Transmodern and Collaborative-Dialogic Practice: An Integration

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Abstract

The philosophical perspective of this article is that clients come to counseling with stories, which are, as Duke Ellington used to say, "variations on the themes" of their lives. Client stories are most often told with variations from the themes of premodernism, modernism, or postmodernism, which can be united in the inclusive idea of "transmodernism. Collaborative-dialogic practice requires the therapist to see the world from the perspective of clients. This articles briefly reviews some theoretical underpinnings of premodernism, modernism, postmodernism, and transmodernism with some general observations and explorations of how they can be applied to meet the needs of diverse clients who come to counseling. Our interest in this topic grew out of our experiences in the education of counseling students who come to the counseling profession with various beliefs about life just as their clients do and the challenge of helping students to be able to work with clients whose world views are different from theirs.

Key Words: *premodernism, modernism, logical positivism, postmodernism, phenomenology, transmodernism, collaborative-dialogic practice, therapy*

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Premodernism

People with premodern perspectives tend to not separate the spirit world from the physical world (Crouse, 2013; Feldman, 2000). One of the most important aspects to keep in mind about this way of thinking, the premodern perspective, is people think in terms of the *whole* rather than the division between body and soul or the physical and spiritual (Crouse, 2013). They embrace a holistic view of the world. Premodern perspectives can be understood as including *both/and* instead of *either/or*. Premodern perspectives do not see things as good or bad, beautiful or ugly; rather, aspects of life can be both good and bad, beautiful and ugly simultaneously.

People who hold premodern views are not necessarily or strictly dichotomous. They were not influenced by the duality of René Descartes (1596-1650) and other thinkers and writers of the Enlightenment, which was at its height in Europe in the 18th and 19th centuries, and emphasized individual rights and freedoms. Premodern thinkers construe the self as interdependent (Matsumoto, 1994); the group comes before the individual. Integral unity is part of identity when everyone depends on the whole community for survival (Levi-Strauss, 1966). The sense of the "other" (as different from "me") was further strengthened by the scientific process of classification, which focuses on distinctions rather than similarities between phenomenon (Spary, 1999). When things are unclassified, they are left open to new possibilities and are undefined, whereas classifications lead to preconceptions and are often limiting.

Crouse (2013) and Feldman (2000) describe the premodern framework of individuals as one that does not separate the spirit world from the physical or material world and frames explanations in spiritual terms. History shows that agrarian societies had a close relationship between the cosmological cycle of the days and change of seasons and their daily activities, and relationship

between production and their livelihoods (Havens, 2015). This intimate connection with the forces of nature seemed to influence how people viewed the supernatural powers working behind the scenes. Premodern perspectives involve a way of making meaning of the world. Some may say, "My daughter is possessed", or "my grandmother put a hex on me and I want to get rid of it." Clients who embrace a premodern perspective may integrate prayer and God's will into their stories or understandings of their lives. This follows the idea that spiritual beings are universal to all human cultures, understanding experience as an interaction of the spirit world and the physical world based on what can be gleaned from the earliest literature from China and Africa, and ethnographic studies carried out by anthropologists over the past century (Crouse, 2013; Feldman, 2000; Bellah,1964). Premodern thought has no problem with what cannot be counted and measured, and what cannot be verified. There are influences over which people do not have control. Instead, being able to interpret the environment in which one lives according to the spirit world brings peace and harmony to many clients.

Counselors will encounter clients who will depend upon their faith and prayer to make major decisions. Collaborative-dialogic counselors use their professional understanding of premodern thinking to walk with their clients. The premodern perspectives presented by clients most likely will integrate other ways of thinking in their stories and ways of making decisions. The *both/and* perspective of premodern thinking is very different from the *either/or* thinking of the modern perspective.

The philosophical underpinning of premodern philosophy does not challenge what is understood. No theory of counseling is premodern, but counselors will meet premodern thought among their clients. For instance, recently, a gentleman said, "I am doing what my grandfather and father have done before me. All I want is for them to be proud of me." For this person, choice is limited to what was expected of him, and he is comfortable with fulfilling the expectations of his grandfather and father.

Following are additional examples in which the name and identity have been changed.

The Case Scenario of Evo Ayma

Evo Ayma is an indigenous, Bolivian-born, 37-year-old man who has lived in the United States for over 6 years. He was a bilingual speaker of Ampara, an indigenous language of the Bolivian highlands and he also spoke Spanish. His English was somewhat limited. Evo spoke Ampara with his wife and children. He spoke Spanish in a restaurant where he worked as a dishwasher. He spoke very little English in the work place. His counselor was a monolingual, English speaker who engaged the help of a bilingual interpreter. The counseling sessions took place in Spanish and a bilingual interpreter (Spanish and English) was engaged to help Evo and his counselor communicate. Evo reported he had dreams and wondered what they meant. Before Evo left Bolivia, he said his mother had placed a curse on his head, which he greatly feared. He described a dream of his being taken into a cave high in the Bolivian mountains by spirits where he was protected from the howling wind. In the cave was his favorite food, which he ate with gusto; the food made him feel at peace. Evo wondered out loud if he would be able to get rid of the curse or know what his dreams meant or if this was just simply the will of God for him to live with the curse.

The vignette of Evo provides an opportunity to describe the salience of native language in therapy sessions. Evo is using his second language, Spanish, to communicate through an interpreter. The session becomes a three-person interfacing. Collaborative-dialogic practice provides an opportunity to suggest to therapists that they have a responsibility to become knowledgeable and skilled in the use of native language and interpreters (Faubert & Gonzalez, 2016, 2008; Gonzalez & Faubert, 2017).

Analyzing the experience with Evo, the therapist identifies and learns about the clients' experiences. The tenets of premodernism can be inferred in this scenario about Evo if we in draw the following inferences and conclusions:

1. Human behavior is highly influenced by the spirit world; people have a strong inclination to be fatalistic, that is, take life as it comes as shown by Evo;

2. People are part of a community in which they have influence on one another and are expected to meet the folk ways and mores of their society, especially in their close relationships in a given culture or familial connections;

3. People explain what happens to them as the Will of God. Many believe some members of the community have a special relationship with God and can act as a liaison between them and God;

4. The history of many people is transmitted by word of mouth who have learned it by hearing it through stories passed from one generation to another without questioning it;

5. Facts are explained by the "Power of God" over them. There are evil spirits, and some people believe they or others have access to the spirits. When a client says that a hex has been put on them, and only their grandmother can remove it, they are speaking within a premodern perspective. Such clients may find it difficult to relate to the idea of individual choice, especially when they come from a collectivist group;

6. What is expected of human behavior is embedded in family, community, and being in harmony with the world; and

7. Persons and environment are not separate; they are interacting in harmony, (Watters, 2010).

Collaborative-dialogic therapists are prepared to meet clients for whom the spirit and material world intertwine. How this affects their lives and influences their decision-meaning making process can be topics for conversations. Supernatural powers and forces are real and a way of life for many; it is not either/or but a framework of both/and. Understanding premodern perspectives and their framework helps therapists deal with different ways of thinking.

Modernism (Logical Positivism)

Modernism has been around since the turn of the 20th century and goes back to as early as the last decade of the 19th century as exemplified in the works of Henry James, Joseph Conrad, Thomas Hardy, A.E. Housman and W.B. Yeats, to name a few (Yousef, 2017). Dussel (1996)

states that modernism origins can be traced to the Iberian-peninsula before as the Americas were invaded in 1492. With time, modernism moved away from religious institutions and forms of governments as authority sources of information and knowledge (Crouse, 2013). Ultimately, the modernists started to look for relative truth instead of absolute reality. They also viewed the psyche as diverse, contradictory, multiple and inconsistent (Yousef, 2017). Perhaps the best definitions of modernism were provided by Matei Calinescu (1987) who outlined how enlightenment principles were founded on premodern concepts, while opposing those same concepts, and that is why modernism—as a system of thought—has been open to much self-criticism and revision.

Further, the duality of the physical world and the spirit world was accepted as a mental construct. The validity of the spirit world was often entirely rejected as not "real." Modernism moved away from the authoritative omniscient point of view to the individual's consciousness advocating the use of different viewpoints and multiple narrators (Yousef, 2017). From a modernist perspective, things are clearly defined where cohesion and unity, such as collective identities and social practices, are essential whereby individual identities become uprooted, and logic and reason are substantiated (Rodriguez Magda, 2004).

Moreover, the traditional scientific methods of investigation embraced modernism (Crouse, 2013). The driving force behind modernism was 'innovation' but Rodriguez Magda (2004) calls it "having naïve faith in scientific and technological progress." As such, modernism depends upon facts that are measurable and attainable (Klages, 2005). If something cannot be counted and measured, it does not have value. It is akin to what Rodriguez Magda (2004) claims: whatever cannot be transmitted simply does not count. Increasingly, social scientists are rejecting modernism both on philosophical and scientific grounds. Logical positivism requires that knowledge be verifiable; hence, anything that cannot be counted and measured cannot be verified. For example, values cannot be verified; they can only be inferred. Constructs of any kind cannot be verified; they can only be inferred. The fact that constructs cannot be counted and measured directly is problematic from a collaborative-dialogic counseling perspective where people's motives and values, important variables in counseling, cannot be directly measured or counted. They can only be inferred from observable behavior or what clients tell their counselors.

Modernism is being challenged by natural scientists and social scientists. What might be surprising to some is that even scientists are beginning to question modernism (Majid, 2012). For example, there are more basic "things" being found that scientists are naming as elementary particles. One can recall when the atom was considered the fundamental particle; then, it was protons, neutrons, and electrons. Presently, physicists and chemists are studying evidence of what they are naming fundamental particles, such as fermions, which are made up of quarks and antiquarks and leptons and antileptons. Scientists are still building a world gleaned from evidence, but they are taking much more care not to be definitive. Quantum mechanical concepts, such as *nonlocality*, *tunneling*, and *entanglement* have been proven by multiple experiments, but defy basic modernist ways of thinking, especially the "either/or" paradigm (Majid, 2012). The philosophical underpinning of traditional counseling theories embodies modernism. Modernism (Logical Positivism) tends to ignore the client's history, culture, language, ways of being and knowing, feelings and sentiments; this is not client-centered but rather counselor driven (Yousef, 2017).

The Case Scenario of Daniel

Daniel is an aeronautical engineer at NASA. He has been on the team that plans space flights and monitors the space station. He spends long hours at work, and has quality time with his family only during his annual two-week vacation. He and his spouse have four children ranging in ages between two and 14 years old. Daniel has little connection with his three daughters and one son. His spouse is a stay-at-home mom with a master's degree in computer programing. She develops software for children; she works at home while the children are in school or day care. When the children return from school or day care, she works with them or plays with them depending upon their age and needs. She has a chef and housekeeper; as such, she does not have to be responsible for cooking or cleaning. She does not have a chauffeur because she enjoys driving the children when needed. Daniel mentions his spouse is beginning to complain he is not engaged with the family sufficiently. Daniel states he does not understand the complaints of his spouse because he brings home more than $400,000 dollars per year; he has provided a beautiful home in a NASA neighborhood. He has paid to send his children to the best private schools. Daniel mentions his spouse has equal access to their investments and bank accounts. The money she makes programing is used for whatever she wants. Sometimes she adds it to the family income, and sometimes she provides recreation or academic activities for the children or herself. Daniel states he does not understand is spouse's complaints. He cannot understand what she wants. He asks the counselor for help. He is afraid his family is falling apart, and he has no idea what the problem is.

In analyzing Daniel's scenario, if the therapist looks at Daniel's experiences from the perspective of Modernism (Logical Positivism), the following inferences and conclusions can be drawn:

1. Human behavior can be objectively observed and measured and operates in a predictable fashion; as such, cause and effect can be inferred;

2. People can be separated from their environments for study, and they can be further subdivided for study;

3. Inferences are made from measuring observable facts that can be measured either directly or indirectly as articulated by Daniel;

4. The traditional scientific method is the accepted paradigm for identifying facts about human behavior; and

5. The contexts (environments) in which people operate are considered as neutral or relatively unimportant; thus, the focus of inquiry should be observable actions of individual human beings (Brown, Brooks, & Associates, 1990).

Daniel is operating from a modernistic perspective. A collaborative-dialogic therapist would be curious how Daniel understands and contributes to his relationship with his family. They might wonder about Daniel's priorities. Very likely, they may want to have a conversation with Daniel and his spouse to try to understand the perspectives of each. As noted in the case of Daniel, all behaviors are not absolutes; behaviors can be inconsistent with different viewpoints and narratives. Collaborative-dialogic therapists understand the tenets of Modernism when working

with clients who come with these points of view. Behaviors and values are inferred from client stories. The client's needs, motives, values, and personal perspectives cannot be dismissed but rather are embraced.

Postmodernism (and Phenomenology)

An alternative perspective to Modernism is postmodernism. Klages (2005) states that modernism gave way to postmodernism. Stapa (2016) affirms that the arrival of postmodernism was the end of modernism. The term "postmodern" can be traced to the historian Arnold Toynbee in the late 1940's who applied this concept as a way to critique the rigid rationalism of the modernist approach, especially in what he called the "schism of the soul" experienced after World War II; however, he provided no definition. Stapa (2016) states postmodernism tends to be complex and over time the definition changes making it difficult to define. He further states that specific and fixed terms, boundaries and truths are almost non-existence.

This is important in how we understand counseling perspectives that have developed within a postmodern perspective. Toynbee was emulating the art historian Roger Fry who used the term "Postimpressionism" as a way to distinguish the artistic style made after society accepted Impressionism; the prefix "post" meant very little, except that time had *transpired* from one movement to another, but not that the previous style had *expired* (1911). In other words, Postimpressionism's very definition and existence depended on the persistent advancements made by Impressionism; likewise, what is sometimes referred to as postmodern counseling today tends to be grounded in modernist practice approaches. With that said, modernism assumed, somewhat naively, that people were developing towards complete rational behavior and objectivity in an evolutionary sense. On the other hand, postmodernism recognizes that people and human behavior is complex, sometimes rational and sometimes emotional, and thus subjective. Crouse (2005) states that in postmodernism, there is "no one (true) world view that offers an explanation to all life's issues and that paradigms are valid only within a community." Agger (1991) posits from a pragmatic perspective that the "social world from the multiple perspectives of class, race, gender and other identifying group affiliations" are examined to deconstruct existing versions of social reality and give voice to the 'other' whose voice may have been lost due to the positivism/modernism approach. Agger (1991) further adds that knowledge tends to be contextualized by its historical and cultural nature and that particular modes of knowledge can be defined by the multiplicity of people's subject positions. Other authors emphasize this but also consider the different social, historical, political, financial, spiritual, cultural, and linguistic aspects, and each person's varied experiences (Stapa, 2016; Crouse, 2013; Akuul, 2010; Ghisi, 2008; Schulte & Cochrane, 1995).

From the perspective of postmodernism, clients are authorities of their own lives (Anderson, 1997). Akuul (2010) suggests that there is always more than one perspective and each perspective represents a particular world view. As such, collaborative-dialogic practice requires counselors to relate to clients from an open, accepting, and respectful perspective (Schulte & Cochrane, 1995). And, to try to understand a client's reality and world view. Clients understand themselves better than anyone else. Therefore, Collaborative-dialogic counselors want to listen to hear, wondering and being curious, and always wanting and trying to make sure they understand what they hear, what the client wants them to understand. Prochaska & Norcross (2010) suggest Collaborative-dialogic counselors guide clients through the processes of change

in general. That is, most clients come to counseling because they want to change or want something in their lives to change. They may even have successfully changed in the past and may have developed strategies and techniques (their knowledge) with which they are already comfortable and competent.

Durning (1993) states that postmodernism rejects the tenets of positivism and uses phenomenology to interpret the nature of knowledge by using a hermeneutic paradigm of inquiry. The ideas of order, coherence, sequence, scientific truths, cause and effect are questioned and challenged; and life experiences and situations may be thought of as open-ended.. Acknowledging the client's knowledge of their life is part of a redistribution or equalization of power and allows counselors to participate and walk with their clients in a process of deconstructing, constructing and reconstructing their knowledge and thus new ways of knowing evolve. The client is involved in this process of making decisions. Not every counselor is comfortable with this approach. A redistribution of control over the direction of therapy can be seen as a loss of power or being in charge; many have no qualms with moving from the familiar to the unfamiliar while for others, this process can be nerve wracking (Castillo, 1983).

Anderson (1997) and Anderson & Gehart (2017) point out the subjective view of clients about their own lives is essential to effective outcomes in therapy. Anderson (1997) uses the phrase *not knowing* to describe this sensitivity to the world views and perspectives of clients. Another way of thinking about collaborative-dialogic practice is to think of counselors walking with clients. The conversation between them is mutual and reciprocal as they engage with each other in a dialogic process of looking into what the client is concerned about. The word *dialogic* in collaborative-dialogic practice is essential. Dialogic implies equality and equity between counselors and clients. counselors can be dialogic with clients only when they respect clients as equal human beings, equal persons; when there is no one true world view (Crouse, 2013).

The Case Scenario of Stephanie and Delvin

Stephanie and Delvin are refugees from Honduras. They crossed the United States southern border from Tamaulipas, Mexico by themselves. Stephanie is in the first grade, and Delvin is in the fifth grade. The teachers of both students are reporting symptoms of toxic stress. Stephanie is finding it difficult to focus and has crying spells; her affect is flat. Delvin is acting out. He shouts in class about the evil people who took him and his sister away from their mother and father at the border. What you find out is that the parents of Stephanie and Delvin were detained for three months while Stephanie and Delvin were held in custody with many other children who had been removed from their parents. Three weeks ago, Stephanie, Delvin, and their parents were reunited and released. A Catholic Charities center in the Rio Grande Valley (an area near the Texas-Mexican border) reunited this family with their other family members in a nearby city. Both children are now in a public school where they are having a very difficult time adjusting.

In examining the above case scenario, we adopt the assumptions of postmodernism to look at the above case scenario as outlined by Brown, Brooks, & Associates (1990):

1. All aspects of the universe are interconnected; it is impossible to separate figure from ground and subject from object;

2. There are no absolutes; thus, human functioning cannot be reduced to laws or principles, and human behavior cannot be reduced to notions of cause and effect;

3. Human behavior can be understood only in the context in which it occurs;

4. The subjective frame of reference of human beings is the only legitimate source of knowledge;

5. Truth is relative from one individual to another as personal views and opinions differ respecting and valuing inclusive beliefs of each individual; and

6. Events occur outside human beings. As persons understand their environment and participate in these events, they define themselves and their environment.

In following these assumptions, counselors need to understand the underpinnings of postmodernism (and phenomenology). Consequently, they are effective with varying perspectives and have the wherewithal to work with clients from different cultural, racial and ethnic groups. How a conversation develops between a collaborative-dialogic counselor and clients will give the behaviors associated crisis the respect necessary for collaborative-dialogic practice (Anderson, 1997). Therapists will wonder, be curious about, and engage in mutually constructed dialogues that attend to mutually agreed upon ideas and actions s to lessen or alleviate the trauma. Different levels of toxic stress cannot solely be counted or measured as one cannot separate person from events as evident by Stephanie and Delvin. Their demonstrated behavior is contextualized in the event experienced by them; it is their world view, their lived experience. Whatever the children feel, believe or act out is an expression of their world; that which is real to them. The values and meaning making of these client's worlds are real to them (Crouse, 2013). Counselors need to understand that cultural constructs, personal lived experiences, and *not knowing* (Anderson, 1997) everything about clients is acceptable; counselors must function from a collaborative-dialogic, counseling perspective where people's motives and values from their perspective are vital and essential in providing counseling services.

Transmodernism

First coined by Spanish philosopher Rosa Maria Rodriguez Magda in her essay *La Sonrisa de Saturno: Hacia un teoria transmoderna* (1989), transmodernism employs structures of transparency in becoming open to all people retaining the values they hold dearly in identity. (See also Ateljevic, 2013 and Dussel, 1996,) This identity can be spiritual, historical, cultural, political, social, linguistically, and economical where it is transcendence in nature. Transmodernism transcends premodernism, modernism, and postmodernism by showing genuine openness and validating inclusivity of what the person brings to the table. People are in a constant state of influx and change; as such, transmodernism aims to identify what is transforming in real time as new phenomena gives perspectives to new revelations. Increasingly, social scientists are realizing that people make meaning by integrating premodern, modern, and postmodern ways of viewing the world (Ateljevic, 2013). Transmodernism (Rodriguez Magda, 1989; allows one to move from the modern framework of measurement to a more global approach in validating people's values and worldviews through different traditions of thoughts

being mindful of emotional and spiritual responsibilities for interconnectedness and betterment of humanity.

Transmodernism criticizes pre/modernism but does not totally reject it; it borrows and draws from the elements of premodernity, modernity, post modernity and transmodernity with the goal of moving into a new state of being (Ghisi, 2008, Sardar, 2004). Jarowski (1996) refers to this new state of being as a synchronicity phenomenon. Rodriguez Magda (2004) refers to this synchronicity phenomenon where the individual hears and receives information in real time and act accordingly based on on-going event(s).

Why Transmodernism?

Transmodernism looks at the everyday aspects of life including the socio-cultural, economic, political (Ghisi, 2008) and philosophical experiences of individuals "towards a new era of humanity" (Ateljevic, 2013; Sadar, 2004). An important component transmodernism focuses on how people use and manipulate language. Language is the ultimate semiotic (σημάδι) sign, of communication in the context of culture; language and culture cannot be separated from one another. Language is a system of signs that express ideas (Deely, 2002). This system of signs is complex. Even when both clients and counselors have the same native language, misunderstanding can often take place. Bandura (2002, 1995) suggests that there are no generalized signs. Deely (2002) writes about the "linguistic sign" where semiotics is expressed through language. How language is used includes folk ways and mores in the context of what is acceptable in a community.

Language is not static; it is dynamic. Acceptable language is in flux depending upon place, time, situation, and culture. Collaborative-dialogic practice requires understanding or listening with the heart (Gonzalez & Faubert, 2017; Faubert & Gonzalez, 2016) to be able to walk with clients. This is no easy task. It calls upon being collaborative and engaged in dialogic (generative) conversations with clients about what they are focusing on and what their language is conveying. The linguistic sign reminds collaborative-dialogic counselors that the semiotics of clients is unique; language unfolds-people as the bud unfolds to display the beautiful flower. Although counselors and clients share the human condition, their experiences, understandings and ways of expressing themselves can be a complex combination of premodern, modern, postmodern, and transmodern. The linguistic signs chosen by clients to communicate with their counselors are cardinal to collaborative-dialogic practice. Effective transmodern counselors can enter into the linguistic signs of their clients as they can cross the premodern, modern and postmodern approaches.

Because enlightenment - modernism - developed as a harsh critique on pre-modern concepts, and now, postmodernism is reacting against the rigidity of modernism, today there is need for less critiquing and more integration between science and religious counseling. It is significant that 85% of the current global population adhere to some belief in spiritual or supernatural forces (Pew Forum, 2017). Effective counseling must accept people where they are and respect their worldviews. In reality, most clients are a complex combination of premodern, modern, and postmodern perspectives; hence, we use the term "transmodern" that is inclusive of the many aspects of client's points of view. Clients may believe they have few choices, when, in fact, their choices may be limited but not negligible. These same clients may construct reality in

conjunction with their environments. Collaborative-dialogic practice requires counselors to work in a transmodern perspective; they are ready to work with premodern, modern, and postmodern thinking even within the same client. Transmodern thinking crosses the spectrum of thinking and making meaning of the road to decision making through informed choice.

In some cases, counselors will meet clients who are more premodern or modern, or postmodern in their thinking about how they present their desire to change. Counselors engaged in collaborative-dialogic practice can meet their clients where they are in a given moment. As Prochaska and Norcross (2010) gave the counseling theory world the transtheoretical model, we suggest a transmodern model as they use language in the collaborative-dialogic practice.

The Case Scenario of Beatrice

Beatrice is a 32-year old woman with three children. Emily is10 years old; Emil is 7 years old, and Eve is 5 years old. Last year, Beatrice became pregnant with her fourth child. Before she had a blood serum test and an ultrasound Beatrice thought her pregnancy was normal. At a regularly scheduled prenatal examination, Beatrice's obstetrician/gynecologist performed these tests. The doctor's office manager called Beatrice and asked her to come to the office with the father of the baby. The doctor sensitively informed the couple they were going to have a baby with anencephaly. Beatrice and her husband had never heard of anencephaly. It was explained to them that anencephaly was a serious birth defect of the neural tube (NTD), that approximately 3 pregnancies in 10,000 babies were born with anencephaly.

The doctor also shared with the couple that the pregnancy could be terminated or taken to term. The doctor told them about a clinic where they could receive counseling and decide what they wanted to do regarding the pregnancy.

If the baby were taken to term, it might live for a very short period of time. The doctor also referred Beatrice and her husband to the counselor in her office. After a long session, Beatrice was determined to keep her baby to term and hold her baby until it died. She even decided to name it Innocence when she had it baptized at birth. Her husband would hear of none of it. He told her to terminate the pregnancy because the baby could not live, and he would leave her if she did not terminate the pregnancy.

Beatrice and her husband returned to the counselor for another session. Subsequently, Beatrice's husband left her, and Beatrice moved with her three children to her mother's house. Beatrice gave birth to a baby girl which she said had a beautiful face. Beatrice had a priest present at the birth who baptized baby Innocence. Beatrice held her baby for the 20 minutes Innocence lived and for 10 minutes after Innocence died. Beatrice and her mom with her three children gave Innocence a church burial.

One week after the funeral, Beatrice began to have misgivings about her decision because her three children were without their father. Beatrice's mom arranged for Beatrice to visit her therapist, who is known for practicing from a collaborative-dialogic transmodern perspective.

Functioning from a transmodern perspective, a counselor would consider the following based on the decision Beatrice took:

1. Each client has a different set of values and lived experiences; it is about the client's values and truthsnot the counselor's;
2. Counselors respect and validate the facts, values, and points of view of clients; they act as support of clients;
1. Decisions are informed and decided upon from the perspective of clients; counselors listen, hear and affirm what client believes and decides without judgment[1]; and
2. In the case of Beatrice, the counselor did not offer advice or choices but rather validated and affirmed her decisions to keep the baby despite the medical options.

Summary

Theories grown from modern perspectives attempt to establish principles that can explain, predict, and be used as a basis to understand human behavior. Such theories are both descriptive and prescriptive. Descriptive theories tend to describe a normative perspective; for example, they attempt to explain the normal course of development. Prescriptive theories offer solutions for remediating human development or dealing with problems of human choosing. Collaborative - Dialogic counselors are ready to adapt theories addressing development when the descriptive or prescriptive aspects of modern perspectives do not correlate well with the meaning-making systems of clients.

Postmodernism is contextual, but its theories do not explain the unexplainable. They do not address mystery or the unknown or unknowable. Sometimes clients include these concepts in their stories and decision making. Counselors engaging in collaborative-dialogic practice feel comfortable walking with clients who integrate premodern, modern, and postmodern perspectives in their stories and decision making.

Transmodern perspectives are neither predictive nor control-oriented; rather, they identify patterns and themes in client development, exploration, and choice. It is in keeping with Freirean philosophy where the stories of clients are analyzed in the context of privilege/oppression and re-codified with the express purpose of empowering clients and making substantive change in choice and action (Freire, 1973, 1985, 1993a, 1993b, 1994, 1999).

A transmodern perspective provides a framework for contributing to substantive change in what can be thought of as characteristics for satisfaction in life and the changes relative to global realities. As the world continues to change, the transmodernism framework embraces semiotics as language embodies the signs which give life in cultures meaning. Collaborative-dialogic practice requires showing curiosity about the accuracy of communication. The ideas clients share in this system of signs that counselors call language is usually gradual. Clients use language that is more nearly related to the reason they present themselves for counseling.

Transmodernism incorporates and transcends premodernity, modernity, and post modernity drawing elements from each and taking us into a new state of being (Ghisi, 2008, Sardar, 2004). The position taken is not to argue or critique for one framework over another; rather, the opposite is true for counselors who use a combination of each. Transmodernism embodies and transcends what cannot be counted and measured, what can be counted and measured, what is subjective and not, and the construction, deconstruction, and reconstruction of postmodern practices. It is important to note that a transmodern framework contextualizes the spiritual,

historical, cultural, political, social, linguistically, and economical nature of the client, transforming in real time as new phenomena gives perspectives to new revelations. The synchronicity of premodernism, modernism, postmodernism, and transmodernism framework by counselors can only enhance and build genuine trust between the counselor and client where mutual respect and validation are key.

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[1] Understanding a client's world view does not suggest agreeing with it.