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**Adjusting Blurred Integral Visions:  
Defining Integral Categories of Organizational Transformation**

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**Abstract**

The purpose of this article is to describe the key characteristics that define an Integral approach to the study of organizational transformation. This article describes a way to understand and categorise the various approaches writers have taken in applying Integral approaches to organizations and what distinguishes such Integral approaches from other organizational perspectives. Because of the widespread and growing interest in Integral approaches to organizational studies, fundamental questions need to be asked, debated and resolved in regard to the assumptions involved in the use of any Integral theory of organisations. It is vital at this early stage that there is conceptual clarity about what Integral means and what it doesn't. This paper considers some basic questions about the defining characteristics of this important new perspective of organizational theory and presents some directions for forwarding our understanding of what defines an Integral approach to organizational transformation. Four categories are defined which go from a very general integrative approach of organizational improvement to a very clear use of quadrants and levels of development as described by Ken Wilber. These categories can help understand and clarify how different authors and managers are applying the term "Integral". in regard to organizational behaviour.

**Introduction**

*“An integral vision’ – or genuine Theory of Everything- attempts to include matter, body, mind, soul, and spirit as they appear in self, culture, and nature. A vision that attempts to be comprehensive, balanced and inclusive” (Wilber, 2001:p.xii).”*

The advent of Integral approaches has resulted in an enthusiastic rush by many academics, management consultants and organisational managers to apply it to the field of organisation behaviour. As a result, there have emerged various interpretations and approaches to the way Integral theory is explained and applied. The comprehensive nature of the theory combined with its many intricacies has seen a variety of interpretations being placed on different aspects of the Integral framework.

The early days of constructing an Integral organisational theory has led to an outpouring of writing, debate, criticism and confusion because the Integral approach offers so much potential. Clarification of what organisational levels refer to, the nature of social holons, the four quadrants of social reality, and what we mean by consciousness and the Ground of Being are all concepts being wrestled with within the Integral studies field. Because of its complexity, however, there is considerable likelihood that some attempts to apply Integral theory to organisations will be done in a simplistic or naïve way or in a way that doesn't reflect true Integral characteristics. In the corporate world where management fads come and

go and where substantial dollars are paid for the latest management theory that promises to bring greater financial returns to the organisation, it is important that our understanding of what is meant by the term “Integral” be placed on firm ground as soon as possible.

The purpose of this article is to differentiate and define some of the different categories of Integral approaches that are appearing in research studies, articles and books and to put forward a classification system that might bring clarity to the growing confusion around the Integral vision. There appears to be four different types of Integral applications emerging from organisational theory and practice.

This article suggests that defining and using these four understandings of “Integral” theory will avoid the growing confusion around what constitutes an Integral theory of organisations. Using these categories will help organisational theorists, researchers and practitioners overcome some of the scepticism that is emerging because of a blurring of the Integral vision.

### **The Essence of “Integral”**

A useful place to start an examination of the use of the term “integral” is with its dictionary definition. Here are three representative versions:

- i) whole, forming a necessary part of a whole, not fractional (Patterson, 1985)
- ii) necessary and important as a part of, or contained within, a whole (Cambridge-University, 2004)
- iii) essential to completeness; constituent, as a part; pertaining to, or serving to form,

These definitions contain three core elements: - the holistic nature of an entity, the essential parts or constituents of an entity and the active process where whole and essential part forms completeness. These elements of whole, part and completeness or non-fragmentation form the definitive qualities of an integral perspective. Holistic, humanistic and systems-based models of organisations also share these qualities in contrast to the more reductive, atomistic and functionalist understandings. But Integral approaches are much more than just holistic and also recognise the benefits of behavioural, functionalist and reductive analysis in the study of social life. Not only do the above definitions point to the holistic nature of integral approaches, they also point to the part/whole quality that the term attempts to capture. “Integral” means not only the big picture but the little picture as well; the micro and the macro; holistic vision as well as detailed analysis.

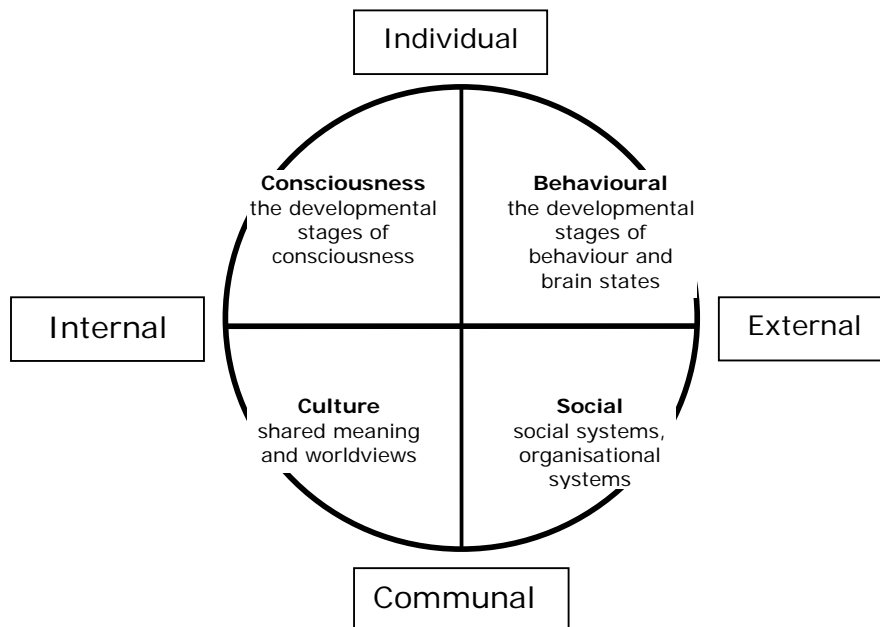
There are a number of writers whose approaches to investigating, understanding, and explaining organisational life cover both ends of this part/whole dimension and can be considered to come under the “Integral” rubric; whose work takes in the big picture as well as the smaller constitutive elements of organisational life. These include Spiral Dynamics (Beck & Cowan, 1996), Corporate Transformation (Barrett, 1998), Developmental Action Inquiry (Tolbert, 1999), multiparadigm analysis (Burrell & Morgan, 1979; Lewis & Grimes, 1999), various approaches to organizational spirituality (Mirvis, 1997; Mitroff & Denton, 1999; Neal, Lichtenstein & Banner, 1999; Cacioppe, 2000a; b; Neal & Biberman, 2004) and, of course, approaches that apply the concepts of Ken Wilber’s writings on organizations and business (Cacioppe, 2000a; b; Wilber, 2000b; Kofman, 2002; Paulson, 2003).

Apart from this emphasis on the whole/part nature of social realities, what is it that these and other Integral approaches to organisational studies have in common and which mark them out

as being specifically “Integral”? What are the definitive qualities that clearly separate Integral approaches from, for example, systems approaches or other holistic ways of studying organisations? Moreover, if we could identify the core explanatory principles that form the basis of Integral endeavours to understand the organisational complexity, would they constitute what we might generally refer to as an “Integral theory of organisations”? Or, alternatively, would these core principles merely identify a necessary but not sufficient set of foundational principles that any integrally informed approach would need to build on?

A useful approach to the question of what constitutes an integral approach to organisations is to use the descriptions provided by one of the central theorists writing from an Integral perspective. Ken Wilber’s Integral philosophy (Wilber, 2000a) is acknowledged as being the most comprehensive of all attempts to develop a system for integrating alternative paradigms and systems of knowledge. Wilber refers to this framework as the AQAL – the abbreviated acronym for All Quadrants, All Levels. These elements refer to the key explanatory principles that Wilber uses to analyse social phenomena. Taking each in turn we’ll very briefly outline what these elements of the AQAL framework refer to. Quadrants are the general domains within which change and development take place. The Quadrants arise from a model of reality that sees all developmental entities as possessing a subjective-objective dimension and an individual-collective dimension. These dimensions interact to give the four domains or quadrants of individual consciousness, collective culture, individual behaviour, and collective systems.

Figure 1: Four Quadrants or Developmental Domains



In terms of Integral theory, a *domain* is an area of functions within an organisation that fits within the four quadrants, of individual consciousness, culture and shared meaning, systems and social systems within an organisation and behaviours and resources. Domains are organisational functions important to the success and *balance* of the organisation. Several writers have adapted and modified Wilber’s quadrants into the leadership and organisational

field. Cacioppe (2000a & b) has related the four quadrants to four key areas of organisational functioning: People Well-Being, Vision & Culture, Effectiveness and Efficiency.

A *level* in Integral theory refers to the spectrum of actual and potential stages of development that all growing entities move through and have access to in their lifespan. Organisational levels refer to the increasing capacity that all organisation posses for integration, systemic functioning and cultural complexity. The levels of organisational development correspond to the psychological levels of development described by Wade (1996), Wilber (1976) and Loevinger (Loevinger & Blasi, 1976). Ultimately these stages are qualitative improvements in the consciousness, behavioural, cultural life and social functioning of an organization. Figure 2 summarizes the levels of development which Cacioppe and Edwards adapted from Wilber's Integral theory and Beck's work on spiral dynamics.

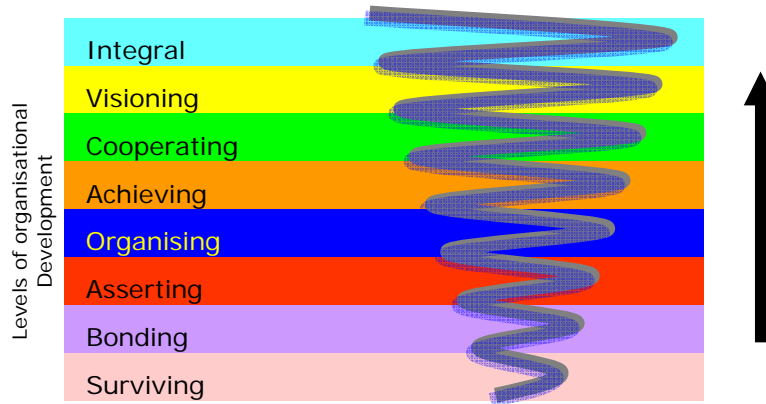


Figure 2: The Spiral of Organizational Development

The AQAL framework includes both the quadrants and levels as shown in Figure 3 below. Each level of development is expressed through the quadrants of consciousness, behaviour, culture and structures/systems and aims for a healthy culture, people well-being, systems effectiveness and efficient processes. In organizational terms, the individual or organizational consciousness, the culture, the organizational systems and behaviours/procedures provide the territory through which all levels of development proceed.

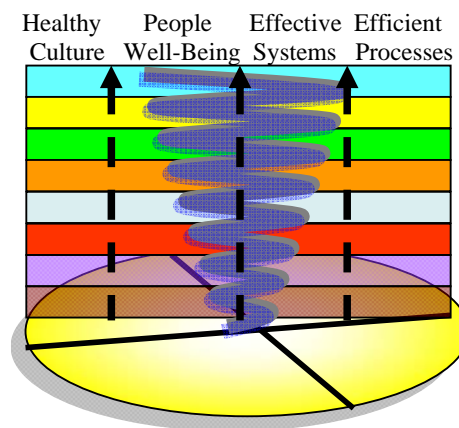


Figure 3: Integral - All Quadrants, All Levels

There are substantial similarities between the AQAL framework and the systems of the authors mentioned earlier. There are also researchers who have developed some form of levels of consciousness/development combined with functional modes of activity. Does it follow then, that an integrally informed approach would need to include all of these dimensions to be truly “Integral”? If, for example, one approach only includes the full spectrum of levels and none of the other elements in its theoretical considerations can it be considered to be an Integral approach? In the organisational literature there are several examples of theories that involve domains or quadrant analyses but do not include anything relating to higher levels of organisational development. Are these approaches to be regarded as Integral simply because they include some concept of domains?

Clearly all elements of the AQAL model don't need to be included in all analyses. Some will be more relevant than others depending on the circumstances. As Wilber has stated, all perspectives disclose their own truths and have something to offer. It is important however that, in the rush to apply Integral theory to organisations, the word ‘Integral’ isn't applied in a vague or inconsistent way. This would only result in unnecessary confusion. There are many writers and theorists who have developed variations on the Integral theme. It would be useful therefore to distinguish the core features of Integral approaches. This would assist not only the writers and researchers who consistently use an Integral approach but also those who are exposed to it for the first time. In the following several definite characteristics of Integral approaches are presented. When brought together these characteristics provide a descriptive means for seeing how the many different views of ‘Integral’ can all add to a more comprehensive and integrated picture of organisational study.

### **The Integral Unfolding of Being**

Integral approaches consciously admit that all knowledge emerges out of ‘That’ which is ultimately unknowable and that this Ultimate Spirit lays beyond all intellectual theories and knowledge. Integral approaches proclaim the unqualifiable and indescribable nature of Absolute Being/Doing and having done so, keep this as the background of their theory and the foreground application of relative knowledge. Of course this may make little sense or be seen to be irrelevant from a purely empirical scientific perspective or for a manager of a retail organization.

An Integral approach begins with the acknowledgement that all conceptual theories, models and explanatory frameworks are incomplete perspectives that struggle to speak of a reality that is essentially beyond rational representation and explanation. The preface to every Integral study of organizations might repeat, in some form at least, the words of Ken Wilber (1980, p. xi), “*What follows is the Zen dust you should shake from your sandals, and it is finally a lie in the face of that Mystery which only alone is*”. In this sense Integral approaches recognise the core distinction between the Absolute Ground of social reality, and the relative knowledge of our theories and models of what occurs in organizations. More specifically, Integral theory recognises that it is this Ground of Being that is the reality that unfolds through various domains and stages. Furthermore, it is essentially a theory that describes the levels, domains and processes in which this evolution and enfoldment occurs. It is often easy to forget this in the detail and debate over the specifics of quadrants, levels and the process of development.

## **The Four Categories of Integral Theory Applied to Organisations:**

Different organisational paradigms possess different levels of integrative capacity, i.e. the capacity to include the insights and truths of other theories. Using the basic characteristics of the Integral model outlined above, it is possible to assess the relative degree of integrative power that different paradigms possess. The following categories are presented as a way of understanding how the different types of organisational theories can represent different conceptualisations of the term “Integral”. Some management theories would not fit into any of the Integral categories described below while others would fit in a particular category depending on the extent that they use various Integral characteristics.

**Type 1: Integral General (Integral G)** This category describes a general theory or approach that works toward integrating various perspectives and improving the organisation, its products and services and the quality of people’s lives. These theories fit under the general definition of the word “integral” and are useful and important contributors to improving the understanding of organisational behaviour and operations of organisations in practice.

The McKinsey 7S framework (Rasiel & Friga, 2001) used by many management consultants would be considered a Type 1 Integral G theory because it tries to integrate and improve a number of aspects of the organisation (eg. Staff, systems, structures, etc.). The 7S model, however, does not organise the seven areas into any coherent domains and doesn’t recognise levels of development. Its general integrative approach which doesn’t include organising functions together into domains and not having levels of organisational development puts it into the Integral G category.

Many current organisational development and transformational theories also fit in the Integral G category. The theory of Transformational Leadership, for example, is a well researched and validated theory that defines a number of behaviours and characteristics of highly effective leaders. Because it does not have clearly articulated domains or levels within its framework, it would also fit in this category of Integral General.

Organisational life cycle and sigmoid curve models which refer to the cycle of growth of an organisation would not be considered as Integral transformation because they contain neither domains nor levels of development in their frameworks. They also have primarily a commercial focus and leave out consideration of the human spirit, people well-being or human development in their frameworks.

**Type 2: Integral Domain (Integral D)** The second category incorporates a number of domains within its theoretical perspective. In order to be classified as a Type 2 Integral theory we suggest that the theory should identify three or more domains within the organisation. Three domains provide more depth than the simplistic ‘organic-mechanistic’ theoretical classification used by early researchers.

‘Situational Leadership’ and ‘Managerial Grid’ (Robbins et al, 2001) would fit into the criteria of the Type 2 category because each of these models work in four quadrants but do not have definitive levels of development.

Kaplan and Norton’s Balanced Scorecard (2001) is an Integral D theory. Triple (and Quadruple) Bottom Line (Enrique’s & Richardson, 2004), currently being emphasised in many government organizations, also fit into the Integral D category. These theories focus on

the improvement of different domains such financial, social, environmental, process improvement and innovation but do not recognise clear levels or stages of human and organisation development of those domains.

Robert Quinn's Competing Values Framework (1991) is a well researched and recognised theory that has been applied to organisations and leaders. The Competing Values model has two dimensions (External-Internal and Control-Flexibility) which lead to four quadrants. While this framework encourages the development of all its domains, it does not articulate any levels or stages of development.

The interest in organisational culture and cultural transformation has resulted in a number of different models of culture. Many of these theories have four quadrants, while some have six or more dimensions. Most of these models map out different cultural types (Innovative culture, bureaucratic culture, etc.) and therefore fit into the domain category of theories.

The Jungian theory of Type framework has been applied to individuals, teams and organisations. Type Theory, measured by the Myers Briggs Type Indicator (MBTI), is extremely popular and widely used. Applying Type Theory to an individual, team or organisation is an Integral D approach since it seeks to demonstrate that multiple perspectives provide a richness and wholeness to organisations and describes clear Type domains. While Jungian theory has a comprehensive approach to development described in the process of individuation, most writers describing Type theory do not define different levels of development. While it has elements of a Type 3 and 4 Integral approach, Type theory is primarily an Integral Domain theory.

A number of recent writers have put forward theories based only on the four quadrants of Integral Theory. The four quadrant perspective of Integral approach is popular because it is easily understood, has an intuitive appeal and has no connotation of hierarchy or 'higher' levels of identity. These have often been applied to the area of leadership and organisations. While the authors of these theories describe their approach as an application of Integral theory, the exclusion of levels of development results in it being a Type 2 Domain theory and not a full Integral AQAL theory.

**Type 3: Integral Levels (L)** The Type 3 category of Integral theory includes a clear description of levels of organisational development. These levels are not based on product cycles or growth of the organisation but their primary reference is the states of consciousness described in developmental psychology by Wilber and others.

There are a large number of writers and researchers who have examined levels of development of individuals and organisations. Theories vary widely as to how many qualitatively different levels of development there may actually be. While these debates are important, the first important question is what is the minimum number of levels needed to describe a full-spectrum of development. We propose that Type 3: Integral L theories need to identify at least three levels of development to be placed in this category. The reason for selecting this number is that any model of organisation development requires at least a formative stage (i.e. pre-normative), a conventional stage (i.e. normative) and an integrative stage (eg trans-normative). These stages have been consistently described in literature as overarching segments of developmental theories.

Likert's System 4 theory describes four broad stages of development and fits clearly into the Type 3 Integral Levels because it does not consider different domains as part of the theory. Barrett's (1998) organisational transformation theory has seven stages of development and clearly states that these stages are related to stages of human consciousness. He also describes important functions within organisations but does not recognise stages of development for these activities. He provides no theoretical basis for the areas he picks and therefore his theory would be a Type 3 Integral Level theory.

Level 5 Leadership by Collins (2001), on initial reading, could be considered a Type 3 Integral Levels theory that has five levels but does not describe any domains. Upon closer reading however, Collins' levels describe involvement at various levels of work of a leader (eg Capable Individual, Contributing Team Member, Effective Leader, etc.) rather than developmental stages. As a result, Level 5 leadership would be considered a Type 1: Integral General theory because it does meet the General criteria of Integral perspective.

Wilber's book "Transformations in Consciousness" (Wilber, Engler & Brown, 1986) could be classified using this perspective as a Type 3 Integral L theory in that it didn't clearly identify different domains of development. While it recognised cognitive, affective and other lines of development it didn't provide a clear organisation of domain categories that his later work provided. Research like Young's (Young, 2002) studies of transformational change and CEOs would fit into a Type 3 Integral L category because it uses a levels or spectrum of consciousness approach but does not include domains or quadrants.

**Type 4: Integral Domains/Levels (QL)** The fourth type in our system for categorising Integral approaches involves the description of at least four domains and the three full-spectrum (pre-, norm-, and trans-) levels of development. The inclusion of at least four developmental domains and three full-spectrum levels is based on the criteria established in Type 2 and Type 3 theories. Four domains are essential at this point because some inclusion of subjectivity, objectivity, individuality and communality dimensions is required to describe the basic number of developmental domains that all social entities demonstrate.

Don Beck's Spiral Dynamics, like Barrett's Corporate Transformation theory, describes stages of development of individuals and social systems. Beck describes eight levels and also recognises that there are different domains. Spiral Dynamics has been modified to incorporate Wilber's four quadrants into the model. In the last few years Beck has described his theory as 'Spiral Dynamics Integral' and refers to the quadrants in his framework. While Spiral Dynamics incorporates multiple quadrant thinking into his framework in a loose and somewhat inconsistent way, his theory still fits into the Integral QL category in that it includes a full spectrum of clearly articulated development levels and four domains.

It is this framework of four domains and full-spectrum of levels that Wilber has in mind when he refers to an approach as being "Integrally". He says that "Integral studies in general are dedicated to an 'all levels, all quadrants' view of human consciousness and behaviour" (Wilber, 1997, p. 30) and that, "An integral approach is all-level, all-quadrant" (1997, p. 125). The "Integral model" can therefore mean that specific set of characteristics and principles that Wilber very frequently refers to as, "a truly integral approach". This essentially is the "all-quadrant, all-level" framework.

The four categories described above could be used to establish whether an organisation or leadership development program, coaching program or MBA degree was an Integral Type 1,

2, 3 or 4 program. This could be of considerable use to determine what type of outcomes might be occurring in the program, how it could be improved or what Integral type would be needed in the next generation of programs. This framework could also be used to categorise the type of organisational measures being used. For example, the Barrett's Corporate Leadership Transformational Measures are a Type 3 measure with some inclusion of Type 2 domains. The Spiral Dynamics surveys are Type 3 measures. The Integral Leadership Centre has developed a range of 360°, team and organisational surveys that cover Types 2, 3 and 4.

### **The “Integral” process**

The forgoing has used the criteria of including the developmental quadrants and levels of the AQAL framework, as a way of categorising some different approaches to organisational studies that might be called “Integral”. But Integral approaches employ more than just these structural constructs. They also include particular processes and methods that mark them out from others forms of social science. These processes are described by Jack Crittenden (1997) in his essay entitled, “What is the meaning of ‘Integral?’”. Crittenden offers several pointers for gauging the integral nature of Wilber's, or any other theorists', approach to systematising many disparate fields of knowledge. Crittenden's makes the following points (all quotes from Crittenden, 1997):

i) Integral approaches are “the opposite of eclecticism”. Integral approaches do not attempt to synthesise bits and pieces of other models and fields of enquiry into some synthetic blend of ideas. In this sense, “integral” means situating the valid discoveries and insights of various schools of thought within a broader framework that continues to recognise their individual contributions. The Integral endeavour is not an assimilative process. It is one that is based on a recognition of the plurality of truths.

ii) In order to establish an orientation to a particular topic Integral approaches operate initially at a level that allows for generalisation and comprehensiveness. From this meta-perspective the objective is to identify “assemble all the truths that each field believes that it has to offer humanity”. In assembling these truths, “a series of sturdy and reliable” conclusions are drawn which represent the central findings of the major theories of each field. For example, in stage-based models of human development propositions are made about the nature of development, the qualitative stages and dynamics of development, the factors that stimulate or inhibit healthy, pathological development and their treatment and so on.

iii) After recognising the plurality of valid insights that exist in each field and proposing its own “orienting generalisations”, Integral methods ask, “What coherent system would in fact *incorporate the greatest number of these truths*”. If we acknowledge that the major findings of all well-researched theories are “true but partial”, how do we situate them into a framework that provide space for those truths and boundaries for their partialities? This is perhaps the most important aspect of the Integral approach – its capacity to incorporate truths is a coherent and sense-making framework that is open to ongoing elaboration and development. The criteria for this process are the same as any other theory-building endeavour and include internal consistency, and they include comprehensiveness, parsimony (Whetton, 1989), generalisability, abstraction, and internal consistency (Quine & Ullian, 1980). These attributes constitute some of the core virtues that every “good” theory should possess and Integral approaches are subject to the tests and validity checks that apply to any other method of theory building.

iv) The foregoing theory building methods have resulted in the Integral framework that includes the orienting generalisations of developmental domains (quadrants), levels (stages/waves), lines (streams/modalities), states (e.g. natural and altered), types (e.g. personality types), perspectives and dynamics (e.g. transformational and translational). This framework can now be used as a means for developing a “critical theory” that has the capacity for assessing “the partiality of narrower approaches”. This normative application of the Integral framework is one of its most powerful assets and provides a basis for the development of new understandings and explanations. For example, in bringing together all the stage-based theories and models of organisational development into a full-spectrum model, the Integral approach can not only be used to assess the strengths and weaknesses (truths and partialities) of other theories but it can also propose new visions of where and how organisational development might be proceeding and hold these out for scientific testing as well as other forms of validity checks.

The Integral method described by Crittenden has recently been more formally stated by Wilber as Integral Methodological Pluralism (IMP). Wilber has suggested that if it is indeed possible to develop a methodology that can perform the demanding requirements proposed by Crittenden then,

The result would be a set of paradigms, behavioral injunctions, and social practices that might be called an integral methodological pluralism. "Integral," in that the pluralism is not a mere eclecticism or grab bag of unrelated paradigms, but a meta-paradigm that weaves together its many threads into an integral tapestry, a unity-in-diversity that slights neither the unity nor the diversity. (Wilber, 2003, para. 33)

The central philosophical principles of any IMP are non-exclusion, enfoldment/unfoldment and enactment. The principle of nonexclusion refers to the notion of acknowledging (not excluding) the plurality of insights and truths that exists in all paradigms and schools of knowledge. Wilber defines non-exclusion as follows:

Nonexclusion means that we can accept the valid truth claims (i.e. the truth claims that pass validity tests for their own paradigms in their own fields, whether in hermeneutics, spirituality, science, etc.) insofar as they make statements about the existence of their own enacted and disclosed phenomena, but not when they make statements about the existence of phenomena enacted by other paradigms. (2003, p.52)

The second principle of an IMP, enfoldment/unfoldment, relates to the patterns that emerge when multiple truths and perspectives are included within one general or meta-framework. When the diversity of understandings are honoured and contextualised it becomes clear that truths unfold in patterns and in successive waves and that some will include others in an enfolding process. For example, when the many theories of organisational change are considered, we see that various patterns emerge in the ways theorists have explained and understood that change. Traditional means of seeing and explaining organisational change have given way to modern ways of seeing and, in turn, to postmodern ones.

nonexclusion often discloses an unfoldment that is enfoldment: in any particular developmental stream, successive waves transcend and include their predecessors, and thus each wave is adequate, each succeeding wave is more adequate. We never arrive at a point where we can say: now we have the truth, and all predecessors were inadequate. (2003, p.73)

The integrative principle of unfoldment allows us to acknowledge the many true but partial truths in any evolutionary or unfolding display. (2003, para. 79)

The unfoldment/enfoldment principle refers to the holistic and developmental nature of knowledge and methods. This principle is proposing that all knowledge bases and methods are connected and can illuminate each other. Wilber’s third principle, the Enactment principle is “the more practical side” of the Integral method. Enactment is all about practice and the behavioural or multidisciplinary behaviours that enable one to encounter engage with the subject matter of one’s interest.

In any integral approach the processes of non-exclusion, unfoldment/enfoldment and enactment flow through any application of the structural aspects of the AQAL framework. Without these principles the use of quadrants and levels and lines becomes perfunctory and profoundly misses out the central spirit of the Integral endeavour. The system of categories outlined above is to be seen and used in this light of inclusion, enfoldment and practice.

## SUMMARY

In summary, Table 1 shows the variety of ways by which theorists describe Integral approaches to organisations.

Table 1: Types of Integral approaches to organisational studies

<b>Type 1: Integral General (Integral G)</b>	<b>Type 2: Integral Domains (Integral D)</b>	<b>Type 3 :Integral Levels (Integral L)</b>	<b>Type 4: Integral Domains &amp; Levels (Integral QL)</b>
General intent is to develop a more or less inclusive and holistic model that assimilates other models within a one dimensional framework, e.g. McKinsey 7S framework	Recognises multiple paradigms that form 3-4 domains of knowledge, other models are “integrated” into these domains, e.g. Norton and Kaplan’s Balanced Scorecard, Burrell & Morgan paradigm framework,	Maps out a spectrum of developmental levels that describe the qualitative transformation of individual, teams, organisations, and other social entities, e.g. Spiral Dynamics, Corporate Transformation Model.	Includes both developmental domains/quadrants and levels to form a comprehensive framework for investigating transformative change in organisations, e.g. Paulson’s Integral business model, Beck’s Spiral Dynamics, Torbert’s Developmental Action Inquiry and Cacioppe & Edwards Integral Spiral Dynamics model.

Each category of theory has its own merit and limitations. For example, Type 1 Integral General theories allow an open inclusive approach that is not restricted by the specific need to describe domains or levels. However, its vagueness and flexibility means that what it leads to in terms of an ideal organisation may result in a highly profitable company with no depth in the development of its people or concern for the environment. Type 2 theories may have a ‘balanced’ approach to domains or quadrants but will not lead to a fully integrated and interconnected organisation in harmony with its environment. Furthermore, because it does not include recognition of levels, it might never recognise the transgenic or spiritual level and therefore result in a healthy organization but limited to one that always places its welfare above the world in which it operates. The Type 3 Integral Level approach may recognise and strive toward the fulfilment of the all of the levels as it deals with the challenges of each level, but may experience difficulty because it neglects one or more of the quadrants. An organisation in Australia used a Type 3 model to measure and guide its organisational

transformation approach. This initiative ran into difficulty because it neglected the financial and systems domains. The Type 4 Integral QL is more comprehensive than the previous Integral type theories and has the advantage of reminding researchers and leaders that a balanced and developmental perspective is ultimately required to achieve a truly successful and sustainable organisation. The added complexity and depth of the Integral QL approach may make it difficult to understand and implement in organisations that are dealing with a real and dynamic environment. In effect, each of the categories has its own version of an Integral vision, each type having a slightly clearer, sharper and truer Integral vision.

As work on Integral theory progresses the number of these categories may be increased and their descriptions refined. Just like the Eskimo who acquires the ability to see many different types of snow, as academics and practitioners get more experience in defining the Integral landscape they will add to the clarity of understanding to Integral categories.

The categories put forward in this paper recognise that all categories have merit and can contribute to the achievement of a worthwhile Integral vision. The categories can help researchers and practitioners understand the extent that their own theories and research partially or fully represent Integral theory. As described earlier, this framework has already helped to categorise measurement instruments using an Integral perspective. These same criteria can be used to establish the extent to which an organisation has become an 'Integral Organisation'. For example, a company could be assessed on the level of development it has attained in each of the four Integral quadrants as well as its overall level of development.

These categories also show that the Type 4 Integral QL approach best represents the potential "enactment" of the Integral vision. This Integral vision requires:

- (1) First, at minimum, some framework that describes the full-spectrum of stages of development through which human beings, organisations, institutions and societies can grow.
- (2) Next, to understand the dynamic interplay of influences wielded by the four quadrants.
- (3) Thirdly, recognition that this dynamic complexity requires the development of processual approaches and interventions to develop Integral sustainable solutions.
- (4) Finally, the foregoing elements point to a required ability of each person and organisation to employ Integral principles as both theory and method. This means that we must be aware that our own interpretations reflect our perspectives as observers of a situation as well as the situation itself. We must recognise our preferred perspectives so that we can genuinely consider all other relevant diverse perspectives, life experiences, and needs (adapted from the Integral Politics website).

This last element brings the Integral theorist and researcher into the Integral equation. The Integral vision, because it embraces so many perspectives of human existence, including the subject and the object, cannot leave the theorist/researcher untouched or unchanged. Integral researchers adopt certain theoretical and methodological positions and it is especially important to be aware that Integral approaches can take on different perspectives according to the worldview of the particular writer/researcher. The Integral perspective points out that an organisational theorist/researcher's own personal experience informs his/her own work in fundamental ways and that we need to continually open that experience up to scrutiny and questioning.

The organisation of the various types of theories into four categories provides a straight forward and useful way to understand the extent that any particular theory incorporates key Integral ideas. This approach allows a wide variety of approaches to be incorporated into the Integral framework and at the same time protects the integrity of the AQAL framework. Finally, these frameworks also may provide a mirror for the theorist/researcher and leader to see their own world perspective and the Integral vision they are searching for.

As Wilber says at the end of “A Theory of Everything” (2001, p.141), there is one major rule: “Everybody is right. More specifically, everybody – including me- has some important pieces of truth, and all of those pieces need to be honoured, cherished, and included in a more gracious, spacious, and compassionate embrace, a genuine T.O.E. (Theory of Everything).....The integral vision, having served its purpose, is finally outshined by the radiance of Spirit that is much too obvious to see and much too close to reach, and the integral search finally succeeds by letting go of the search itself, there to dissolve in a radical Freedom and consummate Fullness that was already the case, so that one abandons a theory of everything in order to be simply Everything, one with the All in this endless awareness that holds the Kosmos kindly in its hand”

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