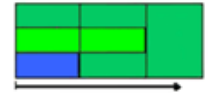


Introduction to Dialectical Thinking

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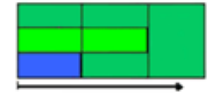
Interdevelopmental Institute (IDM)
Gloucester, MA 01930, USA
March 2014



Course Objectives

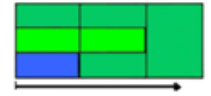
This short course aims not only to provide an “understanding” but also an existential feeling for what it is like to **live as a dialectical thinker**. Dialectical thinking is “deep” in that it leads us to “see” (construct) the world in a complex and transformational way. We become open to unceasing transformation inside and outside of ourselves. Such thinking is more than simply a choice we make. It is in fact a way of thinking the resources for which lie in us, inert until they are provoked and called up. This course wants to awaken them.

The first person to use dialectical thinking was Socrates who, in the Athens market place, interrogated young aristocrats about the way they made sense of their world. The late Plato followed this up by explicitly introducing TO HETERON, the Other, -- what we today would call *Negativity* (or, with R. Bhaskar, ABSENCE).

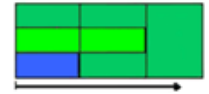


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1. What is Dialectics?	4-12
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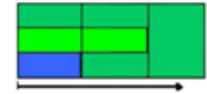
1. What is Dialectics?



This Workshop is About Your Own Thinking

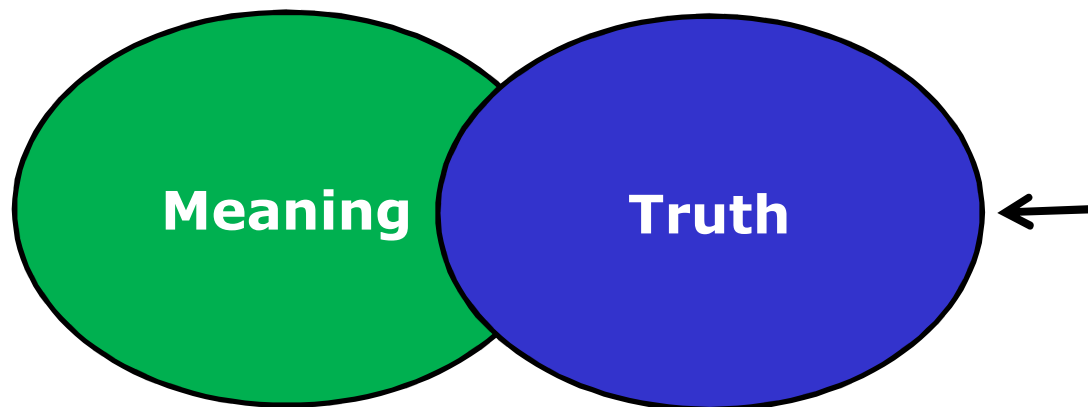
- Have you ever marveled at your own thinking?
- If not, begin to do so now!
- You may know that you have developed logical thinking, but do you know also that you have begun to transcend it?
- This course will open up new avenues of reflecting on your own thinking and that of others.
- It's essentially about you, since what you can't 'think' you won't be able to see in your clients' thinking either.
- So then, let's reflect together on the structure of adult thought and its development across the life span.

Dialectical thinking is not simply about "change" but about transformation (which entails change as a byproduct).



Dialectics: Linking Meaning and Truth

Dialectics is a qualitative research methodology as well as a mode of scientific and consulting discourse

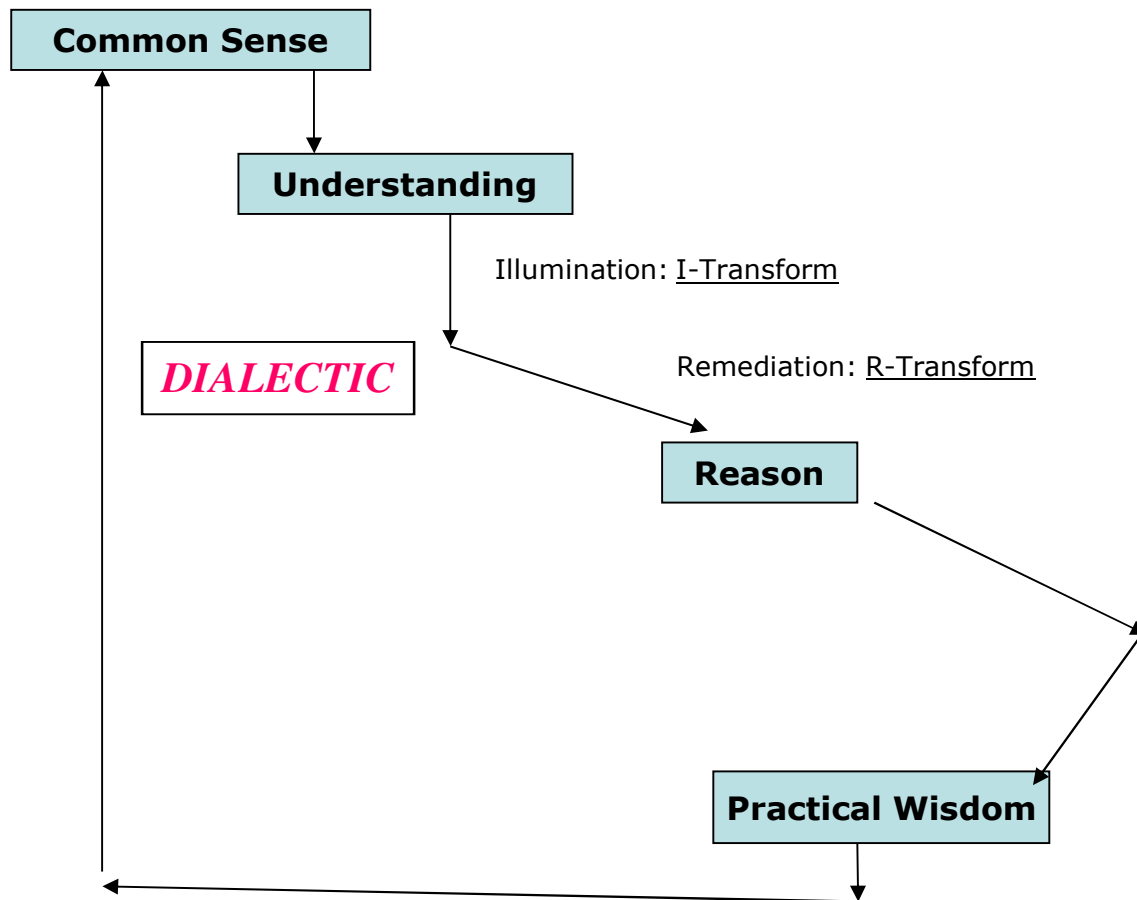
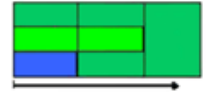


In developmental theory discourse, presently either left out or left unrelated to Meaning

Loevinger,
Kegan, Wilber,
...

Kant, Hegel, Pierce,
Piaget, Adorno, Sartre,
Bhaskar, Basseches, ...

Four Eras of Cognitive Development over the Lifespan

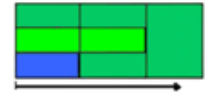


Dialectic is something resident in your mind that you can awaken if you learn to reflect upon your own thinking. As long as you let it be hidden, it remains hidden.

This course is doing some social scaffolding for learning to think dialectically, hoping you will begin to do some self-scaffolding after it has run its course.

You'll have to build a new subject in yourself to do so.

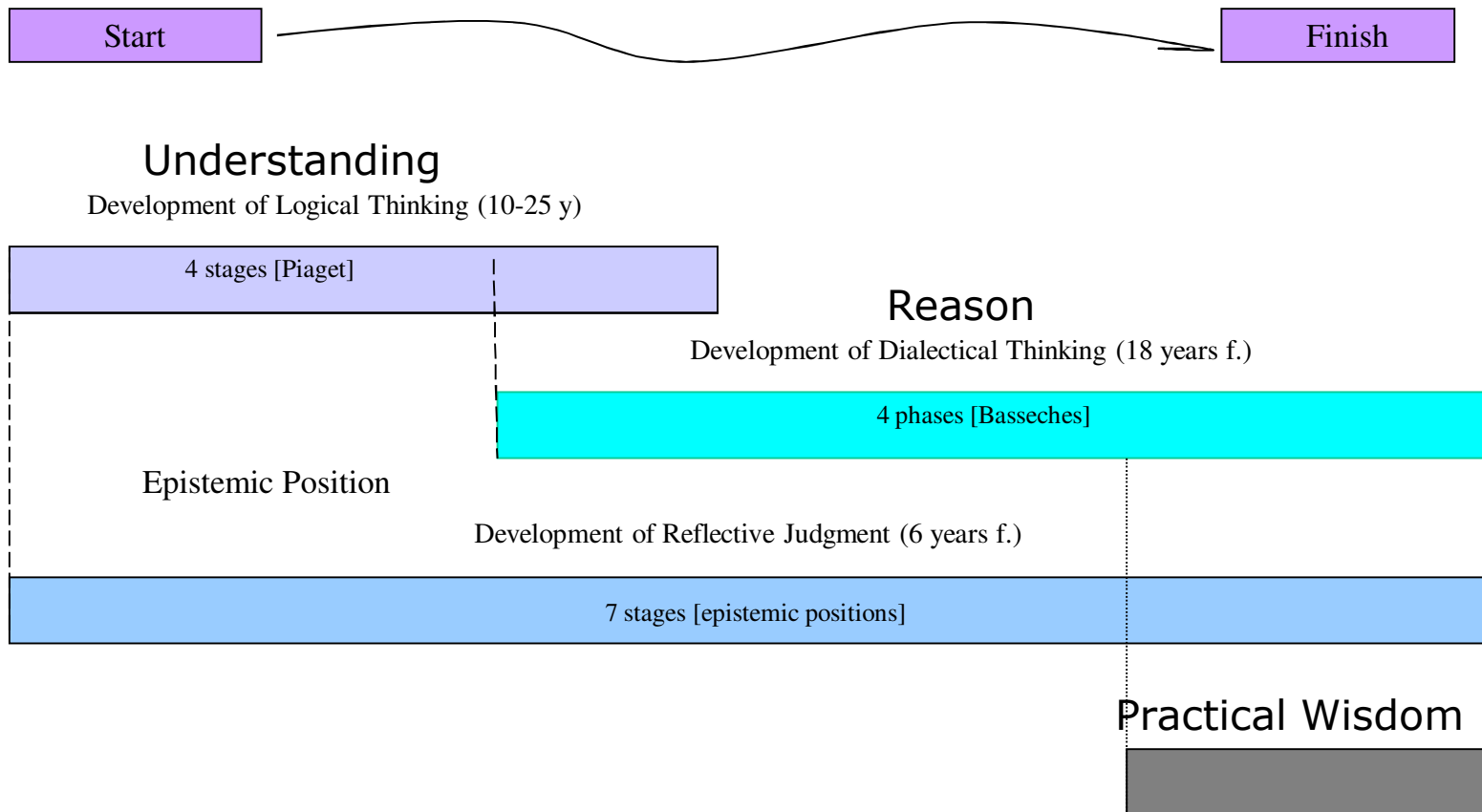
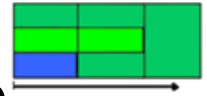
Development of Formal Logic Up to Age 25 (Piaget)



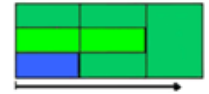
Over its 15-year development, formal logical thinking transports people from Common Sense – which knows of no contradictions – to Understanding where contradictions are seen as “false.” Dialectic has an enlarged notion of contradiction, seeing in it the “negativity” that drives transformation.

Stage	Age	Description
Sensorimotor	Age: 0-2	<ul style="list-style-type: none"> · Reflex base · Coordinate Reflexes
Preoperational	Age: 2-6 or 7	<ul style="list-style-type: none"> · Self-oriented · Egocentric
Concrete operations	Age: 6 or 7-11 or 12	<ul style="list-style-type: none"> · More than one viewpoint · No abstract problems · Consider some outcomes
Formal operations	Age: 11 or 12 up (to 25)	<ul style="list-style-type: none"> · Think abstractly · Reason theoretically · Not all people reach this stage

From Early Adulthood On, Logical and Dialectic Thinking Overlap

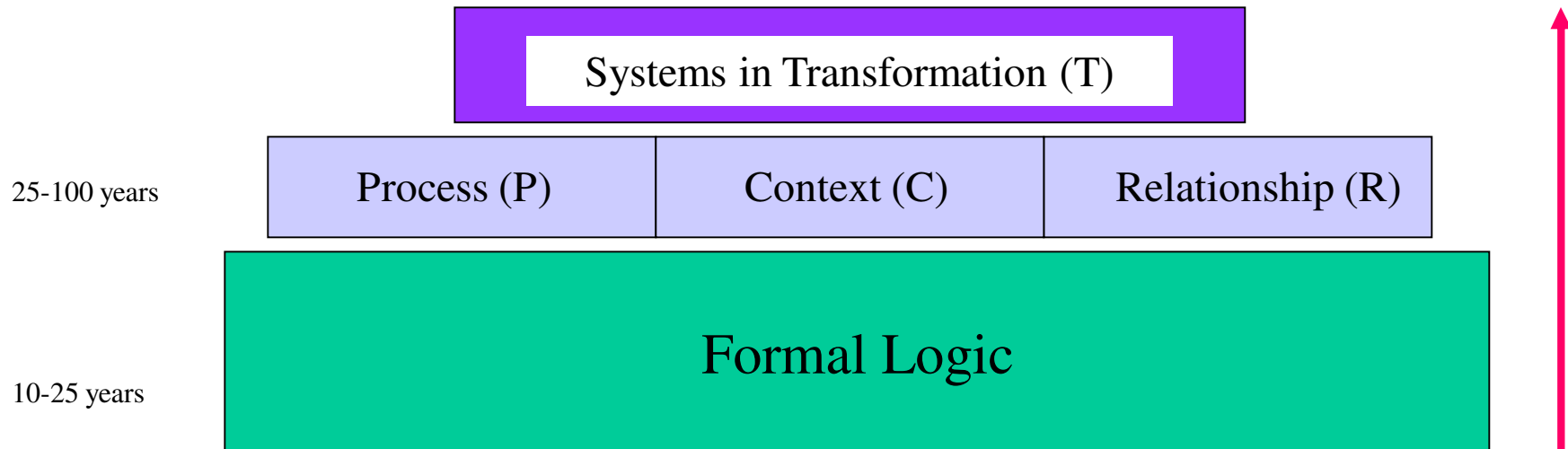


Steps Toward "Post-formal" or Dialectical Thinking

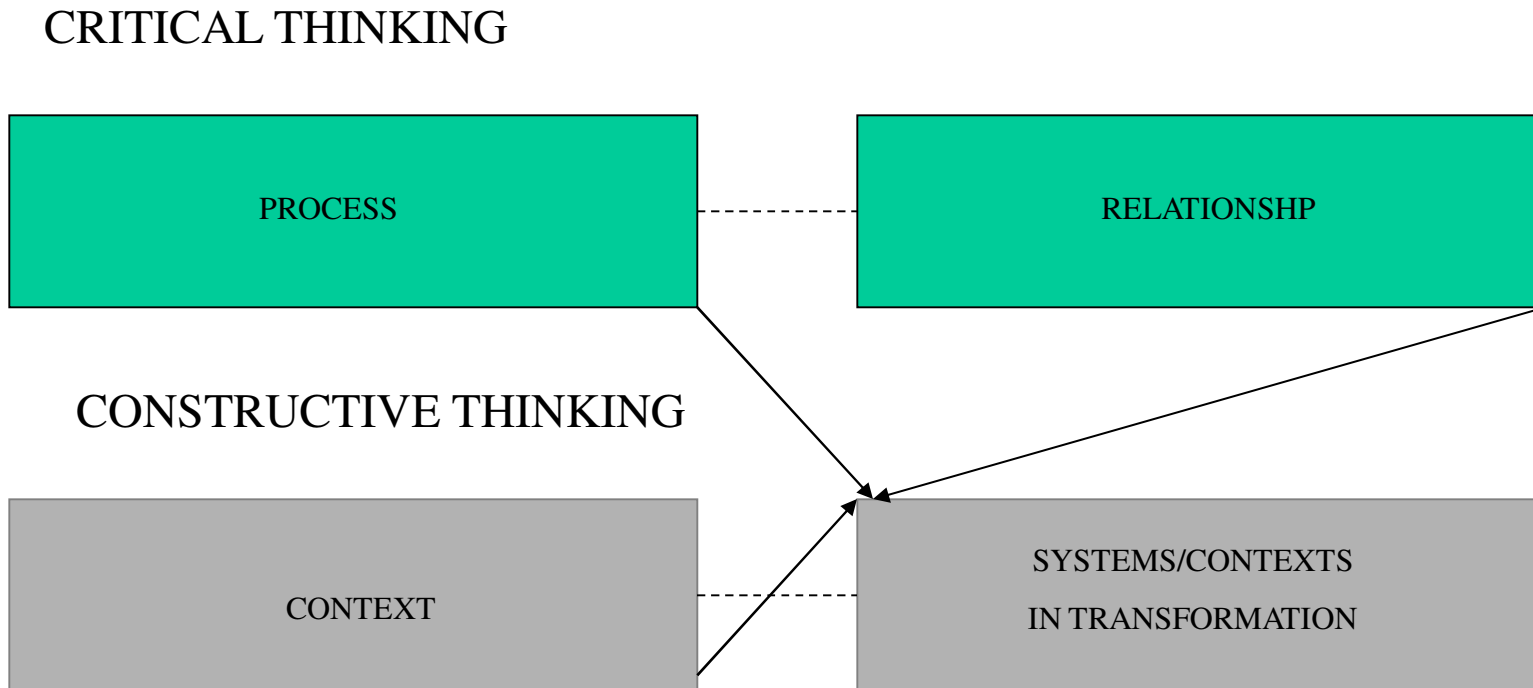
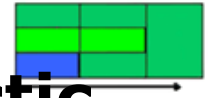


Dialectic is all about seeing/acknowledging contradiction and "absence" (what is only potentially there), and using them to further one's insights into reality. We speak of *preservative negation* since what is seen as contradictory or antithetical is not dismissed as false but is "preserved" in our memory store to help obtain clarity about what is being contradicted. This happens in three domains: Process (P), Context (C), and Relationship (R).

Post-formal/Dialectical Logic

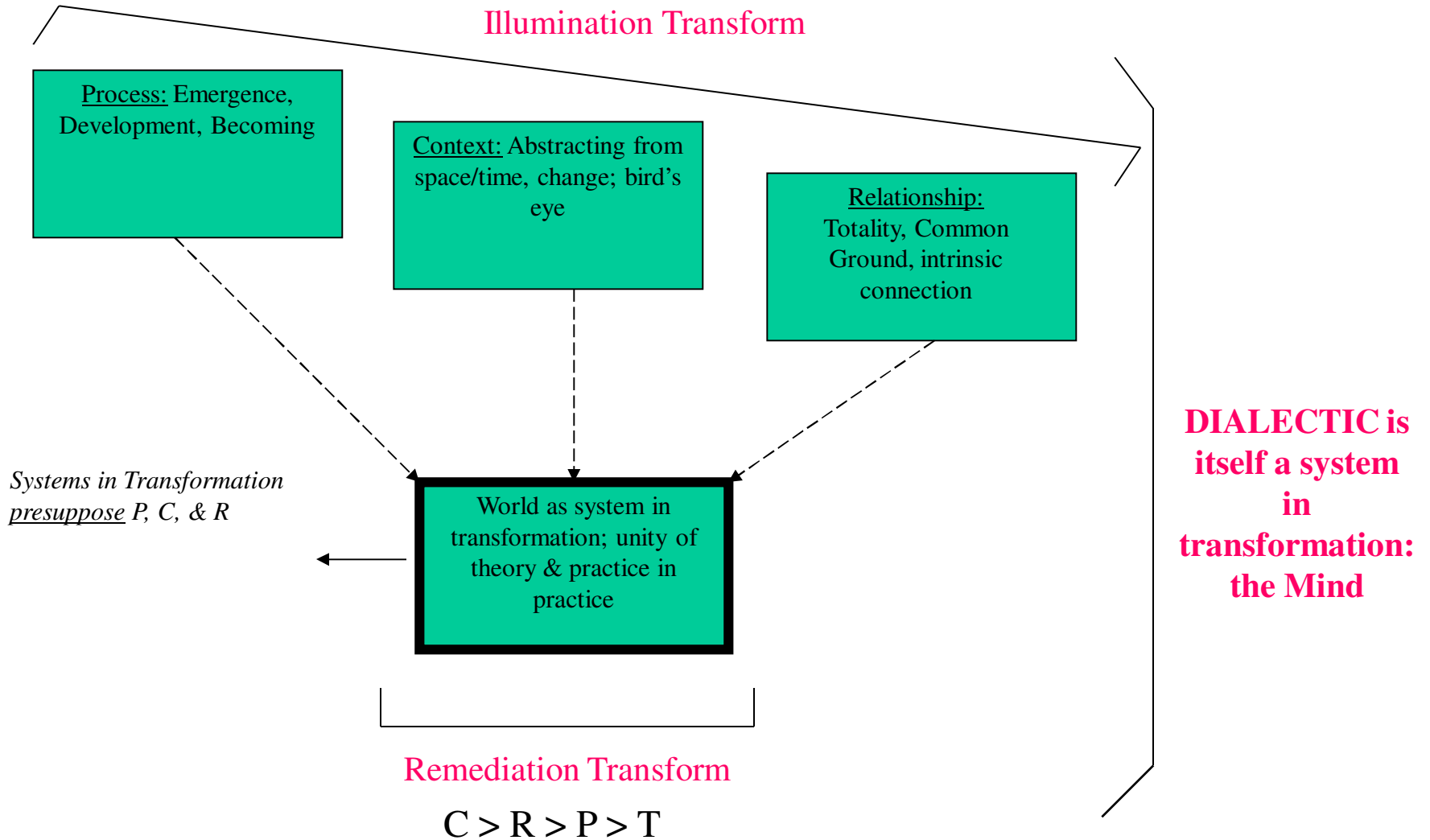
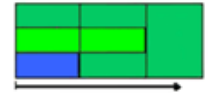


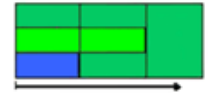
The Relationship Between the Four Quadrants (Moments) of Dialectic



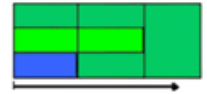
**Process and Relationship TFs enhance *critical thinking*,
Context and Systems in Transformation TFs help *construct reality*
as a living system.**

Thinking Transformationally Presupposes Process, Context, and Relationship Thinking





2. Dialectical Thought Form Framework (DTF)

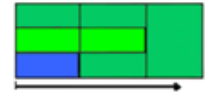


The Three Managers

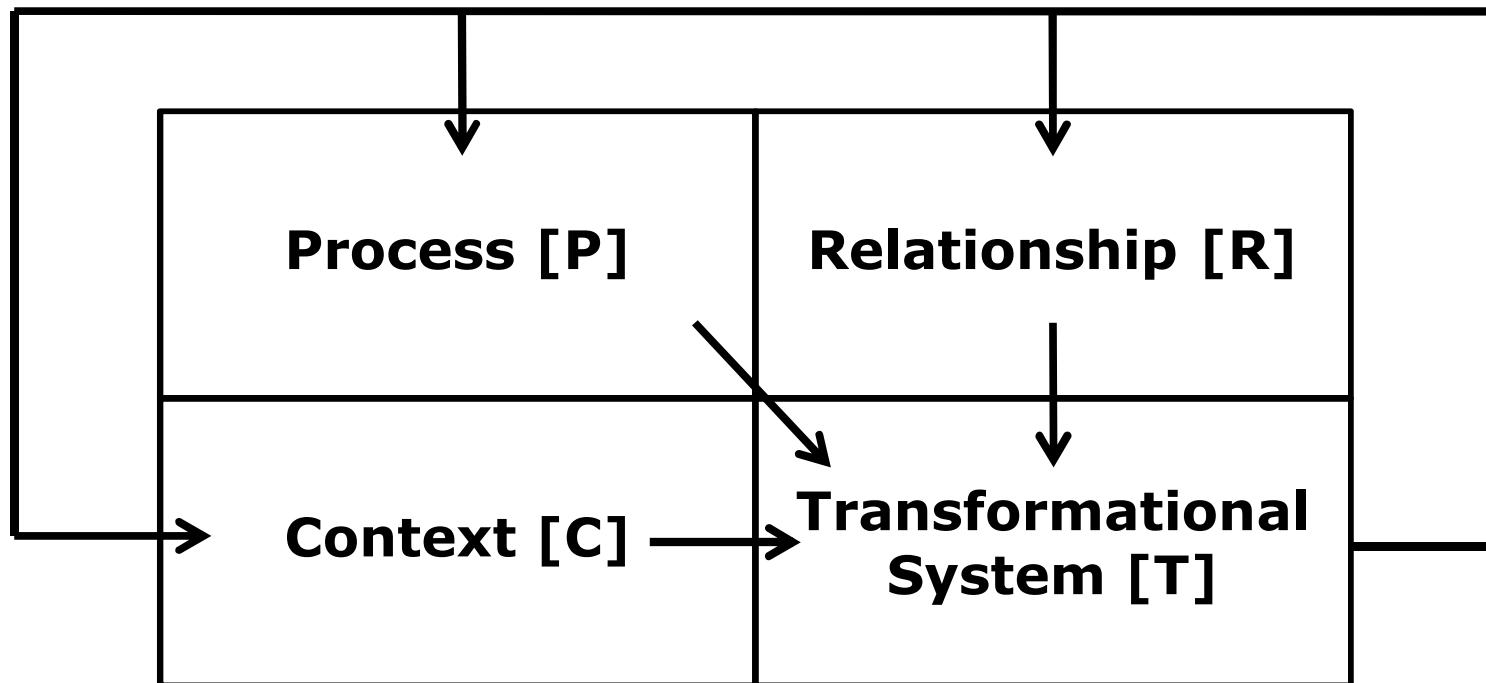
One and the same situation is „seen“ and „experienced“ differently by people depending on their present way of *thinking*.

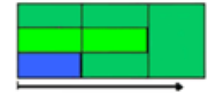
This is well shown by the example in the handouts, regarding three managers` thinking about the present situation their company is in.

Question: What are the differences in thinking between the three managers, and what can we learn from a comparison of their different „takes“ on their company`s present situation?

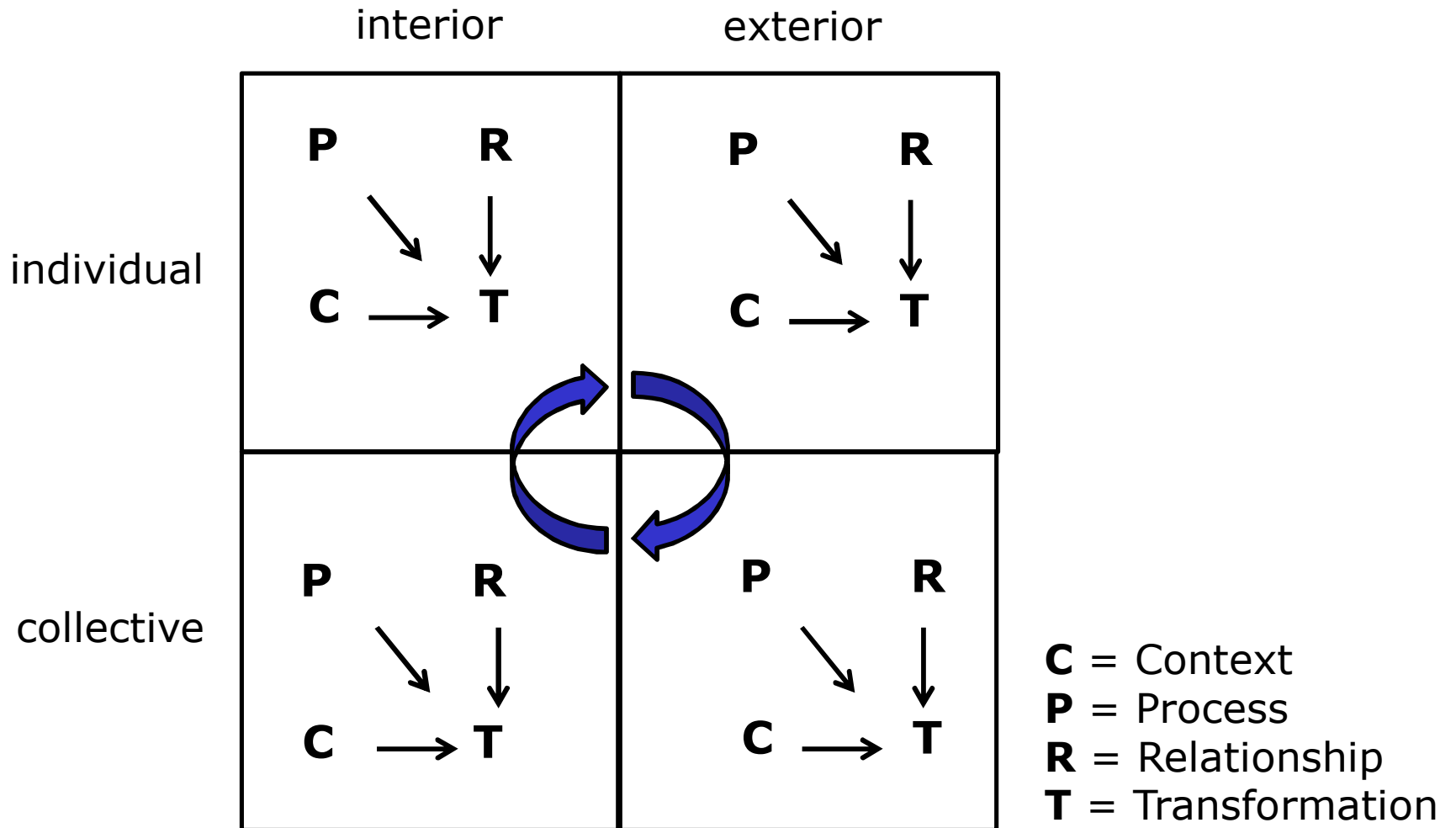


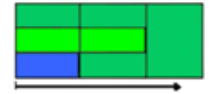
The Four Quadrants of Dialectic





From Wilber's AQAL to Laske's AQAT





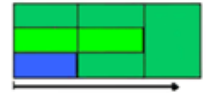
The Four Moments of Dialectic and the Four Thought Form Classes Associated with Them

- **Process [P]** – unceasing change in how things emerge into being and vanish into non-being.
- **Context [C]** – stable configurations that appear as a stratified “big picture” momentarily able to withstand unceasing change.
- **Relationship [R]** – unity in diversity that shows how what is different is different only relative to a shared commonality that includes all differences;
- **Transformation [T]** – equilibrium created in thought and action by integrating different, even opposing, systems, as a hallmark of human agency

(Laske 2009: 224)

Overview of Thought Forms

(Thought Form numbers in brackets)



Process – everything is in unceasing motion

- Preserving fluidity in thought (3, 5)
- Attention to actual or potential processes of change (1, 4, 6-7)
- Describing movement as occurring via opposites (2)

Context– larger contexts seemingly remain stable across change

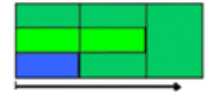
- Attention to organized and patterned wholes (8-9,14)
- Recognizing & describing systems as systems (10-13)

Relationship – intrinsic links hold things together

- Attention to relationships (15-18)
- Describing relationships as interactive and constitutive (19-21)

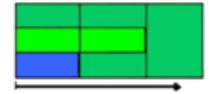
Transformational System (t)—systems reorganize through self transformation

- Attention to the limits of stability of systems (change potential) (22)
- Describing transformation from one system to another (23, 27)
- Describing relationships among systems (25-26, 28)
- Describing the potential of systems to emerge (24)



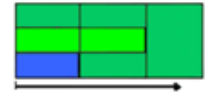
Process Thought Forms (P)





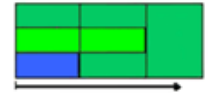
Process Thought Forms (P)

- **Dialectical image:** emergence (from a void).
- **Figure:** what does not exist yet (is absent) but is emerging through unceasing change.
- **Ground:** unified by the category of absence from which the whole circuit of the four Quadrants derives.
- **Relationship to System:** always embedded in system.
- **Scope:** spanning negation, contradiction, critique.
- **Theme:** the presence of the past and future; motion in thought and reality.
- **Dialectics:** process, transition, interaction, opposition (including reversal).



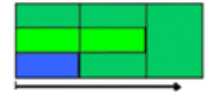
Context Thought Forms (C)





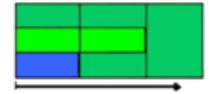
Context Thought Forms (C)

- **Dialectical image:** “big picture” in the sense of a whole encompassing parts.
- **Figure:** what appears as a stable, well-balanced form.
- **Ground:** unified by the category of differentiation that introduces variety and depth into what is real, making it alterable.
- **Relationship to System:** pre-figuration of a system in a static form.
- **Scope:** multiplicity of entities and thoughts partaking in a common frame of reference.
- **Theme:** equilibrium of what exists.
- **Dialectics:** parts of a whole shifting their balance; stratification; generative mechanisms.



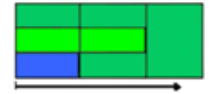
Relationship Thought Forms (R)





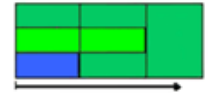
Relationship Thought Forms (R)

- **Dialectical image:** common ground (totality).
- **Figure:** what does not exist other than held within a totality of (possibly oppositional) links and connections.
- **Ground:** unified by the category of totality, thus of holistic causality.
- **Relationship to System:** living core of any system.
- **Scope:** all parts of a whole, however split and split off, center to periphery.
- **Theme:** unity in diversity, internal relatedness, illicit separation and fission, (un-dialectical) fixation on unrelated (isolated) elements and multiples.
- **Dialectics:** reciprocal, intrinsic, based on constitutive relationship (logically preceding parts of a whole) and shared, common ground.



Transformation Thought Forms (T)





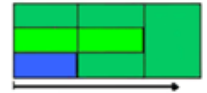
Transformation Thought Forms (T)

- **Dialectical image:** organism; e.g., beehive.
- **Figure:** what is in constant transformation seeking equilibrium, through physical or mental growth, shift, sudden reversal, virtualization, collapse, breakdown, and pain.
- **Ground:** unified by the social category of transformational praxis or agency.
- **Relationship to System:** itself under constant transformation.
- **Scope:** all of reality with a focus on human practice.
- **Theme:** stability through developmental movement, attention to problems of coordination and change in a developmental direction, multiplicity of perspective, acknowledgement of human agency as intentional causality in the cosmos.
- **Dialectics:** special affinity with Process as social change.

DTF Table of Thought Forms

Process TFs	Context TFs	Relationship TFs	Transformation TFs
1. Unceasing motion, negativity	8. Contextualization of part(s) within a whole; emphasis on part	15. Limits of separation. Focus on existence and value of relationship	22. Limits of stability, harmony, durability (incl. quantitative into qualitative changes)
2. Preservative negation, inclusion of antithesis (non-A)	9. Equilibrium of a whole; emphasis on whole	16. Value of bringing into relationship	23. Value of conflict leading in a developmental direction
3. Composition by interpenetrating opposites, correlativity	10. (Description of) structures, functions, layers, strata of a system	17. Critique of reductionism and "detotalized," thus isolated, entities separated from their shared common ground	24. Value of developmental potential leading to higher levels of individual and social functioning
4. Patterns of interaction	11. (Emphasis on the) hierarchical nature of layers systems comprise	18. Relatedness of different value and judgment systems	25. Evaluative comparison of systems in transformation
5. Practical, active character of knowledge	12. Stability of system functioning	19. Structural aspects of relationship	26. Process of coordinating systems
6. Critique of arresting motion (reification)	13. Intellectual systems: frames of reference, traditions, ideologies	20. Patterns of interaction in relationships	27. Open, selftransforming systems
7. Embedding in process, movement	14. Multiplicity of contexts (nontransformational)	21. Constitutive, intrinsic relationships (logically prior to what they relate)	28. Integration of multiple perspectives in order to define complex realities; critique of formalistic thinking

Logical Progression within the Four Classes

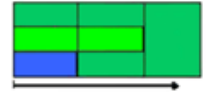


Thought Form	Procedural Emphasis*
#1-3	Pointing to process
#4-7	Addressing and describing process
#8-9	Pointing to context
#10-12	Addressing and describing context
#13-14	Moving toward relatedness
#15-16	Pointing to relationships
#17	Evaluating relationships
#18-21	Evaluative description of relationships
#22	Pointing to limits of separation of elements
#23-25	Evaluating systems and their emergence
#26-28	Explicating and explaining systems

* In short, there is a general progression from "pointing to" to "making explicit."

Thought Forms

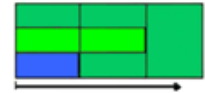
Articulating PROCESS



1 Focus on unceasing movement, hidden dimensions, negativity	Expression/awareness of unceasing change, past/future in present, hidden dimensions
2. Use of preservative negation (inclusion of antithesis or 'other')	Seeing change as canceling, including, and transcending what is, leading to differentiation of events through inclusion of what they exclude, thereby broadening conceptual space.
3. Focus on composition by interpenetrating opposites, correlates	Emergence of something new from an interchange of (opposite) energies or ideas. Figure and ground.
4. Focus on ongoing interaction creating patterns of movement	Patterns of motion in interactive relationships. Processes of 'give and take' bringing about a shift.
5. Focus on the active, practical nature of knowledge	Practical, interactive character of knowledge as always under construction, never absolute.
6. Critique of arresting motion and process [reification]	Assertion of the relevance of movement, and critique of attempts to deny, hide, disavow change. What exists is a form, not a thing.
7. Focus on embeddedness in process, movement	Focus on the fact that what happens is embedded in an ongoing process, on past and future as an aspect of the present.

Thought Forms

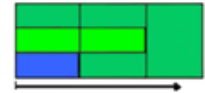
Articulating CONTEXT



<p>8. Focus on contextualizing a part within a whole; emphasis on part</p>	<p>Attention to organized wholes of which something is a part or element.</p>
<p>9. Focus on equilibrium of whole; emphasis on whole</p>	<p>Attention on the balance of a larger whole; the way it forms a Gestalt. Holistic perspective.</p>
<p>10 Focus on structures, functions, layers defining social systems</p>	<p>System descriptions in historical, functional, structural, mechanical, or in terms of strata or levels composing a whole</p>
<p>11. Focus on the hierarchical nature of structures and layers systems comprise</p>	<p>Description of the nature of hierarchy in systems or lack thereof. Emphasis on inclusion and transcendence of lower levels.</p>
<p>12. Focus on stability of system functioning</p>	<p>Describing or explaining the smooth functioning of a system with focus on its stability.</p>
<p>13. Focus on intellectual systems: frames of reference</p>	<p>Describing the larger philosophical or ideological environment of assumptions, ideas, principles, paradigms.</p>
<p>14. Focus on multiplicity of contexts (non-transformational)</p>	<p>Attention to a variety of contexts or dimensions in which events, situations, individuals are embedded (without stressing their relationship or transformation).</p>

Thought Forms

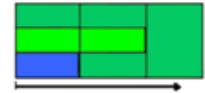
Articulating RELATIONSHIP



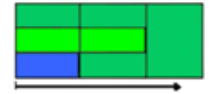
<p>15. Limits of separation. Focus on existence and value of relationship.</p>	<p>Assertion of the existence of relationship(s), pointing to common ground and the difficulty of separating things from each other beyond certain limits.</p>
<p>16. Focus on value of bringing into relationship.</p>	<p>Assertion of the value of seeing a relationship between things or forms otherwise seen as separate.</p>
<p>17. Critique of reductionism, unrelated discretes, and de-totalization; neglecting common ground</p>	<p>Critique of de-totalizing reality by neglecting relationships between opinions, assumptions, ideas leading to a reduction of complexity, overlooking underlying shared frameworks, thus common ground. Critique of absence of holistic thinking.</p>
<p>18. Focus on relatedness of different value and judgment systems</p>	<p>Assertion of the relatedness of seemingly different, even opposed values, judgments, ideas, principles, stressing cultural commonalities.</p>
<p>19. Focus on describing relationships in structural terms</p>	<p>Focusing on what is the formal structure of a relationship (or relationships) in order to locate the essence of how things are related.</p>
<p>20. Focus on describing patterns of interaction in relationships</p>	<p>Describing a pattern of interaction and influence in a relationship, emphasizing the pattern(s) of interaction between the elements that are in relationship.</p>
<p>21. Focus on describing the constitutive relationship that determines the nature of what is in relationship.</p>	<p>Describing a relationship as 'constitutive' or making the parts it relates be what they are. Emphasis on the logical priority of the relationship over the elements it relates.</p>

Thought Forms

Articulating TRANSFORMATION



<p>22. Focus on limits of stability, harmony, and durability</p>	<p>Pointing to limits of stability, balance, and durability without making their causes explicit. (Emphasis is on the 'negative' aspect of negativity which also has a positive aspect, that of emergence.)</p>
<p>23. Value of conflict leading in a developmental direction</p>	<p>Value of the conflict itself and the resolution of conflict in a developmental or transformative direction, leading to dissolution of older forms and systems.</p>
<p>24. Value of developmental potential leading to higher levels of functioning, integration and social change</p>	<p>Value of developmental movement (with or without conflict) for the sake of transformation, establishing a new balance, greater inclusiveness.</p>
<p>25. Evaluative comparison of systems in transformation</p>	<p>Holding systems side by side as forms, and evaluating them as to effectiveness, usefulness, adaptability, and as mutually sustaining.</p>
<p>26. Focus on process of coordinating system</p>	<p>Attention to the process of coordinating two (or more) systems with each other for the sake of bringing them into balance.</p>
<p>27. Description of open, self transforming systems</p>	<p>Emphasizing the equilibrium and ability of a living system to remain 'itself' based on unceasing transformation; pointing to a formal aspect of identity-in-transformation.</p>
<p>28. Integration of multiple perspectives in order to define complex realities; critique of formalistic thinking.</p>	<p>Critiquing the one-sidedness of abstractions; preserving concreteness and realism by juxtaposing one or more perspectives on the same subject matter.</p>

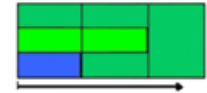


3. The Cognitive Interview: Switching from WHAT To Think to HOW To Think

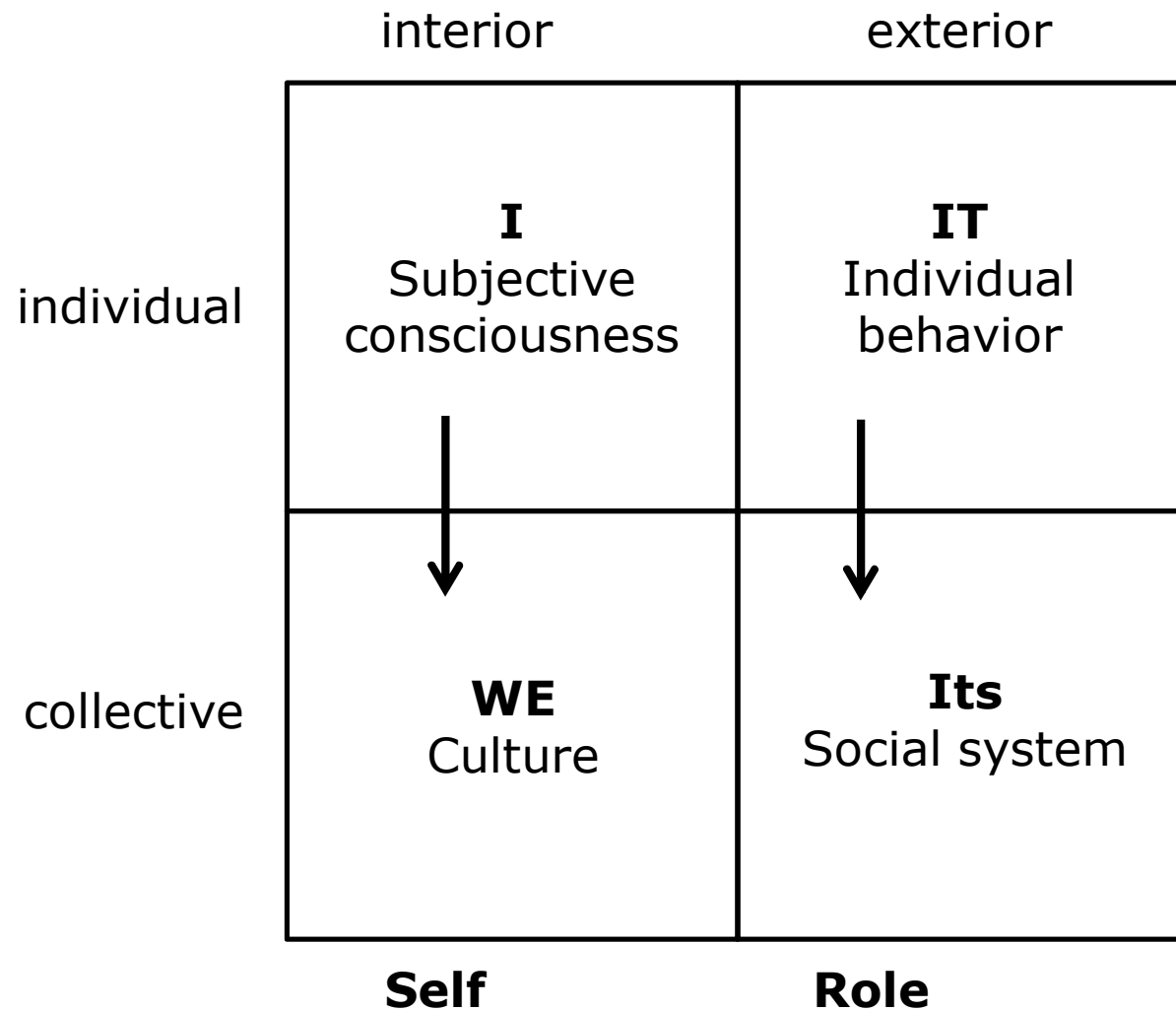
Our hypothesis is that the four quadrants or moments of dialectic define the structure of the human mind.

This entails that our mind is in unceasing transformation while we *think*.

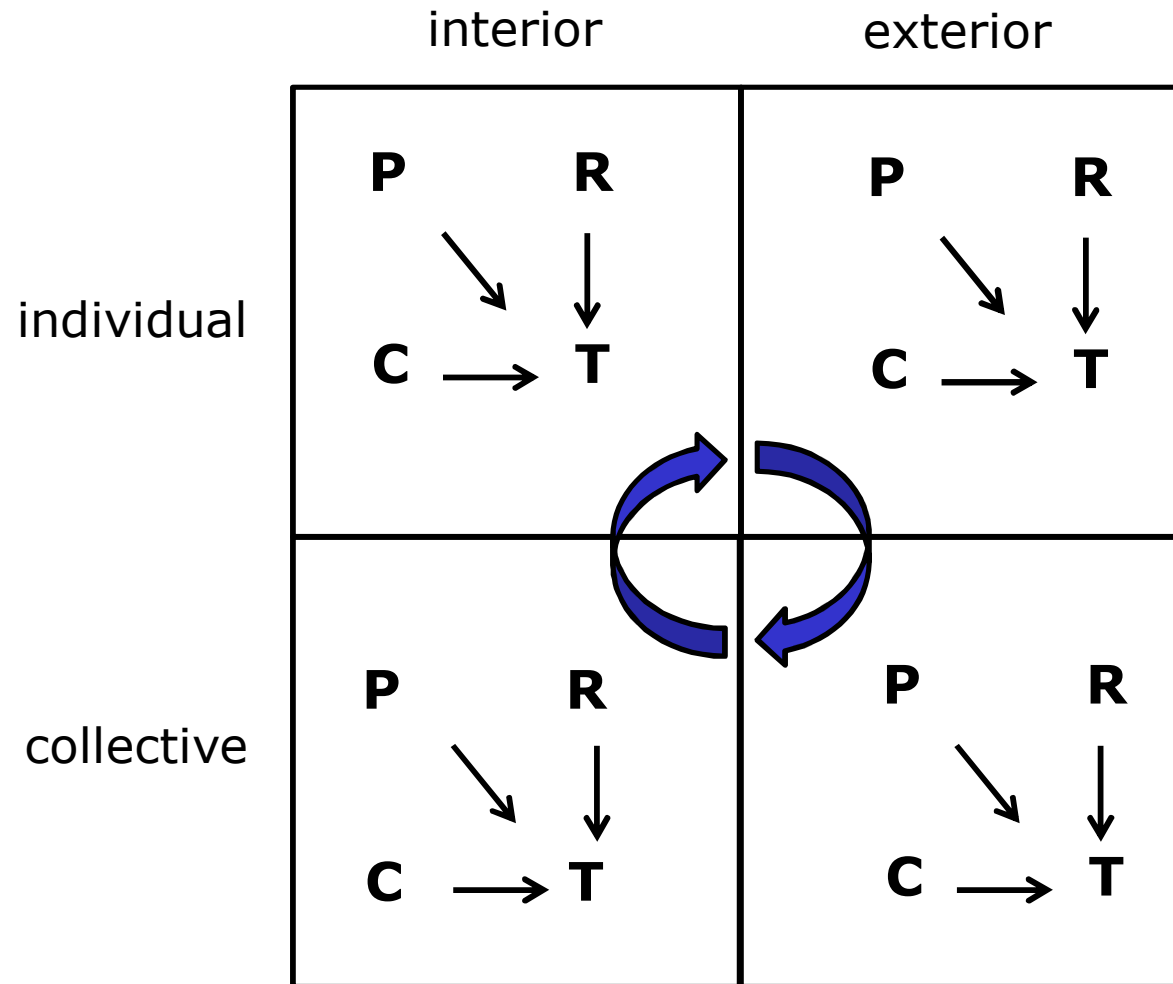
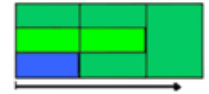
The best way to follow up our cognitive-developmental hypothesis is to “interview” a person while s(he) is doing her thinking – as did Socrates.



The Space of Mental Work: WHAT We Can Think

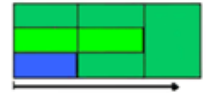


Deepening WHAT We Think by Investigating HOW We Think

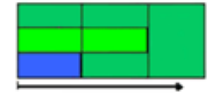


C = Context
P = Process
R = Relationship
T = Transformation

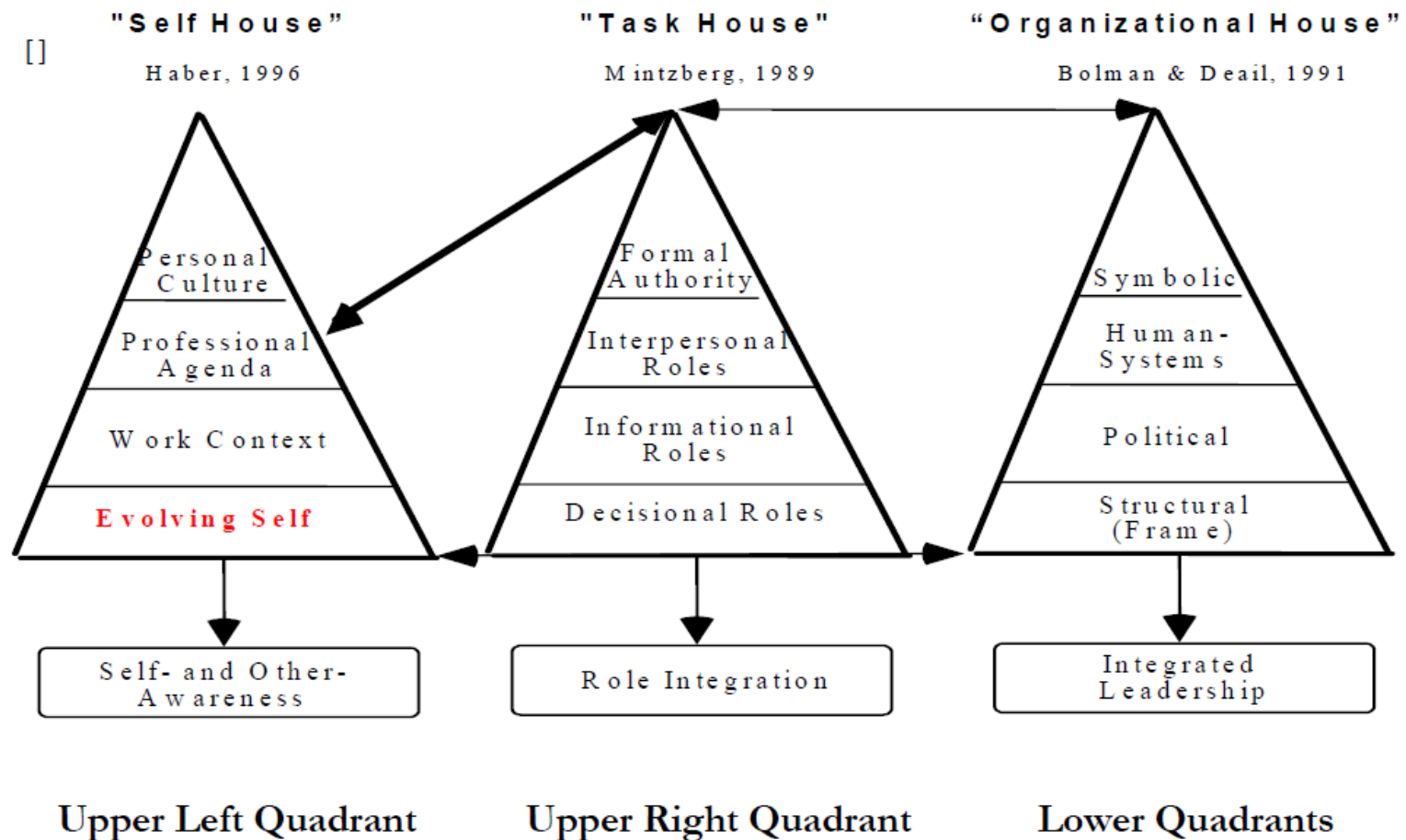
Witnessing and Probing the Mind's Dynamic in Semi-Structured Cognitive Interviews



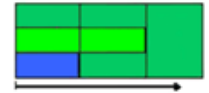
- In order to witness another person's thinking empirically, we need to hold a conversation with that person in which we assume that the person presents to us his/her thinking in real time, ready for us to investigate it.
- In this probing we are primarily interested in the STRUCTURE, not the CONTENT of a person's thinking, in the HOW, not the WHAT.
- We refer to the structure of the person as his/her *internal work place* where conceptual efforts are made to understand what is "real".
- We investigate this *internal work place* in three steps, focusing on the person's work, listening to the person in the Three Houses, called the **"Task House"**, **"Organizational House"**, and **"Self House"**.
- Our conversation is semi-structured, so that we can repeat the same interview with many different people, and compare the structure of their thinking to each other in terms of "fluidity" of thought form use.
- In so doing, we witness the four moments of dialectic at work in a person's mind.



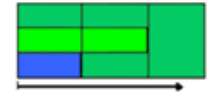
The Three Houses: A Template for Interviewing



Cognitive Prompts Help Us Witness And Document How a Person Actually Does His/Her Thinking

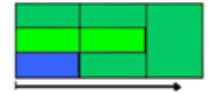


- Interviews are *structured* if they are based on keywords or “prompts” whose use *structures* a conversation.
- We speak of “cognitive prompts” (in contrast to “social-emotional prompts”).
- The major prompts we use in a cognitive interview are all listed in the previous diagram of the Three Houses.
- If we add the names of the four moments of dialectic (and thought form classes), we have all the tools we need.
- We can, however, also take up concepts given us by the interviewee and help him/her deepen them further.
- In so doing we are providing a kind of “social scaffolding”, aiming to help the client to move to “self scaffolding” and “self coaching” through the regular use of dialectical thought forms.



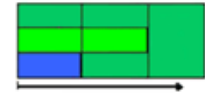
From Audio to Texts

- In order to give feedback to clients on their cognitive performance, and also for doing cognitive coaching with them, we need to transcribe and analyze interview texts (at least until we can “score” audio interviews without making a transcription).
- While this seems laborious, there is no better path to learning the use and coordination of thought forms than to analyze cognitive interviews you or a colleague has made.
- **In fact, such analysis can be seen as the “royal road” to dialectical thinking (given it is never taught).**
- This is because in text analysis we are delving into the depth of a person’s *thinking*, and in so doing we re-reflect on his/her thinking as if it were our own.



Analyzing Interview Excerpts

- Let's begin working from illustrations rather than cognitive interviews, which is easier.
- In fact, we can investigate ANY text whatsoever, to probe for its dialectical thinking fluidity.
- **Questions:**
 - Which thought forms can you find in a particular text (interview transcription, book text, transcribed speech, etc.)?
 - Knowing about the Quadrants of Dialectic, how did you identify the thought forms?
- -- How would you justify your scoring of a particular thought form, given its definition?

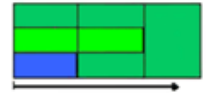


Cognitive Behavior Graph: Manager C

Sentence No.	Process	Context	Relationship	System
1	6			
2				22
3	(5)	(9) 14	15	
4			20	22 (24)
5				27, 28
6			19	25
7				22
8		14		
9		8	19, 20	
10	5			26, 27
11				28

- Fluidity Index = $3+4+5+10 = 22$
- Cognitive Score = $[14, 19, 24; \mathbf{48} (\%)]$ – *hollow transf. thinking*
- Systems Thinking Index = $48 (\%)$
- Discrepancy Score = $(4+10) : (3+5) = 14 : 8$ – Manager C is a better constructive than critical thinker

Ten Minute Exercises for an Interviewer, Interviewee, and an Observer

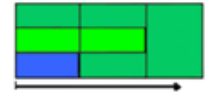


- **Roles**

- Interviewer: ask questions guided by using the concepts shown on the floors of the Three Houses
- Interviewee: answers question and elaborates on his/her answers guided by the interviewer
- Observer: tries to ascertain what thought forms have been used.

- **Interview according to the Three Houses**

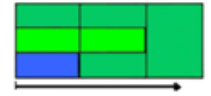
- Task house
- Organizational House
- Self house



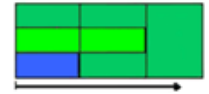
The Cognitive Profile of a Person

According to CDF, thinking that is highly developed is represented by the following features:

- a **balanced use of thought forms of all four classes** of dialectical thought forms (P, C, R, T)
- a high degree of coordinating thought forms of the same or different classes (associated with moments of dialectic)
- a **high index of systemic thinking** - meaning the use of transformative thought forms (T) and
- a **balanced use of critical and constructive thought forms** (P+R) vs. (C+T) over the duration of a 1-hr semi-structured interview.



4. Dialectical Text Analysis



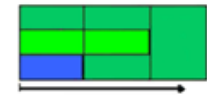
Dialectical Text Analysis

When transcribed, “interviews” turn to “**texts**” like any other. It is a “spoken”, rather than a “written”, text.

When we turn to written texts, often composed by a group of writers, we can extend interview analysis methods to **text analysis**. We can then assess the depth of dialectical thinking of a particular text, including of books. Two examples follow.

Two policy documents on Green Economy:

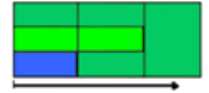
- **European Commission (EC)** (2011): Rio+20: towards the green economy and better governance.
- **United Nations Environment Programme (UNEP)** (2011): Towards a green economy. A synthesis for policy makers.



Comparative analysis of dialectical thought forms

Comparison of important indices of dialectical thinking

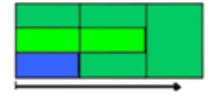
EC 2011		UNEP 2011
$(7+21+3+4) = 35$	Total	$(7+4+5+6) = 22$
$(7+17+3+4) = 31$	Total Fluidity	$(4+4+5+6) = 19$
$(31 \text{ out of } 84) = 37\%$	Fluidity Index	$(19 \text{ out of } 84) = 23\%$
$[22, 55, 10; 13 (\%)]$	Cognitive Score	$[21, 21, 26; 32 (\%)]$
13%	System Thinking Index	32%
10:21	Discrepancy Score	9:10



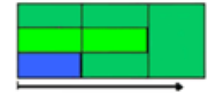
Analysing Text Excerpts

- **Questions:**

1. Which thought forms can you “find in” (infer from) an interview excerpt?
2. How do you decide on the quadrants of dialectic involved?
3. How do you identify the thought forms within a particular quadrant?
4. How do you justify “scoring” the thought form you have selected?
5. What weight (between 1 and 3) are you assigning to the thought form, in terms of the degree to which it has been articulated by the interviewee?

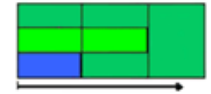


5. Thought Forms as Mind Openers

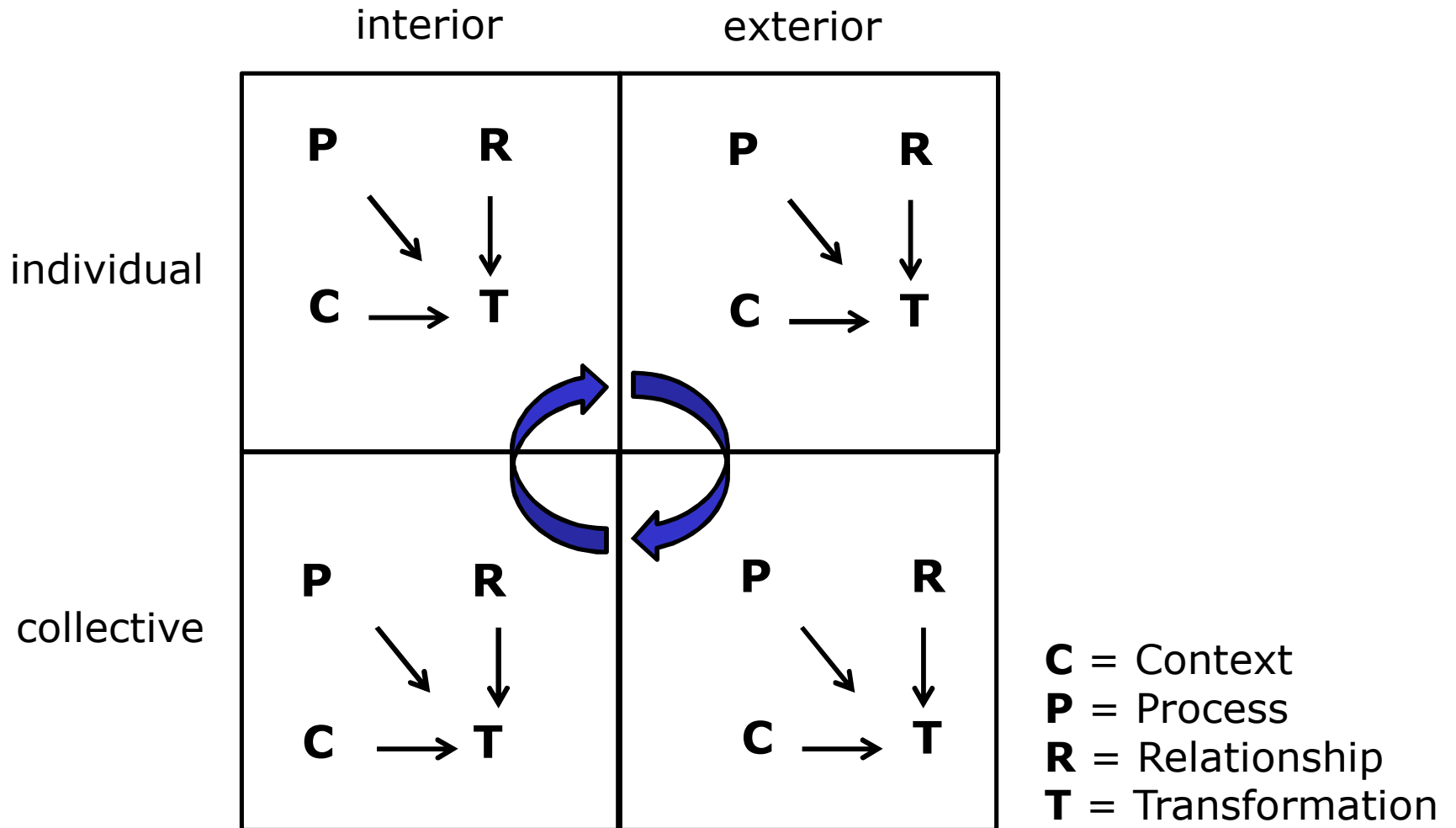


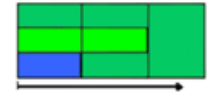
The Many Uses of Dialectical Thought Forms

- **Dialectical thought forms**, originally employed for making cognitive-developmental assessments, have a variety of other uses that far surpass their “academic” usefulness.
- Just as Wilber’s “thematic” quadrants guide **holistic thinking**, so do Laske’s “structural” quadrants, but in a complementary way.
- While Wilber’s quadrants focus on **CONTENT**, the four quadrants of dialectic focus on **STRUCTURE**, namely the structure of an individual’s thinking manifesting in speech or text.
- The fact that structural quadrants are “above content” (rather than content free) means that they can be used to elaborate all kinds of contents, and thus can be seen as **Mind Openers**, -- **tools for opening and focusing a person’s mind**.
- Consequently, they are general **conversational tools, critical tools**, not bound to a particular domain of discourse.



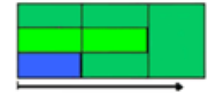
From AQAL to AQAT (I)



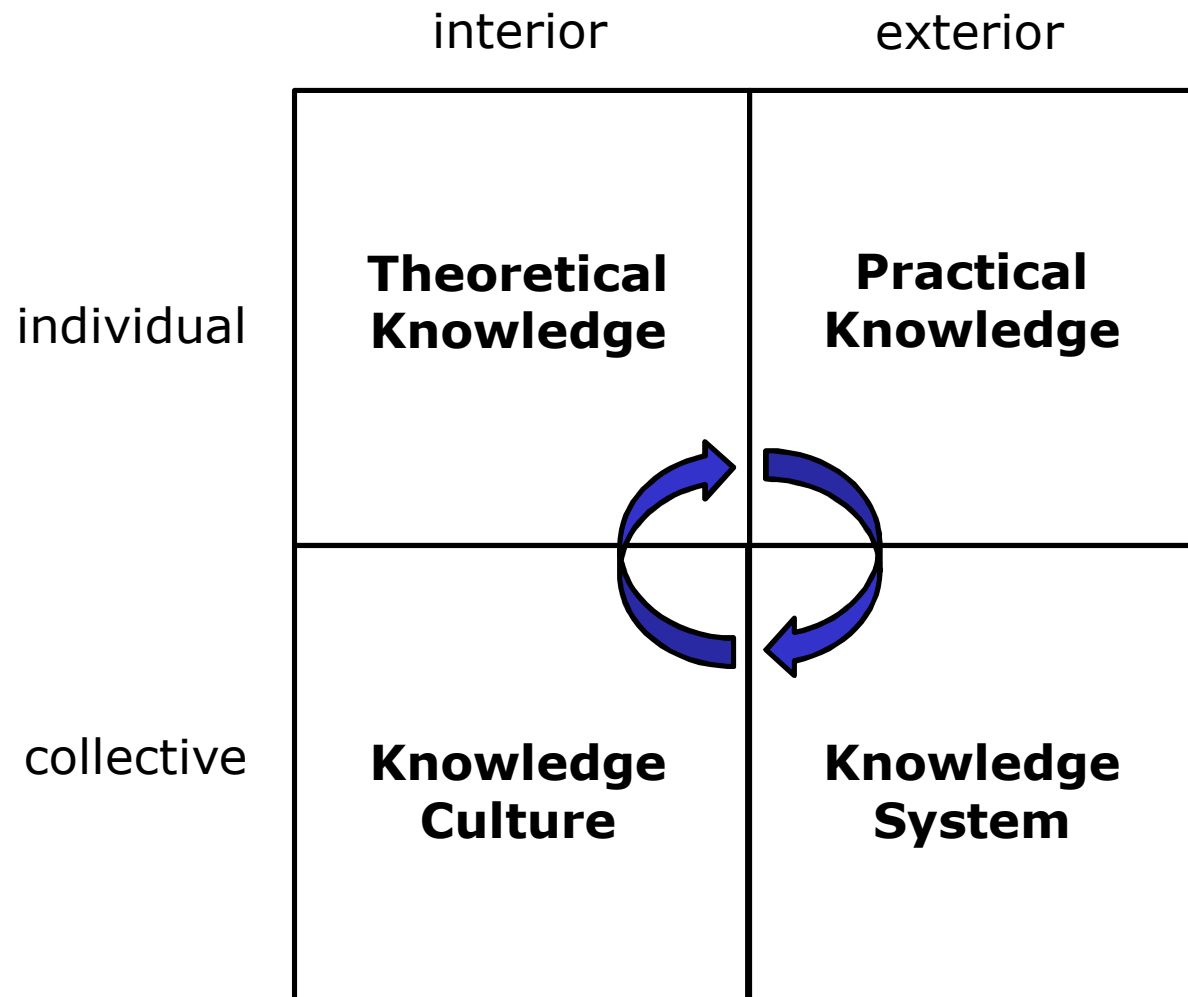


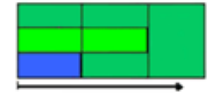
From AQAL to AQAT (II)

- Wilber's quadrants help us size up the content (What) of thinking in terms of four dimensions or "quadrants" and also aids us in taking into account all aspects of the content in terms of "**all quadrants**" when thinking about a particular topic.
- In speech as an expression of thinking, a topic or subject matter is represented by a "**base concept**", and this base concept "underlies" or "represents" the topic.
- In dialectical listening, we focus on the base concept carrying the topic as being a part of a network of related concepts without the base concept does not make sense.
- Consequently, we can see each Wilber quadrant (or aspect of "what" we think) as possessing a **dialectical STRUCTURE**, and in this structure we are interested when probing dialectical thinking.



Example: The Topic of E-Learning





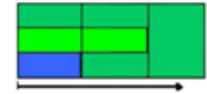
Example: E-Learning: Mind Openers I

Theoretical knowledge

- How can students integrate their own knowledge while using e-learning (seen as a big picture)? context
- Which aspects of self-competence does the learning scenario stimulate, and in what way? process
- How can the learning scenario be used creatively to inspire innovative thinking? transformation

Practical knowledge

- Which multimedia elements does the learning scenario contain? context
 - How does the learning scenario develop professional competencies? process
 - How do students actually evaluate their learning? transformation
-



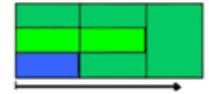
Example: E-Learning: Mind Openers II

Knowledge culture

- What are the didactic goals of the learning scenario? context
 - How does the learning process develop social competencies? process
 - How does the learning scenario help to integrate different points of view? relationship
 - In what way does the learning scenario contribute to an open knowledge culture? transformation
-

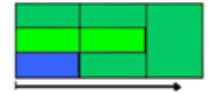
Knowledge system

- How are different phases of online and offline learning combined? process
 - What specifically are the internal relationships between different topics? relationship
 - In what way does the learning scenario develop systemic thinking? transformation
-



“Problems” as “Dilemmas”

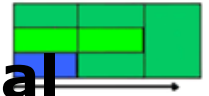
- Thinking is essentially a **negation** of what is brought before us through perception in that it always transcends perception in the direction of invisible concepts that underlie it.
- In thinking about the “world”, we often decide to see “**problems**” because of this negativity of our thinking that takes exception to what “is”.
- These problems are not truly outside of us, but rather within us (constructed by us), and are often simultaneously “**dilemmas**” that have no absolute solution (cannot be resolved absolutely).
- All problems, whether being also dilemmas or not, hinge on the **subjectivity of thinking**, and thus differences in thinking.
- Dialectical thought forms can serve as a bridge between different ways of thinking; they represent a somewhat “**objective**” **bridge** on which to meet others and oneself in self-reflection.



Working on a Dilemma

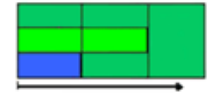
- **Group work:** cohort or 3-4 participants
- **Presenting a real dilemma**
 - present and elaborate a dilemma
 - chose one dilemma for working on it
- **Questions as mind openers**
 - ask 3-4 questions derived from different thought form classes
- **Discussion** of the dilemma
 - think through all quadrants and all thought form classes (AQAT)
- **Comment** by the donor of the dilemma
 - Which questions did illuminate the dilemma? Which did not?
- **Reflection** on the discussion process
 - Did the AQAT structure help discussing the dilemma?

6. Overview of the Constructive Developmental Framework (CDF)



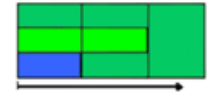
See also:

www.en/wikipedia.org/wiki/constructive_developmental_framework



What Is CDF? I

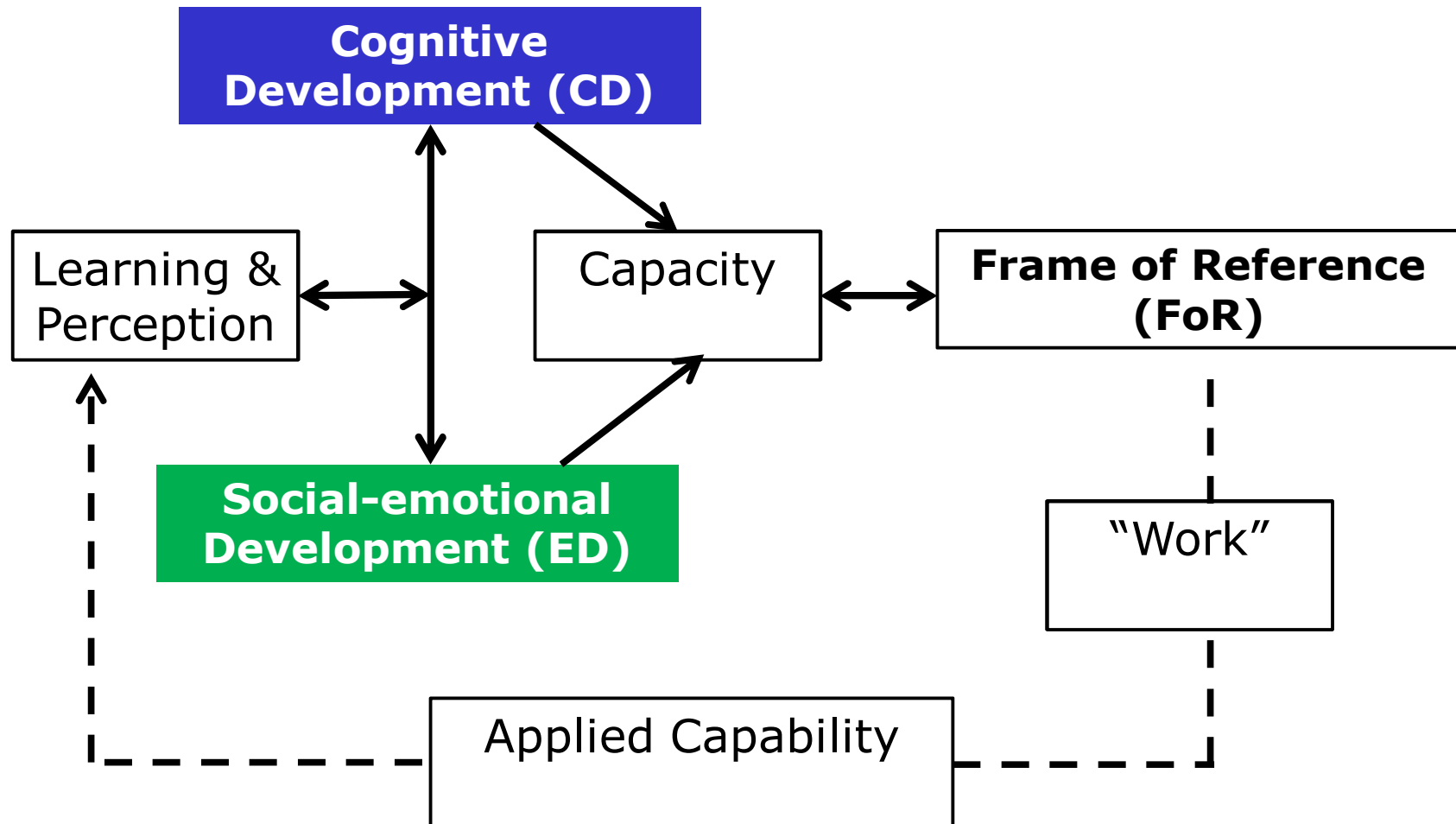
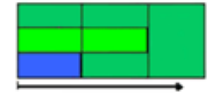
- CDF is a new, comprehensive instrument for viewing people in a holistic and systemic fashion.
- Using CDF, we can do so by gauging **social-emotional and cognitive adult development levels** and their impact on an individual's behavior, whether psychological or social.
- CDF raises the issue of what is the relationship between social-emotional and cognitive development, and their influence on each other. It also raises the question of how adult development impacts the **psychological and spiritual profile of a person**.
- Practically, CDF is an instrument for obtaining comprehensive insight into an individual's **present developmental positioning** in contrast to his/her psychological profile, and for giving practical **feedback to an individual through analysis and coaching**.

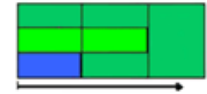


What Is CDF? II

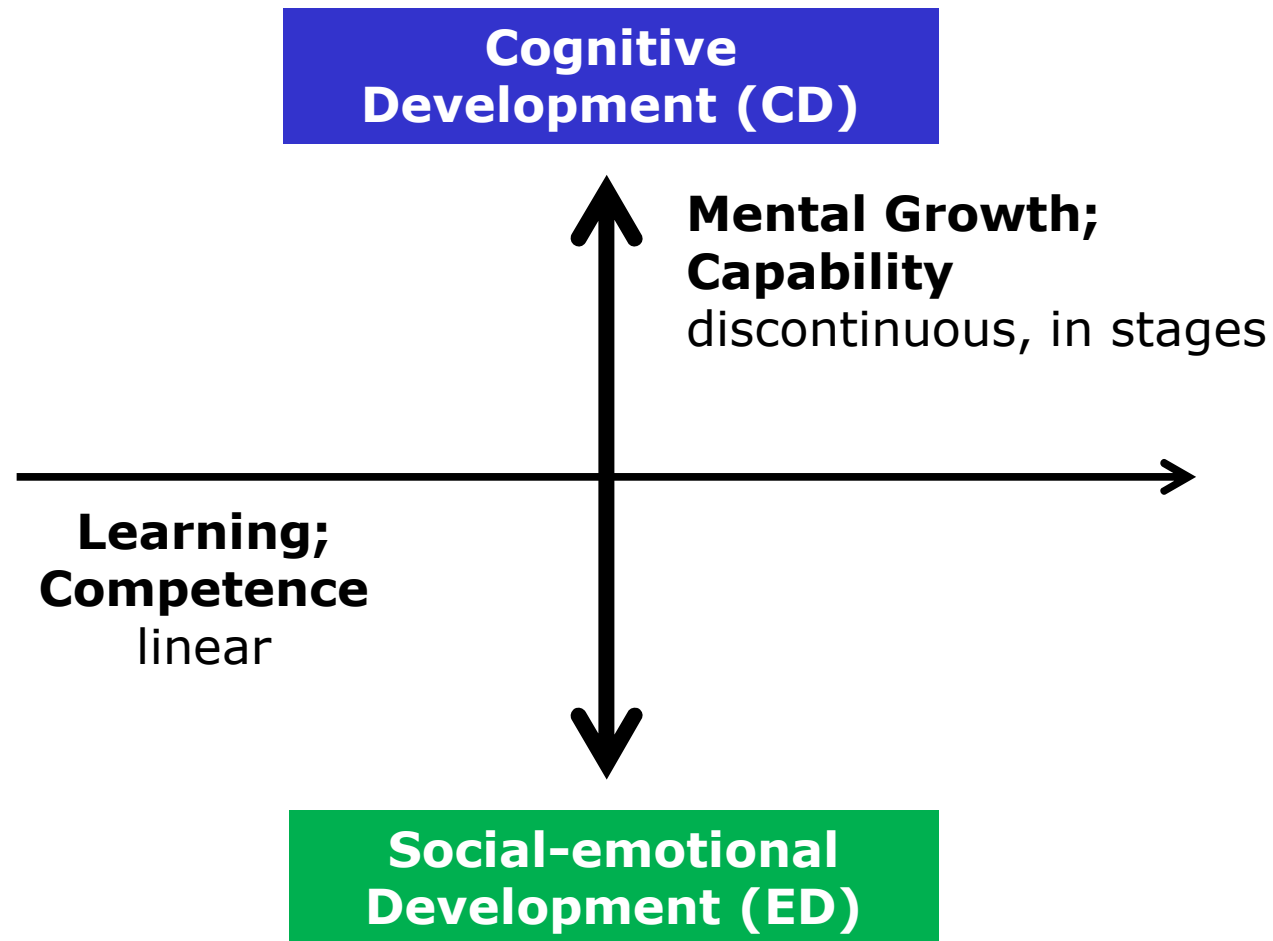
- Because it comprises the four quadrants of dialectic, CDF's dialectical thought form framework (DTF) is particularly effective as a tool in **developmental coaching and organizational consulting, but also in mediation, psychotherapy, and provoking culture transformation.**
- Both individual and team coaching benefit from the use of CDF.
- In a more philosophical sense, CDF is a tool for **understanding the human condition** which is defined by the fact that individuals need a lifetime to bring into harmony the three dimensions CDF empirically describes.
- One might see CDF as a "humanistic" tool in that it transcends behavioral views of the human condition and promotes self-awareness not only in thinking but also in doing.

Frame of Reference (FoR) Determines Use of Competence(s)

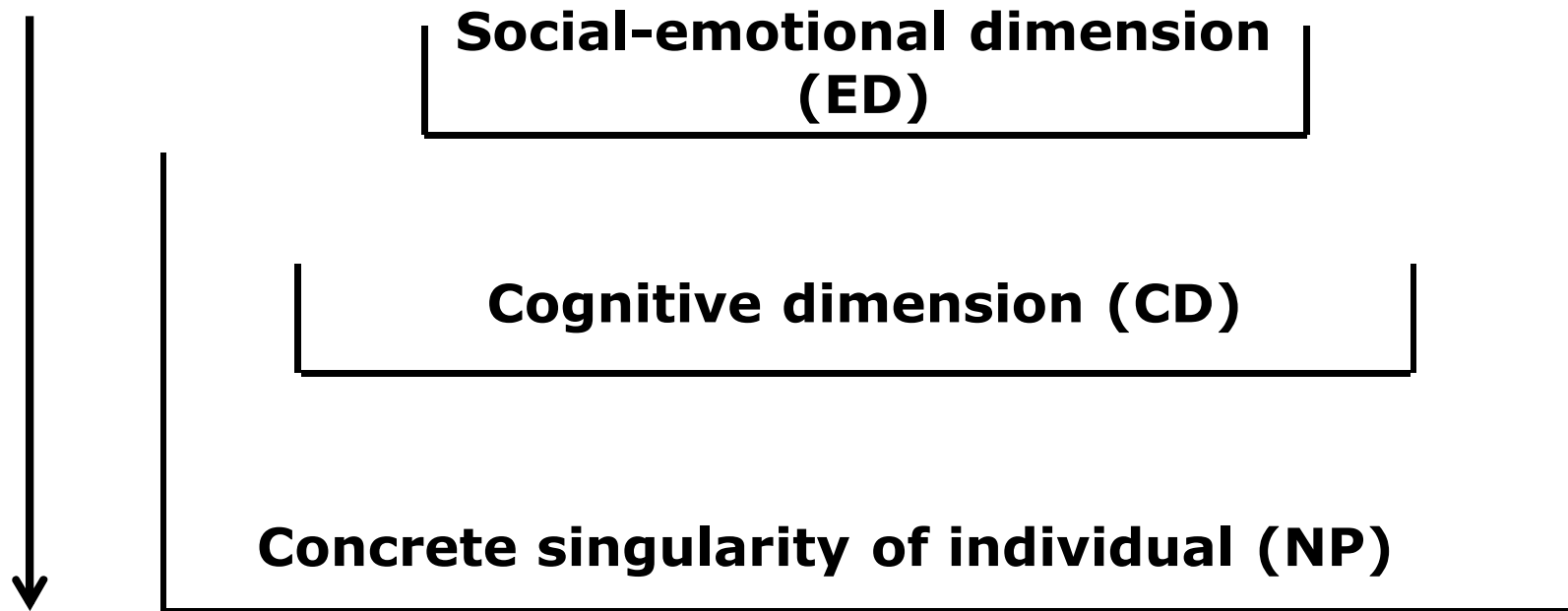
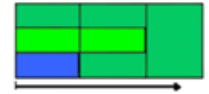




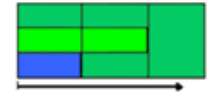
Two Dimensions of Developmental Assessment



A Hierarchy of Levels, from Higher to Lesser Empirical Specificity



While the social-emotional profile of a person says very little about a person's uniqueness, the cognitive profile is already more person-specific. But neither profile can compete with the specificity of a psychological profile which is, however, only a snapshot. To arrive at a comprehensive view of a person, one needs to integrate all three profiles. That is exactly what CDF makes possible.

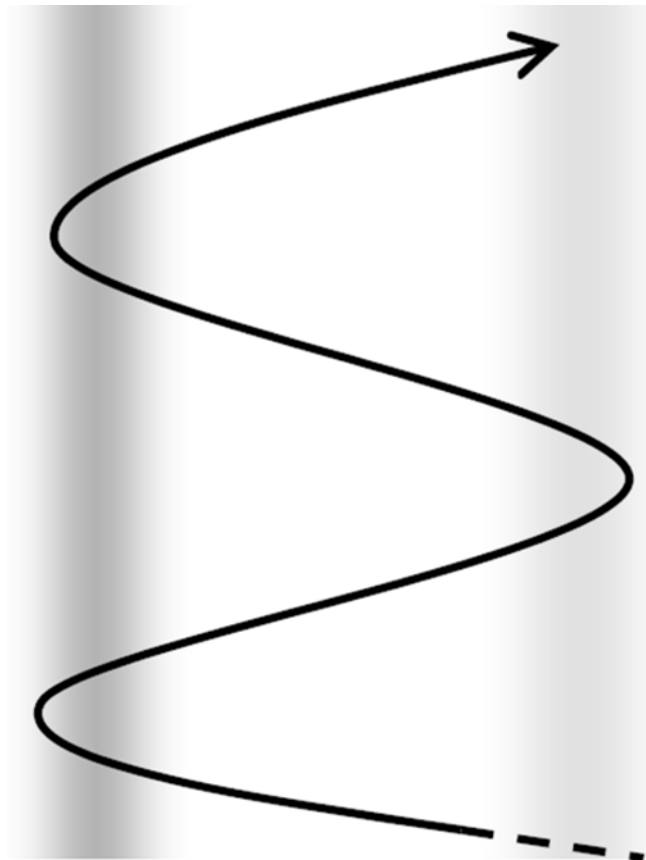


The Helix of Adult Development

Focus on
Self

Focus on
Others

*Level is NOT strictly
bound to age!*

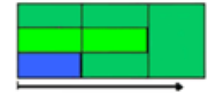


← **Toward Stage 5**

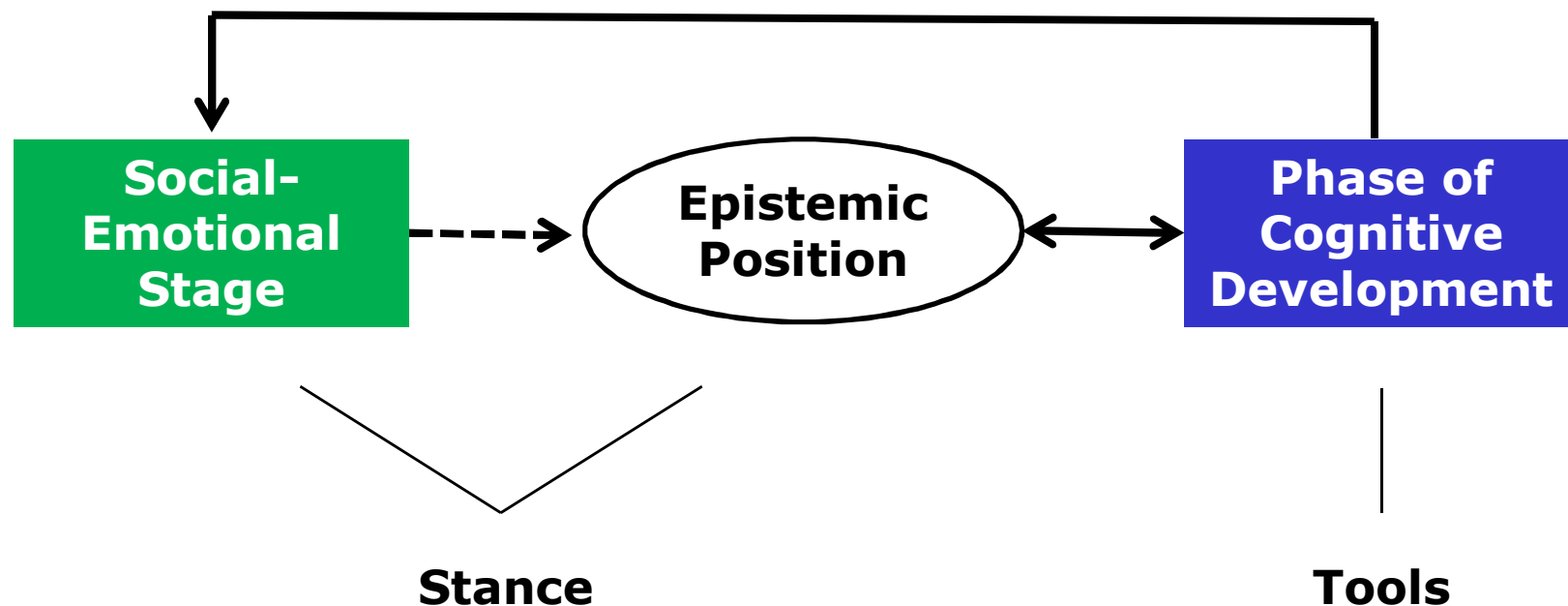
← **Stage 4 (ca. 40 years)**

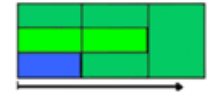
← **Stage 3 (ca. 25 years)**

← **Stage 2 (ca. 15 years)**

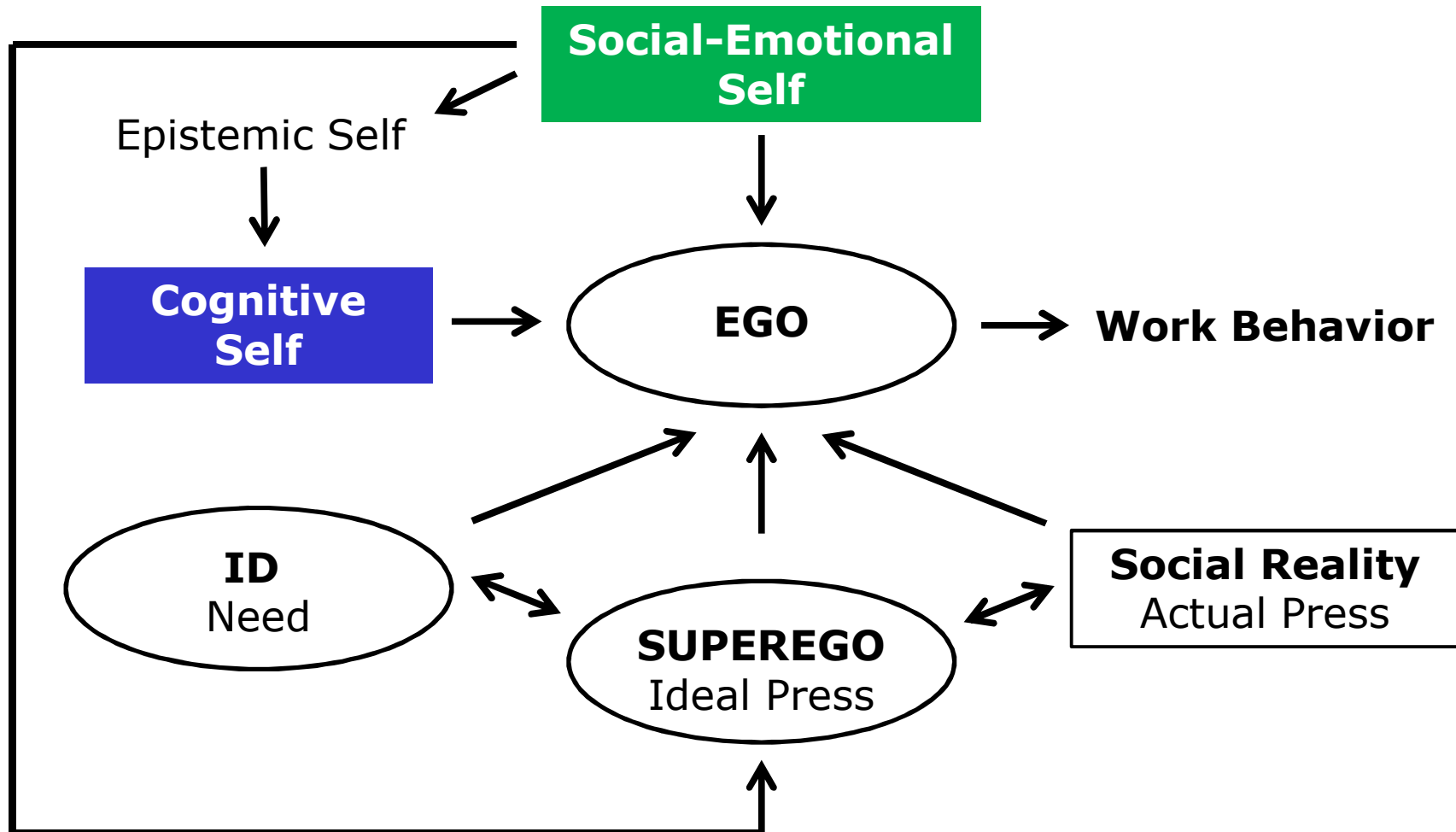


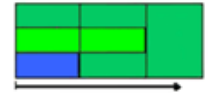
Laske's Hypothesis as to the Relationship between Cognitive and Social-Emotional Development





CDF Model of an Adult Person

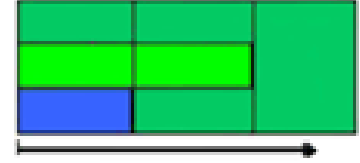




Books and Links

Interdevelopmental Institute: www.interdevelopmentals.org

- Laske, Otto E. (2005): *Measuring hidden dimensions. The art and science of fully engaging adults.* Volume 1. Medford: Interdevelopmental Institute Press.
- Laske, Otto E. (2008): *Measuring hidden dimensions. Foundations of requisite organization.* Volume 2. Medford: Interdevelopmental Institute Press.
- Wikipedia: *Constructive Developmental Framework (CDF).*
Wikipedia (07.06.2013):
http://en.wikipedia.org/wiki/Constructive_Developmental_Framework



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