

DYNAMIC PRESENCING COACHING:

Advancing a Next-Stage, Fourth-Generation Coaching Approach

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Abstract: This article draws upon findings from a recent five-year period of research, which led to the genesis and development of Dynamic Presencing Coaching (Gunnlaugson, 2024a, 2024b, forthcoming; Proches, C. et al., 2024), an emerging next-stage, fourth-generation coaching approach. In the sections that follow, I present a meta-framework outlining seven transformative shifts for exploring beyond the territory of current “third-generation coaching practice” (Stelter, R. 2014a). I then address how this meta-framework, derived from key insights generated from the Dynamic Presencing Coaching methodology serves as a transformative lens for exploring, clarifying and deepening into the space of fourth-generation coaching as a path for uncovering emerging forms of presencing mastery.

Key words: Presencing, ontological, process ontology, presence, fourth-generation coaching, presencing mastery

I. Introduction

This article provides an overview of the key discoveries and insights from a recent five-year period of research where I investigated and inquired into the optimal *inner*, *intersubjective* and *field-based* processes for engaging deeply generative, *presence-* and *presencing-based* coaching cultures. For this project, I drew on both my expertise and research in presencing as well as insights derived from teaching and coaching in my global MBA courses offered in hybrid and distance formats each autumn and winter semester, which generally attract between 25 to 40 early to mid-career professionals from a broad array of business and non-business contexts from North America, Europe, Africa, the Middle East and Asia.

Looking back, these MBA courses offered advanced graduate-level classroom

environments to observe, prototype and develop the Dynamic Presencing Coaching (DPC) method. This took place through ongoing reflective and generative inquiry from teaching and coaching two master's level cohort groups. The first cohort group was through semester-long coaching modules of both group and 1-to-1 coaching. This took place regionally as well as by distance in my three MBA courses at the Management department of the Faculty of Business at Université Laval in Québec, Canada: MNG 6133: *Developing Management Skills*, MNG 6060: *Group and Organizational Communications* and MNG 6161: *Leadership*. Each MBA course offered immersive coaching modules where I introduced third-generation coaching thinking, methods and practices (Stelter 2014a, 2014b, 2014c, 2017, 2021). In the second cohort group, I applied the learnings from running the first regional cohort in the form of the initial DPC method, which I then developed online through several different iterations with early- and mid-career professionals at the University of Massachusetts (Boston) and UKZN (University of KwaZulu-Natal) in South Africa. Finally, during this period I continued to refine and develop the DPC method through 500 hours of coaching my MBA students and clients for the ICF requirements of the Professional level Coaching Certification, a project that took place concurrently with teaching and coaching these cohort groups.

Methodologically speaking during this time, in my main research practice I worked with analyzing, uncovering and discerning new fourth-generation coaching distinctions through an integration of different applied traditions of theoretical inquiry (Ravitch & Carl, 2019), which drew from phenomenological (Moustakas, C, 1994), mindful (Schapiro & Bentz, 1998) and integral research methods (Anderson & Braud, 2011; Esbjörn-Hargens, S. 2006). Overall, this project was instrumental in distilling key findings that played a central role in shaping the overall research, inductive processes of reflection and eventual development of the Dynamic Presencing Coaching method and overall approach (Gunnlaugson, 2024a, 2024b, forthcoming, Proches, C. et al., 2024). In the section that follows, I will discuss these seven transformative shifts in greater depth, with an interest in illustrating how each shift plays a catalytic role in revealing emerging fourth-generation territory in coaching as well emerging forms of presencing mastery.

II. A Meta-View of the Field of Coaching

In our post-pandemic world and VUCA age (Millar, C. et al., 2018), climate change, the growing widespread threat of war, the rampant proliferation of artificial intelligence (AI), an accelerated unraveling of our international democratic process and governance, as well as increased polarization and mental health issues presents a deeper

widespread global sensemaking crisis. In response to this growing predicament and what some thinkers have referred to as a profound global polycrisis (Lawrence et. al, 2024) that has interwoven crises across multiple global systems, there is a clear need and call for transformative change across all levels of our society and culture. While approaches to effective ways of addressing these increasingly complex and intractable problems can to a certain extent be taught, there is a growing collective sense that fundamental inner work awaits those of us who are serious about discovering the practical inner wisdom means to effectively work with this challenging, transitional time.

Coaching it turns out has valuable insights to bring to this larger conversation. Over the past thirty five years, coaching broadly speaking has grown significantly as a profession, industry and as an emerging field of practice, that is a widely used and highly valued change methodology worldwide (Greif et al., 2022). As an emerging cross-disciplinary field and profession that draws from current thought and practice from many fields and disciplines (Cox et al., 2018), there has been a proliferation of approaches, models and practices that offer helpful guidance in stewarding transformative change.

Good coaching helps practitioners explores philosophical, psychological and deeper spiritual issues of meaning, purpose and identity that arise at the deep intersections of our work and life (Yip et al., 2020). Given the growing internal demands placed on us both personally and professionally, there has been a need to develop our perspective taking, self-reflective as well as self-generative capacity, expanding and deepening our sense of identity and construction, while building personal resilience and fostering emergent wisdom to address the challenges of living well in our new complex world (Gunnlaugson, forthcoming). As such, there is a continued need for evolving leading edge coaching approaches that provide insight into the fundamental processes, principles and wisdom practices that will optimally serve coaching practitioners today and well into the future (Whittington, 2020).

Despite the exponential rise of professional coaching approaches in recent years, there has been a noted absence of conceptual overviews or meta-framings of the field. In part this is due to the sheer volume and diversity of coaching perspectives and approaches (Brock, 2012), making such an attempt in some respects quite difficult if not theoretically impossible to do given the wide range of different types of coaching serving an array of human needs, not to mention schools based on different specializations and niches, philosophies and worldviews.

One well-known integral approach to coaching that draws from best practices

and theorizing available in the field without resorting to over-simplification with his method, has been the third-generation coaching method of professor researcher, Reinhard Stelter from the University of Copenhagen (Stelter 2014a, 2014b, 2014c, 2017, 2021). Stelter's framing of the three generations of coaching offers a provisional meta-overview of the coaching field useful for exploring the different stages of its evolution. Stelter's approach unfolds "a new universe for coaching" (2014, p.51) drawing from the framework of "current social research, new learning theories and discourses about personal leadership." I personally resonate with his vision for third generation coaching that is dialogical in nature, attempting to make sense of and navigate the challenges of our hyper (complex) historical moment as a discerned, wisdom response.

Unlike first generation coaching, where the goal is to help the client achieve a specific objective, and unlike second generation coaching, where the coach assumes that the client implicitly knows the solution to particular challenges; third generation coaching has a less goal-oriented agenda but a more profound and sustainable focus on values and identity work. Coach and client create something together: They generate meaning together in the conversation, where both parties are on a journey. (2014, p.51).

For Stelter, the role of the coach in the first generation stage is to help the client overcome their challenges with realizing specific goals, ends and effective action strategies. The second generation coach draws strongly from positive psychology in developing constructive future scenarios that focus on the client's innate strengths and empowering their voice. Third generation models focus on the transformation of values, meaning-making, and our deeper identity—all elements of essential human development. With the industry of coaching rising to a new level of professionalism and influence in our culture and society as a whole, I agree with Stelter and colleagues that this reflects a growing need for a new mandate and agenda for coaching.

As Stelter points out (2014a, 2014b, 2014c), third-generation coaching was initially intended as a kind of manifesto for rethinking the broader aims and objectives of coaching in our late post-modern moment, given its deeper value in mirroring and advancing the developments of new research and thought in our emerging global culture. This work is essential and coaching has taken a lead role as an emerging field in navigating this territory. By offering a compelling visionary rationale that illustrates how coaching is capable of addressing the deeper underlying needs of practitioners facing the challenges of our time, Stelter's case for third-generation coaching is well taken. Now a decade later since his initial positing of this vision, I am persuaded that emerging fourth-generation coaching approaches are more than ever needed to continue the important work of advancing coaching practice at the leading edge.

III. Towards Next-Stage, Fourth-Generation Coaching Models

Since Stelter's initial research (2014a, 2014b, 2014c) was published, aspects of his third generation framework have been reformulated (Grant, 2017) as well as built upon as a "new generation of coaching" (Einzig, 2017) approach. Additionally, there have been a few initial forays into mapping and outlining emerging fourth-generational coaching practice and territory (Brock, 2018, 2012; Boyatzis et al. 2022; Law, 2021; March, 2018). In part, I understand these responses more broadly as a deliberate effort to address the different innovations and developments across coaching-related fields as well as changes in our society which are not yet reflected in much of the current landscape of existing coaching models.

In solidarity with the above next-generation coaching developments and approaches, Dynamic Presencing Coaching has emerged as a body of work that is keen on exploring and discovering paths into this emerging fourth-generation territory. To develop an overall coaching approach that would adequately qualify as fourth-generation, I worked with an assortment of different theoretical research methodologies, including a useful conceptual approach from integral philosophy; namely, *transcend and include* (Wilber, K. 1979). This conceptual method was helpful in differentiating and recontextualizing third-generation coaching practice in a way that serves the developmental unfolding of a greater coaching process. In this way the intent isn't to be exclusionary, but rather to incorporate an evolutionary developmental principle that helps guide and reveal emergent coaching territory.

Process-wise, the *transcend* part of the method required a sustained period of phenomenological bracketing, suspending of presuppositions and dis-identifying with the previous or existing stage (Dörfler, V. et al., 2021), in this case third-generation coaching. This was done in order to create optimal conditions for exploring the growth edges of third-generation practice that are not well accounted for. The transcend phase opened a generative space where emergent ways of understanding were explored without reverting back to interpretive framings and conclusions of third-generation meaning-making and practice. Here I worked with bracketing the assumptions of third-generation coaching practice, to explore presencing the next-edges of what I perceived as essential elements of an emerging fourth-generation practice through iterative cycles of knowing and not-knowing (Gioia et al., 2013) in my reflective practice.

Through the several year extended period of 1) tracking the leading edges and limits of third-generation coaching as well as non-coaching approaches and 2)

immersing in this deeper emerging fourth-generation coaching territory with my MBA students, colleagues as well as independently, I gradually began to notice a meta-pattern of how each fourth-generation advance emerged out of the conditions enacted by third-generation practice, methods and ways of being. Theoretically speaking, this signaled the *include* part of the integral method, where the previous stage was re-contextualized and re-identified with as a bridge into next-stage coaching practice.

Stelter's (2014a, 2014b, 2014c, 2017, 2021) overview and genealogical accounts of coaching offered helpful insight into locating emergent fourth-generational coaching territory, again, within the peak expression of third-generation practice. Building from the learnings and insights gathered from investigating both the optimal and limiting conditions of third-generation coaching practice gradually revealed a path into fourth-generational coaching territory. A series of significant vertical shifts gradually became apparent, which connected back to an overall creative *fourth-generation movement* that began to surface in subtle, interior, relational, and transpersonal ways. As each vertical shift became recognizable and embodied, the need for developing and applying a robust coaching method and practices to facilitate these essential transformative shifts became the obvious next step to further develop the work.

As an overarching framework, Stelter's integrated model was useful in helping evolve, develop and refine Dynamic Presencing Coaching in relation to previous first, second and third-generational iterations of coaching. In this respect, Dynamic Presencing Coaching is not attempting to be an integral or integrated coaching model that works with all three-generational approaches to coaching. Rather, it is positioned as an emerging fourth-generation coaching approach based on a presence-sustained, presencing-guided, field-based method of coaching from source (Gunnlaugson, forthcoming). Building from the contributions of Stelter's robust third-generation coaching approach, Dynamic Presencing Coaching is a deliberate response to the growing need for transformational methods of coaching that draw from fourth-generational territory directly.

In the following section, I introduce and narrate each of the seven key vertical shifts as a transformative meta-framework for advancing next-stage, fourth-generation coaching practice (figure 1) through the Dynamic Presencing Coaching approach.

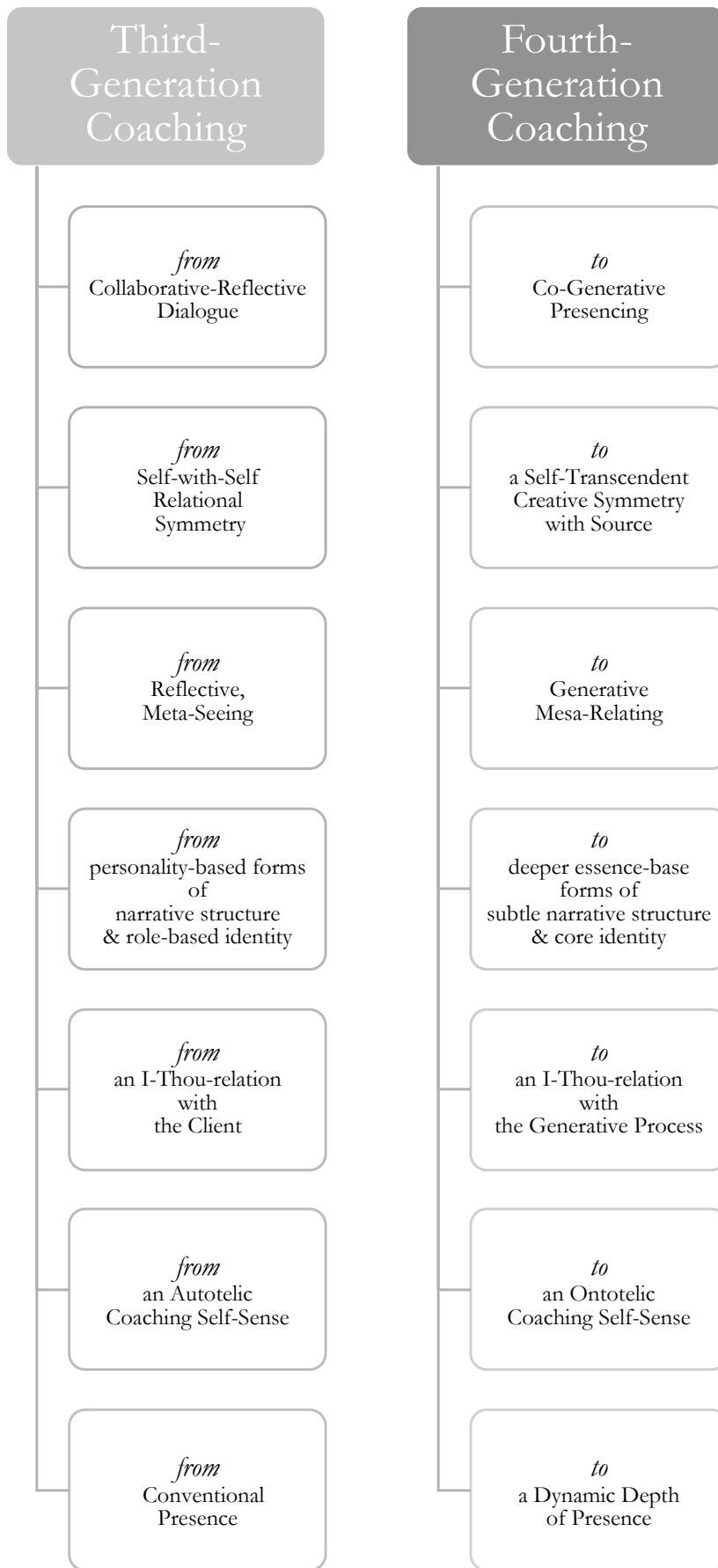


Figure 1: A meta-framework outlining seven key shifts into fourth-generational coaching

IV. Next-Stage Shift #1: From *Collaborative-Reflective* Dialogue to *Co-Generative Presencing*

Stelter (2021, 2017, 2014a, 2014b, 2014c) situates third-generation coaching approaches as contributing to deeper learning and development through a collaborative, reflective process from a client's experience. In such contexts of coaching, the knowledge and learning are relationally mediated through past-based reflection and reflective dialogue. Though reflective dialogue is valuable in guiding the knowledge-creation process by having it focus on our experience and subsequent action (Stelter, 2017), the method loses its effectiveness in working with actively discerning emergence within the generative process in coaching (Gunnlaugson, 2024a). Broadly speaking, coaching approaches that draw primarily on reflection from past-based sources of reflective learning become limiting, inadvertently developing a blind spot to more subtle *present-centered* and *presence-based* ways of being and sensemaking modalities that draw directly from source and are needed to make the shift to what I'm calling *co-generative presencing* (Gunnlaugson, forthcoming).

Additionally, the method of reflective dialogue is not well-equipped to work with discerning future-based learning processes that in the language of Dynamic Presencing Coaching, draw phenomenologically from the *deep present* (Gunnlaugson, 2024b, forthcoming) and *the future that presences* (Gunnlaugson, 2024b, forthcoming). Reflective process, in relying on the cognitive functions of the intellect to present and re-present existing knowledge tend to limit as well as obstruct deeper generative emergence in the coaching field, where a more complex, subtle and nuanced sensemaking process is needed to be embodied, modeled and facilitated by the coach. The DPC approach (Gunnlaugson, 2024a, 2024b, forthcoming; Proches, C. et al., 2024) addresses this third-generation limitation by introducing the *five level-depths method of presence* (Gunnlaugson, forthcoming), framing exemplary coaching as an optimal state and presenced way of being that one explores with one's client through each of the five depths of presence: *immediate, expansive, core, originating and dynamic*.

Whether individually or in a group, the five level-depths method focuses on fostering a dynamic, relational way of *being presence* with one's self as coach, one's client or group, the coaching field and the presencing process. This generates a multi-dimensional, subtly embodied attunement to presencing as a core flowing movement in DPC coaching. Drawing from the five level-depths method to develop their capacity for being presence, the DPC Coach works with enacting a fundamental shift in one's ontological depth of presence and quality of relating, which creates essential conditions

for presencing new, emerging client knowledge. It is important to note that in Dynamic Presencing Coaching, presencing *as a way of being* precedes presencing *as a way of knowing*. In prioritizing connecting with and coaching our client from their deeper essential state of being, a new presencing path into this fourth-generation frontier emerges through the gift of the third-generation ground work (Gunnlaugson, forthcoming).

As a presence-sustained, presencing-guided, field-based method of coaching from source, the DPC approach works with creating optimal conditions in the flow zone of the coaching field, where the generative process of presencing itself becomes the focus (Gunnlaugson, 2020, 2024a, 2024b, forthcoming). In learning how to anchor one's coaching practice in an optimal state of generativity through a dynamically presenced way of coaching, DPC Coaches learn how to engage our subtle sensemaking capacities towards discerning client emergence through different level-depths of presence. Drawing from a core strength of reflective dialogue, in its social, empathic, I-thou forms of relating in the client field (Stelter, 2017), this naturally develops an in-depth receptivity to the coaching dialogue process itself, which is needed to shift the conversation into fourth-generation territory. Here DPC Coaches work with reflective dialogue as an initial bridge and gateway into the coaching field, where they explore shifting the coaching conversation from collaborative reflective dialogue sourced in the past to co-generative presencing directly sourced in the *deep present*. This connects both coach and client to the immanent possibilities for what the world wisdom traditions refer to as the *timeless* or *eternal* (Pandit, G, 2021) on the one hand, as well as emergent possibilities for establishing embodied connectivity with the *future that presences* (Gunnlaugson, 2024b, forthcoming) on the other.

By fostering a coaching conversational culture and ethos of authentic deep relating that is the hallmark of third-generation coaching approaches, the DPC method works with developing our social-emotional capacities for relational sensing, sensemaking and meaning-making. The key gifts of healthy third-generation coaching perspectives are in offering a relational connecting bridge into fourth-generation territory. In the DPC approach, the five level-depths method plays a key role in developing the coach's presence. Alongside the *five field-stages method of presencing* (Gunnlaugson, forthcoming), each method supports a co-generative form of presencing rather than being sourced through thought and reflective constructs.

Overall, the DPC method supports learning to recognize this essential next-stage shift, as well as how to activate key conditions for co-generative presencing in a coaching conversation. Shifting how the coach relates to the coaching process re-

focuses the coaching conversation into a new, unexpected way and direction, which is essential for preparing the generative ground for a new interior structure and process of fourth-generation coaching to emerge within the coach, client and the coaching field. Third-generation reflective coaching plays an important role in developing social-emotional-relational processes that are tempered by the timeless wisdom of I-thou connection with the coach baring witness to their client and the situation they are in the middle of (Stelter, 2014a, 2014b, 2014c). But we mustn't stop there. What is needed is to build a bridge and base of shared relating as an essential form of deeper communion that is then transposed into the next-stage context of co-generative presencing. Drawing from the language of DPC, upleveling these relational ways of being to support the process of creative emergence directly by changing how we *attune to*, *entrain with* and finally *discern* generative emergence (Gunnlaugson, 2020) inside the flow zone within the coaching field provides a new presencing method and path for engaging fourth-generation territory (Gunnlaugson, forthcoming).

Coaching that is mainly guided by our reflective faculties risks stopping short of learning how to direct the coaching conversation in ways that lead to making creative breakthroughs not only at the level of apprehending new insights and client knowledge, but at the level of our way of being relational with the creative process itself. Coaches who are interested in learning how to coach from the source of emergence directly make progress when they learn how to integrate the previous third-generation approach of working *reflectively* with emergence. In developing a self-awareness of *how*, and *from what depths* we are sourcing our presence and attention creates conditions to begin shifting the coaching conversation into fourth generation territory. It does this by removing a limiting condition to working with creative emergence by introducing a new I-thou relational path to coaching directly from it. By learning how to connect one's subtle sensemaking faculties and inner body directly to stewarding the generative process, pulse and source that drives internal transformation within the coaching conversation, the DPC method provides key conditions for exploring generative co-presencing at the relational level as a means and approach to unveiling deeper fourth-generation discoveries with one's clients.

V. Next-Stage Shift #2: From a *Self with Self, Relational Symmetry* to a *Self-Transcendent, Creative Symmetry with Source*

In building his model, Stelter (2014a, 2014b, 2014c, 2017, 2021) situates the leading edge of third-generation coaching practice as shifting from a *facilitative role* of

first- and second-generation styles of coaching. This takes place by leading through well-crafted questions to being a co-reflective partner, that through *a collaborative role* and coaching dialogue process, mirrors the client with the situation s/he is working with. As we discussed in the previous shift, the co-reflective process is essential, however not as an end in and of itself, but as a bridge to accessing the next stage. The initial “clear asymmetry between coach and client (2014b, p.52) gives way to a deep relational I-thou “symmetry.” This symmetry is showcased in how Stelter opens his book (2014b) with a memorable quote from the late Buddhist monk and peace activist Thich Nhat Hanh, “in true dialogue, both sides are willing to change.”

Outgrowing our resistance to change at the personal, psychologically-identified levels of our experience through dialogue is essential. To advance to the next-stage of coaching, a deeper self-transcendent commitment is needed that is of an entirely different order, yet also includes the foundational third-generation, reflective-based wisdom ways of relating. Where the asymmetrical positionings of first- and second-generation models were essential in guiding those methodologies, the deeply symmetrical positioning of the third-generation-models opens up a valuable form of both ontological and epistemological healing for both coach and client. No question about it, in our increasingly polarized and polarizing VUCA world, as coaches we need to re-learn how *to be* together with our clients if we are going to learn to really *know* and *see* anew together. In DPC, the quality of our *presencing way of being* is foundational. At both a source and practice level, our presencing way of being precedes and shapes the quality of our presencing knowing and seeing anew together. Working from this level depth of presencing is necessary to make transformative breakthroughs with our clients.

In the language of fourth-generational coaching, the challenge is to learn how to awaken and engage a form of presencing into the depths of one’s own as well as one’s client’s life in order to create conditions for transformation. However, it is critical to note that a symmetrical structuring of the coach and client relation can diminish what is possible in coaching if the focus is too interpersonally or relationally mediated. In other words, *the We* of the intersubjective sphere of the coaching *between* can in later stage third-generation forms of coaching become an obstacle to generative relating *if* the relational process inadvertently blocks or mitigates the generative process (Gunnlaugson, forthcoming). Structurally speaking, the symmetrical structuring of the DPC Coach and client’s relation are essential in empowering the client. However, to get to a fourth-generational level of coaching, the symmetrical structuring needs to discover its limiting point and boundary to support the emergence of a new dynamic form of co-

generative presencing that is mediated through the DPC Coach's presence and presencing way of being.

Instead of returning to the earlier asymmetrical form of first- and second-generation models, which would be a regression, or sticking with the symmetrical form of third-generation models, which risks being a suppression from a fourth-generation perspective, we take another approach. With the method of DPC, the way forward lies with establishing a new subtle process symmetry that supports the generative impulse through indwelling, relating and coaching from presence (Gunnlaugson, forthcoming). In this sense, we extend the gifts of both previous ways of structuring the coaching relation to arrive somewhere different, that tends to be at once familiar yet also curiously unfamiliar. The DPC approach goes into depth with this, introducing a series of subtle fourth-generation practices for establishing a symmetry within the coach, client, coaching field and Dynamic Presencing Coaching process (Gunnlaugson, forthcoming).

Aside from the few above noted developments, there has yet to be clear methodological guidance in the coaching world concerning how to access and engage fourth-generation coaching territory with one's clients. Reflection, though essential, again epistemologically speaking as a way of knowing isn't sufficient to catalyze the insight, energy, attention and presence needed to actively engage change in the moment with our clients (Gunnlaugson, forthcoming). In learning how to establish a subtle symmetrical structure, process and relational way of being *with the generative impulse directly*, the DPC coach apprentices with and learns how to deeply embody generativity as a way of being. In this way, the DPC process opens both coach and client into a mutual co-created movement that actively works with depth, insight, and meaning that is distinct from third-generation approaches. By teaching coaches how to structure and deepen their attention and presence to foster a symmetry with the overall presencing process and underlying generative impulse, this enacts a transformative shift in the coaching conversation with one's clients. With practice, the DPC method guides coaches in how to embody this as a signature way of being and coaching one's clients in the coaching field.

If we look back over the prior-generations of coaching, several generalizable patterns are evident. In traditional goal-oriented, first-generation sports forms of coaching, there is an *asymmetrical pattern of power* that follows from the coach fostering *objectivity* through qualities of neutrality and distance based on authority and expert interventions offered to the client (Stelter, 2014b). In second-generation coaching

methods, there is a shift into *inner symmetry* by acknowledging as well as deepening the category of empowering the *subjectivity* of the client, where it is assumed that they, “implicitly knows how to deal with a particular challenge.” (Stelter, 2014b, p.10). This prepares conditions for third-generation coaching, which gives rise to the coach empowering a *shared symmetry* and quality of *inter-subjectivity* through a journey of shared-meaning at the reflective level of dialogue (Stelter, 2014a; 2014b). To arrive at a fourth-stage method, our way of coaching shifts into an overall *process symmetry* that draws the coach, client, coaching field and presencing coaching process into a singular flowing movement. To get to a place in our coaching practice where we can articulate, speak, listen and engage our clients actively as a generative *process symmetry* (as a DPC Coach) is the extent to which we have arrived inside fourth-generational coaching territory with our clients.

Building from Thich Nhat Hahn’s insight, we need to not only be willing to change with our clients, we need to be willing to learn how to grow to be at ease with change as a co-extensive aspect of the generative life impulse itself, expressing itself anew with our clients in the coaching field. The deeper and more integrated our relating to the source of change in our coaching work and life as a whole, the less it is something we are resistant to, but grow to embrace through the interior arts of learning to *be-with* and eventually, *as*. To learn to coach from the generative flow of presencing at this source level of our being is by implication to become more life aligned from the underlying ontological ground of presence that plays a central role in the DPC process. In learning how to coach from this source ground directly as a way of being, DPC focuses on apprenticing with the presencing process in this complex and nuanced way. As it becomes second-nature, a more dynamic flow begins to take over, opening into unprecedented possibilities of generative relating for coach and client. Here both coach and client shift into a deeply participative process of shaping and being re-shaped by the generative impulse leading the coaching conversation. Apprenticing with this emerging form of co-participation in the generative unfoldment of new meaning for the client, the shift into establishing a relational process symmetry again within the coach, client, coaching field and presencing coaching process is needed to advance our coaching practices to the fourth-generation level.

VI. Next-Stage Shift #3: From *Reflective Meta-Seeing* to *Generative Mesa-Relating*

Connected with Stelter’s (2014) point about the shift in conversational style

from *question-posing* to *reflective dialogue*, he characterizes the mirroring gesture of reflective dialogue as deeply reflecting the client's situation through what he refers to as a "collaborative meta-dialogue" (Stelter, 2021, p.1). This inner coaching move takes place through a shift into meta-dialogue. Working with building meta-awareness in the coaching conversation offers invaluable insight and a key *perspectival shift* within the coach, which in a dialogue context can be shared with the client. *Going meta* in the coaching conversation is an essential "subject-object shift" (Kegan, 1998) that is well accounted for in the transformative change management literature (Eschenbacher, S. 2020; Pinkavova, E., 2010).

To *go meta* is to go beyond, outside or above by mindfully shifting one's awareness to becoming aware of both our mental, emotional, and spiritual process, as well as our clients. Meditation simulates Kegan's subject-object shift at the level of our internal awareness where instead of being imbedded in our thoughts and feelings, we are able to mindfully witness and observe them, while also retaining a felt-awareness of our embodied experience. Robust third-generation coaching performs this meta-dialogue by teaching coaches to go to their inner psychological balcony of being able to dispassionately observe their own as well as their client's process from a meta-aware position, imbued with a calm, well resourced-witnessing. Meditation practice helps stabilize one's meta-awareness here as a foundational practice (Dorjee, 2016). So does practicing mindfulness of the coaching dialogue (Dunne et al., 2019). A coach whose practice is at a stable third-generation level routinely provides this form of inner perspective taking for their clients. And a highly-effective third-generation coach learns how to embody this inner balcony as part of their coaching way of being when needed to deploy in a coaching session at moment's notice.

Active meta-perspective-taking with our own and client's experience is an important aspect of third-generation coaching practice. It is helpful to become aware of the underlying psychological patterns that hold our client as well as our own conditioned behaviors and habits in place. Once sufficient meta-awareness has come to fruition in the coaching conversation with one's client, there is a need for a different coaching move to help us continue exploring new coaching territory. In *Dynamic Presencing Coaching*, we work with developing a *meta-perspectival balcony*, where as coaches, we invite our client to explore a meta-view and way of seeing their own and client experience. From here, we explore transitioning to the next stage of *mesa-relating* (Gunnlaugson, forthcoming), which isn't yet being acknowledged in the developmental coaching literature.

Mesa-relating is a qualitatively different coaching move than *meta-seeing*. Rather than an epistemological shift in the attentional location informing our way of knowing, it involves a vertical ontological depth shift in our way of being. In DPC, mesa-relating requires letting go into our presencing nature, which shifts the ontological depth location of our presence. Instead of keeping the process focused solely on the reflective level of perspective-taking by going and staying meta, we advance the coaching conversation by exploring *becoming mesa* with our client, which involves supporting them in learning to embody the essence of the insight and learning gained from the initial meta move. Instead of leaving the meta insight at the level of cognition as an intellectual perspective, we shift into embodying the essence of what was discovered there with our coaching client. This *mesa-reversal* is necessary to open up a fourth-generation path that is oriented towards the deeper involution and integration of the coach's generative nature as leading the DPC coaching process.

Mesa-relating focuses on an interoceptive mode of awareness from *inside, within and between* (Gunnlaugson, forthcoming). Mesa-relating is distinct from third-generational reflective practice in two ways. The first difference is that it draws from relational ways of being as a stepping stone to embodiment. In third-generational dialogue, reflective awareness is an end in and of itself. In generative co-presencing, we stretch into new territory with clients where we fortify their growth and development by first uncovering and revealing the change (going meta) and then exploring the nature of the change by becoming it from the inside-out *with* and *from* embodied awareness (returning mesa). Mesa-relating, when supported by meta-seeing, offers a powerful way of relating with the coaching process. Here coaches work with meta-seeing and mesa-relating practice as a basis for cultivating a transformational way of being in one's coaching practice. In this sense, the mesa-shift opens a new coaching path or gateway into a deeper fullness of contact with our generative nature, which is needed to build our ontological capacity for radically staying with and supporting our clients from the depths of our being and source.

Learning how to shift our way of relating to our presencing self *as object* and getting sufficiently inside our presencing nature phenomenologically as *subject* becomes the *mesa-path* that returns us to engaging a deeper order of presencing-based coaching. This *object-subject reversal* (inverting Kegan's developmental wisdom) (Gunnlaugson, forthcoming) facilitates an inner embodiment process and is essential to reaching a fourth-generation coaching way of relating. Mesa-relating is needed to access a deeper realm of embodied experience, but more importantly, embodied realization for both

DPC Coach and client. While the relational focus of third-generation methods offers an essential contribution, the shift from meta-dialogue to mesa-dialogue, is needed to steward the full cycle of transformation in a fourth-generation coaching context (Gunnlaugson, forthcoming).

Without the meta-shift, embodied practice becomes challenging to access in a skillful way for both coaches and clients, as there is a tendency towards fusion with one's conditioned mental-identified experience, which can in turn subvert perspective-taking and block Kegan's subject-object shift. Here the center of gravity of our presencing conversation, when left unchecked, tends to drift back upward to being disassociated and cognitively led, reinforcing inner barriers to being able to make contact from and rest *inside presence as presence*, from our deeper essence and source nature. Without mesa-relating, the quality and depth of the embodiment process is limited in the coaching process. This approach risks leaving coach and client prone to becoming caught in a subtle web of mentalized, dis-associative or transcendent ways of connecting to source. That is, through abstract ways that may be externalized outside us, beyond us, from the future, etc. When a coach bypasses mesa-relating, there is a risk that their coaching method becomes unintegrated and projected onto their clients. Because of this problematic, there is a need for coaches to work with developing their capacities for *waking up* {evolutionary process from the inside-out} into an embodied way into *meta-seeing*. And then from here, stretching into a *waking down* {involutionary process from the outside-in} through a felt-guided process of mesa-relating as a path for offering full embodied support and integration of the creative insights that arise in the presencing coaching conversation.

VII. Next-Stage Shift #4: From *personality-based forms of narrative structure and role-based identity* to *deeper essence-based forms of subtle narrative structure and core identity*

In being effective at uncovering existing self-knowledge, third-generation coaching is well positioned to lead and manage personal and social change through the gradual transformation of a client's narrative structure. Whether based in the past or connected to the limiting conditions of one's life and story, deficient or lacking narrative structures often lead to client's seeking out coaching through a new way of perceiving or understanding their life to break the hold a persistent pattern has on their life (Stelter, 2014a). Shifting the underlying content structure of our narrative takes place by cohering the client's identity, self-concept and sense of overall agency through an

integration of events in the past within a new structure that gives new direction and meaning via reflective coaching processes.

Third-generation coaching methods broadly speaking have a valuable role in supporting a movement into new narrative territory, helping shape new meaning and direction for the client via social constructivist practices, positive psychology, existential phenomenology among a broad array of other modalities that increase self-reflexivity and reconstitute the client's narrative structure towards a healthier and more integrated sense of self. In our *post-modern* or what some integral thinkers have referred to as our *post-post-modern* age (Wight, 2016), human experience holds together as it always has, through our everyday storied attempts to make meaning despite the at times disorienting and discouraging VUCA conditions that shape twenty first century life. This deep perennial need for meaning and to make sense of our existence in ways that make a daily difference and ultimately matter persists and third-generation coaching has an important role to play in developing upon this process.

Building from this work, fourth-generation coaching takes this a step further into new territory by tracking the underlying source of self-development and identify formation of the client. It manages this by exploring upstream from existing narrative structures to paying attention to the quality of presencing awareness and presence underlying and informing those structures. The intent here is to first *identify* and then secondly, *contact* the underlying essence of our deeper generative sense of self and the corresponding ways of being that drive, inform and lead forth new knowledge and narrative co-creation. Shifting from the previous focus of reflecting on our identity to working with shifting and integrating the deeper ontological source of our identity to *essence-based* is an essential fourth-generation coaching path distinction. Facilitating new perspectives and reflections are the basis for third-stage coaching methods as Stelter (2014a) points out. However, coaching becomes limited if we cannot empower the deeper wisdom nature of the client and by extension, the coach (which for the purposes of this article I broadly characterize as essence-based). In the work of Dynamic Presencing Coaching, this generative empowerment process takes place through the deep cultivation and ontological development of our underlying generative nature that gives rise to our narrative structures to begin with.

While adult-developmental frameworks measure and promote higher stage development in practitioners (Liu et al., 2021), in the DPC method, attention is directed to monitoring and developing the coach's ontological capacity for being-with the full depths of their client's generative nature. As a hallmark indicator of fourth-generation

coaching mastery, the focus shifts to developing the capacity to coach the inner evolutionary edge of our client's experience where it is arising. In DPC, this takes place by shifting from a more everyday existential- to essence-based form of narrative structure, which is subtle and located within one's wisdom depths, in contrast to personality-based forms of narrative structure and role-based identity of third-generation coaching. In cultivating a deeper essence-based self-awareness and identity, fourth-generation methods empower both coach and client in ways that drives change beyond the third-generation focus of facilitating new perspectives and reflections which tend to be past, cognitive-, as well as narrative- and personality-based. In waking up client's to their essence, a deeper source of motivation, purpose and clarity awakens within the coaching process.

With this fourth-generation lens, we descend to a new level-depth in the coaching field where the core values and our deepest sense of being and self are explored, with both coach and client shifting to a subtle way of presencing the transformative source of their experience firsthand. This takes place by journeying from current personality-based forms of narrative structure to directing our attention upstream to the generative nature of our experience itself, which is connected to the deeper unitive source underlying third-generation narrative-based dialogue. Again, at the stage of fourth-generation coaching, the nature of the transformation or form that is transforming shifts from personality-based to essence-based narrative structure. Here, the fourth-generation experience of transformation shifts from the third-generation epistemological exploration of a knowing that leads to new self-knowledge to becoming fundamentally about a new essence-based way of being with one's experience and story. This shifts the focus of the coaching dialogue from exploring the content and experience of a client's story, to facilitating a process of uncovering and amplifying the deeper source ground and generative nature of the client's core essential identity through the DPC method of co-generative presencing.

As illustrated, fourth-generation coaching methods work differently with both the coach and client's self and identity. By leading the coaching session from a vertical depth shift in one's way of being, the DPC Coach uncovers a new transformative basis for working with the client's self and identity from an essence-level of awareness and embodiment of being. Building on the relational nature of coaching that is paramount in third-generation methods, in order to access new fourth-generation coaching territory, a deeply generative orientation that is sourced in the evolutionary ground and generative impulse arising from that ground is required (Gunnlaugson, forthcoming). In this sense,

the relational attunement and resonant process of co-generative presencing works with the deeper archetypal existential, spiritual, soulful and source-level ways of presence and generative being within the five level-depths of presence method. As we open into a way of coaching from these new depths, the nature of our sensemaking journey with our client shifts to include more essence-to-essence based modalities of attuning to where the client is coming from (depth-wise as well as experientially). Here presence-based attunement practices are needed to shift the nature of the narrative identity of the client's self from personality-based narrative structures and content to helping them uncover their narrative ground inside presence and their deeper generative nature directly.

VIII. Next-Stage Shift #5: From *an I-Thou Relation with the Client* to an *I-Thou Relation with the Generative Process*

With third-generation coaching, as noted above, a strong relational symmetry with the client develops, where the reflexive iterations of the dialogue drive the change. In the shift to fourth-generation coaching, a vertical deepening of the coach's ontological location of presence is needed to effectively embody their deeper generative nature *as a way of being*. In the DPC approach, the coach works with practices to master coaching from our generative nature in the coaching field, which opens up a fourth generation process symmetry via a co-embodied generative way of relating. In this I-thou, deeply human to human relational space, there is a newfound I-thou relational quality that gives way to an embodied-communion-discernment process with the source of generativity itself in the coaching conversation.

Here the coach becomes an expert in stewarding the presencing process, first and foremost within themselves, then with his/her client. This is markedly different from a therapeutic dialogue that facilitates healing. Instead, the coach is working with the emerging generative self of the client and integrating a coaching process that brings the client into their depths of being and presence. In turn, this activates the deeper fullness, aliveness and overall empowerment of the client. By working with self-practices for developing their presence and aliveness at this level, the DPC Coach shifts to apprenticing directly with the generative process as they coach their client. Where reflective dialogue relied in part on empathic listening, co-generative presencing shifts to presencing listening and sensemaking from both the *deep present* and *future that presences* (Gunnlaugson, forthcoming).

Shifting from being dialogue partners on a relational level, the DPC Coach

invites a deeper form of generative dialogue that builds from the I-thou relation. The I-thou relation on a person-to-person level is needed to open up a generative way of being and I-thou relation to the creative process itself as a core movement of *enfolding presence ~ unfolding presencing* (Gunnlaugson, forthcoming). The third-generation focus on meaning-making gives way to a fourth-generation emphasis on generative-sourcing (Gunnlaugson, forthcoming). A focus on sensing and relating in reflective dialogue shifts into generative unfoldment and presencing from the depth location of presence that the coach is accessing and transmitting in their coaching.

This generative-sourcing element opens a space to unfold the hidden, living, creative depths of the client once the DPC Coach is sufficiently established in the depths of originating source presence. In coaching from the existential, spiritual, soulful and source-based lifeworlds of the client, the DPC Coach works with each of the five level-depths of presence to reveal fresh *inscapes* {inner landscapes} for coaching the client. Working through the initial process of exploring the client's lifeworlds activates key conditions for the five level-depths of presence, which then engages the deep presencing process with the client through the five field-stages of presencing. In being attuned to and oriented by depth, fourth-generation methods like DPC stand in contrast with earlier first or second-generation methods with goal- and positive-thinking oriented agendas and the meaning-driven focus that typifies third-generation coaching. Depth eventually opens a subtle path to co-generative presencing directly at the source level of both the coach and client's experience, which is needed to have transformative breakthroughs in coaching. In learning to coach from an I-thou way of being with generative impulse from this source depth, conditions become active for exploring this emerging fourth-generation territory.

IX. Next-Stage Shift #6: From *an Autotelic* to an *Ontotelic Coaching Self-Sense*

In a think piece within this inaugural issue (Gunnlaugson, 2024c) as well as my forthcoming book (Gunnlaugson, forthcoming), I introduce the distinction *Ontotelic* as a fourth-generation coaching lens that reveals essential insight into the overlooked and often bypassed ontological nature of the generative self. In fourth-generation coaching, the generative self lies at the heart of both the coach and client's ability to change and transform. If our generative sense of self isn't well developed, our capacity for engaging our client's change process as a coach is comparatively diminished. As a precondition for creating optimal conditions for learning from the emerging future, the DPC Coach apprentices with the *Ontotelic* depth-dimensions to bring about a significant and lasting

shift in depth within their coaching practice that supports the development towards mastery-level experiences of presencing that are immersive, continuous and increasingly sustained. By integrating the dormant Ontotelic dimensions of our generative nature, the existential, spiritual and soul depth-dimensions of our being create essential conditions for a stable access and grounding in source as integral to supporting our presencing nature, presencing awareness and overall coaching practice (Gunnlaugson, 2024c, forthcoming).

The Ontotelic self builds on Mihaly Csikszentmihalyi's (2015) notion of the *Autotelic Self* or one's flow self. Autotelicity is the love for a way of doing an activity, practice or work that has an end/purpose in and of itself. As a third-generation milestone, the autotelic self is characterized by meta-skills or competencies that enable individuals to find deeper enjoyment in the face of certain challenges (Csikszentmihalyi, 2015). That is, for coaches to learn to enter and stay in flow through the reflective dialogue. The flow self is autotelic, in that the experience of finding and staying in flow is inherently satisfying in and of itself. Similarly, when we awaken our generative self by connecting to our deeper underlying depth-dimensions of presence and being, this experience has the potential to become a deep source of intrinsic satisfaction and flow.

In examining and reflecting on the performance of presencing-based coaches, (Gunnlaugson, forthcoming) it was discovered that Ontotelic cultivation develops our generative capacity and *mesa-skills* for coaching more directly from presence. The Ontotelic is attuned to a love of being for its own sake and this connects to the creative/generative impulse that is being stewarded in the coach, client, coaching field and overall presencing process. The love of being is rooted in a deeply intrinsic wisdom-imbued *eudaimonic* state of being alive to truth, beauty and goodness, whereas the love of flow arises out of engaging a process that brings flow, which may be pursued with a hedonistic or self-centric agenda. Building from the Autotelic, the Ontotelic represents the deeper connection with *being for its own sake* as an inherently meaningful process in and of itself. When our generative nature is sourced from the depth grounds of our being and tapped into this deeper Ontotelic realm, the DPC Coach becomes more internally sustained, sourced, and led forth from a vitalizing sense of renewing purpose and curiosity that emanates from within. To grow towards the mastery accolade of experiencing presencing as a sustained and sustaining way of being, exploring Ontotelic paths of presencing that are self-transcendent, intrinsically satisfying, and deeply immersive engage the subtle and inner senses by involving a sustained presencing awareness from the depths of our being. In this way, the fourth-generation shift into the

Ontotelic dimension of one's self open us up to the possibility for re-discovering presencing from the ground of our being up as a sustaining, creatively liberating way of presencing the coaching experience moment to moment (Gunnlaugson, forthcoming).

In shifting the focus from seeking the Autotelic to apprenticing with and learning to stably embody the Ontotelic, through both *meta-skills* (transcendent, awareness-based) and *mesa-skills* (immanent, embodied) (Gunnlaugson, forthcoming), this work fosters a fourth-generational coaching capacity for a self-generating and dynamically presenced way of being. Learning to access, embody and master the Ontotelic dimensions of our generative nature is essential for discovering and sustaining presencing as a generative way of being. With the DPC method, this takes place by learning how to enfold one's presence and consciousness into immediate, expansive, core, originating and dynamic presence within the five level-depths method of presence (Gunnlaugson, forthcoming). Both the meta- and mesa-skills to perform presencing as a way of being involve cultivating first and foremost the capacity for self-transcendence (Frankl, 1966), which involves developing a coaching sense of self that is directed towards a deeper source of transcendent meaning and purpose that is served through each coaching engagement with one's clients. With dedicated practice, practitioners gradually become rooted in this generative sense of self as an enduring disposition and *way*.

From a developmental perspective, self-transcendence is reflected in the capacity for a fluid and creative relationship with one's inner sense of self, where we explore taking a meta-aware position of observing ourselves from a witnessing position through Kegan's (1998) subject-object shift. Letting go in presencing is a self-transcendent gesture that enables practitioners to move beyond identification with their ordinary sense of self, in order to connect to their deeper presencing self. In the context of the DPC approach, self-transcendence or going-meta is incomplete without a subsequent re-embodiment or returning-mesa to re-embody the essence of one's deeper generative nature. The initial meta subject-object shift requires a mesa object-subject shift or reversal of learning to embody what we have taken a perspective on. Again, to go mesa with our meta experience by letting ourselves be drawn into the inner underlying regions of presence that await. In being able to make the shift from being imbedded in our ordinary separate self-sense to deepening into our embodied connected presencing self-sense, this opens up the fourth-generation mastery path of learning to sustain presencing at an intrinsic level of our being. To the extent that these meta- and mesa-skills are dynamically embodied, DPC Coaches are able to rise up to meet the

inherent challenges of the mastery practice of learning to sustain presencing as a dynamic and generatively sourced way being.

X. Next-Stage Shift #7: From *Conventional Presence* to a *Dynamic Depth of Presence*

In third-generation coaching, depth tends to be viewed within the interior dimension of the coach and client's experience of dormant qualities of presence. When we shift to a fourth-generation stage of coaching, depth opens to become an embodied, dynamic, flowing presenced movement that weaves together inner and outer dimensions of our experience in a single unified way. In DPC, we work with a *presence as depth approach* that creates conditions for coaching from co-generative presencing (Gunnlaugson, forthcoming). Third-generation methods of coaching that work with unfolding presence without first ensuring presence has been sufficiently *enfolded into* eventually reach an impasse or encounter a glass ceiling on the mastery curve of presencing. In DPC, there is a *enfoldment process of presence* (Gunnlaugson, forthcoming) that is necessary to sufficiently embody the depth-dimensions of presence which shifts the ground and ethos of the coach and client's way of relating in the coaching field. In the work of Dynamic Presencing Coaching, the process of enfoldment works with the five level-depths method of presence as a means for 1) actively supporting the deeper generative nature of both coach and client and 2) actively embodying the deeper ontological depths of presence that are necessary for stabilizing presencing as a way of being.

Third-generation approaches tend to view presence as a natural, inherent part of our experience in the case of Theory U (Scharmer, 2009) or as a plethora or range of different qualities that are felt and fluidly experienced (Almaas, 2008). In both views, the subtle underlying ontological structures or grounds of presence are not accounted for. Both third-generation approaches to presence overlook these underlying ontological dimensions of being. When this subtle underlying region of presence isn't recognized or integrated well, this becomes a limiting condition from a mastery perspective. In a DPC coaching context, the coach focuses on enfoldment into five level-depths of presence as ontological grounds that play a formative role in the coaching process, which implicates our presencing nature and identity as a subtle embodied self-structure that is co-extensive of deeper ground(s) of being. In working with fostering an ontological stabilization of our presence through the enfoldment process ensures that coaching from presence as a sustained way of being is possible. Put in another way, when our

depth and embodiment of presence directly shape and inform our generative sense of coaching self and identity, this greatly empowers our ability to coach from each of the respective level-depths of presence (Gunnlaugson, forthcoming).

When presence is viewed as an inherent part of our makeup and experience, the *presence as innate approach* is limiting in that it reduces presence to the act of being present to our experience, rather than drawing attention to the underlying relation to the more foundational interior context of consciousness or being that presence itself arises out of. The *presence as innate* approach tends to bring us to the surface of here and now. When we overlook the location depth of consciousness or being from which our presence is sourced in a coaching context, we have one less essential tool set for orienting from an otherwise valuable ground and means for inner presence-guided navigation as coaches. With the DPC coaching approach, each form of presence originates from a particular level-depth of consciousness within our generative nature. In DPC, depth can be traced ontologically to a subtle interior archetypal structure and lifeworld where the form of presence is contacted, uncovered, enfolded into, embodied and finally realized as playing an integral role in constituting our generative way of being.

With the DPC *presence as depth approach*, we begin to immerse in and awaken the depth power of presence from these subtle grounds. From the vantage point of the deeper apprenticeship work of a DPC Coach, the realization often comes that these grounds of presence have a foundational role in their coaching practice. This paradoxical fourth-generation development empowers the DPC Coach to not only embody presence dynamically at depth, but to take the mastery step of learning to sustain contact with deeply generative forms of presence. This strengthens presence as a self-and client empowering force of being and becoming when worked with from its root source depths of our presencing nature.

In the second case where the methods of Almaas (2008), Tolle (2004) and other spiritual teachers have been imported and applied as coaching methods, it can be problematic to view presence through the lens of sacred qualities, as differentiated from parts of one's personality or the everyday content of consciousness such as thoughts or feelings. Qualities alone do not contain a sufficiently strong ontological anchorage to ground the DPC Coach in and from depth. Without a well-anchored coaching practice, the client and coaching process can't be held and resourced well with presence. The *presence as qualities approach* tends to overlook as well as essentialize the underlying ontological structure of depth. It does this by working with the surface quality because it is relatable for clients.

For example, when presence is pursued in this essentialized manner, it tends to be attributed to a deeper wholeness that is expressed through sacred qualities such as love, courage, trust, peace, compassion and so on. However, this essentialized view reduces experience to an underlying structure of a singular wholeness. When the deeper ontological ground of these qualities is ignored, each quality of presence is then traced spiritually to a singular non-dual inner omega point of depth that like a drain in the bottom of a bathtub, draws everything towards this essential-most expression of being. Within spiritual contexts, this subtle reductionism can help practitioners get into contact with essence by helping them realize the everyday content of our experience does not define us. However, in a coaching context, we lose the empowerment function of presence when the inner ontological dimensions are left undifferentiated and not integrated as central to the presence enfoldment and presencing realization process.

This dual integrative process is taken up in depth with the DPC approach as this initial deep enfoldment stage of presence is needed to restore the full depth immersion into presence, which when combined and integrated with presencing, moves to the next stage iteration of a dynamic depth of presencing (Gunnlaugson, forthcoming). Unfolding depth from a third-generational coaching approach is limited if there is no prior stage of either enfolding or embodying depth in one's coaching practice. Third-generation methods that bypass the initial stage of enfolding depth and go straight to unfolding depth overlook a key source dimension of generativity. In considering these third-generation limitations, our practices of presence need to become more nuanced and embodied to access and optimally engage emerging fourth-generation territory of coaching.

XI. Concluding Remarks

Over the past five-year period, the above series of seven essential next-stage shifts played an invaluable role in revealing emerging fourth-generation coaching territory in my research and coaching practice, as well as emerging forms of presencing mastery that I will be introducing in my forthcoming book. Applying, developing and refining the DPC method in my MBA global classrooms as well as through 500 hours of coaching for my ICF professional level accreditation provided helpful conditions for advancing the overall Dynamic Presencing Coaching approach. As an integrative meta-lens, these seven key shifts highlight important growth edges for an emerging next-stage, fourth-generational coaching approach. As a transformative coaching method, DPC opens up a mastery path to coaching from presencing as foundational to one's core way

of being as a coach. And finally, as a new vehicle for engaging fourth-generational coaching territory, the DPC approach imparts insight into the fundamental processes, principles and practices needed to open a path into a deeper transformed way of being with our experience that is capable of effectively working with the VUCA conditions of our global polycrisis that is increasingly impacting our lives at this time.

With the greater field and industry of coaching continuing to grow internationally in serving the role of engaging the optimal functioning of individuals and groups in our emerging global culture and society, I couldn't agree more with Stelter's (2014b) call for a new mandate and vision for a continued evolutionary development of the practice. From a recent review of the coaching literature and available online accredited coaching offerings, it became apparent that the generative methods and processes outlined in the above DPC meta-framework have yet to be addressed. The predominantly second- and third-generation accounts of the coaching process signal a clear need for continuing to advance fourth-generation coaching approaches. Alongside the emerging fourth-generation approaches of colleagues mentioned above, in building from Stelter's third-generation vision, Dynamic Presencing Coaching is also positioned to continue to *re-think*, *re-envision* as well as *re-discover* new insight beyond the existing leading edges of coaching practice currently available.

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