Integral Coaching for Leaders' Holistic Well-Being

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Abstract

Coaching has been recognised as an accomplished method to help clients (coachees) increase their well-being for personal growth and organisational change. Integral coaching, defined from a transpersonal psychological perspective, confronts human nature, including mind, body and spirit. The research aim was to explore the ways in which integral coaching facilitates holistic well-being through a transpersonal psychology paradigm. A hermeneutic phenomenological research approach was applied. Qualitative semi-structured interviews were conducted with seven leaders who had engaged in at least six coaching sessions informed by the integral coaching model selected for this study. The leaders' narratives were analysed according to the six streams used by the coaching model. After discussing the themes, six working hypotheses were developed for sense-making. The findings indicated that integral coaching could enable a leader's whole-person engagement to change as a pathway and solution towards holistic well-being in a complex South African context. Although the research was limited to the coaching outcomes of seven leaders, the indication was that coaches could apply integral coaching to initiate a dynamic, multidimensional and holistic process of well-being within the self (intrapersonal), relationships with others (interpersonal) and beyond the self (transpersonal). The recommendation is that integral coaching can be used with leaders and followers in the South African work environment to improve relations with the self and others for the betterment of all.

Keywords: hermeneutic phenomenology; holistic well-being; integral coaching; transpersonal psychology; working hypothesis

Introduction

Transpersonal psychology as a science focuses on human experience and awareness beyond ego psychology (trans), integrative/holistic psychology (of the whole person in an interconnected world), and the psychology of transformation (the transpersonal as a catalyst for human change that includes mind, body and spirit) (Dängeli, 2022; Hartelius et al., 2013). In the 1960s, Maslow, the founder of humanistic psychology, moved awareness to the "Fourth Force" spiritual territory of transpersonal psychology (Friedman, 2018; Hartelius et al., 2013; Valle, 1989), where he integrated mind, body and spirit into a more holistic view of human wellness (Hastings, 1999; Stork, 2021). Transpersonal psychology features an alternative state of consciousness or mindfulness that leads to a broader spectrum of human experience, excellence, wholeness and transformation (Compton, 2023; Williams, 2012).

The transpersonal coach uses a mixture of interventions for clients to tune in to their inner wisdom (feelings and thoughts) for psychological healing and holistic well-being (Dängeli, 2022). Coaching focuses on enhancing personal and professional development (Grant, 2003; Theeboom et al., 2014) while facilitating behavioural change for improved health in the medium to long term (Kay, 2018; Passarelli et al., 2022). While increasing well-being and resilience, coaching may decrease anxiety, stress and depression (Grant et al., 2009; Jones et al., 2016; Theeboom et al., 2014). Coaching therefore provides a platform for self-discovery towards personal wisdom, potential and well-being for optimal performance in the workplace (Gulino Schaub et al., 2012; Jones et al., 2016; Sparrow, 2007).

Workplace coaching is an effective methodology that helps individuals and organisations to improve skills, emotions, and work-related outcomes (Jones et al., 2016). It has become a reflective space to explore behaviour and well-being professionally and influences the coachee personally in an integrated open system (Bártová, 2024). Coaching is therefore applied as a tool in the work context to develop personal capabilities, facilitate goal attainment and optimise psychological well-being (Grant & Atad, 2022).

Literature Review

Several coaching approaches and models have evolved with varied styles and genres (Anderson & Davis, 2024; Cox et al., 2014; Piedade et al., 2025) to serve intricate human needs. Likewise, coaching diversity is needed in a rapidly transforming South Africa to deal with a complex mixture of racial, language, cross-cultural and intergroup relations (Roche & Passmore, 2023). Traditions and historical circumstances dynamically affect self-perception, relationships and holistic well-being (Haryanto & Muslih, 2024; O'Flaherty & Everson, 2013). Integral coaching offers the coach and clients a way to build bridges that transcend traditional human limitations and barriers in the workplace (O'Flaherty & Everson, 2013; Wasylyshyn, 2022).

An integral coaching approach to human development systematically and coherently combines insights from other approaches for leaders to reflect on their internal beliefs and world approaches, which affect themselves, the work team and the organisation. While recognising new possibilities, they can focus on their strengths and values to build sustainable competencies that deeply matter to them (O'Flaherty & Everson, 2013; Tomei & Mele, 2023). In addition, body posture, language, and energy management are examined for possible improvement, acceptable conduct, and actions that create space for personal dialogue – a whole-person development in a complex world (Esbjörn-Hargens & Sharma, 2019; Lazarus, 2025).

Coach training is not limited to a specific profession and is open to anyone interested in training as an integral coach. For example, training with the Centre for Coaching is a combined venture between the Centre for Coaching and the Graduate School of Business of the University of Cape Town. The Centre for Coaching collaborates with New Ventures West (NVW) on course design and appropriate coaching programmes. The NVW integral coaching method integrates culture into a holistic individual and organisational change approach. The Integral Model developed by Ken Wilber (Armstrong, 2009; NVW, 2025; Wilber, 2000, 2014) forms part of NVW cross-cultural coaching, works towards wholeness and guides coaches and coachees to evoke presence, caring and excellence in their work and life (De Bruin & Graupner, 2024; Cox et al., 2014; Piedade et al., 2025). As a registered integral coach, the researcher selected the NVW methodology for integral coaching and leadership to explore dynamic employee relationships in the South African work environment and the ways in which integral coaching can facilitate holistic well-being through a transpersonal psychology paradigm.

NVW contains three integral coaching models: the four quadrants or human domains (subjective, intersubjective, objective and interobjective) (Wilber, 2014), the ten ways (coaching at the appropriate depth), and the six streams (growing all forms of competence) (Flaherty & Handelsman, 2004; NVW, 2025). Because of the broad integral coaching range, which would challenge the discussion and understanding in a single article, the empirical research was limited to only investigating the six streams model. The belief is that humans grow along multiple lines or development streams (Flaherty, 2010; Flaherty & Handelsman, 2004; NVW, 2025) to accomplish growth and fulfilment, as follows:

- Cognitive stream: The skill to make observations in a particular field (for example, business, philosophy, cuisine) and then synthesise observations into a coherent understanding.
- Emotional stream: The ability to detect our emotional state, our feelings in the moment, our emotional background and tone, and our emotional response to particular events (for example, being challenged). It includes the ability to detect the emotional state of others, even when unconscious to them.

- Somatic stream: Observing what is happening in our bodies (energised, tired, heavy, open, tight) and tapping into somatic intelligence as we respond to the present moment.
- Relational stream: The ability to socially initiate and maintain mutually satisfying relationships. Listening sincerely, communicating profoundly, and supporting others' intentions while maintaining well-being.
- Spiritual stream: The proficiency to create a life for the benefit of everyone: us, our families, companies and tribes. It includes active engagement in a community and dedication to serving others with insight and empathy.
- Integrating stream: The ability to undo our compartmentalised lives so that our commitment and values show up in all our words, actions and relationships.

Although integral coaching does not claim part of a specific psychological paradigm, there seems to be congruence between transpersonal psychology and integral coaching, where the participatory perspective denotes a subjective–objective epistemological interpretation comprising the observer and the observed. Heron and Reason (1997, p. 276) explained that the "mind and the given cosmos are engaged in a co-creative dance, so what emerges as reality is the fruit of interaction of the given cosmos and the way the mind engages with it". Any act of knowing is therefore interactive where "self and the world, part and whole, shape each other reciprocally in an ongoing process of mutually transforming [epistemic] participation" (Hartelius & Ferrer, 2013, p. 197).

The research question was: How does integral coaching facilitate holistic well-being through a transpersonal psychology paradigm? The aim of the study was therefore to explore integral coaching as a facilitator of holistic well-being through a transpersonal psychology paradigm. Transpersonal psychology integrates both Eastern and Western spiritual philosophies, significantly contributing to holistic well-being, psychological well-being and personal transformation (Bowers, 2020; Creasy, 2020; Haryanto & Muslih, 2024). Hartelius et al. (2017) and Compton (2023) explain how transpersonal psychology embraces a transformative approach to address the whole person. Transpersonal psychology includes all facets of the human's sensitive, exceptional and sacred experiences (Anderson, 2015; Haryanto & Muslih, 2024; Krippner, 2018), as well as peak moments of insight and awareness ("aha" moments) (Honsová & Jarošová, 2019). From a transpersonal psychology perspective, coaching facilitates an awakening experience where the coachee transcends from a normal state to intense awareness, during which transformation occurs (Dängeli, 2022; Taylor & Egeto-Szabo, 2017). Coaching, as seen from a transpersonal psychology paradigm, therefore facilitates significant and meaningful life-shaping and life-changing holistic, transformative experiences (Hartelius et al., 2017).

The intent was to collect and interpret the experiences of seven leaders who had attended a coaching programme to address the research question of whether integral coaching can facilitate holistic well-being through a transpersonal psychology paradigm. The researcher did not participate in the coaching processes because other accredited integral

coaches presented the coaching. The researcher could therefore elicit information from the leaders as someone they could trust and share their feelings and perceptions concerning the integral coaching sessions and what they meant for them without fear of exposure.

Research Methods

Procedures

A qualitative hermeneutic phenomenological approach was employed to investigate and interpret the participants' lived experiences through narratives for new meaning and understanding (Kafle, 2011; Laverty, 2003). The hermeneutic phenomenology approach was applied as it is creative, intuitive and relatively judgement-free (Crowther et al., 2017; Smith & Shinebourne, 2012). Its flexibility allows for the repetitive interpretation of data (Kafle, 2011), which could deliver a time and resource problem if more than seven participants were included in the research.

Participants

Purposive sampling was used to select seven senior business leaders who were willing to share their coaching experiences after at least six coaching sessions with NVW certified integral coaches (Ritchie et al., 2014). Access to the participants was obtained through the researcher's integral coaching network. The coaches informed and requested their clients' consent before providing the researcher with the names of potential participants. A cross-functional sample of seven senior leaders representing the South African community was selected, as presented in Table 1. The researcher contacted the participants personally. Written consent for inclusion in the study and performing audio-recorded face-to-face interviews was required before the researcher commenced the interviews (Ayres, 2008). Table 1 presents the seven selected participants with their demographics and pseudonyms used for confidentiality purposes.

Table 1: Integral coaching participant demographics

Participants	Leader positions	Race	Gender	Age
P1	Country manager at a global corporate company in sub-Saharan Africa and South Africa Industry: Entertainment and media	White	Female	49
P2	Senior business leader at a global corporate company Industry: Fast-moving consumer goods	White	Male	37
P3	Heading up a business unit at a global corporate company Industry: Financial services	White	Female	43
P4	Heading up a contact centre at a national company Industry: Telecommunications	African	Female	45

Participants	Leader positions	Race	Gender	Age
P5	Credit risk position at a national company Industry: Transport	African	Male	31
P6	Chief financial officer at a global corporate company Industry: Financial services	White	Male	40
P7	Senior business analyst at a national company Industry: Financial services	Indian	Female	38

Data Collection

The face-to-face interviews were conducted at each participant's business premises and lasted an hour. A semi-structured interview guide with open questions was used to collect the recorded data. After the interview process was explained, the researcher started each interview with the same two key questions:

- Was there anything in particular that shifted for you at a behavioural level because of the coaching process?
- What is different in your way of being or in the way you show up now than before the coaching sessions?

Probing questions elicited rich data from the participants' narratives about their coaching experiences at the cognitive, emotional, somatic, relational, spiritual and integral levels. For some participants, self-reflection during the interviews did not come easily; it created discomfort and involved a struggle with the self. However, the safe space the researcher created during the interviews helped the leaders to open up and delve deeper with a renewed focus on the holistic self in the social and business environment. The researcher confirmed that each participant was calm and comfortable after the interviews and that they could contact her any time by phone or email.

Data Analysis

Interpretative phenomenological analysis (IPA) was used to make sense of the participants' lived experiences (Alase, 2017; Smith & Shinebourne, 2012). IPA acknowledges the researcher's active and reflexive role during the interpretation of data (Kelly & O'Brien, 2015). The data analysis followed four stages as outlined by Smith and Shinebourne (2012): (i) gaining a preliminary holistic understanding of the data through repeated reading of the transcripts; (ii) generating a list of significant statements (codes) about how participants experienced the coaching; (iii) grouping significant statements (codes) into a larger unit of meaning to construct themes; and (iv) writing up the final themes grounded in the participants' verbatim and researcher's interpretative commentary. Data saturation was reached when theorising and interpreting the data

delivered no significant new insights, and adequate information was collected to ensure research trustworthiness (Fusch & Ness, 2015).

Ethical Considerations

Ethical approval from the tertiary institution's research ethics committee was obtained before the research was performed. Research trustworthiness was confirmed through data credibility, dependability, transferability and confirmability (Haverkamp, 2005; Lincoln & Guba, 1985). The ethical considerations included the participants' voluntary contributions, confidentiality and anonymity of the data, and not causing harm to the participants during the interviews. Transparency was obtained by including other certified integral coaches in the research process. They served as gatekeepers and invited those coachees who completed at least six of their coaching sessions as potential participants. An information sheet and informed consent form explaining the purpose of the research project and interview process were provided to each participant before the interviews commenced. The participants had the right to withdraw from the research at any time without consequences and could contact the researcher afterwards if they had any concerns. All data were stored in the cloud in a password-protected file.

Findings

The participants' narratives were interpreted according to the six streams of the NVW coaching model to determine whether the integral coaching sessions facilitated holistic well-being. The six themes and the coachees' narratives were interpreted and presented verbatim to support the discussions.

Theme 1: Cognitive Stream

Participant P1 wanted to understand the cause of her behaviour after receiving feedback from her team, which was difficult for her: "To understand what the source of that feedback is." For participant P2, it was the first time someone asked him thought-provoking questions about his life to make sense of it: "I had to sit down in a room with somebody and climb into my head with a bunch of questions and make me think about things." He broadened his cognitive dispensation by considering people as human beings instead of task-oriented objects: "Probing for that next level of thinking to take place forces you into thinking about more human topics than technical or functional topics." Participant P7 delved deeper into the self, which helped her to understand and integrate the root cause of her behaviour and how others perceived her: "If you don't see what's happening underneath, you never know what's on top." Participant P4 explained her way of not always addressing and dealing with issues: "We keep ourselves so busy because we don't want to deal with whatever we're facing in our lives." Participant P3 matched up, "We don't take time for ourselves in the growth of who we are, what our role is in life and why we're here." Investing more time in herself helped participant P3 find direction and make sense of her purpose in life: "I'm still not there; I still have a lot to work through, but I feel like I have real purpose now."

Theme 2: Emotional Stream

The participants started recognising their emotions and allowed themselves to experience those emotions. Participant P7 recalled: "There were times that I cried." It tied in with what participant P2 reminisced: "I don't even remember what it was, but I remember the emotions quite a lot. I find it very moving." Participant P1 narrated her emotions: "It's the verbalisation of those feelings that probably deep down inside you, you knew they existed, but you never surfaced them. That's quite an emotional thing." She took responsibility for her emotions by owning and managing them and linking her disruptive behaviour to her insecurities: "Certain behaviours I might be exhibiting at work are very much linked to either my insecurities, my own need for affirmation." Participant P6 remembered when senior management expected him to improve his emotional intelligence (EQ): "You're not going to get there by studying more; you're going to get there by unleashing a little empathy – EQ." He admitted: "I'm a little more empathetic to a point; it moved, it changed."

Theme 3: Somatic Stream

It was the first time participant P6 became aware of his body posture and breathing: "I am still incredibly rigid. I still breathe quite shallowly, especially when I get anxious, but now I know. I never knew before." A relaxed position made participant P4 aware of her breathing, which improved her stress levels: "I was always stressing; it just reconnects, puts everything back into its place." Habitual patterns made it difficult for participant P6 to slow down because his body was so used to tension: "I do struggle to take things a little bit slower, breathe slower, take a moment. But at least I am sort of more aware of it now." He became aware of his internal senses and physical triggers: "Like something will start in my stomach. I can feel that, and sometimes, I'll get a tingling in my fingers that I never knew before."

Participant P1 became aware of the impact of her body language: "Body language and the effect it has on other people where on the one hand it could be energising, on the other hand it could be terrifying." Being present in her body, she started behaving differently, using her body as a form of intelligence: "You're still moving at the same pace, you've still got the same energy, but your body language is slightly different. That was not a conscious thing; it just evolved." Correspondingly, participant P2 became aware of how he presented himself and was inspired to set an example for his children: "Spending dinner time with them, sitting at the table with them. And it's not because being able to eat with a knife and fork is the ultimate skill, but they'll learn from modelling my behaviour." Somatic work helped participant P5 gain a renewed feeling in his body: "With the wrestling and going deeper, what it did for me was it made me comfortable in my own skin."

Theme 4: Relational Stream

Participant P1 used to run immediately into action mode when interacting with colleagues without first connecting with them. She slowed down by attending to the

person first and then the task: "When you're on a call with somebody, take the five minutes and just chat about the person, as opposed to launching straight into what you need to get done." Genuinely engaging with people changed her relationships: "I've become more willing to listen, kinder, more thoughtful." Similarly, participant P3 became more conscious of how she acknowledged people by having meaningful conversations with them, instead of constantly being provocative: "Recognise the person that I'm having the conversation with . . . powerful relationships . . . before they were very confrontational."

Participant P6 was unaware of his cognitive ability to integrate complexity quickly and let others feel unworthy: "I move quickly through scenarios, and when people don't go with me, I sometimes make them feel quite stupid. And it was never intentional, but I wasn't aware of it." He worked on his relationships: "People realise I'm not as much a monster as they thought. I think that's been a big turning point." The personal relationship between him and his wife shifted to another dimension as he became more pleasant at home: "I know I still bring work stress home, but I'm a little better." Likewise, participant P7 remarked: "On a personal level, I could see my relationship with my husband and myself differently. Also, how I react to my child differently." Participant P4 made time for her friends again: "Spending time with my friends. I couldn't be happier by doing that." Participant P3 claimed it is more meaningful to have fewer authentic relationships than many superficial ones: "Before I had very shallow relationships, I think through this journey it's come right and much deeper. So nurturing relationships."

Theme 5: Spiritual Stream

Some participants experienced an increased sense of interconnectedness of things. For participant P2, it was spiritual: "It's really about being more conscious in your engagement with the universe" and connecting with the physical world around him: "I can easily run for an hour. But you're very physically aware and in tune with your environment." Participant P3 internalised interconnectedness and interdependence when she realised, in both a personal and work context, that she was not alone:

> Before I had coaching, as a single mom, my story was that I was all alone and had to do everything myself. Now my story is: I'm so supported – and that's spiritual, and that's in my work, family, husband, and everyone, my friendships.

Participant P1 remarked: "You realise these things are very interconnected, and I think I never made that conscious link." Likewise, participant P5 processed how his way of being was influenced by the interconnectedness of everything: "Joining the dots about my own values, my own behaviours and everything, and just getting it to align and figuring out why I react in certain ways."

Theme 6: Integrating Stream

It was the first time that participant P1 was confronted with being human as a whole person: "Delve into not just business areas but in personal areas, and that's where I think for me the penny dropped about the whole person as opposed to any one part of you." She added:

> I'm the kind of person who separates work from personal life, but when you're thinking about your behaviours, I realised in these discussions you can't separate it. I think the coaching for me evolved from trying to address certain things that were making my work life not ideal to talking much more about me holistically as a person.

Participant P2 perceived herself as "one whole person all the time, whether at work or home" and her colleagues: "It needs me to think about them as a whole person." Participant P3 confirmed how her coach contributed to the holistic change in her life: "She changed my whole life. Like, my whole life."

Discussion

The aim was to explore integral coaching as a facilitator of holistic well-being through a transpersonal psychology paradigm. The six themes and their narratives depicted how the six streams of the integral coaching model facilitated whole-person engagement in a transformation that led to holistic well-being. The next step was to create working hypotheses as a qualitative research sense-making method for discussing the findings (Schafer, 2003). A working hypothesis is a tentative statement from a meta-position explaining the manifestation of living experiences at a specific time in the analysis (Cilliers & Henning, 2021; Lawlor & Sher, 2023; Struwig & Cilliers, 2012). The working hypotheses follow each theme discussion.

Theme 1: Sense-making helped the participants find meaning and purpose. Meaning is the understanding of the way of life, whereas purpose focuses on the how of life (Ivtzan et al., 2015). It became evident how the participants understood the root cause of their behaviour by manifesting themselves personally and professionally in a coherent cognitive stream (Flaherty & Handelsman, 2004). The initial topic is often not the real issue to be addressed. The coach must therefore explore underlying issues (Askew & Carnell, 2011) and cognitive barriers (Cox et al., 2014) that might influence behaviour and affect the coachee's well-being.

Working hypothesis 1: The cognitive stream manifested as sense-making – a deeper understanding of the self and the root cause of behaviour.

Theme 2: Emotions play an important role in everyone's life, and therefore attending to emotions, working with them, and making sense of them is crucial to coaching (Cox, 2017). Integral coaching allowed the participants to address their emotions, EQ, and well-being (Grant, 2003; Niemiec et al., 2020). Accordingly, Valle (1989) and Vaughan

(2010) stated that emotional health contributes to optimal functioning and wholeness. The empirical findings indicated that the participants experienced, owned and managed their emotions while considering other's emotions, which enhanced their well-being.

Working hypothesis 2: The emotional stream manifested as recognising, owning and managing one's emotions.

Theme 3: The role of the body is not always acknowledged in coaching (Jackson, 2023). In this study, the participants were made aware of what the body personified, including body language and posture. The soma exemplifies that the mind and body are part of a living process. The body expresses a form of intelligence and somatic wisdom (Flaherty & Handelsman, 2004). Somatic awareness is paying mindful attention to the body by listening to it and living in the sensation (Blake, 2009). Some participants' bodily awareness started with physical triggers and feeling comfortable in their own skin, which spilt over into connecting to bodily wisdom and feelings of well-being.

Working hypothesis 3: The somatic stream manifested as bodily awareness.

Theme 4: Sense-making, a deeper understanding of the self and the root cause of behaviour, contributes to sustained, mutually satisfying relationships (Brown, 2015; De Haan, 2025; Moore & Koning, 2015). Connecting with the self and others becomes more authentic and meaningful. The empirical findings indicated that mutually satisfying relationships enhanced the well-being of the participants.

Working hypothesis 4: The relational stream manifested itself as connecting with others, both worthily and authentically.

Theme 5: Spirituality represents the ability to create a life committed to the benefit of everyone (Flaherty & Handelsman, 2004; Niemiec et al., 2020). The participants became aware of their interconnectedness to the vast web of life, the oneness of all things, and their interdependence. Interconnectedness of living systems is fundamental to spirituality, the self, others, the universe and the transcendent (Fairholm, 1996). Transcendence is the capacity to connect with something beyond oneself, and to integrate with the whole, which result in interconnectedness (Gotsis & Grimani, 2017; Kumar, 2023). The findings indicated that interconnectedness and interdependence have a positive impact on a person's well-being.

Working hypothesis 5: The spiritual stream manifested as interconnectedness and interdependence.

Theme 6: Integration unravels people's compartmentalised lives (Flaherty, 2010). The integrated human being brings the whole self to life. Transpersonal psychology recognises the whole person, including body and mind, to build relationships in the world (Hartelius et al., 2013; Vaughan et al., 2003). Integral coaching helps people realise that work and personal life are not separate but form an entity, the inclusiveness

of everything. Integration therefore deals with the holistic self, which incorporates the impact of cognitive, emotional, somatic, relational and spiritual aspects on holistic well-being.

Working hypothesis 6: The integrating stream manifested as a combination of the cognitive, emotional, somatic, relational, and spiritual and, therefore, a holistic human being.

The final understanding is that the six streams (cognitive, emotional, somatic, relational, spiritual and integral) of integral coaching are embedded in the themes linked to transpersonal psychology, which evoke holistic well-being and personal transformation.

Limitations and Strengths

The participants were exposed to only one specific integral coaching model; therefore, similar findings may not apply to other coaching models. Another limitation may be the researcher's bias as an experienced coach using the specific coaching model. However, reflexivity was applied during the data interpretation to ensure transparency and trustworthiness of the research (Cavalcanti, 2017).

Recommendations for Future Research

The study provides a scope for continued research in which different psychological and theoretical perspectives could be applied to different coaching models. Recommendations for future research are:

- Compare different integral coaching models to evaluate the role of transpersonal well-being in leadership development in an organisation. Assess the ways in which coaching that fosters spiritual growth, self-actualisation, and interconnectedness could influence leadership styles, decision-making processes and team dynamics.
- Investigate the ways in which integral coaching interventions can reduce workplace stress and enhance employee productivity. Techniques such as mindfulness training, emotional intelligence development, and somatic practice could measure outcomes such as employee relations and job engagement, job satisfaction and overall mental health.
- Evaluate and compare the ways in which integral coaching in different industries facilitates employee relations and holistic well-being through transpersonal psychology.

Implication and Contributions

Integral coaching contributes to manifesting various selves in pursuing holistic well-being for leaders. From a transpersonal psychology perspective, physical, emotional, intellectual, and spiritual levels combine to realise the self and to change and grow.

Integral coaching therefore contributes and offers the coach and leaders a way to build bridges that transcend traditional human limitations and barriers to ensure virtuous employee relations in dynamic organisations. Coaching effectiveness does not only lie with the coach, the coaching sessions or the client but also in the interactional dynamics of the whole system. Therefore, beyond the individual level, integral coaching offers a more dynamic workplace at the team and organisational level and navigates a pathway towards an increasingly harmonious society. In this regard, integral coaching fosters a culture of collective well-being.

Conclusion

From a transpersonal psychology perspective, integral coaching stimulates growth, transpersonal development and holistic well-being. Conversely, from a holistic experience of well-being, transpersonal psychology and integral coaching transcend the coachee into a transformed way of being. Holistic well-being combines interrelated levels of the transformed being within the self (intrapersonal), the self with others (interpersonal) and beyond the self (transpersonal). The final research hypothesis is therefore that integral coaching facilitates holistic well-being through a transpersonal psychology paradigm.

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