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EMBODIED PRESENCING LEADERSHIP:

Midwifing Transformation through the Integral Art Lab

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Abstract: This article explores the practice of Embodied Presencing Leadership within the experiential framework of the Integral Art Lab, a creative and consciousness-based process developed in collaboration with the Presencing Institute. Designed for leaders navigating complexity, the Integral Art Lab uses the medium of visual art to activate sensory awareness, inspire creativity, and cultivate qualities of appreciation, dignity, and interconnectedness. Through carefully facilitated processes, both individual and collective dimensions of embodied leadership are awakened. Participants engage in practices that deepen perception, align inner and outer awareness, and support the emergence of new insights from subtle, often overlooked, dimensions of experience. As this work unfolds, a form of collective leadership begins to emerge that operates like a unified, living organism attuned to the deeper intelligence of life. The article proposes that Embodied Presencing Leadership, when practiced in alignment with Source and shared among a consciously attuned group, can support a more dignified and co-creative coexistence with all forms of life.

Keywords: Embodiment, presencing, leadership, source, letting be, creativity, consciousness

I. Introduction

This article arises from my lived commitment to Embodied Presencing Leadership and the experiential terrain I have cultivated through the Integral Art Lab (IAL). Rooted in two decades of

inquiry into consciousness, embodiment, and artistic process, my work unfolds at the intersection of personal transformation and collective emergence. The IAL was created in close dialogue with the Presencing Institute and functions as a u.lab 2x prototype aligned with the Theory U framework. It offers a generative space for leaders and practitioners to engage with aesthetic experience, subtle sensing, and embodied inquiry as pathways into creative leadership.

The structure of the Integral Art Lab supports deep access to inner and relational knowing. Participants engage in a rhythm of contemplative, embodied, and dialogical practices, often catalyzed by a shared encounter with a specific artwork. These aesthetic entry points open the perceptual field, allowing participants to sense into emerging possibilities, attune to resonances within and between bodies, and participate in an unfolding process that reveals insights not easily accessed through conceptual reflection alone. The artwork functions as both a mirror and a threshold, inviting contact with dimensions of human experience that are imaginal, intuitive, and often transpersonal.

Through these curated processes, subtle layers of reality begin to surface. Those currents that are often just beneath awareness yet carry transformative potential. Participants learn to presence themselves more fully in each moment, to listen through the body, and to attune to what is moving in the shared field. These dynamics give rise to a more integrated form of leadership, one that does not separate cognition from feeling or isolate the individual from the whole. Instead, leadership becomes an embodied expression of relational intelligence—responsive, grounded, and sourced in something deeper than personal will or strategy.

In writing this article, I draw from years of facilitation, participant reflection, and direct observation inside the Lab. My method of inquiry is intuitive and transdisciplinary, guided by a five-cycle hermeneutic spiral that allows emergent material to unfold through layered interpretation. This process moves from the initial formulation of a core question into ever-deepening phases of insight and synthesis. Each cycle invites a fuller expression of embodied knowing, making space for new forms of meaning and connection to arise through embodied presencing leadership.

II. Embodied Presencing Leadership

You will realise that it is not the language that matters—it is the frequency of the message and the messenger. (Rudd, 2013, p. XXXiX)

My dedication to Embodied Presencing Leadership emerges from my lived experience as host and facilitator of the Integral Art Lab (IAL), a format developed from the Theory U process. In the IAL, we explore the translinear unfolding of creativity and consciousness, reflected through the aesthetic experiences of artworks. Works of art contain information that can inspire creative

processes and support the realization of one's potential. My motivation to research in this field is deeply aligned with the work of Swiss philosopher Jean Gebser (1905–1973), who posits that creativity arises from essential, active forces within Source, forces that spontaneously lead to mutation, new creation, and expressions of humanity.

As Embodied Presencing leaders, we remain deeply engaged at the core of these creative processes, both individually and collectively. We embody and presence the connection with Source as well as with participants and co-leaders, consciously witnessing and participating in transformative movements. What could be more compelling than exploring this creative Source of change and renewal through a focused inquiry?

In creativity, origin is present. Creativity is not bound to space and time, and its truest effect can be found in mutation, the course of which is not continuous in time but rather spontaneous, acausal, and discontinuous. Creativity is a visibly emerging impulse of origin which “is” in turn timeless, or more accurately, before or “above” time and timelessness. And creativity is something that “happens” to us, that fully effects or fulfills itself in us. (Gebser, 2020)

This creation, or mutation,¹ transforms the entire organism and relational system. It begins as a subtle movement that flows through the body, forging new connections, elevating energy levels, and leading to new expressions, attitudes, and modes of interaction.

According to Richard Rudd,² this creative impulse is based on a breakthrough³ that causes the DNA to mutate to a higher frequency, which, as David Hawkins⁴ (1927–2012) presents in his “Map of Consciousness”⁵ (2020), potentially leading to a new level of consciousness and to an increasing perception of the interconnectedness and, with Jean Gebser, to an increasing co-creative unfolding among the universe, earth, and humanity.

In light of these insights, leadership is understood as the capacity for embodied presencing in alignment with Source and universal principles, functioning in service to the whole. This felt

¹ A mutation is an unpredictable event that breaks the continuity in any linear sequence, at any level within the universe. <https://genekeys.com/the-glossary-of-empowerment/> retrieved 19.01.2023

² Rudd is a teacher, mystic, and award-winning poet. His inner journey began early in life as he experienced unusual energies coursing through his body, culminating in a profound spiritual experience at the age of 29. Emerging from what he describes as “a field of limitless light” that lasted for three days and nights, Richard was entrusted with a sacred teaching: the wisdom of the Gene Keys.

³ Every breakthrough, according to Rudd, causes your DNA to shift to a higher frequency, resulting in new feelings and behaviors. The true magic unfolds as this inner transformation manifests in your outer life. Your attractor field changes, initiating a new sequence of external events as the cosmos begins to work with you rather than against you (Rudd, 2013).

⁴ David Hawkins (1927–2012) was a mystic, psychiatrist, spiritual teacher, and author.

⁵ *The Map of Consciousness* represents the first documented calibration of levels of consciousness. This chart encompasses the full spectrum of human experience, providing a pathway for aligning ourselves with the highest states of happiness and ultimate freedom. Simply encountering the map can be transformative, as certain insights can significantly elevate our consciousness by merely hearing about them (Hawkins, 2020).

interconnectedness enhances empowerment and responsiveness. We observe this phenomenon in the Integral Art Lab as participants and co-leaders attune, intentionally aligning and engaging in dialogue from this unified sense of being. Embodied Presencing Leadership emerges as individuals interact authentically and coherently from both vertical and horizontal alignment, recognizing that each expression has a tangible impact on the whole—each thought, sensation, and action matters. It is essential to honor every voice, enabling a shared, transpersonal cocreation, where each individual feels both personally engaged and part of the collective. This heightened, coherent interaction within the group as a unified organism requires qualities accessible at a frequency that enables love.

To lead in service of the whole requires alignment with everyone in the group and an acute awareness from which creative processes can be observed, demanding continuous alertness, dedication, and flexibility. I recently witnessed this embodied leadership in action through conductor Christian Thielemann, whose presence exemplified Embodied Presencing Leadership in September 2023. Thielemann was wholly devoted to the greater whole of the symphony, embodying and presencing the music and rhythm, foreseeing the piece as a unified entity and bringing it to life through masterful musicians, each a master of their instrument, all in service to the symphony. Another striking moment was observing a solo violist express gratitude to his viola, as though the instrument itself had played through him. This gesture symbolized a symbiotic relationship, a harmonious interplay of give and take that was instantly understood, reflecting the essence of collaborative artistry and leadership.

Merry (2013) referred to Marshall Lefferts work in describing a trans-linear unfolding of creative forces, emerging from the tension between the present moment and a future possibility. Movements that resemble the form of a torus, flowing from the outside to the inside and back, and from the inside to the outside, manifest through diverse languages and forms of expression, continually folding in and out to give rise to new insights, expressions, and structures of consciousness. Through this imagery, human creativity is seen as emerging from an embodied engagement with this evolutionary movement.

One could say that consciousness evolves through this toroidal flow, unfolding holographically within energy-matter and space-time, and individually through cycles of incarnation, transcendence, and integration of different levels of consciousness. Each stage of development includes and transcends the preceding structure and their manifestations. Rudd (2020) echoes this view that the universe, however chaotic or random it may seem, is inherently self-organizing, with consciousness permeating every level. Consequently, each individual embodies a unique personality with distinct talents and abilities, reflecting the universal principle of self-organizing syntropy.

In this way, the life force from Source acts as the agent for embodying one's potential in a

responsive and dynamically self-organizing way. As this potential unfolds through compassion and empathy in relationships, the more one becomes a co-creative participant in the universal creation process. This transformation, realized through the unfolding of deeper potential, affects all involved in the process of change. This sentiment is echoed by sacred dancer and teacher Banafsheh Sayyad (2023).

Embodiment means living the oneness and interconnectedness of all that is through the individual self and the body, recognizing and affirming that you are part of a living, connected universe. It is a dance of balancing and uniting body and soul, matter and energy, particle and wave, the inner and outer terrain. As above so below, as within so without.

With these reflections and new references to the ever-present connection with Source, it becomes evident that embodiment involves internalizing and inhabiting subtle information from the future, moment by moment, aligning closely with Olen Gunnlaugson's (2020) approach to presencing, where he describes allowing ourselves to be fully present to the deeper dimensions of our human nature, where who we are is understood more as an emerging phenomenon that is disclosed to us in each situation, moment to moment. In surrendering to this moment, especially in times of crisis, the convergence of past and future within the present becomes actualized, enabling us to embody this ongoing process of re-creation in the here and now.

In Theory U, (Scharmer, 2016), presencing is the blending of sensing and presence, involves connecting to the Source of the highest future possibility and bringing it into the present moment. Entering the state of presencing enables perception to arise from a future potential that requires our engagement to become reality. In this state, we step into our true being, our authentic self. Presencing for Scharmer is thus a movement that allows us to approach our self from the perspective of an emerging future.

In presencing, we perceive subtle information within, between, and beyond ourselves. Our collective awareness shifts from our individual bodies to a shared space of felt commonality, where limitations dissolve and new possibilities emerge. Through deep listening and by holding this collective of bodies together, we become receptive and responsible for a movement we can allow but cannot control. The creative impulse initiates something new, the specific form of which is yet unknown, as it begins to unfold, striving for a higher order. We experience these processes with felt awareness, grounded in a pulsating heart attuned to relatedness. We sense the frequency of our shared presence rising, and joy and love begin to flow as feelings that deeply nourish, connect, encourage, and strengthen us. Leadership arises from the individual's responsiveness to this, embodying the capacity to communicate with higher reality for a higher purpose. This aligns with the hermetic principle: "as above, so below; as within, so without; as the universe, so the soul..."

(Kybalion, Hermes Trismegistus).

Aligned with Source and in service to the whole, we can help others reconnect with this original sense of Oneness. As Richard Rudd describes, “True leadership does not impose itself on anyone. It is the gift of being able to help others find their own way forward in life, rather than taking away their individual power. It is characterized by love for the other and by deep listening” (Rudd, 2013, p. 48). This interconnection with Source reveals itself in the open space between the known and the unknown, the so-called “gap.” In this space of letting be, as Gunnlaugson (2020) describes, we provide a space to hold and prepare the ground for what is ready to unfold. From this gesture of receptive holding, a wider frame of leadership begins to emerge, one that makes room for the unformed, the chaotic, and the transformative to take shape. Peter Merry refers to this as Evolutionary Leadership: “the highest form of leadership—offering and holding the space for the movement to happen and facilitating the dynamic dance between order and chaos” (2013, p. 150).

Drawing from these contributions, creativity emerges as a spontaneous breakthrough or mutation that arises in moments of tension or crisis. Such moments carry within them the seeds of transformation that embodied presencing leaders are attuned to hold. The receptivity of both individual and collective vessels is essential to the conception, cocreation, and birth of the new. Facing the unknown calls us to recognize and embrace the opportunity within it, to listen for its potential, and to take the next step in relationship with what is becoming. As instruments fulfilling a higher purpose, we are called to continuously renew the known and cocreate new orders. This movement toward creative renewal expresses the original meaning of leadership.

The Indo-European root of the word “leadership,” *leith, means “to go forth,” “to cross a threshold,” or “to die.” That root meaning, which suggests that the experience of letting go and then going forth into another world that begins to take shape only once we overcome the fear of stepping into the unknown, is at the very heart and essence of leadership. (Scharmer, 2016, p. 407)

As host and facilitator of the Integral Art Lab, I have observed that the radiance of my own and others embodied potential. This, along with the frequency conveyed through voice, tone, and language attracts individuals who intuitively resonate with and seek this type of experiential learning, reflecting Rudd’s point “it is the frequency of the message and the messenger that matters” (Rudd, 2013, p. XXXIX). Operating under the assumption that each individual is a fractal within a larger fractal lineage, this naturally draws together those inclined to contribute to and complete the components of a self-organizing collective organism. An effective way to understand this process is by exploring resonance as an attractor that communicates itself through an open invitation to participate, share experiences, and generate new insights within the circle of those present.

In practice, this process has revealed an optimal group size of 8-12 participants, with groups of eight particularly significant, resonating with the concept of “Holding Together” in the *I Ching*. At this scale, each participant can see, hear, and perceive all others, creating an environment where every shared impulse becomes meaningful, capable of influencing both individual and collective frequencies and behaviors. Through this insight, Embodied Presencing re-centers leadership, coupled with intentional reflection on fundamental questions such as: “What can I contribute?”, “What is my higher purpose?”, and “Why am I here?” When each individual embodies leadership through presencing in service to the whole, a collective form of Embodied Presencing Leadership begins to emerge, valuing the distinctiveness and importance of each individual, recognizing that every contribution is essential to the wellbeing of the whole. Former feelings of unworthiness, separateness, or the need to compete for relevance are transformed into experiences of appreciation, dignity, and interconnectedness. In this dynamic, creative unfoldment within the group functions harmoniously with the natural order and the broader universe.

III. Research Topic: Midwifing Transformation

From my continually evolving experiences within a community of individuals who are themselves in constant transformation, the meaning of “Embodied Presencing Leadership” also shifts. Originally understood as leading oneself in alignment with Source, this practice gradually informs the collective, evolving into a form of collective Embodied Presencing Leadership. This creative process is characterized by an increasing sense of authentic power, emerging from a felt interconnectedness, and by the capacity to respond both individually and collectively in service to the whole. This expansion stems from intensifying energy and an elevated frequency level within the presencing community.

The most vulnerable moment within this process arises when letting go of the known and the past, and surrendering to the unknown in the present. In this delicate moment, perception widens, allowing us to receive and conceive subtle new information. This is the presencing moment of letting come, where we become aware, explore, and connect, bridging the conscious with the subconscious and unconscious realms, the known with the unknown. New insights may initiate the actualization of previously unconscious conditioning, including prenatal imprinting. Transformation begins as we allow the unconscious to be seen, heard, and acknowledged, opening space for new information through deep listening, relating, and interconnecting. At an even deeper level, we may begin to intuitively sense the coherence of our oneness remembered as a felt sense of truth and unconditional love.

Physicist David Bohm suggests that the perception of truth, which may be a flash of insight,

actually changes the system to make it more coherent. And at the same time produces the words, which communicate a new foundation for thought. We directly perceive truth through feeling, intuitively sensing our essential connection when we encounter words that resonate with our being, as if these words echo within us, allowing us to recognize ourselves as originating from Source. Neurobiologist Gerald Hüther posits that we long for this coherent feeling of oneness from birth, which he names *Würde* (DIGNITY) as a felt state of interconnectedness. In this mode, individual Embodied Presencing Leadership merges with the collective, evolving into a holistic, breathing, and moving organism. This laboratory experience of Embodied Presencing Leadership, which integrates our alignment with Source and a deep sense of interconnectedness, can be applied to daily life across varied contexts and environments. By participating in this creative process, we learn to consciously witness the emergence of Embodied Presencing Leadership.

In the mode of Embodied Presencing Leadership, shared experiences in encounters are witnessed, reflected, and mirrored physically, emotionally, mentally, and spiritually by other participants/co-leaders, generating new information and creative impulses that connect to broader knowledge and insights. In the spirit of dialogue, which holds different perspectives in abeyance (Bohm & Nichol, 2014), participants can move toward engaging in transparent communication (Hübl & Avritt, 2020) to illuminate various levels of understanding, which heightens awareness and fosters the generation of new insights. A small group of individuals can form an observable time-space container, a prototype community that raises and transforms frequencies and their qualities, fostering new connections, structures, and creations that emerge from collective intelligence and consciousness.

My experiences with the Theory U process, supports the collective unfolding of creativity and consciousness, led me to the research of C. Maxwell Cade, David Hawkins, as well as the teachings of Richard Rudd. This unfolding process of creativity and consciousness is inherently linked to the development of Embodied Presencing Leadership. Key qualities in this process emerge as abilities such as abiding in silence, deep listening, pausing, contemplating in the space of not-knowing, and witnessing processes without intervention as a way of contributing to embodied presencing. By absorbing subtle information and allowing its movement through our bodies on various levels, we begin to notice and integrate higher frequencies more consciously within our multidimensional body system.

Embodiment relates to what many traditions know as enlightenment or realisation. It involves the complete embodiment of the higher three bodies onto their corresponding lower planes. The process of embodiment begins from the moment you are born into a

human body, and it follows the trajectory of your evolution. The more evolved you are, the more embodied you become. (Rudd, 2013, p. 523)

Opening up to new, inspiring information requires courage, a quality that David Hawkins considers essential for progress. On Hawkins' logarithmic scale of energetic power, which ranges from 1 (basic existence) to 1,000 (the pinnacle of enlightenment), courage calibrates at 200. This level marks a crucial threshold, transitioning from self-centered, survival-oriented emotions to selfless, creative feelings. Positioned at this critical point of truth and integrity, courage empowers individuals to confront challenges and embody new ways of being and acting (Hawkins, 2020, p. 374).

In a presencing leadership context, embodiment calls for both vertical and horizontal alignment. This inner coherence rests upon the capacity for love. On David Hawkins' scale of consciousness, love calibrates at 500 and serves as a gateway to deeper relational attunement and spiritual openness. Through this opening, awareness expands into collective consciousness, universal principles, and the living movement of creation. As leadership evolves beyond the constraints of mental control and the lower frequencies of consciousness, it matures into a felt experience of interconnectedness. From this space, the leader participates in universal intelligence and becomes a conduit for creation as it unfolds. Aligning with love and truth supports an upward movement along Hawkins' scale and anchors leadership in presence and conscious intention (Hawkins, 2020, pp. 37–38).

In a similar way, Jeshua's teachings in the Gospel of the Beloved Companion associate courage and strength with the heart's fourth chakra. These qualities support the soul's ascent by helping one move through the illusions of fear and the constraints of the flesh. In this passage, the clarity and truth of the soul become accessible, revealing one's deeper identity as a child of the living spirit. From this view, presencing becomes an invitation to embody one's essential potential—soul, light, or essence—while simultaneously sensing oneself as part of a greater whole. This is the lived experience of being a fractal within a living cosmic matrix. It is an invitation to surrender into the evolutionary movement of life, to enter the creative process from within, and to align with a larger unfolding through embodied presence.

IV. Data Collection from the Integral Art Lab

The Integral Art Lab (IAL) is a collaborative prototype developed with the Presencing Institute team, designed to support teams, organizations, and networks in shifting their stakeholder systems and fostering new collaborative initiatives. These initiatives aim to enhance sustainability and equity within social systems worldwide. The IAL combines a range of interactive methods grounded in fundamental theories and practices, allowing access to multiple forms of knowing including physical, emotional, mental, spiritual, and mindful. Art is integrated as a reflective medium, *International Journal of Presencing Leadership & Coaching* | June 2025 | Vol. 2, No. 1

offering participants/co-leaders a mirror for awareness to apply newfound insights. Each IAL session centers on a specific research question, inviting participants to engage in a multidimensional aesthetic experience that explores the spiritual and epistemic potential of the whole body in a dynamic process.

In an exemplary IAL session, we focused on the theme *Würde* (DIGNITY) through the work of artist Martina Höss. The underlying thesis of this inquiry suggests that when individuals feel a sense of worthiness, they experience an original interconnection with Source. The intention of this IAL is to facilitate a learning experience that enables participants to embody their true nature, to be fully present, and to lead both individually and collectively in service to the whole. This process is intended to foster trust in our interconnectedness with all that exists, aligning with universal principles and dignity.

The primary source of data for this research is experiential, evaluated through a combination of quantitative and qualitative methods. Data collection methods include inviting participants to freely express their experiences and measuring changes in their field of consciousness using the Random Event Generator (REG) Psyleron instrument. The REG is a device utilized in the scientific study of consciousness-related phenomena and is an outgrowth of the Princeton Engineering Anomalies Research Laboratory⁶, which investigated the influence of consciousness on the physical world. This mixed-method approach allows for a deeper understanding of the ways in which embodied presence and collective leadership emerge and evolve in alignment with Source and dignity.

V. Criteria: Format, Methods, Participants, and Data of Embodiment

Criteria were established across four key areas: format, methods, participant engagement, and data of embodiment. The format provides a structured yet dynamic framework, organized into five segments—Meditation, Contemplation/Empathic Dialogue, Embodiment/Transparent Communication, Resonance Exploration/Journaling, and Generative Dialogue/Sharing—each segment facilitating distinct stages of experience over a 120-minute session. This structured approach supports a precise space where transformation and integration can occur.

The methods draw upon the theories and practices of Otto Scharmer's *Theory U* (2017), Arawana Hayashi's *Social Presencing Theater* (2021), David Bohm's work on *Empathic and Generative Dialogue* (2014), and Thomas Hübl's approaches to *Meditation, Contemplation, and Transparent Communication* (2020). These practices are designed to support access to intrasubjective,

⁶Psyleron Research: Available: <http://www.psyleron.com/research.html> retrieved 26.02.2023
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intersubjective, and transpersonal domains, encouraging participants to engage fully through embodied responses.

Participants engage in the various segments by responding through diverse modes of embodied expression, grounded in sensations, feelings, images, movement, and verbal articulation. This embodiment-centered approach fosters responses that are anchored in bodily awareness and primarily expressed verbally, enriching the depth of each interaction. The data we sought to generate were articulated through what Hayashi (2021) describes as “feeling-knowing”—an embodied, holistic awareness that arises through the entire body.

We noticed that when mindfulness grounded us in an embodied presence, we could easily connect with the knowledge held in the body. (...) We identified “trust in the body” and “not knowing” as enabling conditions, and we noted that gleaning meaning from embodied experience and translating that into verbal language demanded accurate and subtle perception. (Hayashi, 2021, p. 211)

We invite deep listening, especially to those moments that open up as “gaps” between shares “when time stops, when space and the heart open to the fullness of the moment (Hayashi, 2021, p. 129).” Indian philosopher Jiddu Krishnamurti (1895–1986) described the emergence of the new information we intend to receive:

You can only listen when the mind is quiet, when the mind doesn’t react immediately, when there is an interval between your reaction and what is being said. Then, in that interval there is a quietness, there is a silence in which alone there is a comprehension which is not intellectual understanding. If there is a gap between what is said and your own reaction to what is said, in that interval, whether you prolong it indefinitely, for a long period or for a few seconds—in that interval, if you observe, there comes clarity. It is the interval that is the new brain. (Krishnamurti, J. in: Hayashi, 2021, pp. 137–138)

The data from the embodied experience include participants’ first-person accounts of sensations, feelings, shifts in awareness and intuitive insights. These are often expressed through phrases such as “I feel...”, “I sense...”, or “I become aware of...”. Complementing this, the field measurement data capture the energetic frequencies present in the shared space, mapping their patterns, shifts, and transitions over time. Together, these data streams offer a multidimensional view of embodied presencing.

VI. Collected Data: Voicing From Embodied Presencing Leadership

Insights emerged through the embodied presence of Würde (DIGNITY), sensed and expressed through the whole-body system. Participants voiced phrases such as: “Being human,” “Union after breakthrough,” “I am here,” and “In accordance.” These expressions reflect moments of deep connection and alignment within the presencing process. Additional responses came from aesthetic engagement with the selected artwork. Participants described their experiences in phrases such as: “Upward movement, gentle joy, emerging smile, lightness, I being”; “Intangible, changeable light-faceted primordial beings, light beings”; “Ancient knowledge of harmony”; “Connectedness, wholeness”; “Dynamic movement, ascension, lightness, interwoven being”; and “A ray from beyond, upright, tree of life, connected with the earth and the universe.” These descriptions reflect an expanded awareness and a heightened sense of coherence with self, others, and the wider field.

Field data collected through two Psyleron Random Event Generator (REG) devices indicated measurable phases of coherence and peak moments of resonance. These occurred especially during the embodiment practice and again during the final phase, when participants shared and integrated their inspirations, insights, and impulses. Together, the inner expressions and external measurements offer a layered picture of the embodied presencing process in action.

The analysis shows that various receptive centers in the body were activated, responding and expressing through distinct “languages” such as movement, feelings, sensations, words, and images. Ordering these expressions reveals an interplay among body areas and their unique forms of communication, where even verbal expression carries a multidimensional synthesis of information. Expressions from embodiment demonstrate that “language and nature emerge together” (Barfield, 2011, p. 140) and embody “the ancient unity of sound and meaning,” where “roots as words” and “words with potential” (Barfield, 2011, p. 141) converge.

The data from the Psyleron illustrates a synchronous flow of information, particularly during practices such as the Embodiment/Transparent Communication and Generative Dialogue/Sharing. Core elements of the process, visible in the graphical field measurement, include embodiment, multidimensional relatedness and layered communication. Together, these elements enable transformation to be consciously witnessed and experienced through Embodied Presencing Leadership. As the process unfolds, activated areas of the body begin to interconnect and communicate dynamically, integrating information from various dimensions into embodied expression.

Embodiment brings an end to all words and explanations. Even though you may still use words, you have now entered into the language of light itself.(...) As you recognise yourself

to be a part of a higher evolution, your life's work and your inner purpose finally come into alignment. (Rudd, 2013, p. XXXViii)

This understanding resonates with the etymological roots of leadership, which suggest an attunement to the flow of information and movement arising from a felt sense of interconnectedness with all that exists. Informed by a feminine perspective and grounded in the witnessing of embodied transformational processes, the notion of Midwifing Transformation emerges as a fitting metaphor. It captures the essential role of supporting the unfolding and becoming of an embodied presencing leader. Within this framework, creativity reveals itself as a generative movement that gives rise to new insights, expressions, and forms of manifestation. Higher consciousness is evidenced not only in expanded awareness but also in the emergence of more evolved attitudes and behaviors. Embodied Presencing Leadership thus manifests both individually and collectively through a lived experience of togetherness. In this space, presencing is embodied both for oneself and on behalf of others, enabling responsive communication and self-organizing dynamics to arise organically.

VII. Closing Remarks

The Integral Art Lab offers a generative space for the unfolding of creativity and consciousness across individual and collective dimensions. Through its carefully attuned processes, it cultivates and supports the emergence of Embodied Presencing Leadership. By nurturing the inner capacity to pause, dwell in stillness, and listen into the unknown, participants open themselves to subtle forms of awareness often eclipsed by the pace of everyday life. These finer languages, communicated through sensation, movement, and resonance, have the power to reconnect participants with their essential nature and restore a sense of belonging within a living, interconnected cosmos.

Such engagement gives rise to insights, connections, and structural realignments that hold transformational potential. When participants attune vertically with Source and horizontally with one another, a natural rhythm of co-creation begins to emerge. Embodied Presencing Leadership reveals itself as the capacity to respond with presence, relate with authenticity, and move in alignment with the whole. Within this relational field, each participant becomes a vital conduit in a larger creative process.

The artwork, and the field that coheres around it, serve as catalysts for frequency shifts. Lower-threshold patterns begin to dissolve as the movement of attention, the quality of listening, and the shared holding of space invite higher frequencies to enter. As these emergent insights rise into awareness, they do so within a shared body of presence, becoming living transmissions shaped

through receptivity and presencing. Embodied Presencing Leadership arises from within, nourished by the integrity of the moment and the depth of collective intention. The Integral Art Lab has offered a fertile field for exploring this emergency. In this unfolding, the conditions arise for new ways of being, relating, and leading to take root.

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UTE WEBER-WOISETSCHLÄGER, PH.D. CANDIDATE holds degrees in Philosophy, Art History, and Communication, and is currently a PhD candidate in Transpersonal Research at Ubiquity University. Her educational journey has deepened her understanding of integral theory and practice, Theory U, and various mystical traditions. Recognizing the essential need for synergy among these different realms, she founded the Integral Art Lab Hub in collaboration with the Presencing Institute.

Ute's work focuses on creating Integral Art Labs, practice groups, and retreats that empower individuals to explore creativity and deepen their consciousness. Participants learn to understand themselves as creative co-creators, reconnecting with their inner wisdom and the interconnected nature of all beings, which can lead to profound insights and transformative experiences.

Each Integral Art Lab fosters a supportive environment for personal expression and discovery while enabling participants to navigate complex challenges. This process enhances their capacity for Embodied Presencing Leadership, where mindful presence and collaborative creation thrive. Ute's commitment to fostering creativity transcends her local community; she aims to cultivate a global network of individuals dedicated to personal and collective evolution. The Integral Art Lab WÜRDE (DIGNITY) is one of the many platforms she has developed to inspire, uplift, and empower individuals on their creative journeys toward a more connected and conscious world.