


# Transformational value of coaching: Integrating transpersonal and positive psychology towards optimal functioning and well-being

**Author:**Linda Steyn<sup>1</sup> **Affiliation:**

<sup>1</sup>Department of Industrial and Organisational Psychology, College of Economic and Management Sciences, University of South Africa, Pretoria, South Africa

**Corresponding author:**

Linda Steyn,  
steynl3@unisa.ac.za

**Dates:**

Received: 21 Nov. 2025

Accepted: 03 Mar. 2026

Published: 29 Apr. 2026

**How to cite this article:**

Steyn, L. (2026). Transformational value of coaching: Integrating transpersonal and positive psychology towards optimal functioning and well-being. *SA Journal of Human Resource Management/SA Tydskrif vir Menslikehulpbronbestuur*, 24(0), a3468. <https://doi.org/10.4102/sajhrm.v24i0.3468>

**Copyright:**

© 2026. The Author.

Licensee: AOSIS.

This work is licensed under the Creative Commons Attribution 4.0 International (CC BY 4.0) license (<https://creativecommons.org/licenses/by/4.0/>).

**Read online:**

Scan this QR code with your smart phone or mobile device to read online.

**Orientation:** Coaching, grounded in various theoretical frameworks, serves as a transformational intervention that promotes flourishing and enhances individuals' optimal functioning across personal and professional domains.

**Research purpose:** This research aimed to integrate transpersonal and positive psychology constructs to provide a holistic framework for coaches and human resources practitioners in facilitating transformational coaching.

**Motivation for the study:** Although coaching is recognised for its contribution to psychological well-being, the integration of transpersonal and positive psychology constructs, which may further enhance optimal functioning and well-being remains insufficiently explored.

**Research approach/design and method:** A directed qualitative content analysis approach was employed to validate the transformational value of coaching framework and its related constructs within transpersonal and positive psychology theories.

**Main findings:** The transformational value of coaching framework, which integrates transpersonal and positive psychology constructs to address optimal functioning and well-being, was both theoretically and empirically supported.

**Practical/managerial implications:** Coaching aligns with transpersonal and positive psychology constructs that coaches and human resources practitioners can apply to facilitate transformational change and promote clients' optimal functioning and well-being.

**Contribution/value-add:** This study contributes to the coaching literature by presenting an empirically grounded and comprehensive theoretical model, the transformational value of coaching framework, which integrates transpersonal and positive psychology constructs. This framework can be utilised by coaches and human resources practitioners to facilitate personal transformation and promote flourishing among clients.

**Keywords:** coaching; content analysis; optimal functioning; transformation; positive psychology; transpersonal psychology; psychological well-being.

## Introduction

Human beings inherently strive to flourish. The concept of flourishing has garnered interdisciplinary attention due to its relevance to individuals' daily lives. Ploke et al. (2024) and Wissing (2022) describe flourishing as a high level of well-being. Well-being integrates both hedonic well-being (the pursuit of pleasure and life satisfaction) and eudaimonic well-being (the realisation of meaning, purpose and personal growth) (Huppert & So, 2013; Keyes & Annas, 2009). Flourishing is thus an all-encompassing construct that integrates well-being and whole-being dimensions and is oriented towards optimal human functioning (Grant, 2017; Seligman, 2011).

Coaching is an intervention that enhances flourishing and consequently impacts an individual's optimal functioning (Grant, 2017; Grant & Spence, 2009). The aim of coaching is to enhance people's work-life and leadership capabilities, facilitate goal attainment and optimise overall well-being (Grant & Atad, 2022), thereby fostering heightened self-awareness and behavioural change. It is also known to have a transformational purpose that brings about change, maximising potential and altering people's way of doing and being (Lazarus, 2025). Moreover, coaching prioritises improving individuals' health and well-being in the medium to long term (Peláez Zuberbuhler et al., 2024).

For an individual functioning at an optimal level, Maslow laid the theoretical groundwork for both transpersonal psychology and positive psychology by emphasising self-actualisation of human potential (Eyal, 2024; Maslow, 1968). Self-actualisation is foundational to flourishing in positive psychology (Deci & Ryan, 2008), and transpersonal psychology extends this through self-transcendence (Vaughan, 2010). The integration of constructs from both transpersonal and positive psychology to support flourishing appears limited, potentially hindering coaching interventions aimed at optimal functioning and well-being. While existing coaching models contribute meaningfully to performance enhancement and well-being across multiple theoretical traditions (Grant, 2017; Lane et al., 2024; Peláez Zuberbuhler et al., 2024), limited scholarship has examined the integration of transpersonal and positive psychology constructs within a coherent transformational coaching framework (Bachkirova, 2022). Therefore, the aim of the study was to identify and integrate transpersonal and positive psychology constructs to provide a more holistic guide for coaches and human resources (HR) practitioners in transformational coaching. This more holistic view of guiding transpersonal and positive psychology constructs could enhance coaching interventions aimed at facilitating optimal functioning for the coaching client.

## Literature review

Coaching interventions have gained popularity because organisations regard them as a credible approach to facilitating behavioural change (De Bruin & Graupner, 2024; Seay & Muscarella, 2024). Rather than serving as a teaching intervention, coaching is regarded as a process of self-discovery that empowers individuals to explore their own solutions (Lazarus, 2025). Coaching interventions contribute to the well-being of individuals, organisations and society (Ratlabala & Terblanche, 2022). As coaching is well-established in the organisational context, this indicates the need for and value of coaching in a corporate setting. The intention of coaching as an intervention, as explained by Kets de Vries (2014), is that:

[E]ffective leadership coaches contract with their clients with the objective not only to improve their clients' performance, but also to guide them on a journey toward personal transformation and reinvention. (p. 6)

Therefore, promoting optimal functioning and well-being through positive psychology-informed coaching has demonstrated value in organisational contexts (Grant & Atad, 2022; Peláez Zuberbuhler et al., 2024). Building on this evidence, integrating transpersonal and positive psychology constructs may further enhance the transformational potential of coaching.

## Transpersonal psychology

Transpersonal psychology integrates both Eastern and Western philosophies, significantly contributing to holistic well-being, psychological well-being and personal

transformation (Haryanto & Muslih, 2024). Transpersonal psychology, often referred to as the 'fourth force' in psychology, emerged from humanistic psychology in the late 1960s (Friedman, 2018; Kumar, 2023) as a transformative orientation that supports personal transformation. The 'first force' was known as the behavioural and cognitive schools, 'force two' was ascribed to the psychodynamic or psychoanalytic movement, and 'force three' to the humanistic or existential view (Friedman, 2018). In 1968, Maslow introduced the concept of transpersonal psychology, incorporating the mind, body, spirit and the higher self (Maslow, 1968). He therefore reconceptualised self-actualisation, referred to as post-self-actualisation, to include a sixth human need, namely transpersonal needs, also known as self-transcendence. This need reflects the human desire to connect with something larger than oneself and a need for the sacred (Maslow, 1968), thereby adding a spiritual dimension to self-actualisation (Daniels, 2005). Self-transcendence, therefore, represents a foundational shift beyond traditional self-actualisation, reflecting a movement from individual fulfilment towards interconnectedness, expanded awareness and meaning-making, which are central themes in transpersonal approaches to transformational coaching (Friedman, 2018).

Transpersonal psychology includes all facets of humans' sensitive, exceptional and sacred experiences (Anderson, 2015; Haryanto & Muslih, 2024), as well as peak moments of insight and awareness ('a-ha' moments) (Honsová & Jarošová, 2019). A transpersonal experience could be a mystical, spiritual and extraordinary human experience that opens something in a person that is more profound than words can explain (Haryanto & Muslih, 2024). It emphasises an alternative state of consciousness, which leads to a broader approach to human transcendence, wholeness and transformation. Coaching from a transpersonal psychology perspective involves a holistic and integrative approach that supports clients' growth and transformation, transcending the typical ego-based understanding of the self (Dängeli, 2023). Lazarus (2025) confirms that whole-person coaching fosters personal transformation towards holistic personal development.

## Positive psychology

Positive psychology is the fastest-growing sub-discipline of psychology and has gained significant attention in practice (Martín-del-Río et al., 2021). Seligman introduced positive psychology in 1998 as the science and practice of well-being for optimal human functioning, allowing individuals, groups, organisations and societies to thrive and flourish (Lomas et al., 2021; Seligman, 2011). According to Wissing (2022), flourishing is a key concept in positive psychology. Positive psychology embraces the term 'flourishing', which is closely linked to optimal functioning and high subjective and psychological well-being (Seligman, 2011). Existing literature defines flourishing as the optimal functioning of individuals, organisations and institutions, characterised by a high level of well-being (Huppert & So, 2013; Keyes & Annas, 2009). Optimal functioning, as observed from a

holistic perspective, is not a fixed state but an active and continuous process through which individuals live fulfilling lives (Chaves, 2021; Deci & Ryan, 2008; Seligman, 2011). Flourishing combines concepts of hedonic and eudaimonic well-being. Table 1 illustrates the relationship between hedonic and eudaimonic well-being, their integration into flourishing, and their alignment with positive psychology constructs in the transformational value of coaching (TVC) framework (Figure 1).

Positive psychology is distinguished according to three waves. The first wave is well-being, not simply the absence of negative function or dysfunction, but focusing on the positive. The second wave the dialectical nature of well-being, and thus the ambivalent nature of life, suggests that suffering and struggle are sometimes necessary for growth and development, and therefore embracing the complexities in life (Lomas et al., 2021). The third wave is expanding 'beyond the individual' towards greater complexity in the natural environment, incorporating knowledge and research methodologies from various fields (Lomas et al., 2021; Wissing, 2022). Flourishing emerged prominently within first-wave positive psychology as an integrative conceptualisation of well-being that encompasses both hedonic and eudaimonic dimensions of optimal functioning (Seligman, 2011). It has since been expanded within third-wave positive psychology to incorporate greater complexity, contextual influences and the integration of adversity in the development of well-being (Lomas et al., 2021; Wissing, 2022).

While some authors position coaching as rooted in positive psychology, emphasising client strengths and wholeness (Grant & Spence, 2009), others acknowledge that coaching is informed by multiple theoretical disciplines (Lane et al., 2024). As a field that emphasises the positive aspects of human nature, the principles of positive psychology are relevant and instrumental to coaching. These principles are applied to help the coaching client to enhance well-being, personal growth, and change, and ultimately support positive transformation (Biswas-Diener, 2020; Wong, 2011). Grant (2017) and Grant and Spence (2009) affirm that coaching is an intervention that enhances flourishing and, consequently, an individual's optimal functioning and well-being.

Together, these meta-constructs (transpersonal and positive psychology) form the theoretical foundation of the TVC framework, which guided the deductive content analysis in this study. The framework, presented in Figure 1, integrates transpersonal and positive psychology constructs that underpin transformational coaching towards optimal functioning and well-being.

## Research design

### Research methodology

The study followed a directed approach to qualitative content analysis (Hsieh & Shannon, 2005), as this approach was useful for validating the TVC framework. The primary

**TABLE 1:** Relationship between hedonic and eudaimonic well-being, flourishing and positive psychology construct in the transformational value of coaching framework.

Dimension of well-being	Core focus	Positive psychology construct in the TVC framework	References
Hedonic well-being	Positive affect Life satisfaction Happiness	Subjective well-being	Deci and Ryan (2008) Diener (2000) Waterman (2008)
Eudaimonic well-being	Meaning Purpose Personal growth	Psychological well-being Sense of coherence Emotional intelligence	Deci and Ryan (2008) Huppert and So (2013) Ryff (1989)
Flourishing integrated	Represents the integration of hedonic and eudaimonic well-being toward holistic optimal functioning	Optimal functioning and well-being	Delle Fave et al. (2011) Keyes and Annas (2009) Seligman (2011) Wissing (2022)

Note: Please see the full reference list of this article Steyn, L. (2026). Transformational value of coaching: Integrating transpersonal and positive psychology towards optimal functioning and well-being. *SA Journal of Human Resource Management/SA Tydskrif vir Menslikehulpbronbestuur*, 24(0), a3468. <https://doi.org/10.4102/sajhrm.v24i0.3468> for more information.

TVC, transformational value of coaching.

strength of a directed approach to content analysis is that it is a more structured process and supports the existing theory, namely transpersonal and positive psychology (Hsieh & Shannon, 2005). Therefore, a deductive approach was adopted to explore seven coaches' lived experiences of coaching for personal transformation.

## Research setting

The study included participants in senior leadership positions in a corporate setting in South Africa, representing one of the country's nine provinces. To enhance homogeneity, participants were coached by certified integral coaches using the integral coaching model. The coaching was initiated by the business, HR practitioners, or, in some cases, by voluntary participation. Participants engaged in a minimum of six coaching sessions over a period ranging from one to one and a half years. At the time of data collection within the larger study, some participants were still actively engaged in the coaching process.

## Sampling and participants

Purposive sampling was used to select the seven participants, who were rich in experience with the research phenomenon of coaching for personal transformation and willing to share their experiences during the interview (Ritchie et al., 2014). The inclusion criteria were being a senior leader in a corporate setting and having participated in a coaching programme comprising at least six coaching sessions. The sample frame represents a diverse population, encompassing three of the four main population groups in South Africa. The industry, age of participants, and pseudonym are summarised in Table 2.

## Data collection

As the researcher is part of a network of certified integral coaches, the integral coaches were approached to act as gatekeepers for accessing and inviting coaches to volunteer for this study. Interviews were conducted by the researcher at the participant's business premises. Face-to-face semi-



Source: Steyn, L. (2021). The personal transformational value of coaching: Exploring the lived experience of the coachee. Doctoral thesis. University of South Africa, p. 129

**FIGURE 1:** Transformational value of the coaching framework.

structured interviews focused on narrative responses to open-ended questions about coaching experiences, using a semi-structured interview guide developed from the literature review. The core question commenced with, 'Tell me about your coaching experience?' This question was followed by probing questions to elicit rich narratives about the participants' coaching experiences. Data saturation was reached when additional interviews no longer provided new insights, at which point data collection ended. In line with qualitative research principles, a sample of seven participants was considered sufficient for data analysis once saturation was achieved (Saunders & Townsend, 2018). All interviews were audio-

**TABLE 2:** Participant demographics.

Industry	Pseudonym	Age (years)	Population
Entertainment and media	P1	49	White person
Fast-moving consumer goods	P2	37	White person
Financial services	P3	43	White person
Telecommunications	P4	45	Black African person
Transport	P5	31	Black African person
Financial services	P6	40	White person
Financial services	P7	38	Indian person

recorded with the participants' consent and manually transcribed by a professional for data analysis (Sutton & Austin, 2015).

## Data analysis

Based on a literature review of a larger study, Steyn (2021) developed a framework for personal transformation (the TVC framework). For this article, existing theory from the two selected meta-constructs of transpersonal and positive psychology in the TVC framework (Figure 1) was used to develop initial coding prior to data analysis. Thereafter, the data analysis process started, which involved reading the transcripts. As analysis proceeded, the initial coding scheme was revised and refined to confirm that it presented an understanding of the data. Therefore, directive coding followed a deductive approach (Hsieh & Shannon, 2005). The TVC framework was empirically confirmed by the identified codes, also referred to as constructs, in both transpersonal and positive psychology.

## Strategies employed to ensure data quality and integrity

Credibility was established through regular discussions with a research expert in the larger study, which reinforced the objectivity and contextual accuracy of the findings. Dependability was established by applying consistent methods and maintaining an audit trail, ensuring that findings could be replicated by other researchers. Confirmability was achieved through the researcher's reflexive journaling, which helped maintain awareness of potential bias. Transferability was achieved by providing sufficient contextual information about the data collection and analysis processes to enable another researcher to replicate the study (Maxwell, 2021).

## Ethical considerations

Ethical clearance to conduct this study was obtained from the College of Economic and Management Sciences, University of South Africa's Research Ethics Review Committee (Ref. No. 2016\_CEMS/IOP\_087). Participation was voluntary, and all participants provided written informed consent before participating in semi-structured interviews. Pseudonyms are used when referring to the participants to ensure confidentiality.

## Results

The findings are first presented from a transpersonal psychological perspective and, second, from a positive psychological perspective.

### Transpersonal psychology

The constructs mindfulness, spirituality, wholeness/self-integration, and work-life balance and integration are presented.

### Mindfulness

As mindfulness is regarded as both a life skill and a spiritual practice, attention is paid to being present in the moment

(Korving & Munro, 2025). The different ways of practising mindfulness are evident from P2's coaching experiences. His coach suggested meditation to help him feel more grounded and present:

*'[Coach] You're all over the show, everywhere; you've told me fifteen different things and unfinished thoughts, and all these things are bugging you; you should look into this. That's when I started.'* (P2, 37, white person)

He took up mindfulness as a practice, which helped him make small changes in his life and in his breathing. Mindful meditation helped P2 to manage the daily complexities of life and become more present both at work and at home:

*'I find the less I meditate, the longer it takes me to switch gears.'* (P2, 37, white person)

Similarly, P4 became quieter and more present through mindfulness. As a result of practising mindfulness, she gained awareness of the value of being present in the moment. She applied various relaxation practices suggested by her coach:

*'Sitting exercises, lying down and eating consciously. Looking at the colours and texture, be in the moment.'* (P4, 45, black African person)

The findings suggest that, through mindfulness development and practice, participants became more focused and present. They learned to be mindful rather than having a full mind. Coaching played a key role in strengthening their mindfulness and confidence in their abilities.

### Spirituality

Reference to being spiritually involved, being interconnected with the vast web that connects all living systems, such as the global ecosystem. Kumar (2023) and Trigwell et al. (2014) confirm the experience of oneness in all things and the existence of interdependence. As an example, P2 communicated his relationship with the universe and how everything is interconnected:

*'Being more conscious about your engagement with the universe.'* (P2, 37, white person)

Creating time and caring for himself was a spiritual experience:

*'I think the spiritualism comes into the space – as I create space in my life to do activities that give me time and space, like being out in the road running and appreciating nature and the quiet and the breeze and the heat or the cold.'* (P2, 37, white person)

Likewise, P3 processed interconnectedness and spirituality when realising she was not alone:

*'Before I had coaching, my story was that I was alone as a mom. I had to do everything myself. And now I feel so supported – and that's spiritual, in relationships, work, family, husband, everyone, and friendships.'* (P3, 43, white person)

P5 reflected how the interconnectedness of everything influenced his way of being:

'Joining the dots about my values, behaviours and everything, and just getting it to align and figuring out why I react in certain ways.' (P5, 31, black African person)

Emphasising the growing awareness of interconnectedness, P1 noted:

'And then you realise these things are very interconnected ... I never made that conscious link in my mind until we'd explored that.' (P1, 49, white person)

P4 made time for herself, including quiet time, which contributed to her spirituality, as she remarked:

'The 20 minute off time to myself, and quiet time contributed to my spiritual growth.' (P4, 45, black African person)

The findings indicate that spirituality was experienced as an expanded awareness of interconnectedness within oneself (intrapersonal), in relationships (interpersonal), and in the broader ecosystem (transpersonal). Coaching provided a reflective space for participants to integrate these dimensions into a meaningful way of being.

## Wholeness/self-integration

As wholeness/self-integration involves understanding how a person's life is segmented, integrated, compartmentalised, and whole (Gourov & Lomas, 2019), this processing was evident in the words of P1:

'I'm the person who separates work from personal life. I talk about my kids with these guys, but I don't bring all my things to work. When you're thinking about your behaviours, I realised in these discussions you can't separate them. Coaching for me evolved from trying to address certain things that were making my work life not ideal to talking much more about myself holistically.' (P1, 49, white person)

It was the first time that P1 was confronted with the human being as a whole person:

'Because I've never had an experience where I've addressed that.' (P1, 49, white person)

From a leadership perspective, P2 realised that he had not seen himself as one whole person and had the same view of his colleagues at work:

'I think the two go hand-in-hand. Establishing real, meaningful relationships with people in the work context requires me to get out of the work context with them, too. It needs me to think about them as a whole person.' (P2, 37, white person)

Similarly, P5 came to a place of accepting things for what they were and integrated the polarities in life:

'And he [*the coach*] said, well, it's not good, it's not bad, it's not wrong, it's not right; it just is. Don't attach goodness or badness to it.' (P5, 31, black African person)

Consequently, participants became more aware of their 'being' as an integrated manifestation of self.

## Work-life balance and integration

From a work-life integration perspective, living an integrated work-life differs from a balanced life, as it requires creating harmony among all areas of life in a fast-paced and ever-changing world, including work, home and family, community, personal well-being and health (Wong, 2011). All participants recognised the importance of living a life where the flow would be smoother. They often referred to work-life balance, rather than work-life integration. P2 remarked:

'How do I consciously apply my values to our family life regarding the children and [*wife*], the time and the quality of the time we spend together, and the things we do together?' (P2, 37, white person)

Coaching made P4 realise how an imbalance between her personal and work life harmed her well-being and increased her stress levels:

'For my well-being, I think balancing, having a balanced life, you know, includes ensuring everything is catered for in my life.' (P4, 45, black African person)

P3 also became aware of the importance and urgency of reorganising her life to become more balanced because she had neglected her family.

Being a wife, mother to a 6-year-old boy, and a professional in a corporate company was a considerable challenge for P7 during her coaching programme. She was overly attached to her work, which absorbed her whole life and negatively influenced her work-life balance:

'But the thing is, everyone can have a work-life balance. You are the only person standing in your way because you must set and honour those boundaries.' (P7, 38, Indian person)

Even with the best intentions to integrate work and life, it remained a challenge for P5 to manage his time between work and home responsibilities:

'Because the year began and the business was being built, I was trying to be helpful at home but needed to be at work for many hours.' (P5, 31, black African person)

Work-life integration was one of P6's coaching objectives because he used to separate work and life, which resulted in feelings of anxiety:

'They used to spill into each other at the wrong times and create way too much stress and anxiety.' (P6, 40, white person)

As coaching continued, P6 established daily work-life integration, sometimes staying late at the office and sometimes leaving early to spend time with his family. Hence, coaching led participants to think differently about work-life balance and integration, viewing them as interrelated rather than separate.

## Positive psychology

Subjective well-being, psychological well-being, sense of coherence (SOC) and emotional intelligence (EQ) are relevant findings.

## Subjective well-being

Subjective well-being, which is associated with hedonistic experiences that lead individuals to feel satisfied and happy, consequently influences their well-being (Deci & Ryan, 2008; Diener, 2000; Waterman, 2008). P2 believed he was a failure for many years and was never satisfied with his achievements since he had not completed university:

'I still feel remorse because my poor parents had to pay back the bursary that I gave up and squandered a year's worth of money.' (P2, 37, white person)

Coaching helped him find peace and be more satisfied with life. He started making sense that it was part of his life's journey and shaped the person he became, including his determination to work hard and succeed in his career. Similarly, coaching gave P4 a perspective on how to deal with money concerns in her family to obtain wellness, which gave her a sense of relief: When P5 realised how he could deal with colleagues' criticism, he became more mature and relaxed in assessing relationships:

'I'm more able to handle criticism, and I care a lot less about stuff I used to care about, such as this person doesn't like me because he didn't greet me today.' (P5, 31, black African person)

Likewise, P6 accepted that not everyone would appreciate his leadership style, while others would be attracted to it:

'I don't need everybody to follow me. I'm very comfortable with people not liking me, and I don't have an issue with that.' (P6, 40, white person)

Insight also made P3 realise that having a few authentic relationships is more meaningful than having many shallow ones and being influenced by a fear of missing out.

Findings indicate that coaching facilitates subjective well-being, as participants change how they connect and engage with people in both personal and work contexts and experience happiness and satisfaction in their relationships.

## Psychological well-being

In line with Deci and Ryan's (2008) conceptualisation, psychological well-being entails optimal mental and psychological functioning in both positive and challenging circumstances. Wong (2011, p. 70) defines psychological well-being or eudaimonia as 'a lifestyle characterised by the pursuit of virtue/excellence, meaning/purpose, doing good/making a difference and the resulting sense of fulfilment or flourishing'. Participant 5 experienced his body becoming more relaxed and content with the person he was:

'With the wrestling and going deeper, I became more comfortable in my skin.' (P5, 31, black African person)

P7 reconnected with her body to sustain long-term well-being by creating time for herself:

'I need to walk around more when I feel overwhelmed and sit outside under the tree. Just sit there and listen to some music. It's creating that "me" time.' (P7, 38, Indian person)

By addressing existential challenges rather than ignoring them, the P4 managed these concerns more effectively. As coaching helped participants find meaning and direction in life, P3 assessed the 'who' and 'what' she was and 'why' she was doing what she was doing:

'Coaching gives insight into your purpose, as you never take the time because we're so busy giving. I'm still not there and still have much to work through, but I have a real purpose now.' (P3, 43, white person)

Participant 2 described a shift characterised by the release of guilt and a growing sense of fulfilment and freedom, expressing peace with his own identity and values rather than societal expectations:

'I now have faith in myself because I've connected with who I am, which is my first step. I can now appreciate this whole journey for what it is. It makes a lot more sense, and I got there not because of some mercy or accident; it's because of who I am and the choices I'm making.' (P2, 37, white person)

Coaching contributed to P7's personal growth when she realised, she needed to stand her ground at work by having courageous conversations with her manager about aspects of her job that made her unhappy. She reported that it 'positively and meaningfully' changed their relationship, and she realised that she was the one who needed to change to function more effectively. The findings suggest that coaching could facilitate psychological well-being by helping participants replace limiting thoughts with empowering paradigms that lead to positive change and flourishing.

## Sense of coherence

As a sense of coherence enhances well-being by leveraging both individual and collective resources (Khanyile & Mayer, 2025), the coaching programme was reported to help participants find meaning, purpose, and gain new perspectives, including making sense of life in new ways. Consequently, by slowing down her pace instead of operating in 'autopilot mode', P1 became more tuned into what was happening around her:

'I tend to do everything at a pace; I'm willing to be a bit slower. I also want to be a bit more relaxed and composed, in a sense.' (P1, 49, white person)

She received feedback from her team that her behaviour was difficult and abrupt, and she wanted to understand better how she presented herself. A shift occurred for P3 when she asked for help at work when needed, and she found new meaning and perspective as a result. The relationship shifted for P4 in how she engaged with her 9-year-old child in doing his homework:

'Let's sit down and do it now, versus saying, we'll do it. I'm now taking some time, having a bit of a laugh, and getting all set instead of saying, "Let's get this done so we can move on to something else."' (P4, 45, black African person)

Participant 2 was inspired to move beyond a technical, work-oriented way of thinking and to adopt a more personal

perspective that recognised and valued others as human beings. On a cognitive level, P4 also realised that she did not constantly need to prove herself at work. Neither did she have to know everything and have all the answers, accepting that such a role was to her own detriment. Correspondingly, P7 processed life by looking through a different lens, gaining a new perspective:

'I always looked forward to my coaching session because it gave me this avenue to look at things differently.' (P7, 38, Indian person)

As part of the formal coaching process, Participant 5 completed a brain dominance assessment (Herrmann Brain Dominance Instrument), which helped him gain insight into his thinking preferences, managing style and strengths. The participants reported finding meaning and purpose by discovering significant features demonstrating flourishing and well-being. Finding meaning thus motivated them to invest energy in changing their behaviour, facing challenges and persevering through difficulties.

### Emotional intelligence

As emotions play an important role in human life, it is essential to attend to them in coaching. Therefore, making sense of emotions is a key aspect of the coaching process (Peláez Zuberbuhler et al., 2024). In this study, working with emotions during coaching further enhanced some participants' EQ. P1 identified a connection between her disruptive behaviour and underlying self-doubt. She acknowledged and took responsibility for her emotions and actions:

'Certain behaviours exhibited at work are linked to my insecurities, need for affirmation, and probably dreadful feelings of having run my course.' (P1, 49, white person)

Senior management requested P6 to address and improve his EQ through coaching, which helped him develop his EQ:

'I'm a little more empathetic. It's how you get people to buy into what you're doing so they want to do it instead of you telling them what to do.' (P6, 40, white person)

He realised the negative impact of treating people disrespectfully and how coaching helped him control his emotions, calling it a significant turning point. On a personal level, his relationship with his wife also shifted:

'I think I'm a little bit nicer. I still bring work stress home too much, but I'm a little better.' (P6, 40, white person)

The coaching programme enabled P4 to manage and cope better with her emotions, and what to let go of. P7 became more aware of her emotional and social skills in engaging with her husband and child, and her relationship flourished:

'I could see my relationship with my husband and myself a bit differently. I also reacted to my child differently.' (P7, 38, Indian person)

The coaching thus seemed to empower participants to own their emotions, take control and manage themselves, enabling them to flourish.

### Implications for coaching

This discussion explains how coaching facilitates optimal functioning and well-being through the meta-constructs of transpersonal and positive psychology, as reflected in the TVC framework in Figure 1. In addition to interpreting the findings, this section outlines practical implications for coaches and HR practitioners.

Based on evidence from the two selected meta-constructs discussed in this article, implications for coaches and HR practitioners are presented for each construct.

### Transpersonal psychology

*Mindfulness and meditation* are core spiritual practices within transpersonal psychology involving contemplation, self-awareness, presence, and connection with both the self and the wider universe (Haryanto & Muslih, 2024). According to Korving and Munro (2025), mindfulness shapes the way individuals experience and structure their sense of being in relation to themselves and others. For participants, the practice of mindfulness facilitated more conscious and intentional living, enabling them to remain fully awake, engaged, and present, qualities that promote well-being and human flourishing. Moreover, mindfulness contributed to enhanced emotional stability and self-regulation, enabling participants to navigate paradoxes and disruptions with greater composure. These findings align with existing research indicating that mindfulness enhances self-endorsed behavioural regulation, deepens self-awareness, and promotes overall well-being (Haryanto & Muslih, 2024). Mindfulness thus serves as a transformative platform, influencing how individuals engage cognitively, emotionally and somatically (Kets de Vries, 2014). Coaches can incorporate mindfulness-based interventions to deepen presence, strengthen self-awareness, and promote emotional regulation, thereby supporting clients' personal growth and transformation.

The second construct within the transpersonal psychology paradigm, *spirituality*, evokes sacred and awakening experiences that initiate personal transformation (Anderson, 2015; Taylor & Egeto-Szabo, 2017). As the essence of human existence, spirituality holds a central position in transpersonal psychology, emphasising the spiritual dimension as fundamental to well-being (Banerji, 2023). In line with this view, participants reported an enhanced sense of interconnectedness with others, nature, and the universe, and for some, held profound spiritual significance. This awareness often emerged through silence and mindfulness, fostering greater attentiveness to life, events, and relationships across personal and professional contexts. Such interconnectedness appeared to deepen participants' understanding of purpose and meaning in everyday life.

Interconnectedness, a core dimension of spirituality, reflects the recognition that all aspects of existence, namely the self, others, and the universe, are fundamentally linked

(Mitroff, 2003). Mariano (2013, p. 62) similarly defines spirituality as 'the essence of being and relatedness that permeates all of life and is manifested in one's knowing, doing, and being; the interconnectedness with self, others, nature, and God/Life Force/Absolute/Transcendent'. Within coaching, cultivating clients' awareness of this interconnectedness can promote self-transcendence and alignment with a higher purpose. This shift beyond ego-driven motives fosters authentic connection, enhances well-being, and supports human flourishing, thereby yielding outcomes consistent with the transformative aims of coaching. Transformational coaching extends beyond performance enhancement to facilitate shifts in identity, meaning-making and self-awareness within complex organisational environments (Grant, 2017; Kets de Vries, 2014). Such coaching aims to promote sustainable behavioural change and deeper psychological development, reflecting vertical shifts in perspective rather than merely horizontal skill acquisition, thereby enabling leaders to function more authentically and effectively across personal and professional domains (Grant & Spence, 2009; Ingersoll & Cook-Greuter, 2007).

The third construct in transpersonal psychology, *wholeness or self-integration*, refers to the balanced unfolding of physical, emotional, mental and spiritual capacities across the lifespan (Haryanto & Muslih, 2024; Vaughan, 2010). Within the coaching process, this dynamic became evident as participants moved beyond an 'I'-centred perspective towards a more expansive sense of being. Coaching appeared to serve as a space where the multiple dimensions of the self could be recognised and integrated, fostering transformation and a felt sense of wholeness (Gourov & Lomas, 2019; Haryanto & Muslih, 2024). Participants' reflections indicated that the self is not a collection of separate parts but rather an interconnected whole, and that engaging with both desirable and challenging aspects of experience is central to integration. Because wholeness encompasses all dimensions of being, coaches are encouraged to support the development of the whole person, namely cognitively, emotionally, somatically, relationally and spiritually, to promote integration and optimal functioning. From a transpersonal perspective, such integrative awareness signals movement towards higher consciousness and the emergence of a more unified, authentic self.

The fourth construct within transpersonal psychology, *work-life balance and integration*, highlights the need to harmonise professional and personal dimensions of being. In an 'always-on' culture, constant work intrusions can erode this equilibrium (Mdhluli, 2025). Participants' experiences of equilibrium varied as some prioritised reorganising their lives, while others established firmer boundaries and adopted more disciplined approaches to time management to enhance their balance. Achieving such a balance is vital not only for individual health and well-being but also for effective job performance, meaningful family relationships and a well-

functioning society (Budhathoki et al., 2025; Riyanto et al., 2025). Therefore, the integration of work and personal demands fostered a sense of hope and reduced unnecessary stress for participants. Coaches can support this integration by guiding clients to identify key responsibilities, manage daily demands and establish effective boundaries. In doing so, individuals may come to recognise that 'home' and 'work' are interconnected rather than opposing spheres (Grant & Spence, 2009). Ultimately, work and personal life function as mutually reinforcing dimensions that promote optimal functioning and well-being.

## Positive psychology

Positive psychology has made several contributions to the understanding of *subjective well-being* (Lomas et al., 2021). Subjective, or hedonic, well-being involves maximising positive experiences and minimising negative ones (Diener, 2000; Peppe et al., 2018), whether these experiences are physical, intellectual or social (Waterman, 2008). Subjective well-being emphasises pleasure attainment and pain avoidance as foundations for a happy and satisfying life (Diener, 2000). It is often used interchangeably with 'happiness' (Deci & Ryan, 2008) or 'the good life' (Waterman, 2008). Participants reported greater satisfaction with their overall quality of life and a more relaxed approach to daily living. Consistent with Almeida and Ramos (2025), interpersonal relationships were identified as essential to happiness. Some participants developed more authentic connections and experienced greater fulfilment when their need for relatedness was met. Others expressed increased comfort and self-acceptance, irrespective of others' opinions. Coaches can enhance clients' life satisfaction by helping them evaluate their overall well-being across domains such as work, health and relationships (Grant & Atad, 2022).

The second construct in positive psychology, *psychological well-being*, emphasises optimal human functioning and the realisation of one's potential (Wissing, 2022). Rooted in the eudaimonic tradition, psychological well-being frames meaning, purpose and personal growth as pathways to sustained happiness (Waterman, 2008). It encompasses mental and physical wellness, self-actualisation and effective functioning in the absence of pathology (Amada & Shane, 2022; Peppe et al., 2018). In this study, participants' experiences reflected movement towards such eudaimonic well-being as they engaged in deeper self-exploration and reconnected with their essential selves. Their reflections revealed a shift from the pursuit of momentary satisfaction to a sustained sense of purpose and coherence, aligning with the view that well-being emerges through the integration of both joy and struggle (Huppert & So, 2013; Keyes & Annas, 2009). This shift from the pursuit of short-term happiness to long-term well-being fostered greater self-awareness and authenticity, recognising that transformation starts within oneself rather than through efforts to change others. For coaching practice, these insights highlight the importance of facilitating clients' exploration of existential themes such as

freedom, purpose and choice. Coaches can further support this process by helping clients reframe limiting beliefs into empowering perspectives that promote growth and psychological well-being.

The third construct in positive psychology, *sense of coherence* (SOC), was introduced by Antonovsky (1996) as a salutogenic concept that frames health as the capacity to experience life as comprehensible, manageable and meaningful (Heintzelman & King, 2014). These dimensions, perceiving life events as structured and clear, believing one has adequate resources to meet life's demands, and experiencing life as emotionally significant, collectively shape an individual's orientation toward well-being (Eriksson et al., 2007). Within the coaching context, participants' reflections revealed how the process enhanced their ability to make sense of personal and professional realities, transforming challenges into opportunities for growth. Through dialogue and reflective inquiry, coaching fostered a stronger SOC by enabling meaning-making and perspective shifts that deepened self-understanding. As meaning remains dynamic and individually constructed (Wong, 2011), coaching provides a co-created space in which participants integrate change into coherent narratives of identity and purpose (Grant, 2017). This integrative process cultivated a renewed sense of wholeness, illustrating how SOC, when nurtured through coaching, can promote well-being (Eriksson et al., 2007).

The final construct within positive psychology, *emotional intelligence* (EQ), underscores the central role of emotions in shaping human experience, well-being and flourishing (Wong, 2011). Originally conceptualised by Salovey and Mayer, EQ involves the capacity to perceive, understand and regulate emotions in oneself and others (Ackley, 2016). Recognised as foundational to positive psychology (Bar-On, 2010), EQ contributes to self-awareness, adaptive behaviour and effective functioning across personal and professional contexts, thereby promoting organisational and societal well-being (Bratton et al., 2011). Participants' reflections revealed a greater sense of ownership over their emotions and a deeper relational awareness, which led to more constructive interactions with others, particularly within their leadership roles. Therefore, coaching played a crucial role in enhancing emotional insight and self-regulation, resulting in personal growth and improved overall well-being for participants. From a coaching perspective, facilitating clients' ability to effectively manage their own emotions and the emotions of others fosters sustained psychological well-being.

The study alerts coaches and HR practitioners to the value of coaching as a platform to help the coaching client increase psychological well-being and inspire transformation, growth and behavioural change. Coaches and HR practitioners may utilise the TVC framework, developed from theoretical and empirical findings, to guide coaching towards optimal functioning and well-being, which can play a significant role in the coaching client's transformation journey.

## Limitations and recommendations

Although the findings may have been limited by using only seven participants, the in-depth reviews contributed to a meaningful understanding. Further research is recommended to explore whether the TVC framework utilised by coaches and HR practitioners significantly contributes to the transformation journey of the coaching client after completing a coaching programme. Additionally, a longitudinal study of the sustainability of behavioural changes over time could also be further explored.

## Conclusion

The study emphasises the transformational value of coaching and its potential to facilitate optimal functioning and well-being from a transpersonal and positive psychology paradigm. It highlights how key constructs within each paradigm contribute to the coaching process. The integration of these two psychological approaches and their related constructs could enhance the coaching process by enabling transformation in the overall well-being and flourishing of the coaching client. The TVC framework may serve as a practical guide for coaches and HR practitioners in applying transpersonal and positive psychology constructs, offering a pathway for the coaching client to transformation and to achieve optimal functioning and well-being.

## Acknowledgements

This article is based on research originally conducted as part of Linda Steyn's doctoral thesis titled 'The personal transformational value of coaching: Exploring the lived experience of the coach', submitted to the Department of Industrial and Organisational Psychology, University of South Africa in 2021. The thesis was supervised by Professor Antoni Barnard. The supervisor was not involved in the preparation of this article and was not listed as a co-author. Portions of the thesis have been revised, updated, and adapted for publication as a journal article. The original thesis is publicly available at: <https://ir.unisa.ac.za/handle/10500/28048>.

## Competing interests

The author declares that no financial or personal relationships inappropriately influenced the writing of this article.

## CRedit authorship contribution

Linda Steyn: Conceptualisation, Data curation, Formal analysis, Investigation, Methodology, Project administration, Resources, Visualisation, Writing-original draft, Writing – review and editing. The author confirms that this work is entirely their own, has reviewed the article, approved the final version for submission and publication, and takes full responsibility for the integrity of its findings.

## Funding information

This research received no specific grant from any funding agency in the public, commercial or not-for-profit sectors.

## Data availability

The data that support the findings of this study are available from the corresponding author, Linda Steyn, upon reasonable request.

## Disclaimer

The views and opinions expressed in this article are those of the author and are the product of professional research. They do not necessarily reflect the official policy or position of any affiliated institution, funder, agency or the publisher. The author is responsible for this article's results, findings and content.

## References

- Ackley, D. (2016). Emotional intelligence: A practical review of models, measures, and applications. *Consulting Psychology Journal: Practice and Research*, 68(4), 269–286. <https://doi.org/10.1037/cpb0000070>
- Almeida, P.M., & Ramos, P.A. (2025). The subjectivity of subjective well-being. *SAGE Open*, 15(1), 1–11. <https://doi.org/10.1177/21582440251329860>
- Amada, N., & Shane, J. (2022). Self-actualisation and the integration of psychedelic experience: The mediating role of perceived benefits to narrative self-functioning. *Journal of Humanistic Psychology*, 0(0), 1–26. <https://doi.org/10.1177/00221678221099680>
- Anderson, R. (2015). Transpersonal inquiry and the next generation of transpersonal researchers and scholars. *Journal of Transpersonal Research*, 7(2), 210–216.
- Antonovsky, A. (1996). The salutogenic model as a theory to guide health promotion. *Health Promotion International*, 11(1), 11–18.
- Bachkirova, T. (2022). *Developmental coaching: Working with the self* (2nd ed.). McGraw-Hill Education.
- Banerji, D. (2023). Western Buddhism and transpersonal psychology: Cross-hermeneutic and engaged approaches. *International Journal of Transpersonal Studies Research*, 42(2), 27–34. <https://doi.org/10.24972/ijts.2023.42.2.27>
- Bar-On, R. (2010). Emotional intelligence: An integral part of positive psychology. *South African Journal of Psychology*, 40, 54–62. <https://doi.org/10.1177/008124631004000106>
- Biswas-Diener, R. (2020). The practice of positive psychology coaching. *Journal of Positive Psychology*, 15(5), 701–704. <https://doi.org/10.1080/17439760.2020.1789705>
- Bratton, V.K., Dodd, N.G., & Brown, F.W. (2011). The impact of emotional intelligence on the accuracy of self-awareness and leadership performance. *Leadership and Organization Development Journal*, 32(2), 127–149. <https://doi.org/10.1108/01437731111112971>
- Budhathoki, R., Pandey, D., & Shukla, J. (2025). Impact of work life balance on stress level and performance. *International Journal of Indian Psychology*, 13(2), 4781–4791. <https://doi.org/10.25215/1302.422>
- Chaves, C. (2021). Well-being and flourishing. In M.L. Kern & M.L. Wehmeyer (Eds.), *The Palgrave handbook of positive education* (pp. 273–295). Palgrave Macmillan.
- Dängeli, J. (2023). Transpersonal coaching psychology: An introduction to the theory and practice. *Current Research in Psychology and Behavioral Science (CRPBS)*, 4(1), 1083. <https://doi.org/10.54026/CRPBS/1083>
- Daniels, M. (2005). *Shadow, self, spirit: Essays in transpersonal psychology*. Imprint Academic.
- De Bruin, I.A., & Graupner, L.I. (2024). The impressions of industrial psychologists of their proficiency as coaches. *South African Journal of Human Resource Management*, 22, a2302. <https://doi.org/10.4102/sajhrm.v22i0.2302>
- Deci, E.L., & Ryan, R.M. (2008). Hedonia, eudaimonia, and well-being: An introduction. *Journal of Happiness Studies*, 9, 1–11. <https://doi.org/10.1007/s10902-006-9018-1>
- Delle Fave, A., Brdar, I., Freire, T., Vella-Brodrick, D., & Wissing, M.P. (2011). The eudaimonic and hedonic components of happiness: Qualitative and quantitative findings. *Social Indicators Research*, 100(2), 185–207. <https://doi.org/10.1007/s11205-010-9632-5>
- Diener, E. (2000). Subjective well-being: The science of happiness and a proposal for a national index. *American Psychologist*, 55(1), 34–43. <https://doi.org/10.1037/0003-066X.55.1.34>
- Eriksson, M., Lindström, B., & Lilja, J. (2007). A sense of coherence and health. Salutogenesis in a societal context: A land, a special case? *Journal of Epidemiology and Community Health*, 61, 684–688. <https://doi.org/10.1136/jech.2006.047498>
- Eyal, L. (2024). Maslow's peak experiences: Transpersonal psychology's influence on positive psychology. *Abnormal and Behavioural Psychology*, 10(4), 280.
- Friedman, H.L. (2018). Transpersonal psychology as a heterodox approach to psychological science: Focus on the construct of self-expansiveness and its measure. *Archives of Scientific Psychology*, 6(1), 230–242. <https://doi.org/10.1037/arc0000057>
- Gourov, D., & Lomas, T. (2019). 'It's about wholeness. I love my awesomeness and I love my flawsomeness': An interpretative phenomenological analysis (IPA) of coaching with the shadow in mind. *Coaching Psychologist*, 15(2), 11–21. <https://doi.org/10.53841/bpctcp.2019.15.2.11>
- Grant, A.M. (2017). The third 'generation' of workplace coaching: Creating a culture of quality conversations. *Coaching: An International Journal of Theory, Research and Practice*, 10(1), 37–53. <https://doi.org/10.1080/17521882.2016.1266005>
- Grant, A.M., & Atad, O.I. (2022). Coaching psychology interventions vs positive psychology interventions: The measurable benefits of a coaching relationship. *Journal of Positive Psychology*, 17(4), 532–544. <https://doi.org/10.1080/17439760.2021.1871944>
- Grant, A.M., & Spence, G.B. (2009). Using coaching and positive psychology to promote a flourishing workforce: A model of goal-striving and mental health. In A.P. Linley, S. Harrington & N. Garcea (Eds.), *Oxford handbook of positive psychology and work* (1st ed., pp. 175–188). Oxford University Press.
- Haryanto, S., & Muslih, M. (2024). The contribution of transpersonal psychology to the emotional, mental, and spiritual well-being of individuals. *Islamic Guidance and Counseling Journal*, 8(1), 1–19. <https://doi.org/10.25217/0020258549000>
- Heintzelman, S.J., & King, L.A. (2014). Life is pretty meaningful. *American Psychologist*, 69(6), 561–574. <https://doi.org/10.1037/a0035049>
- Honsová, P., & Jarošová, E. (2019). Peak coaching experiences. *Coaching: An International Journal of Theory, Research and Practice*, 12(1), 3–14. <https://doi.org/10.1080/17521882.2018.1489867>
- Hsieh, H-F., & Shannon, S.E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research*, 15(9), 1277–1288. <https://doi.org/10.1177/1049732305276687>
- Huppert, F.A., & So, T.T.C. (2013). Flourishing across Europe: Application of a new conceptual framework for defining well-being. *Social Indicators Research*, 110(3), 837–861. <https://doi.org/10.1007/s11205-011-9966-7>
- Ingersoll, R.E., & Cook Greuter, S. (2007). The self-system in integral counseling. *Counseling and Values*, 51(3), 193–208. <https://doi.org/10.1002/j.2161-007X.2007.tb00078.x>
- Kets de Vries, M.F.R. (2014). *Mindful leadership coaching*. Palgrave Macmillan.
- Keyes, C.L., & Annas, J. (2009). Feeling good and functioning well: Distinctive concepts in ancient philosophy and contemporary science. *Journal of Positive Psychology*, 4(3), 197–201. <https://doi.org/10.1080/17439760902844228>
- Khanyile, S.B.C., & Mayer, C.-H. (2025). Sense of coherence and technological adaptation during the Fourth Industrial Revolution. *South African Journal of Industrial Psychology*, 51, a2310. <https://doi.org/10.4102/sajip.v51i0.2310>
- Korving, C., & Munro, N. (2025). Mindfulness meditation among South African psychologists: A pathway to 'being' amid existential suffering in contemporary South Africa. *South African Journal of Psychology*, 55(1), 51–62. <https://doi.org/10.1177/00812463241287896>
- Kumar, V. (2023). Role of spirituality in the mental health. *Journal of Research in Social Science and Humanities*, 2(4), 1–6. <https://doi.org/10.56397/JRSSH.2023.04.01>
- Lane, D., Stelter, R., & Stout-Rostron, S. (2014). The future of coaching as a profession. In E. Cox, T. Bachkirova, & D. Clutterbuck (Eds.), *The complete handbook of coaching* (2nd ed., pp. 377–390). Sage.
- Lazarus, A. (2025). Exploring identity in coaching: Insights into coaches' understanding and approach. *Frontiers in Psychology*, 15, 1445643. <https://doi.org/10.3389/fpsyg.2024.1445643>
- Lomas, T., Waters, L., Williams, P., Oades, L.G., & Kern, M.L. (2021). Third wave positive psychology: Broadening towards complexity. *Journal of Positive Psychology*, 16(5), 660–674. <https://doi.org/10.1080/17439760.2020.1805501>
- Mariano, C. (2013). Holistic nursing: Scope and standards of practice. In B.M. Dossey & L. Keegan (Eds.), *Holistic nursing: A handbook for practice* (6th ed., pp. 59–80). Jones & Bartlett Publishers.
- Martin-del-Río, B., Neipp, M.C., García-Selva, A., & Solanes-Puchol, A. (2021). Positive organizational psychology: A bibliometric review and science mapping analysis. *International Journal of Environmental Research and Public Health*, 18(10), 5222. <https://doi.org/10.3390/ijerph18105222>
- Maslow, A.H. (1968). *Toward a psychology of being* (3rd ed.). John Wiley & Sons.
- Maxwell, J.A. (2021). Why qualitative methods are necessary for generalization. *Qualitative Psychology*, 8(1), 111–118. <https://doi.org/10.1037/qup0000173>
- Mdhului, N.I. (2025). Perils of perpetual connectivity: Navigating the 'always-on' culture in the modern workplace. *South African Journal of Human Resource Management*, 23, a3019. <https://doi.org/10.4102/sajhrm.v23i0.3019>
- Mitroff, I.I. (2003). Do not promote religion under the guise of spirituality. *Organization*, 10(2), 375–382.
- Peppe, C.I., Altintas, E., Voumbi, E.N., & Guerrien, A. (2018). Personality, relationships with others and psychological well-being: A pilot study on the Gabonese older people. *Journal of Happiness Studies*, 19, 1965–1979. <https://doi.org/10.1007/s10902-017-9900-z>
- Peláez Zuberbuhler, J., Corbu, A., Christensen, M., & Salanova, M. (2024). The effectiveness of positive psychological coaching at work: A systematic review. *Coaching: An International Journal of Theory, Research and Practice*, 17(2), 163–188. <https://doi.org/10.1080/17521882.2023.2300822>
- Ploke, V., Batnic, B., & Stieger, S. (2024). Evaluating flourishing: A comparative analysis of four measures using item pool visualization. *Frontiers in Psychology*, 15, 1458946. <https://doi.org/10.3389/fpsyg.2024.1458946>
- Ratlalabala, P., & Terblanche, N. (2022). Supervisors' perspectives on the contribution of coaching supervision to the development of ethical organisational coaching practice. *South African Journal of Human Resource Management*, 20, a1930. <https://doi.org/10.4102/sajhrm.v20i0.1930>

- Ritchie, L., Lewis, J., Elam, G., Tennant, R., & Rahim, N. (2014). Designing and selecting samples. In J. Ritchie, J. Lewis, C. McNaughton Nicholls & R. Ormston (Eds.), *Qualitative research practice. A guide for social science students and researchers* (2nd ed., pp. 111–145). Sage.
- Riyanto, F., Amron, A., & Astuti, S.D. (2025). Work-life integration promoting happiness at work: Moderation of work stress. *South African Journal of Industrial Psychology, 51*, a2265. <https://doi.org/10.4102/sajip.v51i0.2265>
- Ryff, C.D. (1989). Happiness is everything, or is it? Explorations on the meaning of psychological well-being. *Journal of Personality and Social Psychology, 57*(6), 1069–1081. <https://doi.org/10.1037/0022-3514.57.6.1069>
- Saunders, M.N., & Townsend, K. (2018). Choosing participants. In C. Cassell, A.L. Cunliffe & G. Grandy (Eds.), *The SAGE handbook of qualitative business and management research methods* (pp. 480–494). SAGE Publications.
- Seay, S., & Muscarella, A. (2024). The effectiveness of executive coaching: Executive views and metrics. *Journal of Human Resource and Sustainability Studies, 12*, 371–388. <https://doi.org/10.4236/jhrss.2024.122020>
- Seligman, M.E.P. (2011). *Flourish. A visionary new understanding of happiness and well-being*. Atria Paperback.
- Steyn, L. (2021). The personal transformational value of coaching: Exploring the lived experience of the coachee. Doctoral thesis. University of South Africa.
- Sutton, J., & Austin, Z. (2015). Qualitative research: Data collection, analysis, and management. *Canadian Journal of Hospital Pharmacy, 68*(3), 226–231. <https://doi.org/10.4212/cjhp.v68i3.1456>
- Taylor, S., & Egeto-Szabo, K. (2017). Exploring awakening experiences: A study of awakening experiences in terms of their triggers, characteristics, duration and after-effects. *Journal of Transpersonal Psychology, 49*(1), 45–65.
- Trigwell, J.L., Francis, A.J., & Bagot, K.L. (2014). Nature connectedness and eudaimonic well-being: Spirituality as a potential mediator. *Ecopsychology, 6*(4), 241–251. <https://doi.org/10.1089/eco.2014.0025>
- Vaughan, F. (2010). Identity, maturity and freedom: Transpersonal and existential perspectives. *Journal of Transpersonal Research, 2*(1), 2–9.
- Waterman, A.S. (2008). Reconsidering happiness: A eudaimonist's perspective. *Journal of Positive Psychology, 3*(4), 234–252. <https://doi.org/10.1080/17439760802303002>
- Wissing, M.P. (2022). Beyond the 'third wave of positive psychology': Challenges and opportunities for future research. *Frontiers in Psychology, 12*, 795067. <https://doi.org/10.3389/fpsyg.2021.795067>
- Wong, P.T.P. (2011). Positive psychology 2.0: Towards a balanced interactive model of the good life. *Canadian Psychology, 52*(2), 69–81. <https://doi.org/10.1037/a0022511>