about your sexual orientation. I experience you as holding back to some extent, which makes me wonder whether there's a part of you that feels reluctant to talk more freely with me about your experience as a gay man. I sense that you may have preferred a gay counselor.

Darien smiles and tells the counselor that she is right on point. He says that he was indeed hoping to have a gay therapist who understands the complexities of Black gay life. Darien notes that the counselor also reminds him of the churchwomen in his family who hold conservative viewpoints about sexuality. The counselor thanks Darien for talking in earnest and normalizes his concerns about desiring a gay African American counselor. Afterward, she acknowledges that although she too is a churchwoman, she does not judge him for his sexual orientation. She encourages Darien to be transparent and elicits specific concerns he may have about the interaction of their social identities within the counseling dyad. Furthermore, she notes that if Darien feels she does not fully understand his experience or if he feels judged in some way, he should feel free to raise his concerns within the safety of the counseling dyad. The counselor's broaching behavior reflects her recognition that her own social identity and power location as an older African American, heterosexual, Christian woman could serve as a source of power and oppression that might impede the development of trust and mutuality. Moreover, the MSJCC (Ratts et al., 2016) necessitate that counselors invite clients to discuss how their privileged and marginalized statuses influence the counseling relationship. The counselor's astute observations contribute to Darien's more in-depth self-disclosures and a stronger therapeutic alliance. Additively, the counselor helps Darien process the disappointment associated with not having the preferred gay male counselor. Such a discussion provides an opportunity for the client and counselor to discuss how they will work together during the remaining sessions.

Conversely, a client paired with a counselor from her own ethnic community may be reluctant to work with a counselor who shares the client's same racial designation. Concerns may result from the possibility of dual relationships that surface because the counselor and client may share membership in certain civic, social, and community groups. Additively, when the counselor and client share membership within a small ethnic conclave, they may have some of the same associations that render the counseling process less anonymous. Furthermore, it is entirely possible that some counselors may have a tendency to overidentify with clients of the same cultural background, which could be the result of countertransference. Broaching could serve as a useful way for counselors to see themselves as separate from the client, thereby possibly reducing countertransference. We recommend, however, that counselors who believe they are overidentifying with clients seek supervision. The topic of countertransference lies beyond the scope of this article. Essentially, an effort to process relationship concerns that result from shared or differential aspects of the client's and counselor's REC membership is indicative of intracounseling broaching dimensions.

Intraindividual Dimensions

Counselors who broach intraindividual concerns with clients explore the confluence of identity dimensions that may impinge on the client's presenting concerns. By broaching the client's overlapping identity dimensions, the counselor avoids "essentializing" or seeing the client through a single identity status, thereby reducing the client to the sum total of, say, race or gender (Ladson-Billings, 2000). **Broaching intraindividual dimensions permits the client to address intersectionality, or the manner in which issues of power, oppression, and privilege pervade several identity statuses (Crenshaw, 1989; Rosenthal, 2016).** That is, counselors who broach intraindividual issues are likely to explore how oppressive forces such as race, gender, social class, ability, religion, linguistic diversity, physical stature, immigration status, and/or sexual orientation are embedded in the client's presenting concerns. Thus, the counselor demonstrates the MSJCC by acknowledging that identity development includes multiple intersecting identities that shape the client's worldview (Ratts et al., 2015, 2016). Concordantly, the counselor who adheres to the MSJCC shows curiosity for the client's history, worldview, cultural background, values, beliefs, biases, and experiences (Ratts et al., 2015). Consideration of the specific and unique patterns of oppression that emerge within a client's life helps promote self-understanding and psychological resilience.

Grace is a 29-year-old doctoral student who was born in the United States to parents who emigrated from Sudan. She reports that as a child she visited Sudan regularly. During a particular counseling session, Grace describes her most recent visit to Sudan and notes the rejection she experienced from family members who question her commitment to Sudanese culture and accuse her of being "too" American. She comments that in the United States, because she looks African American but identifies as a

Sudanese American who is proud of her Arab heritage, people question her Blackness. She talks about the elementary school where she volunteers and notes that the children tease her because she does not speak African American Vernacular English. The counselor listens attentively and responds to Grace's sense of woundedness by saying, "You are experiencing rejection from the very people with whom you identify." Grace nods in agreement.

The counselor is attuned to Grace's multiple identity states and the corresponding sources of oppression and helps her recognize that each social group places an untenable demand on her to declare allegiance to a narrow and singular aspect of her identity. In particular, Grace identifies strongly with her religion as a Muslim woman; her ethnic heritage as Sudanese; her languages of origin, which are Arabic and English; her national identity as an American; and her shared racial connections with African Americans. Although she has reconciled each of these identities for herself, some people she encounters are unaccepting of her multiple identity statuses. Grace experiences psychological distress because she feels powerless to respond to such hurtful accusations. She worries that confronting her accusers will exacerbate the problem by causing unnecessary tension; however, remaining silent leads to internalized resentment and oppression.

Essentially, Grace is experiencing the concept of *double consciousness* introduced by noted sociologist W. E. B. DuBois (1903/1996) in the early 20th century to describe competing identity structures that tormented recently freed African Americans. DuBois maintained, "One ever feels his twoness—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder" (p. 5). DuBois' quote captures the dueling identities and inner turmoil that individuals with multiple identities encounter.

Part of the counselor's task is to help Grace define herself unapologetically, without others imposing their demands on her. The counselor responds to Grace by noting that she is dealing with what Audre Lourde (2007) referred to as the *outsider within*. The counselor adds,

You're a member of multiple communities that have significant value for you, but you're on the margins within each of those communities. You are on the margins in the Sudanese community, on the margins possibly in the American culture, on the margins within the African American community, not necessarily feeling a sense of complete belonging and acceptance in any community, although you identify with all of them.

The counselor's statement reflects MSJCC conceptualization skills to explain how Grace's intersecting identities influence her cultural experiences, worldview, and presenting concerns (Ratts et al., 2015). Grace elaborates about her sense of pain and resentment that other people would determine her identity and the disillusionment over not experiencing complete acceptance within any group. The counselor acknowledges

Grace's disillusion that members of these groups feel comfortable determining how she should identify. Grace says, "Absolutely," indicating that she has felt completely heard and understood. During the remainder of their time together, the counselor works with Grace on ways to communicate to people how she has been affected by their comments and interpersonal rejection. She also works with Grace to identify strategies for functioning in the world whether or not people accept who she is.

Intra-REC Dimensions

Counselors broaching intra-REC concerns address cultural issues arising between clients and people with whom they share a common REC designation (Day-Vines et al., 2018). Clients may have beliefs, values, and behaviors that differ markedly from those held by the cultural group. The MSJCC promote counselor knowledge of client worldviews pertaining to culture, power, privilege, and oppression (Ratts et al., 2016). A counselor's recognition of within and between REC group similarities and differences expand knowledge of a client's individual, group, and universal dimensions (Ratts et al., 2015).

Raj is a 16-year-old, Indian American, male high school student whose parents emigrated from India almost 20 years ago in order to complete their doctoral studies in engineering. After Raj was born, his mother decided to become a full-time homemaker so that she could devote complete attention to her family. Raj has grown up in a loving household, and his parents have worked incredibly hard to provide him with a comfortable, upper-middle-class lifestyle. Although Raj shares the same REC group membership with his family members, there are acculturative differences that distance him from his family of origin (Serafica, 2011; Shea & Yeh, 2008).

Raj's parents struggle to accept his growing sense of autonomy and contempt for his Indian heritage, which in their estimation is unacceptable and inconsistent with the traditional Indian cultural values they have instilled in him. They experience Raj as selfish and oppositional and believe he is becoming entirely too American. His parents are especially concerned about his blatant disregard for certain cultural expectations. For instance, Raj has decided to pursue a career in the arts, which his parents believe lacks prestige and would result in ridicule from their Indian peers. Raj rejects Hinduism; balks at going to the temple; refuses to speak Hindi, except when he is at home with his family; and has defied his parents by dating American girls despite his parents' insistence that he date Indian girls exclusively. Moreover, his parents believe that as the oldest child, he is contaminating the values of his two younger siblings.

Raj's parents regard his behavior as a personal affront and repudiation of his culture and have decided to have him meet with the Indian therapist in a nearby city. Although they do not see counseling as a viable option because it conflicts with their cultural values, they feel reassured because the therapist shares their cultural background, and other Indian families they know tout her effectiveness. In an effort to broach intracounseling

dimensions and consider the within-group tensions Raj experiences with his parents, the counselor explores Raj's perceptions of events. She invites him to share his concerns by saying, "It sounds like you're struggling to negotiate cultural issues with your family, and I'd like to hear more about your perception of what's going on." Raj notes his vehement disagreement with his parents' viewpoint. He states that his parents have become so dogmatic about preserving his Indian heritage that they have forced him to take an oppositional stance. He says they are not open to negotiating with him. Raj believes that he has artistic ability that he would like to cultivate. He has talked to his parents about balancing his interest in art with engineering by majoring in engineering if his parents agree to let him minor in art. He feels that if he is excelling in school and getting good grades, he should have more freedom to determine his college major.

Because he is not preparing to marry anytime soon, Raj believes he should be able to date whomever he chooses. He contends that dating is not a marriage commitment. Raj feels strongly that his parents have compelled him to reject his traditional culture and asserts that he is less connected to his Indian community because he lives in a predominantly White suburb and has grown up primarily alongside White children. He maintains that although his parents want him to have a healthy appreciation of Indian culture, they have made very few provisions for him to interact directly and consistently with other Indian youngsters. As a consequence, his primary friendship group has been the White children in his community. He also feels that he can respect his culture of origin even as he identifies aspects of mainstream culture he finds desirable. His parents believe, however, that the two cultures are mutually exclusive. Raj believes his parents' all-or-nothing mentality is driving him away from his Indian culture. Although he appreciates all that his parents have sacrificed to give him the accoutrements of success, he describes feeling a personal sense of shame and guilt because his parents experience him as both ungrateful and disloyal. His does not intend to upset his parents, but he would like to make more of his own decisions. Raj is caught between two cultures, his American culture and his Indian culture.

By broaching Raj's intra-REC concerns, he and the counselor speak directly about traditional cultural expectations and not around them. Raj's counselor helps him understand that the process of acculturation varies by generation and that each generation completes different psychosocial tasks. For instance, the immigrant generation pursues opportunities abroad and works to maintain all vestiges of the culture of origin. In marked contrast, the 1.5 and 2.0 generations (Ellis & Goodwin-White, 2005; Roberge, 2002; Rumbaut, 1994; Rumbaut & Ima, 1988) often have more meaningful and sustained contact with the host culture and feel more integrated into society than their older family members (Padilla, 1994). With this information, Raj discloses that he experienced this kind of tension as he adopted more Western cultural value orientations, such as his desire to select a profession that he enjoys instead of a profession that will allow him to earn a lot of money or his desire to date European

American women. Understanding differences in acculturation rates helps alleviate some of Raj's psychological distress. In this example, Raj is trying to live in and adapt to both cultures, and yet, his family has difficulty understanding his roles. The counselor demonstrates skills that align with the MSJCC in that she collaborates with Raj to identify the individual, group, and universal dimensions that have shaped his worldview (Ratts et al., 2015). As a result of feeling deeply understood on a cultural level, Raj discloses more about his experience without compartmentalizing aspects of his culture, such as feeling disloyal to his family, or worrying about upsetting the counselor (Fuentes et al., 2002; Pope-Davis et al., 2002).

Inter-REC Dimensions

Counselors who broach inter-REC concerns facilitate conversations about the extent to which clients encounter varying forms of racism and discrimination that include but are not limited to overt and covert acts of meanness, microaggressions, and varying forms of structural inequality. Such discussions are warranted so that clients do not inadvertently blame themselves for encounters with oppression (Wang & Kim, 2010). Additively, counselors who recognize institutional sources of racism and discrimination can benefit by implementing social justice advocacy interventions to eliminate such barriers (Ratts et al., 2016).

Ebony earned a coveted spot at an independent boarding school in a rural community outside the major metropolitan city in which she lives. She was recruited for her academic, leadership, and athletic abilities. Her first 3 years of high school went exceptionally well. She excelled on and off the basketball court, was inducted into the National Honor Society, was named to the All-Conference basketball team, and was voted class president by her peers. Ebony was hoping to parlay her academic and athletic ability into a college scholarship. During her senior year, she was playing in a regular season game and was fouled by a player on the opposing team. Her opponent dysregulated emotionally and became disgruntled when it was apparent that her team was losing. As Ebony approached the foul line, her opponent pushed her from behind, and Ebony responded by shoving her opponent. A scuffle ensued, and the two had to be separated.

Ebony neither instigated the fight nor caused injuries to the other child; however, the school administration disciplined Ebony harshly. Ebony lost her status as class president along with her leadership roles in several other student organizations. She received a suspension from the basketball team and was assigned to cleanup detail around the school every Saturday morning for 6 weeks. Because the clean-up detail overlapped with winter break, Ebony was not permitted to go home in order to satisfy the terms of her punishment, yet this was a critical moment when she needed the emotional support of her family most. The school convinced Ebony that the punishment was fair, that she could learn from her misdeeds, and that if she accepted the punishment they would not forward her disciplinary record to colleges. Ebony's parents did not

contest the punishment for fear she might lose her financial aid award and prospects for postsecondary education.

Because Ebony feels the punishment is excessive, she contacts the counselor. She confides to the counselor that although her peers rallied around her, teachers shunned her. She is conflicted by the fact that she was positioned first as a leader and now as a predator. Ebony also shares that she feels strongly that had she been a White student, she would have been seen as a victim, not a perpetrator. She also says that when the parents of the child who pushed her heard about the severity of the punishment, they reached out to her and apologized.

The counselor acknowledges Ebony's perception that the school's response to this incident felt unreasonably harsh. She also validates Ebony's perception that racial bias influenced the administration's decision, and her feelings of isolation and alienation, without becoming dismissive or defensive. As a result of feeling heard and understood, Ebony discloses even more concerns about the discrepancies between the treatment of students of color and White students at the school. For instance, she reports that African American students were ejected routinely from the library for talking, while White students were given reprimands. Ebony also notes that nothing happened when White students posted blackface costumes on social media. The counselor reasons that the cumulative effect of these events could result in internalized oppression and subsequently intervenes because she perceives a pattern of racial bias. Previous research has demonstrated a consistent link between encounters with racism and discrimination and heightened levels of psychological distress (Benner et al., 2018; Hemmings & Evans, 2018; Lee & Ahn, 2011; Seaton & Iida, 2019; Umana-Taylor et al., 2014).

Recognizing the seeming pervasiveness of racism and discrimination at the school, the counselor enlists her privileged status as an adult and a White female to advocate on Ebony's behalf. She petitions the head of schools to reconsider his decision, facilitates focus groups between the African American students and the administration, convenes a meeting with families of color, conducts a cultural audit in which the school would review disciplinary data, and hires a consultant to conduct cultural competency training with the faculty and staff. The counselor's advocacy interventions are designed to interrupt the culture of power, oppression, and privilege that undermines African American students' well-being. The counselor recognizes that inasmuch as independent schools offer students from marginalized groups unique opportunities for upward social mobility, they can also stifle socioemotional functioning and invoke varying forms of racialized trauma that can have a deleterious impact on students. Consistent with guidelines prescribed by the MSJCC (Ratts et al., 2016), the counselor is able to acknowledge Ebony's personal pain and feelings of persecution, identify racist incidents that occurred at the school, explore the extent to which Ebony was affected by the perception that her ascribed identity shifted from being a model student to being regarded as a physical threat to the safety of other students, and implement social justice advocacy

interventions to support not just Ebony but other students who could be similarly affected by the school's culture of intolerance.

Alignment Between the MMBB and the MSJCC

The MMBB serves as a heuristic device that explicates specific broaching contexts that counselors enlist to provide added depth and richness to the counseling process as they explore the centrality of REC concerns within their clients' presenting problems. The MMBB is supported by guidelines prescribed within the MSJCC (Ratts et al., 2015, 2016), which call on counselors to exhibit self-awareness, demonstrate openness to the client's worldview, cultivate nurturing therapeutic relationships, and implement socially just ad-

vocacy interventions. These domains include competencies for which counselors examine their own attitudes, biases, and assumptions; develop culture-specific knowledge about clients; identify culture-specific interventions; and work in community and other contexts to eliminate barriers for clients.

The MMBB and the MSJCC appear conceptually linked. For instance, the intracounseling dimension of the MMBB necessitates that counselors use cultural immediacy to explore the counselor-client relationship in an effort to reassure clients that discussions of REC concerns are permissible during treatment. Similarly, the MSJCC recommend that counselors attend to the ways in which the privileged and marginalized identity statuses of both the counselor and client influence development of culturally affirming counseling relationships. Table 1 includes an overview of each MMBB dimension and its alignment with the MSJCC.

TABLE 1
Multidimensional Model of Broaching Behavior (MMBB)

Broaching Dimension and Definition	Broaching Intent	Alignment Between MMBB and MSJCC Competency Models
<i>Intracounseling:</i> The counselor's acknowledgment of similarities and differences, and exploration of interpersonal processes that govern the counselor-client relationship. Cultural differences and misunderstandings between the counselor and client have the potential to create an unhealthy power dynamic within the counseling dyad, which may contribute to countertransference.	• Convey that discussions of REC concerns are permissible • Explore how the client feels about working with someone who is culturally different • Acknowledge personal limitations in understanding the client's cultural background • Communicate acceptance of the client's full humanity • Divest self of expert status • Acknowledge the perceived power differential • Reduce the power imbalance • Encourage client to explore REC concerns	• Address the importance of the interaction of counselor and client privileged and marginalized social identities and power locations and the impact of those identities on the counseling relationship • Require counselors to consider their own attitudes, biases, and assumptions; develop knowledge-specific competencies about their client populations; identify culturally responsive interventions; and take action to eliminate barriers for clients from marginalized groups using social justice advocacy
<i>Intraindividual:</i> The counselor's acknowledgment of the confluence of identity dimensions that operate, such as race, gender, class, socioeconomic status, religious affiliation, sexual orientation, immigrant status, and occupation.	• Permit client to explore the confluence of identity dimensions • Address intersectionality or the multiple oppressions clients encounter • Avoid essentializing or reducing the client to just his or her race or gender without looking at the complex interplay among these identity dimensions	• Avoid essentializing clients by considering the manner in which multiple intersecting identities contribute to client complexity
<i>Intra-REC:</i> The counselor's acknowledgment of within-group concerns that may arise between the client and people with whom he or she shares a common heritage. That is, the client may have personal beliefs, value orientations, and behaviors that are at odds with values and viewpoints sanctioned by the cultural group (e.g., bicultural socialization).	• Discuss culture-specific issues that surface between clients and people with whom they share the same REC designation	• Identify the individual, group, and universal dimensions that have shaped the client's worldview • Acknowledge within- and between-group similarities and differences among privileged and marginalized clients
<i>Inter-REC:</i> The counselor's acknowledgment of the client's encounters with racism and discrimination, as well as other forms of oppression that create distress for the client.	• Acknowledge the role of racism, discrimination, power, and oppression in the lives of clients • Identify strategies for combating oppressive forces through psychological resistance mechanisms • Implement social justice and advocacy interventions	• Balance individual counseling efforts with the identification of advocacy interventions that disrupt structural barriers impacting larger segments of specific marginalized populations

Note. MSJCC = Multicultural and Social Justice Counseling Competencies; REC = racial, ethnic, and cultural.

Counselors who enlist intraindividual broaching dimensions consider the manner in which client worldviews are shaped by their multiple, overlapping, and interacting identities. Relatedly, the MSJCC (Ratts et al., 2016) emphasize intersectionality. Within the MMBB, counselors attend to intra-REC dimensions to address within-group antagonisms that emerge between clients and people with whom they share the same REC designation. That is, clients may have personal beliefs, values, and behaviors that are at odds with those sanctioned by the cultural group (e.g., bicultural socialization). Consistent with the MSJCC, counselors must maintain an openness to the client's unique worldview. Inter-REC dimensions address clients' encounters with racism and discrimination. The MSJCC call for counselors to balance their individual counseling activities with social justice advocacy interventions to identify and help resolve systemic problems that undermine the well-being of people from marginalized groups.

Directions for Future Research

Although this article has presented conceptual details of the MMBB, future research is needed to measure and operationalize the model to promote high-quality implementation and broader dissemination. Future research should incorporate implementation science theories to further develop the structure of the MMBB to include indicators that specify the appropriateness of broaching with different subgroups of clients. Development of an MMBB manual and adherence measure would permit assessment of counselor adherence to broaching techniques. Furthermore, expansion of the model should include a measure of the systemic element of culturally relevant therapeutic alliance. Both process and outcome research should explore the effectiveness of this model in different contexts with a variety of subgroups of counselors and clients.

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