

WHOLENESS IN TEAL ORGANIZATIONS: QUALITATIVE RESEARCH RESULTS

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Purpose: This article aims to analyze the concept of wholeness in teal organizations and the methods used to define it in the literature.

Methodology: The study employs a qualitative research design, incorporating narrative review with critical analysis, and utilizes an in-depth, semi-structured interview technique, with a total of seven interviews conducted.

Findings: The literature reveals two primary approaches to interpreting wholeness: as an opportunity for self-fulfillment in the workplace, and as an authentic expression of oneself, one's emotions, and opinions. It seems that clarification of this term is necessary. Substantial similarities were observed between initiatives aimed at fostering wholeness and those designed to enhance well-being.

Research limitations/implications: The study's limitations primarily concern the sample size used in the qualitative research, as only seven interviews were conducted. The chosen qualitative research design precludes generalization to the broader population. It would be advisable to continue the research by selecting a larger sample and including a quantitative approach.

Practical implications: Further empirical research on wholeness in teal organizations is warranted. Future studies could address key issues, such as developing a reliable questionnaire to measure wholeness that meets the psychometric properties of a test (standardization, reliability, validity, normalization). In addition, experimental studies should be conducted to evaluate the effectiveness of programs designed to foster wholeness.

Originality/value: This study represents the first attempt to analyze wholeness in teal organizations through a qualitative research lens, thereby addressing a gap in the existing literature.

Keywords: teal organizations, wholeness, self-management, management, wellbeing.

Category of the paper: Research paper.

1. Introduction

Teal organizations put self-management into practice (Ziębicki, 2017). F. Laloux, a key proponent of this idea (Borowiecki, Olesiński, 2020), identifies three fundamental pillars – also referred to as breakthroughs – characteristic of teal organizations in his monograph *Reinventing Organizations*:

- self-management,
- wholeness,
- evolutionary purpose (Laloux, 2015).

According to the 2020 *Deloitte Global Human Capital Trends* report, there is a growing emphasis on supporting – and even prioritizing – employee well-being in organizations. Financial data for 2019 indicates that, on average, large U.S. companies spent \$3.6 million on well-being programs (Deloitte Development LLC, 2020). Nonetheless, initiatives aimed at fostering wholeness in teal organizations show certain similarities to well-being programs. Therefore, this study explores the concept of wholeness and the effectiveness of organizational interventions introduced under this pillar. An in-depth exploration of the aforementioned aspect allows for the identification of a research gap. In the academic literature, wholeness as a pillar of the concept of teal organizations has not been extensively analysed, which renders this study innovative. It seeks to address the following research questions: How is wholeness defined in the academic literature? How do leaders of teal organizations perceive wholeness? How is it practiced in the organizations studied? The assumptions of this pillar are critically examined in relation to the broader literature.

2. Definition of wholeness in teal organizations

Laloux (2015, p. 72) defines *wholeness* as authentic self-expression, bringing “everything we are” to work. According to the author of *Reinventing Organizations*, organizations have traditionally glorified the assertive nature of human behavior based on logical premises, depreciating intuition, as well as the spiritual and emotional dimensions integral to it.

To examine the concept of wholeness, a narrative review was conducted (Łaguna et al., 2017), utilizing the EBSCO, Google Scholar, and CeON databases. Literature was searched between 2015 and 2024 using the following keywords: *wholeness in teal organization*, *teal organization*, *teal management*. Ultimately, fifty publications – both empirical (predominantly qualitative research) and theoretical – were included in the analysis. Despite the fact that wholeness represents a significant breakthrough in the concept of teal organizations, this issue was not addressed in every article analyzed (out of the 50 reviewed) (Fałda, Małkowska, 2023;

Olesiński, 2018; Powichrowska, 2018; Rezmer, 2020). At the same time, wholeness, together with self-management and evolutionary purpose, is, according to Laloux (2015, p. 72), one of the foundations of the concept of teal organizations. Interestingly, A.J. Blikle devotes a significant portion of his publication to describing wholeness practices, which focus on improving communication and developing emotional intelligence within the organization (Blikle, 2016). Only one empirical study carried out using a quantitative approach took into account the dimension of wholeness by including questions covering this issue in the questionnaire (Buisine, Davies, 2023). In contrast, another publication, based on a case study employing a qualitative approach, has given the dimension of wholeness fuller consideration (Kułaga, Trzcionka, 2019).

The vast majority of papers, however, discuss wholeness – the second breakthrough in teal organizations – solely in theoretical terms, without addressing its practical application, namely the development of wholeness (Table 1). It is worth noting the recurring statements in them to words: “authenticity”, “being yourself at work”, “feeling at ease”, “holistic”, “expressing yourself and your emotions”, “not putting on masks at work” (Jędrych, 2020; Mikkonen, 2018; Boguszezewska, Motała, Ragin-Skorecka, 2023; Rutkowska, Sulich, 2020; Wyrzykowska, 2020).

The definition of wholeness proposed by Laloux (2015) is not sufficiently precise. Further clarification of this term is required. Two perspectives emerge from the analyses. The first, predominant, defines wholeness through emotional expression, authentic self-expression, and a holistic perception of the human being, while the second highlights self-fulfillment and the ability to influence the development of one’s talents.

Table 1.
Overview of definitions of wholeness

Author and date	The way of understanding wholeness
Bańkowska, 2020, p. 5; Janulek, Solarzski, 2021, pp. 30-31; Trzcionka, 2020, pp. 146-147	Holistic (seeing the human being including the emotional and psychological aspects).
Buisine, Davies, 2023, pp. 2-3	Organizational innovation, “the pursuit of individual wholeness”, emphasizing the role of intuition and spirituality.
Chodyka, Pilarska, 2024, p. 537	Ensuring that employees are free to express themselves (their values and goals) in the workplace.
Chrońska, Fibakiewicz, 2020, p. 95; Janulek, Solarzski, 2021, pp. 30-31; Jędrych, 2020, p. 75; Pluta, Witek, 2019, p. 239; Rutkowska, Sulich, 2020, p. 128	Authenticity in the workplace.
Chrońska, Fibakiewicz, 2020, p. 95; Jędrych, 2020, p. 75; Trzcionka, 2020, pp. 146-147; Wzorek, 2019, pp. 80-81	Creating a safe workplace.
Gómez Muñoz et al., 2020, p. 4; Laloux, 2015, p. 72	Emphasizing the integrity of the individual, the organization encourages individuals to “go to the workplace with everything we are”.
Kułaga, Trzcionka, pp. 473-474; Łyszkowska, 2023, p. 602	Self-fulfilment, the pursuit of development.
Mikkonen, 2018, p. 14; Boguszezewska, Motała, Ragin-Skorecka, 2023, p. 163	The employee has the space to express themselves and their emotions, emphasizing integrity in the expression of their private personality and professional persona.

Cont. table 1.

Rosiński, 2018, p. 253	Having the space to discover oneself and being able to decide one's own development.
Wasiluk, 2022, p. 652	"Sense of being yourself in the workplace".
Wyrzykowska, 2020, p. 128	"A sense that people can be themselves at work (...)".
Wzorek, 2019, pp. 80-81	A sense of freedom in the workplace; the opportunity to realize one's full potential.

Source: own study.

However, most researchers consider wholeness consistently with Laloux's perspective (Gómez Muñoz et al., 2020; Kozina, Pieczonka, 2017; Kułaga, Trzcionka, 2019; Rutkowska, Sulich, 2020; Trzcionka, 2020; Wyrzykowska, 2019).

This discussion takes the perspective of wholeness as the authentic expression of oneself and one's own emotions.

3. Implementing wholeness in teal organizations

Laloux (2015) describes the development of wholeness through various initiatives implemented by the studied companies (Table 2), including the use of coaches' and facilitators' support, community building, participation in so-called 'praise meetings', and conflict resolution within teams.

Notably, only a few practices in teal organizations, such as beginning meetings with a moment of silence or resolving conflicts, directly align with the definition of wholeness. However, it is worth questioning the extent to which the enumerated interventions truly foster genuine self-expression, as many of them (e.g., coaching) are already widely implemented by contemporary organizations.

Together with the popularization and promotion of employees' well-being in the organizational context (Białas, Molek-Winiarska, Pelc, 2023), various initiatives have been applied to improve human well-being in companies (Białas, Molek-Winiarska, Pelc, 2023). The report, entitled: *Wellbeing w praktyce. Wiedza. Praktyka. Inspiracja. Rynek polski w 2021/2022* [Well-being in practice. Knowledge. Practice. Inspiration. Polish Labour Market in 2021/2022] presents case studies on the implementation of well-being programs for employees in several organizations. These support programs include: coaching, a leadership development program, empathy-based communication, self-energy management or mindfulness. Table 2 compares the practices offered by wholeness with the initiatives implemented in those programs. Although the concept of well-being is defined differently from wholeness, those practices promoted in both constructs are similar.

In one of the teal organizations, Heiligenfeld, employees are given the opportunity to practice meditation in the workplace, and nurses employed at Buurtzorg participate in a program to improve health (Laloux, 2015). Are these situations not about enhancing well-being? It is worth posing the question of how the use of particular interventions – such as coaching – will enhance employees' well-being or foster wholeness. How will transparent disclosure of a company's financial situation or showing gratitude within a team contribute to employees' skills related to the authentic expression of emotions? For example, S. Jarmuż and M. Tarasiewicz (2019) consider the effectiveness of business coaching in light of academic research. The authors highlight that most systematic observations have focused on workplace coaching. They identify a potential barrier to validating this coaching tool in the operation of several distinct coaching approaches. It is necessary to compare specific coaching methods with a control group receiving no intervention. Concerns also appear in an attempt to assess the effectiveness of this method (should subjective respondents' declarations be accepted?) (Jarmuż, Tarasiewicz, 2019).

Table 2.

Comparison of initiatives supporting wholeness and well-being enhancement programs

Initiatives to develop wholeness and well-being	
Initiatives undertaken as a part of wholeness in teal organizations	Initiatives implemented as a part of strengthening employee well-being
– “Praise meetings” at the ESBZ School to build a sense of community, – Starting meetings by thanking or congratulating employees for their contribution to FAVI, creating a climate of gratitude, – The possibility of using facilitators' support during meetings (creation of a central group of facilitators) in an RHD institution, – Organization of annual events at Sounds True: “Pyjamas Day”, “Art Salon” (whose purpose is to showcase employees' interests), starting meetings with a moment of silence to help employees settle into the here and now, – Support from a regional coach at Buurtzorg who assists teams in resolving conflicts and ensures a smooth group process.	– The following initiatives have been implemented at OVHCloud Poland: “Random Coffee” and “Let's Lunch” (meetings with randomly selected employees online for lunch or coffee), online integration activities (quizzes and detective games); implementation of regular employee surveys to assess their needs; two types of meetings – “Coffee Talks” (used to learn about the work of other departments) and inspiration sessions, which provide opportunities to share knowledge and interests, – A program supporting mental and physical well-being at Orange (webinars with experts, establishment of a psychological support team), consultations with a psychologist, a mindfulness course called “Light Head Academy”, – Implementation of the “Leadership of the Future” program for team managers at Bank Gospodarstwa Krajowego (modules: managing one's energy, feedback culture, empathy-based communication), – Offering diverse forms of development for BGK employees (body awareness training, coaching).

Source: own study.

Measuring the effectiveness of practices implemented under the concept of wholeness would likely require considering each of these forms separately. It would be useful to design a series of experiments involving employees who receive targeted support to enhance well-being or develop wholeness. The respondents should be divided into two groups: a control group that does not receive support and an experimental group, subjected to interventions. Additionally, both groups should receive questionnaires to measure well-being and wholeness,

and the experimental group, before and after receiving help, to monitor the level of said dispositions.

4. Critical analysis of the assumptions of wholeness in the context of research in psychology

Considering the results of empirical research in psychology, it is necessary to examine whether the assumptions of wholeness are feasible in the workplace and to what extent. For example, according to Laloux (2015, p. 198-199), the ability to identify emotions helps to better understand oneself and others and control the affective aspect, which can ultimately contribute to building a friendly working atmosphere. The organizations he surveyed are described as “pioneering”, due to their restructuring of key organizational processes, such as recruitment, employee evaluation, redundancy management, and onboarding. These changes challenged commonly accepted solutions and disrupted the status quo, which is often a source of anxiety (Laloux, 2015).

Admittedly, the definition of wholeness reflects freedom of self-expression and emotional freedom in the workplace (Mikkonen, 2018; Boguszezewska, Motała, Ragin-Skorecka, 2023). However, questions arise: does this mean in practice that any person can express any opinion on any subject? In the context of emotional expression, can an employee reveal any emotion in any way? Does the definition of wholeness account for individual differences in personality traits?

Psychological research has shown that suppression of emotions can come at a cost. R.F. Baumeister (2003) researched the self-regulation mechanism. In one experiment, subjects were exposed to a poignant video and then assigned to one of three groups: the first one was instructed to suppress their emotions, the second group was instructed to enhance emotional expression, and the third (control) group was allowed to express their feelings naturally. The next stage assessed the physical strength of the subjects by measuring how long they could squeeze the handle of the exercise machine. It was observed that the subjects who did not need to suppress their emotions (the control group) performed best in the task, as they were able to squeeze the dynamometer the longest. In contrast, those who controlled the intensity (by reinforcing the affect or suppressing it) lost perseverance in the task more quickly (Kahneman, 2012).

It must be emphasized that the defining assumptions of wholeness do not consider individual differences. Jarmuż (2023) highlights that the psychology of individual differences includes issues related to intelligence, temperament, and cognitive styles. Considering the personality dimension in the context of measuring the five personality factors, one might ask whether each person should focus equally on authentic self-expression and emotional freedom.

For example, people with a high degree of neuroticism are characterized by impulsivity, less ability to control drives, and reacting with anxiety.

Agreeableness, on the other hand, is characterized by, among other things, modesty, high trust, and submission. In contrast, the extraversion aspect denotes assertiveness, or the need to seek sensations (Strelau, 2002). When dealing with individuals with varying intensities of personality traits, can we discuss bringing all aspects of their personalities to the workplace equally? Bearing personality factors in mind, one person should instead focus on strengthening self-control, another on developing assertiveness, and another on controlling impulses. People also differ in their disposition toward self-control resources. D. Kahneman (2012) presented the operation of system number 1 (fast, thoughtless) and number 2 (analytical, thoughtful). Among the tasks of the latter is controlling our thoughts and behavior. Kahneman, referring to Baumeister's research, shows that drawing on self-control mechanisms and willpower is exhausting, and experiencing their deficit, we may have to deal with the so-called 'ego depletion' phenomenon. In addition, people undergo cognitive overload on a daily basis, which leads to a greater tendency to behave selfishly or overly judgmentally toward others (Kahneman, 2012). Understanding these mechanisms suggests that the assumptions of wholeness – emphasizing self-expression and emotional freedom – provide a limited perspective on emotions, overlooking individual differences and the impact of various mental states (e.g., cognitive overload or ego depletion).

Another questionable aspect remains the word 'authenticity', which is often referred to by authors when defining wholeness. In the field of psychology, the terms: authenticity (Jongman-Sereno, Leary, 2019) and sense of authenticity (Wypych, 2015) are being developed. Authenticity is defined in the nature of: "behavior consistent with one's true self" (Jongman-Sereno, Leary, 2019), while the sense of authenticity is understood as: "freedom to express feelings and opinions in the presence of one's supervisor and co-workers" (Wypych, 2015, p. 79). K.P. Jongman-Sereno and M.R. Leary (2019), as well as Baumeister (2019), present a skeptical attitude towards the construct of authenticity. First, the academics doubt the existence of only one self. Baumeister, in an interview with T. Witkowski (2021, p. 271), observed that the "authentic self" is often portrayed in a solely positive light, though this need not always be the case. The objections to the construct of "authentic self" also include a methodological dimension (the way it is conceptualized and measured is criticized). For instance, in one study, the indicator used to measure the sense of authenticity was a question about the individual's subjective feelings: *how authentic do you feel in your current job?* (Wypych, 2015, p. 86). It is also questionable whether authentic behavior is always expected, and what implications this has for well-being. According to Jongman-Sereno and Leary (2019), the assumptions of authenticity are quite questionable, and their utility is low.

5. Methods

The study employed a qualitative approach within the interpretive-symbolic paradigm, emphasizing subjective cognition of reality (Ćwiklicki, Urbaniak, 2019). An in-depth, semi-structured interview was used to obtain the data (Gendźwiłł, Stasik, 2012). The choice of qualitative approach seems to be particularly justified when the theory is just emerging, being refined and developed, or when some deficiencies can be identified within it (Czernek, 2015). A cognitive gap was identified in understanding wholeness and its implementation in teal organizations. This identification would not be possible without determining the limits of knowledge (Czakoń, Glinka, 2021). Based on this relationship, the research aimed to answer the following questions: How do leaders of teal organizations understand wholeness? How do teal organizations implement wholeness? To answer these questions, seven teal organizations in Poland were selected to participate in the study. Purposive sampling was applied (Czakoń, Glinka, 2021), which is justified in the case of small samples in qualitative research. In this context, relying on the researcher's knowledge and experience becomes more accurate (Jabłońska, Sobieraj, 2013). The criteria for including organizations were defined as follows: company size (micro-enterprises of up to nine people were excluded), industry (diversified, consulting firms were excluded), autonomy within the organization (areas of employee freedom and the organizational structure solutions used, as well as decision-making autonomy, were evaluated). Interviews with leaders of teal organizations were conducted online, recorded using a dictaphone, and then transcribed. Meetings with the representatives were held twice.

6. Results

The collected material was analyzed using MAXQDA Analytics Pro, version 24.3.0. Hybrid coding, predominantly deductive (etic), was applied.

Table 3.
The comprehension of wholeness in surveyed organizations

Company name	Respondent	Definition
Bees & Honey	Maciej Żybula	Wholeness as: – Transparency, demonstrated by openly sharing information about the company's financial situation and management processes, – Opportunity to develop your competencies within the organization, – Authentic expression of emotions, revealing one's feelings and creating space to talk about difficulties

Cont. table 3.

HighSolution	Adam Matysiak	Wholeness understood as being oneself at work
Lunar Logic	Paweł Brodziński	"Bringing everything we are to work"
Sanofi Pasteur (The described change in the organization towards teal relates to the period 2013-2018)	Maciej Trybulec	Striving for wholeness understood as "attention and sensitivity to the other person" (M. Trybulec), with respect for the other person's boundaries
SoftwareMill	Magdalena Woźniak	Wholeness as authentic self-expression and the possibility of self-development
SPZOZ Dęblin [Independent Public Health Care Institution in Dęblin]	Urszula Pielacka-Chodoła	Wholeness as: – One of the final stages of the organization's development, – The way the patient is treated
Turkusowe Śniadania [Teal Breakfasts]	Łukasz SolarSKI	Wholeness defined as self-development.

Source: own study, based on interviews.

The first stage of material exploration focused on creating a code list, which included the definition of key terms, followed by preliminary coding (Czakoń, Glinka, 2021). The analysis of the gathered material required several revisits to the data (Czakoń, Glinka, 2021).

Based on the analysis (Table 3), it was observed that four institutions defined this pillar in alignment with Laloux's perspective, emphasizing authentic self-expression, emotions, and feelings.

Two of the surveyed organizations interpreted wholeness broadly, encompassing transparency, opportunities for self-development, and authentic self-expression. One institution viewed wholeness through an evolutionary lens.

Further analysis examined how organizations seek to develop wholeness. What practices have they been able to adapt for this purpose (Table 4 and Table 5), and how do they correspond to the definition of wholeness?

Table 4.

Implementing wholeness in the surveyed organizations

Organizations	Wholeness
HighSolution	– Coach's support of team development. – Strengthening mindfulness among employees. – Developing an attitude of compassion among employees and encouraging them to help other employees.
Lunar Logic	– Focusing on developing solutions and practices to limit the development and expression of this pillar. – The prevailing belief that the development of this aspect can cause harm to the organization and the individual.
Sanofi Pasteur (The described change in the organization towards teal relates to the period 2013-2018)	– During weekly meetings, implement practices that relate to the employee well-being question: How are you? How do you start your day? – Nurturing an empathetic approach to the employee. – Appreciating the employee. – Celebrating successes together.

Cont. table 4.

SoftwareMill	– Establishing various thematic channels on Slack (the organization works remotely) to share interests, knowledge, celebrate birthdays, read books together, inspire, create an integral gamification system. – Establishing the role of an angel whose job is to support employees.
Turkusowe Śniadania [Teal Breakfasts]	Implementation of meetings according to the Holacratic scheme; at the beginning and end of meetings, creating space to discuss oneself and one's emotional state while ensuring psychological safety.

Source: own study, based on interviews.

One surveyed company was critical of this teal pillar, as it is focused on restricting wholeness development, as unrestricted emotional expression may harm individuals (Table 4). Four of the organizations created a safe space for team members to express their feelings, emotions, and concerns during meetings. Bees&Honey and SPZOZ Dęblin, an Independent Public Health Care Institution in Dęblin, were by far the most active in adopting initiatives, with these two organizations implementing significantly more than any other institution involved in the study (Table 5).

Table 5.

Comparison of wholeness-related initiatives in two surveyed organizations across selected categories

Category	SPOZ Dęblin [Independent Public Health Care Institution in Dęblin]	Bees & Honey
Role-related	–	– Establishing the role of a teal caregiver. – Creating the “Human Happiness” role. – Establishing the role of circle rep, responsible for the emotional and spiritual development of employees, identifying team tensions, and initiating conversations on the subject (operating partly within the holacratic system). – Support from coaches, who are referred to as teal guardians.
Communication	– Creating an employee idea box (which gives employees the opportunity to speak anonymously on topics related to the organization). – Organizing the so-called “praise meetings” (purpose praise and appreciate person sitting next to you). – Creating a safe work environment where employees feel comfortable speaking out.	– Practicing <i>Nonviolent Communication</i> in teams. – Providing positive feedback (building a culture of feedback). – Improving communication skills, assertive messages (avoiding taboo topics concerning the organization). – Focusing on resolving conflicts. – Using <i>drama class</i> tools (group techniques for working through tensions), encouraging honesty between coworkers.
Well-being	– Caring for well-being (purchase of electric bicycles for nurses). – Offering workplace yoga sessions.	– Emphasis on developing mindfulness.

Cont. table 5.

Emotional expression	– Encouraging employees to share their feelings: what moved them, delighted them? What made them a better person? – “Organization means development”; encouraging employees to reflect on inspiring texts that have impacted them.	– Starting meetings with a question: What do you start the meeting with on the level of body, emotions, spirit, and thoughts? – Organizing daily meetings, during which a space is created to express gratitude.
Relationship related	– Integration of the team (organization of cyclic trips).	–

Source: own study, based on interviews.

These activities —ranging from establishing roles within the organization that support the development of this pillar (e.g., the role of teal supervisor, rep link, human happiness coordinator), improving communication (such as practicing nonviolent communication, building a culture of feedback), working through tensions and conflicts, cultivating a positive attitude, group activities (yoga etc.), mindfulness, as well as encouraging the expression of opinions and ideas. Table 5 compares initiatives supporting wholeness in the Bees&Honey organization and in SPOZ Dęblin, considering six categories. The majority of activities initiated by both organizations are related to communication and emotional expression.

It is worth rephrasing the question: What is the difference between well-being enhancement activities and implementing wholeness in the surveyed organizations? Most of the activities mentioned in Table 4 and Table 5 are offered in numerous modern organizations as a form of employee development. An excellent example of that is coaching used in business to develop organizations. The same is true of the spread of M.B. Rosenberg’s nonviolent communication NVC (Kulaga, Trzcionka, 2019).

7. Discussion

The definition of wholeness remains somewhat imprecise. Qualitative research indicates that representatives of teal organizations possess a nuanced understanding of wholeness, with four organizations defining the term from Laloux’s perspective. Literary studies, on the other hand, suggest two interpretations of wholeness: as an opportunity for self-fulfillment in the workplace and as a space for authentic self-expression, including one’s feelings and opinions. An analysis of wholeness-related practices suggests that not all activities align directly with its definition. Many such programs (under various names) are in operation in teal organizations, although their effectiveness remains empirically unproven.

Similarities were also observed between wholeness initiatives in teal organizations and well-being programs. Another concern regarding this pillar is its effectiveness. How can we be certain that practices such as meditation, workplace yoga, praise, coaching, and other initiatives

truly foster authentic self-expression and emotional freedom? Additionally, the assumptions of wholeness do not account for individual (personality) differences. Thus, not everyone should be expected to prioritize emotional expression or opinion-sharing equally. The issue of wholeness has not yet been the subject of broader empirical inquiry. The research undertaken can therefore be considered innovative.

It is equally important to acknowledge that the selection of a specific research design involves certain limitations. Qualitative research does not allow for generalization to the entire population. Additionally, it should be emphasized that only seven interviews were conducted with representatives of the teal organization. It would be advisable to continue the research with a larger sample, ideally comprising at least fifteen interviews. This qualitative study can serve as a starting point for an in-depth analysis of this issue.

Developing a reliable construct to accurately define wholeness and operationalize it would be beneficial (Chirkowska-Smolak, 2020). This step would aim to develop a reliable scale to measure the variable under study. Subsequent experimental studies, including control groups, can be planned to test the long-term effectiveness of specific interventions implemented by the organization as part of wholeness. These studies would involve conducting quantitative measurements using questionnaire methods (to assess wholeness) before and after support is applied.

8. Conclusions

The emphasis on employee well-being in modern organizations is increasing, as reflected by the financial expenditures on such initiatives (Deloitte Development LLC, 2020). Programs aimed at developing wholeness and those related to well-being share similarities. However, the effectiveness of these activities remains unverified. Some may be ineffective and expose organizations to unnecessary costs. A critical analysis of wholeness enables a more precise definition of its terminology and a reassessment of its underlying assumptions.

The conducted research revealed that participants describe wholeness as authentic self-expression, the expression of emotions, opportunities for self-development, bringing one's self to work, and transparency. Based on these findings, a working (narrow) definition of the term may be proposed. **Wholeness is understood as authentic self-expression, manifested through the ability to express emotions in the workplace, share personal feelings, and voice one's opinions.**

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