

# Osaka Interviews

The Osaka Entrepreneur Factory  
Meets Otto Laske, IDM  
September 2022

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# Session 1

## Introduction

# Sources of Inspiration in Laske's Social Science Work

- Theodor W. Adorno, Max Horkheimer: Critical Theory; (teaching of) dialectical thinking
- Herbert Simon: AI; Information Processing Psychology
- Marvin Minsky: AI; Software-inspired Theory of Mind
- Robert Kegan & Michael Basseches: Social-emotional and cognitive adult assessment
- William James College, MA: Clinical Psychology
- Elliott Jaques: Theory of Requisite Organization based on a Theory of Cognitive Development
- Roy Bhaskar: Social Ontology; Theory of Mind as a Causal Power
- Margaret Archer: Theory of Human Agency and Internal Conversations
- Bernhard Stiegler: Relationship of anthropo-genesis to techno-genesis, feeding into CDF as a theory of human agency

# A Critical View of Two Schools

## *Frankfurt School*

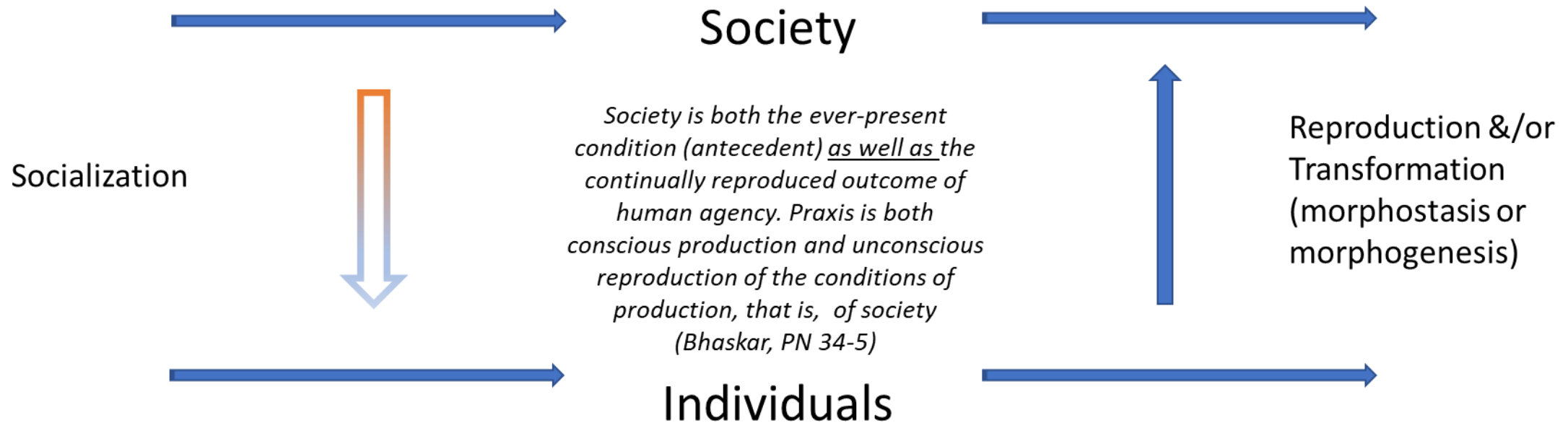
- The School places human development in a social context rather than isolating it from that context; it provides insight into the pervasive influence of society on all facets of adult development.
- Its greatest contribution is to have developed a practice of teaching dialectical thinking.
- Its social-science theory is, however, either downwardly (Adorno) or upwardly conflationist (Habermas), in that it is unable to explain convincingly how human agency interacts with social reality *without* either reducing or overstating its impact.

## *Kohlberg School*

- The School primarily deals with developmental *outcomes* but cannot explain the *actual process* of mental growth.
- It has produced individual theories that are unrelated to each other and has never provided a cogent synthesis of them (as was attempted in CDF).
- *Its theories do not talk to each other, nor do their authors.*
- It has never addressed the issue of how social-emotional and cognitive development relate *internally*, in addition leaving them unconnected to psychological and spiritual development.

# Work With CDF Refines Bhaskar's Model of Social Transformation

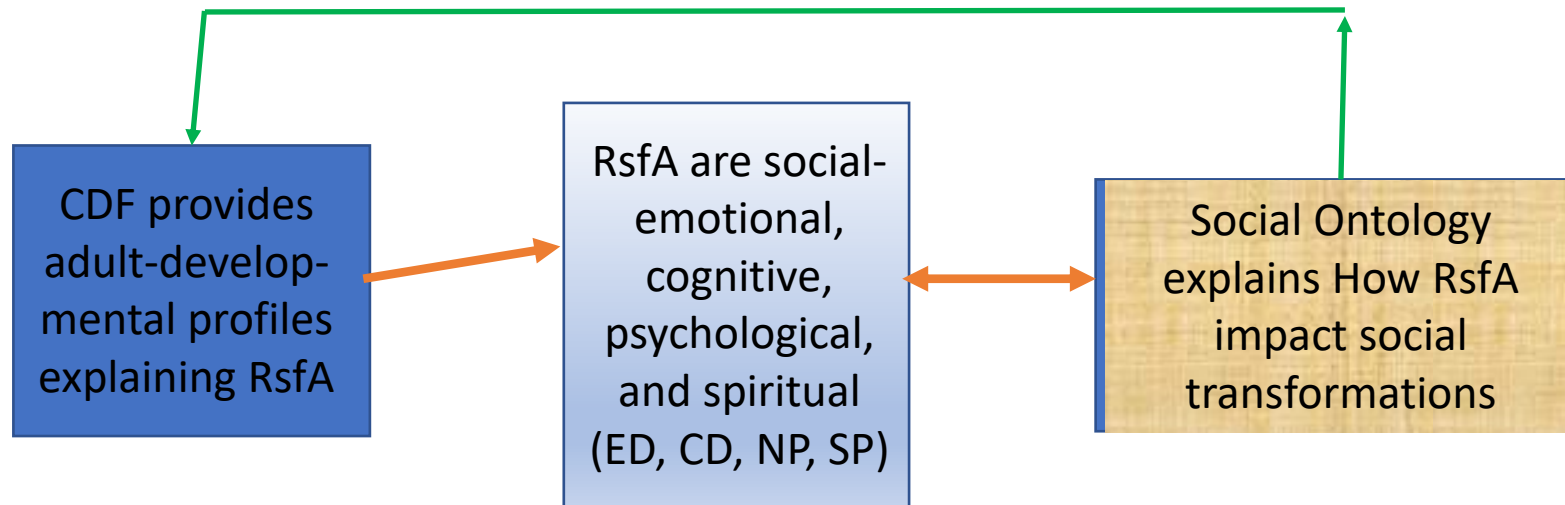
In terms of Bhaskar's model, the individual is 'thrown' into, and develops on account of, society and, due to his/her agency, can change society as well as him- or herself.



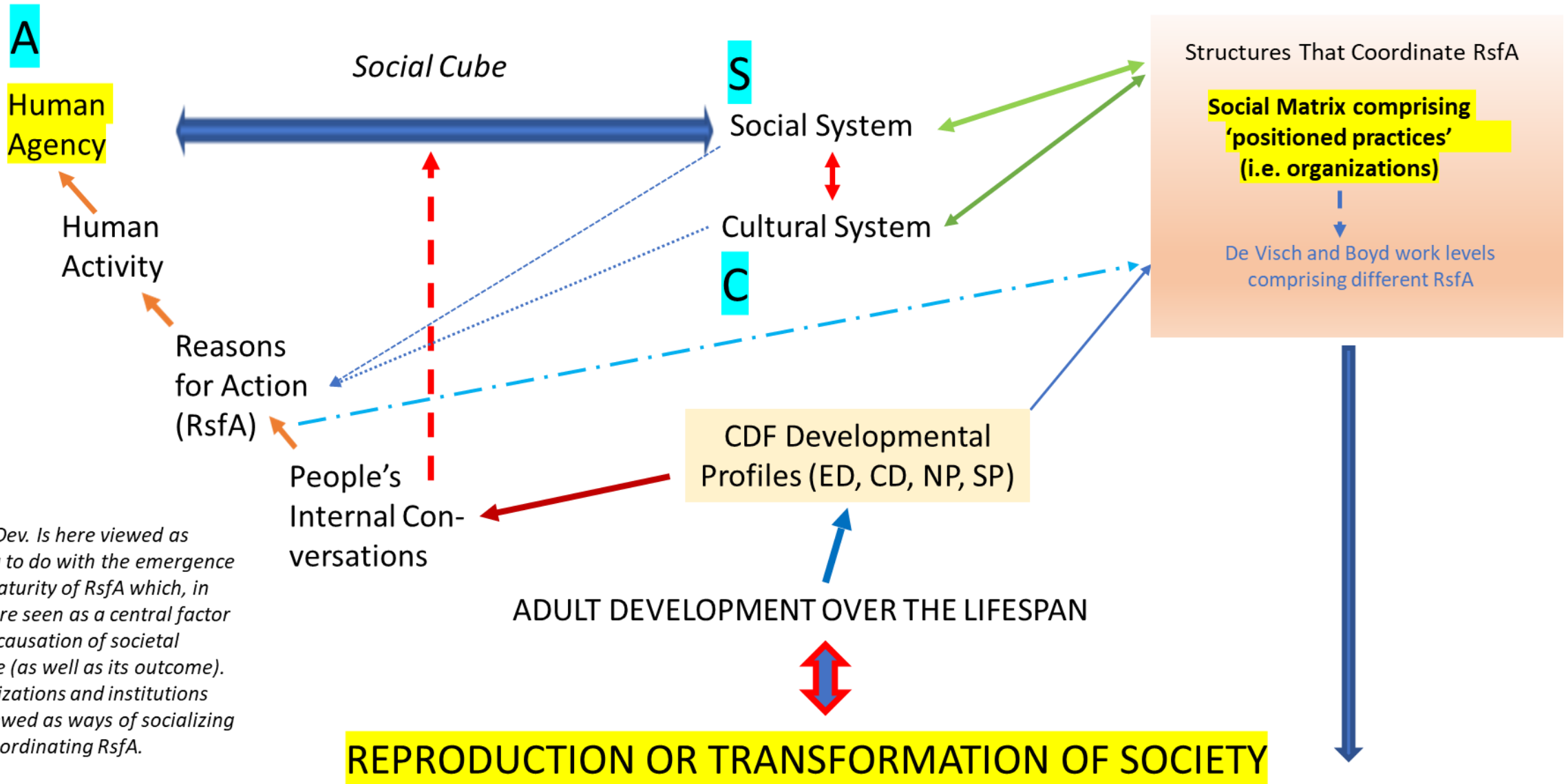
Bhaskar has little to say about the **internal structure of Human Agency**. CDF shows how social actors generate and execute reasons for action (RsfA) based on their *developmentally structured* internal conversations, and thereby causally co-determine the ways in which society reproduces and/or transforms itself (as well as they do themselves).

# CDF's Contribution to Social Ontology as a Science of Social Transformation

Reasons for Action (RsfA) are co-determined by social and cultural structures



# Adult Development is a Core Ingredient of Societal Transformation



*Adult Dev. is here viewed as having to do with the emergence and maturity of RsfA which, in turn, are seen as a central factor in the causation of societal change (as well as its outcome). Organizations and institutions are viewed as ways of socializing and coordinating RsfA.*



# Session Two

## Constructive Developmental Framework (CDF)

# What is CDF? Three Overlapping Answers

- CDF combines Critical Theory with developmental theory; it is:
  - a *theory of mind as a causal power* (in the sense of Bhaskar) that develops anew in every individual over his or her lifetime
  - a *theory of human agency* (both in the sense of Archer and Simondon)
  - a *theory of individuation* (being uniquely different from others)
- These aspects are related in the following way:
  - Human agency as a causal power is rooted in the mind; it is fueled by ‘reasons for action’ (RsfA) as causes of social and cultural transformation (Bhaskar).
  - Human agency emerges from people’s unceasing *internal conversations* (Archer) which change over the course of adult development, manifesting ‘mental growth’.
  - Mental growth (maturation) is triggered and sustained by human agency, which simultaneously brings about *individuation*, making people different from each other.
  - For M. Archer, how (social) structure relates to human agency is the central sociological problem. As a theory of human agency, CDF sheds light on the relationship between social structure and human agency by showing *through semi-structured interviews* how ‘reasons for action’ (RsfA) emerge from people’s unceasing internal conversations.

# Differences Between CDF & Developmental Psychology

## Developmental Psychology

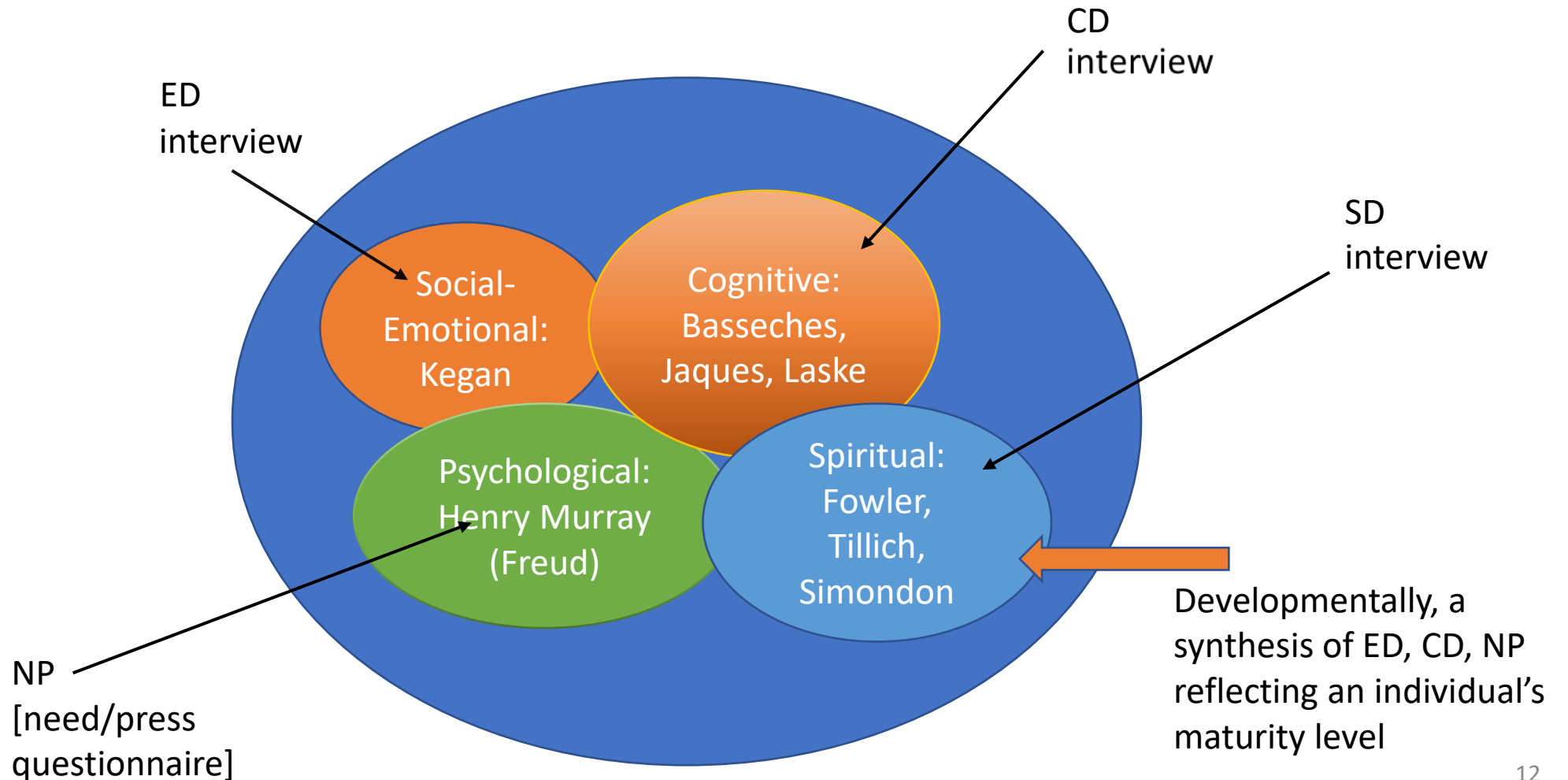
- Is restricted to a single dimension of adult development (social-emotional or cognitive).
- Reduces 'mind' to individual consciousness.
- Disregards that one and the same social-emotional stage description is valid for millions of individuals *simultaneously* but does not characterize a specific person (see slide 25).
- Neglects or bypasses the close relationship of social-emotional and cognitive adult development.
- Is cut off from social science, thus unable to provide answers to the question of how society maintains and transforms itself.

## Constructive Developmental Framework\*

- Explicates four interrelated dimensions of adult development: social-emotional (Kegan), cognitive (Basseches, Jaques, Bhaskar); psychological (Freud, Henry Murray) seen as synthesized in spiritual development (Simondon).
- Answers questions about the synthesis of developmental strands that makes a 'person', thereby addressing the problem of *individuation*.
- Details aspects of *human agency*, thus is relevant for refining social ontology and anthropology (and its link to the study of technology as an ingredient of mental growth).

- A social-emotional score in CDF comprises not simply a Kegan stage but an 'RCP' or "risk-clarity-potential index, such as **4 {5:10:3}** which indicates the oscillation around a center of gravity of 10, a risk for regression of 5, and a potential for subsequent growth of 3.

# CDF is a Tool Set for Elaborating Four Developmental Profiles Through Qualitative Interviewing



# Ontogenetic Hypothesis

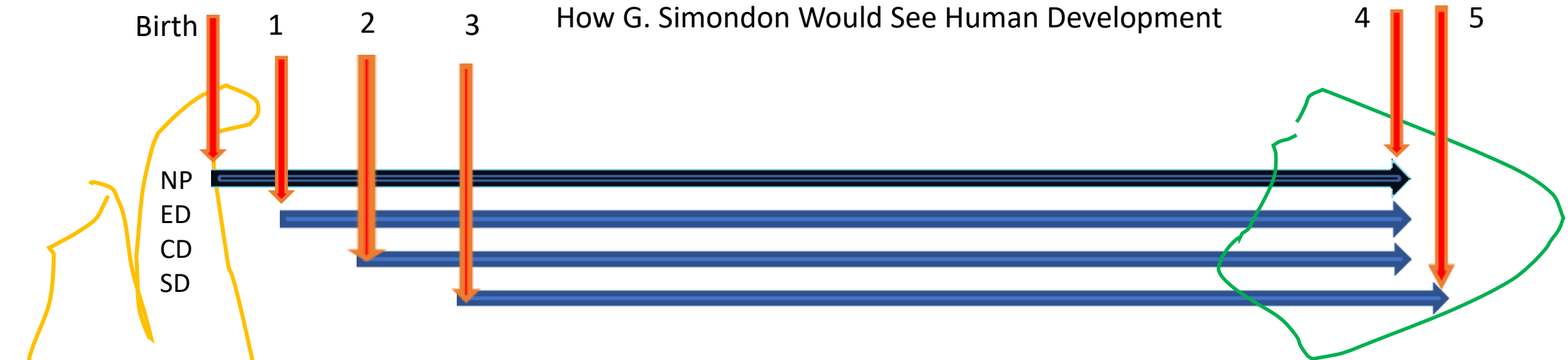
- CDF hypothesizes that consciousness develops along four intrinsically related mental-growth trajectories that develop across an individual's lifespan.
- Most likely, this development starts from psychic life (NP) and from there expands into a social-emotional (ED), cognitive (CD) and spiritual (SP) direction, such that trajectories increasingly merge and enter in a synthesis in SD.
- Initially, these trajectories themselves are as little developed than what develops 'along' them; they are initially not fully individualized.
- CDF interviewers have no direct access to these trajectories as ontologically *real* ones; however, they are able to gather empirical evidence as to what 'structures' have accrued in an individual's consciousness up to a specific timepoint.
- To speak with Bhaskar, NP, ED, CD, and SD point to *intransitive* dimensions of social reality that can be empirically investigated through social science.
- A 'developmental score' in CDF is thus an empirical approximation to an intransitive ontological reality whose cogency depends on the cogency with which the CDF methodology is used by an interviewer.

# Human Development Is Rooted in Pre-individual Reality

[G. Simondon]

- Human development is primarily oriented toward individuation, not maturation; however, the latter is a precondition of the former. (S3 individuals are less 'individuated' than S4 individuals).
- In CDF, human development viewed as **individuation** is grounded in 4 developmental trajectories that are grounded in a *pre-individual reality* (PRR); these trajectories emerge from a pre-individual reality at different speeds alongside each other in the form of parallel *phases*.
- Human development follows a requisite (natural) sequence of individuation, in CDF written as NP→ED→CD→SD, where SD indicates a 'synthetic' phase in which all trajectories merge.
- While human development starts from psychic (in contrast to biological) life, the psychic phase (at some point) triggers a social-emotional phase in which psychic events are *interpreted* as a higher epistemic level, often dubiously referred to as 'meaning'. Most likely, this phase has its roots in Piaget's (cognitive) pre-operational stage (ages 2-7), either symbolic (ages 2-4) or intuitive (ages 4-7).
- How NP and ED together influence, or even trigger, **the start of CD** is empirically unknown. The start of CD [in the sense of a move from logic to dialectic] is the beginning of human *metacognition* -- an awareness of one's own thinking; it most likely is the result of a 'quantum leap' from Piaget's formal operations (age 16 f), supported or hindered by social-emotional development, if not also NP.
- There is increasing interaction between phases (trajectories) of individuation, most likely traversed by different individuals at different speeds; this interaction culminates in a synthesis on 'spiritual' grounds, so called because the individual has become aware of his/her existing in relation to a *transindividual* reality into which s(he) is inserted from the start of life.

# The (Culture-Specific) Emergence of CDF Trajectories From Pre-Individual Reality



## Comments:

1. ED: social-emotional 'meaning-making' emerges from psychic life during Piaget's [cognitive] pre-operational stage between ages 2-4 [if not 4-7], either gradually or by way of a quantum leap.
2. CD: meta-cognition (logic → dialectic) begins with a quantum leap out of Piaget's formal operations after age 20-24, supported and/or hindered by NP and ED.
3. SD: increasing interaction between NP, ED, and CD triggers 'spiritual' development in a culturally determined fashion, at a time-point empirically unknown today and probably variable.
4. NP, ED, CD merge into a (right-hemisphere focused) synergy often called 'wisdom'.
5. The *fully individuated* individual, having exhausted his or her pre-individual potential, is fully aware of his/her relation to the Transindividual.

# Emerging Research Questions

- Since the four developmental trajectories of CDF are intrinsically linked within a pre-individual reality and increasingly merge on their path toward transindividual reality, thus shaping individuation along the way, the following research questions arise:
  - 1. What compels living systems to develop a psychic trajectory?
  - 2. Is there a *constitutive*, pre-individual charge that informs all 4 trajectories?
  - 3. If so, is this charge purely psychic, or does it ground all four trajectories equally?
  - 4. Do personal individuation paths represent different types of differentiation of trajectories from each other?
  - 5. If the trajectories 'are' their relation to each other -- rather than 'having' relationships with each other -- are there *generative mechanisms* that developmental science can discover [in the sense of Bhaskar's Naturalism]?
  - 6. In what way are such generative mechanisms proto-psychic?
  - 7. How can developmental researchers optimally think about individual trajectories as 'emissaries' or 'projections' of a pre-individual reality in other than purely logical ways?
  - 8. How does DTF dialectical thinking have to be amplified to make such thinking possible?



# What Can Be Empirically Known ...

# Structured Interviewing and Interview Evaluation Are the Bridge Between Developmental Theory and Practice

- It is a mistaken expectation that it is possible to develop a *professional* developmental and dialectical-thinking practice simply by studying adult development through workshops in adult development.
- **This is so because to internalize and embody knowledge about adult development requires a deep change of one's own notions of how a human being makes meaning and sense of the world based on his or her internal conversations, as well as developing corresponding practices.**
- Internal conversations are largely unconscious, thus unknown to a typical speaker. They are optimally captured through *structured qualitative interviewing*.
- Structured interviewing, taught at IDM through 'case studies', is an art as well as a science. It is the **bridge between developmental theory and practice** and requires entirely different skills than conventional content-focused interviewing.
- Task 1: To capture by qualitative interview the nature of an interviewee's internal conversation, one needs to learn the technique of "prompting" based on which one can elicit from interviewees -- *at the right time and in the right way* -- **developmental structures** – e.g., Kegan-levels and dialectical thought form constellations, that the interviewee cannot be aware of.
- Task 2: By evaluating recorded interviews, a learner of CDF expands his/her own internal conversations **developmentally**, by imbuing these conversations with the knowledge of developmental theory and dialectic; through case studies, s(he) can continuously test the accuracy of her internal listening and can step by step develop her capacity for accurate developmental and dialectical listening – in whatever situation s(he) is in.
- For details about case studies, see the information about case study work at <https://interdevelopmentals.org/services/>

# How Does Adult Development Happen? *Through Internal Conversations*

- By way of CDF-based interviewing (taught in IDM workshops), we can move away from simply categorizing developmental *outcomes* and proceed to *explicating* the structure of mental growth processes in real time.
- As CDF interview analysis shows, these growth processes occur based on relationships an individual establishes within him- or herself that take the form of unceasing *internal conversations with oneself*.
- We show through structured interviews that these relationships are configured in four different ways: *social-emotional, cognitive, psychological, and spiritual*, thereby constituting four different milieus of mental growth.
- In each of these milieus (see the next slide), *based on different internal relationships with themselves*, individuals ask *themselves* different questions, answers to which are documented, explored and evaluated through CDF interviews as their mental structure.
- Internal conversations are both pre-linguistic (right brain hemisphere) and linguistic (left hemisphere), using language as an advanced technology.

# Through the CDF Methodology We Research the Structure of Internal Conversations That Deliver ‘Reasons for Action’ to Human Agency

- A user of the CDF methodology strives to understand how a person *relates to him- or herself* in terms of answers s(he) gives to four different questions:
  - “what should I and for whom?” – the social-emotional question of Kegan’s
  - “what can I do and what are my options?” – the cognitive question raised by Basseches, Jaques, and Laske
  - “how am I doing?” – the psychological question raised by Freud and Henry Murray.
  - “what is my ultimate concern in life?” – the spiritual question [which is an individual’s way of calling him- or herself into question on which the outcome of the individual’s process of *individuation*\* depends]
- A CDF assessment yields four closely linked developmental *profiles* of the person assessed that show how these interrelated questions are answered at a specific point of a person’s life journey.
- For a CDF user, being able to evaluate a client’s answers to the above questions (i.e., the relationships to him- or herself a client is able to establish) is a foundation of developmental coaching, facilitation, team development, consulting, mentoring, etc.

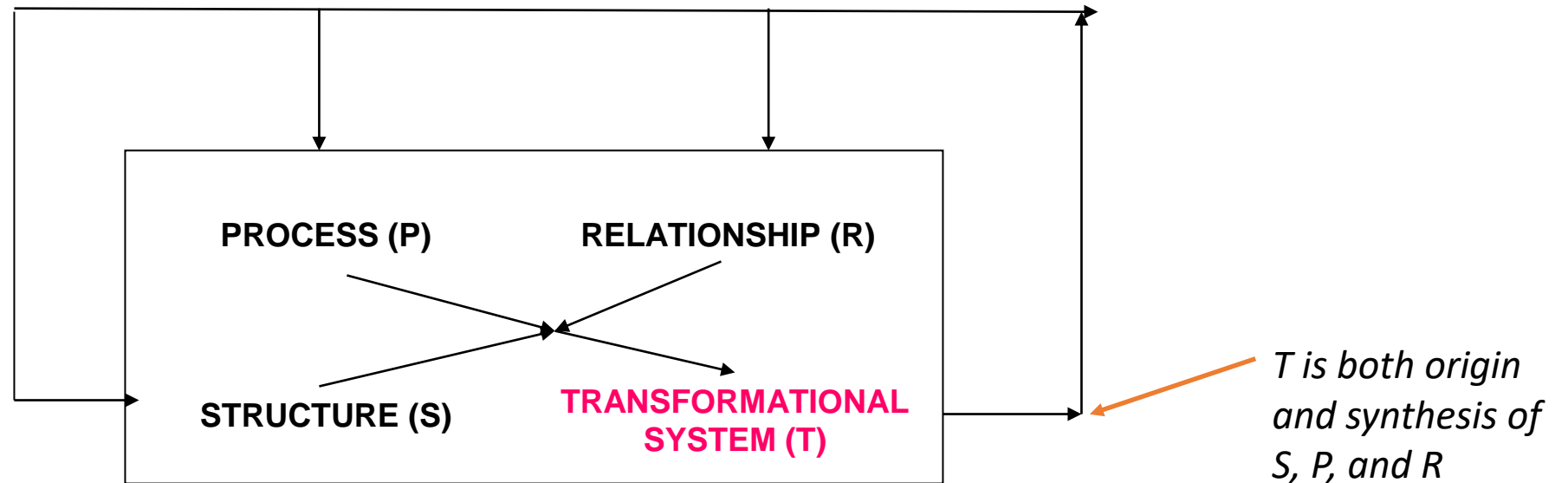
\* the *degree* of loss of ego-centricity (Piaget) that determines the depth of understanding that an individual can develop of the transindividual relation s(he) is part of.

# The Cognitive Turn Toward Meta-Cognition

# The Four Moments of Dialectic (Bhaskar)

## Describe Reality as In Unceasing Transformation

To approach reality more deeply, a thinker needs to consider three dimensions: organized wholeness (structure, S), unceasing motion (process, P), and common ground (relationship, R). By drawing on all three, the thinker can learn to master transformational thinking (T).

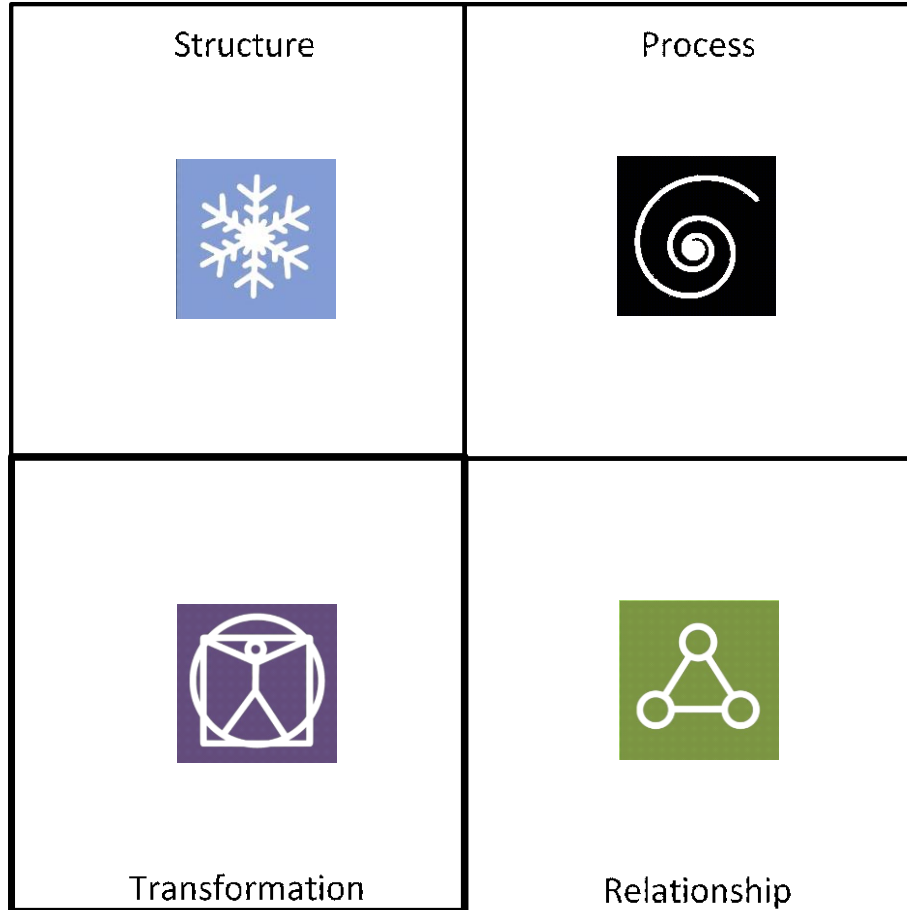


Legend:

Upper moments: critical.

Lower moments: constructive.

# Thought Form Dialectic: Taking Four Perspectives On Reality



Courtesy Shannon/Frischherz 2020

**In what way is what you describe a part of a system (total configuration) that is larger than the parts composing it?**

**How is this situation or event or System evolving given what led to it and what will follow?**

**How are the elements you speak of internally related, sharing common ground (co-defining each other)?**

**What does the evolution and transformation of this system of systems look like?**

# DTF: The Dialectical Thought Form Framework Identifies and Boosts 'Movements-in-Thought'

## **Process – reality 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)

## **Structure– configurations remain (meta-) stable across change**

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

## **Relationship – things adhere in a shared common ground**

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

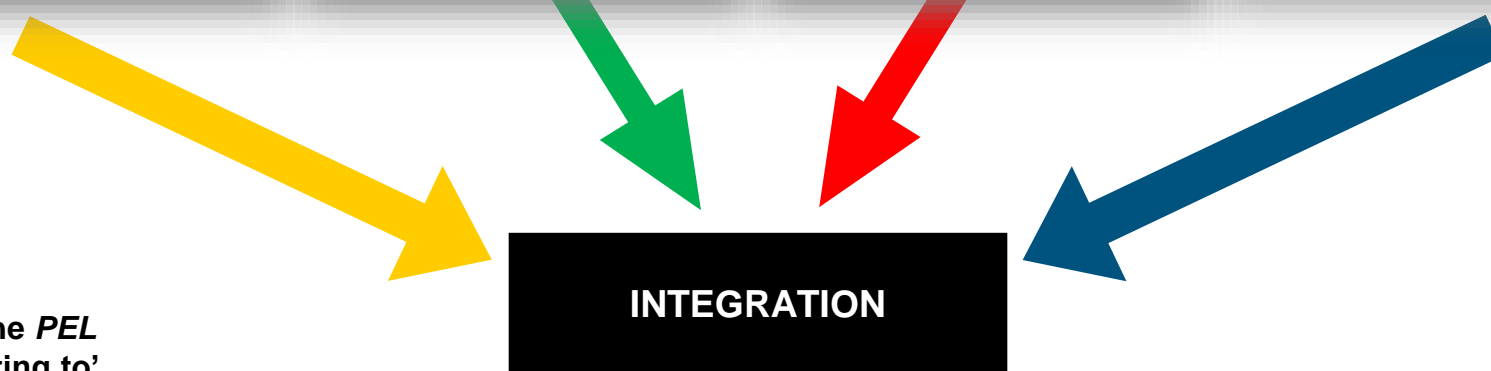
## **Transformational System — reality is an open, not a closed, system**

- 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)



# A Short Table of Thought Forms [Iva Vurdelja] Facilitates Learning DTF

| PROCESS                                 | STRUCTURE                                    | RELATIONSHIP                             | TRANSFORMATION  |
|---|--|--|---|
| 1. Emergence and inclusion of opposites | 4. Relationship between part(s) and a whole  | 7. Bringing elements into Relationship   | 10. Limits of system stability  |
| 2. Patterns of interaction              | 5. Structure and stability of a system       | 8. Structure of relationships            | 11. Developmental movement  |
| 3. Embeddedness in process              | 6. Multiple contexts and frames of reference | 9. Patterns of interaction and influence | 12. Comparison and Coordination of systems, emergence of new entities |



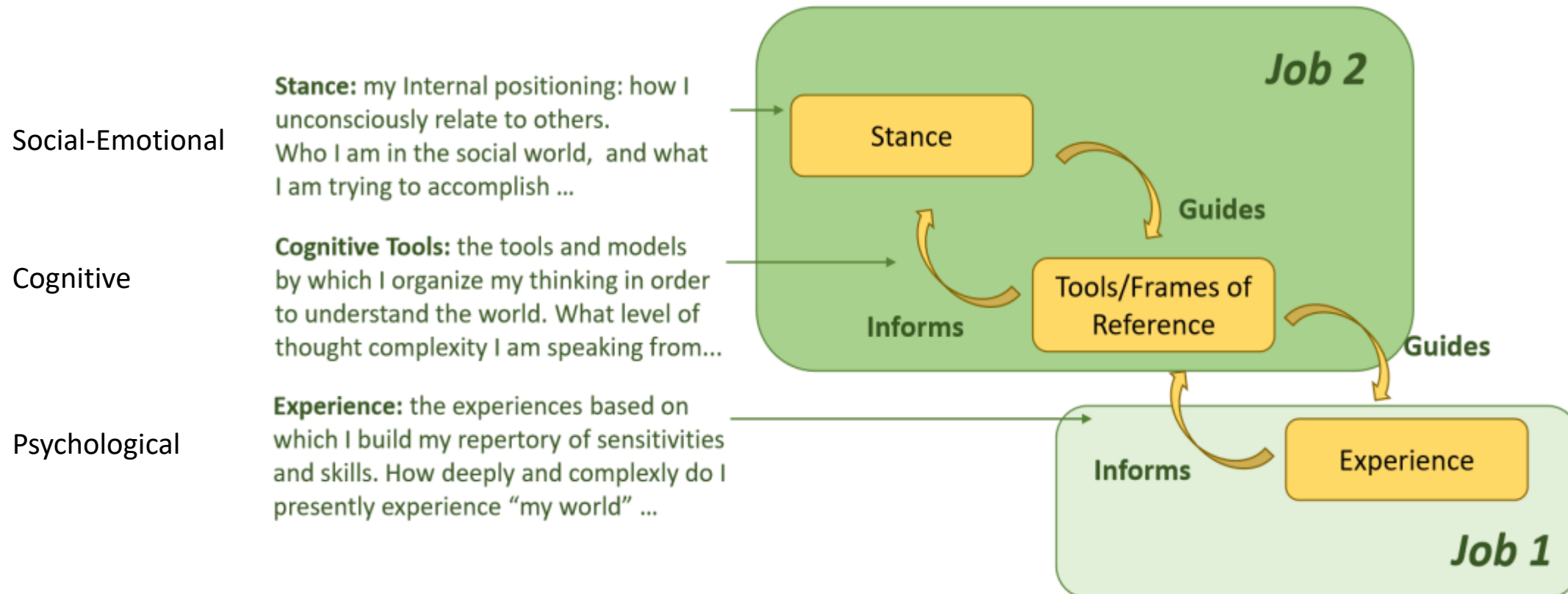
TFs in the table follow the *PEL* sequence, i.e., the 'pointing to', 'elaborate', and 'link' paradigm that consecutively opens thinking to deeper exploration.

# Complete Table of DTF Thought Forms (Basseches; Laske)

| PROCESS                                     | CONTEXT                                       | RELATIONSHIP                                  | TRANSFORMATION                        |
|---|---|---|---------------------------------------|
| 1. On-going change                          | 8. Focus on part(s) within a whole            | 15. Limits of separation                      | 22. Limits of system stability        |
| 2. Inclusion of absences and opposites      | 9. Balance of a whole                         | 16. Value/bringing elements into relationship | 23. Developmental value of conflict   |
| 3. Composition by integrating opposites     | 10. Structures, functions, layers of a system | 17. Critique of reductionism and separation   | 24. Developmental movement            |
| 4. Patterns of movement                     | 11. Hierarchical nature of a system           | 18. Relatedness of value systems              | 25. Comparison of systems             |
| 5. Practical and active nature of knowledge | 12. Stability of a system                     | 19. Structural aspects of relationship        | 26. Coordination of systems           |
| 6. Critique of denying change               | 13. Intellectual systems; frames of reference | 20. Patterns of interaction and influence     | 27. Open, self-transforming systems   |
| 7. Embedded in process                      | 14. Multiplicity of contexts                  | 21. Describing constitutive relationships     | 28. Integrating multiple perspectives |

# Adult Development in the Workplace is About 'Job 2'

Work is delivered through two jobs, not one: Job 1 refers to the work a person is assigned or volunteers for, while Job 2 comprises the person's developmental activities his or her job requires. Job 2 comprises three (if not four) dimensions of mental growth: social-emotional stance, cognitive tools, and psychological experience (of self), that guide and feed back into each other, as shown below.

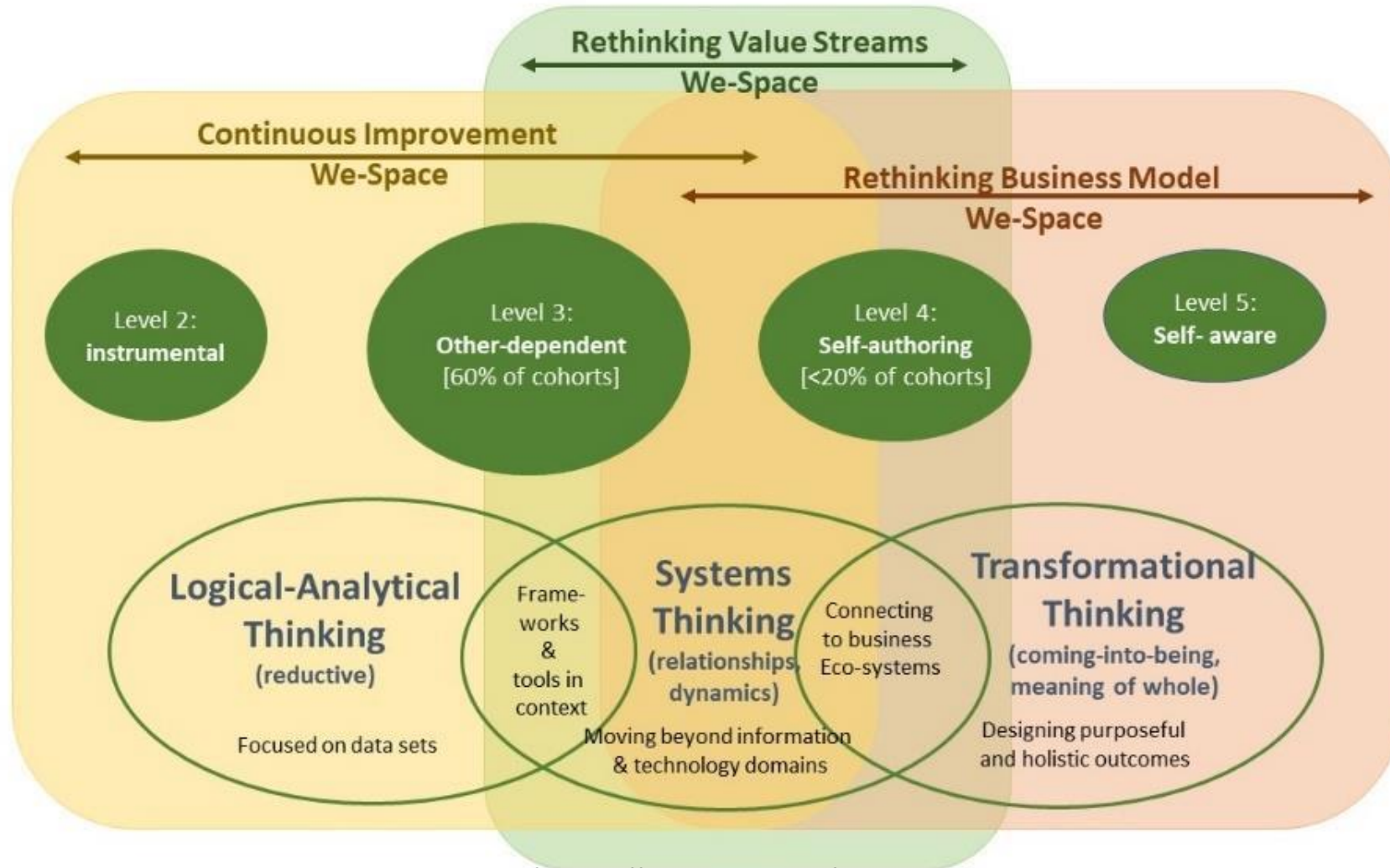


# Social-Emotional and Cognitive Maturity in their Relation to Three Levels of Work Complexity

Three levels of complexity of organizational work

Four levels of social-emotional maturity

Three phases of adult thinking

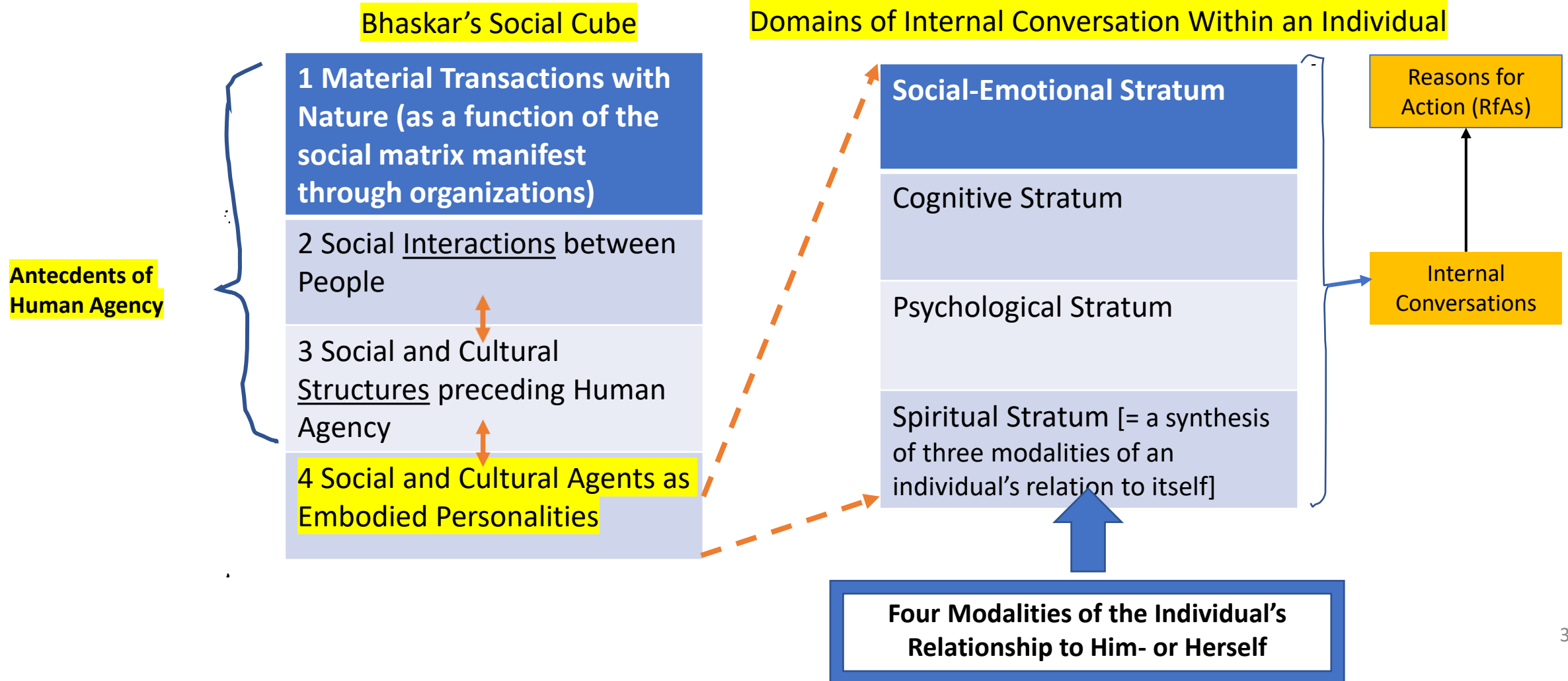


Just as individuals act from different levels of maturity so do **teams**. These levels also define different types of teams characterized by different levels of complexity of work they do.

Session 3  
*Adult Development and Mental Growth*  
Seen Anthropologically,  
as Components of Social Transformation

# CDF Explicates Domains of Internal Conversation of Homo Sapiens

The four strata of human consciousness (in CDF) are developmental outcomes of the *prehistory* of today's individuals; they are four different modalities in terms of which homo sapiens relates to him- or herself



# Internal Conversations Are Specific to Homo Sapiens

Adult development and the internal conversations which engender mental growth are incorrectly taken to be purely psychological notions.

- New anthropological studies (Leroi-Gourhan, Simondon, Stiegler) teach us that it took millions of years of interaction with nature (especially physical materials like stones) for humans to shape their consciousness into a form now ascribed to *homo sapiens*.
- In terms of anthropology, the question arises: how did proto-humans on their way to homo sapiens develop the four interrelated trajectories described through CDF, by taking what steps?
- **Considering the notion of ‘mental growth’ anthropologically**, research has made it evident that **anthropogenesis** – the way the human body and its consciousness were shaped throughout pre-history– **is inseparable from technogenesis**, -- the way technologies were developed, leading to the question: **in what way did the use of pre-historic technologies gradually shape the brain now attributed to homo sapiens?**
- Thinking about ‘adult development’ anthropologically, we need to see *mental growth (and thus adult development)* as linked to technogenesis (the development of technology). Doing so, we ask:
  - *How, over millions of years, did homo sapiens develop four irreducible trajectories of consciousness as described in CDF?*
  - *In what way do contemporary individuals retrace the pre-history of consciousness of homo sapiens?*
  - *How are we to understand the way in which these trajectories together define human agency which unceasingly develops new technologies?*

# Maturation Feeds Individuation But Is Insufficient for Describing a 'Person'

- CDF spiritual interviews, inspired by G. Simondon's writing on phases of individuation emerging from a 'pre-individual' reality, are qualitative interviews structured in terms of 10 'spiritual' interview *prompts*.
- Their *content* focus is an interviewee's *ultimate concerns* and *view of transcendence* relative to social reality and practice, as they have emerged in consonance with the interviewee's dominant cultural environment. Their *structural* focus is the degree of integration of the four CDF trajectories, NP, ED, CD, SD within a person's spiritual profile.
- So far, the analysis of a small set of interviews seems to show that they are best understood as concerning *individuation* which subsumes maturation (developmental levels and phases), as follows:
  - While maturation regards *separate* developmental trajectories (such as ED and CD), individuation is about their *synthesis*.  
**Separate developmental trajectories have little realistic value.**
  - Following Simondon, individuation can be described as the process of growing out of a 'pre-individual' (not yet individualized) mind into a mind that increasingly integrates different developmental trajectories, so as to shape them into components of a holistic consciousness.
  - Processes of individuation are *synthetic* in the sense of Thought Form 28 (of DTF), in that they establish a 'system of systems', namely of irreducible but related strata, each of which gradually sheds its own peculiarity for the sake of establishing a new, steadily self-differentiating, holistic system in which all isolated subsystems [strata] are merged.
  - This kind of process is **a purely mental, not a psychological, one**; it transcends an individual's behavioral as well as developmental profiles.
  - Maturation ('development') and individuation are different research issues: maturation only delivers the *material* that individuation processes are drawing from.



# Approaching Contemporary Culture from CDF

- Culture never supports more than Kegan-stage 3; moving to Kegan-stage 4 is the individual's (lonely) task; learning dialectical thinking boosts undertaking that task.
- Sadly, developmental theory has become a narrow version of what it was meant to become during its Kohlberg School ascendance in the 1980s.
- Developmental theory today is purely social-emotional; is not a social science; as a result, it has no answers to the question of social ontology: how society unceasingly reshapes and transforms itself through human agency; nor does it have a clue as to what is dialectical sense making.
- **At IDM, we have transcended 'developmental theory' by merging the Critical Theory of the Frankfurt School with developmental theories of the Kohlberg School, as well as with Bhaskarian and Simondonian ontology, -- a synthesis we experience as an effective approach to contemporary culture and social reality.**

Our main questions at this point are these:

- Logistically: How to teach a sufficient number of individuals developmental and dialectical sense making?
- In regard to culture: How to bring CDF thinking into the cultural (especially educational) mainstream?
- In regard to science: How to integrate CDF thinking into social science (not only sociology)?
- In terms of social practice: How to best assist organizations and institutions in becoming 'deliberately' developmental and waking up to the impact of cognitive development on work delivery?

# Conclusion: How CDF is Taught at IDM

# Summary of IDM 2022-23 Teaching

|  |   |  |  |  |
|--|---|--|--|--|
| <b>Services</b>  | <b>Mentorship and Practice of Dialectical Thinking</b>  | <b>Mentorship and Practice of Developmental Coaching</b>               | <b>Mentorship and Practice Cognitive Team Facilitation</b>             | <b>Social-Emotional and Cognitive Case Study Guidance</b>              |
| <b>Capability Level</b>                                      | Introductory <b>Practica</b> followed by <b>Advanced Labs</b>   |  |  |  |
| <b>Activities</b>  | <i>Identifying, using, and reflecting on, dialectical thought forms; awareness of internal dialogue; critical concept analysis; critical project analysis; understanding social-emotional oscillations; critical cognitive and developmental listening; interviewing practice; interview transcript analysis; team dialogue analysis and feedback; dialectical text and image analysis; interview scoring; expert feedback to interviewees of case studies.</i> |  |  |  |
| <b>Certification Levels</b>                                  | Step 1: Self Study (Gateway)<br>2: Practitioner<br>Step 3: Master   | Step 1: Self Study (Gateway)<br>Step 2: Practitioner<br>Step 3: Master | Step 1: Self Study (Gateway)<br>Step 2: Practitioner<br>Step 4: Master | Step 1: Self Study (Gateway)<br>Step 2: Practitioner<br>Step 3: Master |
| <b>Financial Contribution</b>                                | Self Study: US\$50.00<br>Instruction: less than US\$5,000; depending on number of participants  |  |  |  |
| <b>Complimentary 1-hr Zoom Information Session available</b> |   |  |  |  |

# CDF Developmental Coaching Practice (Personal and Executive)

| Two Kinds of Developmental Coaching  | Procedure   | Offers  |
|--|---|---|
| <i>Project-focused</i> coaching without prior assessment   | Coaching contracts for either ten 30-minute or ten 50-minute sessions | Ten 30-minute sessions<br>Ten 50-minute sessions  |
| <i>Personal coaching</i> based on evidence from a social-emotional, psychological, and cognitive assessment; spiritual assessment optional | Developmental assessment and coaching are contracted separately       | Personal Assessment [consisting of 2 interviews and a questionnaire], followed by ten 50-minute coaching sessions |

# Interdevelopmental Institute (IDM)

The Evidence Based Approach to Developmental  
Theory, Coaching, and Consulting

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