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EDITORIAL

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I. Introductory Remarks

Welcome to the third issue of the *International Journal of Presencing Leadership & Coaching*. Following our inaugural exploration of presencing mastery, and our second issue's deepening into presencing embodiment, this issue turns toward the collective dimensions of presencing leadership.

With this movement, the inquiry extends from the advanced development of the presencing practitioner and the grounding of presencing in lived experience into the shared spaces where presencing begins to unfold between and among us. The focus turns toward how presencing is understood and participated in as a collective phenomenon—one that arises within a shared field of experience and begins to shape how perception, relating, and action take form.

Across leadership, coaching, organizational, and community contexts, practitioners are increasingly encountering moments where insight, direction, and coordinated response arise from a shared space that is neither reducible to individual intention nor fully explained through group dynamics alone. These moments point toward the presence of a presencing field that is emergent, participated in and held collectively.

This issue invites a closer examination of how the field dimension of presencing comes into being, how it is sensed, the conditions under which it becomes inhabitable, and how it begins to function as a generative medium for leadership and coaching. As presencing becomes more fully embodied and developmentally integrated, it reshapes how participation unfolds within collective contexts. Sensing, relating, and responding increasingly emerge through a shared orientation in which attention, perception, and emergence are gathered within a common field of experience. From within this field, new possibilities for collective leadership, coordinated action, and shared meaning begin to take form.

Within this context, collective leadership takes on a different meaning as a dynamic expression of the field itself, arising through the quality of individual and collective presence, relational attunement,

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and the capacity of participants to remain in contact with what is taking shape between them. Agency becomes more fluid, participatory, and responsive to the unfolding of shared meaning and direction as participants cultivate the capacity to remain in contact with the presencing field and respond to what is taking shape within it.

The contributions in this issue reflect a growing maturation in how the presencing field is understood and engaged more broadly. Across diverse contexts including coaching, higher education, organizational development, and creative practice, authors explore how collective presencing can be cultivated. These works bring forward new insights into how presencing fields are formed, how they stabilize, and how they give rise to new forms of leadership that are conversational in nature.

The inquiry guiding this issue turns toward these shared dimensions of presencing. How does a presencing field come into view within collective contexts of two or more? In what ways does it begin to organize perception, the relational orientation of participants, and emerging forms of action? What becomes possible when leadership and coaching are approached from within this field as a generative ground of participation?

II. The Presencing Field as a Generative Medium of Collective Leadership

Within this issue lies a growing recognition that the presencing field can be approached as a generative medium through which collective leadership takes shape. While earlier articulations of presencing have explored shifts in awareness, attention, embodiment, and relational participation, several of the works gathered in this issue deepen the inquiry into the field dimension itself, examining how collective experience becomes organized, sensed, and participated in through shared environments of presencing.

As individuals and groups cultivate greater capacities for awareness, presence, participation, and collective sensing, a shared field of experience begins to come into view. Within this field, perception becomes more attuned, relational dynamics become more coherent, and emerging possibilities begin to take form in ways that are sensed collectively.

This shift carries important implications for how collective leadership is understood. Leadership as practice begins to move away from a focus on individual agency or the distribution of roles toward a more relational and field-based orientation. Action arises within a context of shared sensing, where meaning is co-formed and direction emerges through participation in the unfolding of the field itself. The emphasis moves toward how individuals contribute to and remain in contact with this shared field, and how their participation supports the emergence of coherent, responsive action.

The presencing field, in this way, functions as a subtle medium through which collective life begins to organize itself differently. Perception becomes more attuned, relationships become more responsive, and emerging possibilities begin to take shape in ways that are sensed and enacted collectively. The field is influenced by the quality of attention participants bring, their capacity for relational attunement, and their willingness to remain engaged with unfolding experience. When these conditions are cultivated, the field becomes increasingly coherent and generative. When they are absent, collective activity tends to return to more familiar patterns of coordination and control.

Across the contributions in this issue, the presencing field is approached from multiple perspectives. In some cases, it is explored as a subtle dimension of relational experience that becomes palpable through shifts in attention and awareness. In others, it is engaged as a developmental environment that can be cultivated and stabilized over time. In still others, it is framed as an environment which

symbolic, imaginal, and creative processes come into play, enriching the collective experience and opening new pathways for meaning and action.

Taken together, these perspectives suggest that the presencing field is more than a subjective experience and more than a property of groups. It emerges as a dynamic environment of participation that both shapes and is shaped by the quality of collective engagement. Within this framing, collective leadership becomes less a matter of directing outcomes and more a matter of participating in the conditions through which shared perception, meaning, and action can emerge.

This orientation invites a re-examination of familiar assumptions about leadership and collaboration. Rather than centering leadership in the attributes or behaviors of individuals, attention is directed toward the conditions that allow a presencing field to emerge and the ways in which this field supports shared orientation and coordinated action. Leadership becomes an expression of how well individuals in a group can remain in contact with this field, how it can sustain the quality of presence required for its continuity, and how it can act in alignment with what is emerging within it.

As the presencing field becomes more widely recognized and explored, it opens new directions for both research and practice. It invites further inquiry into how such fields are cultivated, how they evolve across different contexts, and how they support new forms of collective leadership capable of engaging the complexity and uncertainty in our time.

III. Blind Spots and Underexplored Dimensions of Collective Presencing Leadership

As collective leadership gains traction across leadership and organizational discourse, its deeper foundations in presencing remain only partially understood. Much of the existing literature emphasizes structural arrangements, shared roles, and distributed decision-making. While these dimensions offer valuable contributions, they often remain at the level of observable coordination, leaving the underlying field conditions that give rise to collective leadership largely unexamined.

One blind spot concerns the tendency to equate collaboration with collective presencing. Groups may work together effectively, share responsibilities, and coordinate action, while the deeper conditions of a presencing field remain absent. In such cases, interaction is guided primarily by different forms of alignment or agreement. Collective presencing, by contrast, arises through a qualitative shift in how experience is held and participated in, where perception becomes more attuned to and relational engagement begins to organize from a shared depth. Without recognizing this distinction, collective leadership risks remaining confined to surface-level coordination.

Another blind spot relates to the assumption that collective leadership emerges naturally once hierarchical structures are relaxed. While the redistribution of authority can create space for broader participation, it does not in itself give rise to a coherent presencing field. The emergence of such a field depends on the capacity of participants to remain present within unfolding experience, to suspend habitual patterns of judgement, and to attune to one another in ways that support shared sensing. Without this depth of participation, collective processes can fragment or become diffuse, even in the absence of rigid hierarchy.

A third blind spot concerns the role of power within collective contexts. In many discussions of collective leadership, power is treated implicitly or bypassed altogether. Yet power continues to operate through formal roles, informal influence, cultural norms, and relational dynamics. The presencing field does not eliminate these dynamics; it offers a possibility for reshaping how they are engaged. A more nuanced understanding of collective presencing leadership includes sensitivity to

how authority is held, shared, and negotiated within the field, and how these dynamics influence what can emerge.

A fourth blind spot involves the developmental nature of collective presencing. There is often an implicit assumption that groups can access collective presence as a state, without recognizing that collective presencing rests upon the developmental capacities of the individuals who participate in it. A group cannot consistently access forms of collective sensing, relational coherence, or shared emergence that significantly exceed the capacities available within its participants. As individuals develop greater capacities for awareness, presence, relational attunement, perspective-taking, and engagement with uncertainty, new possibilities for collective presencing become available. From this perspective, the development of collective presencing and the development of individual capacity are deeply intertwined. Without recognizing this relationship, moments of collective alignment may arise, yet they often remain difficult to sustain, deepen, or integrate into ongoing practice.

A further overlooked dimension concerns the capacity to perceive and work with the subtle experiential qualities that become available within a presencing field. While collective leadership is often understood through observable interactions, decisions, and outcomes, important aspects of the collective process are also expressed through shifts in atmosphere, resonance, coherence, tension, and emerging meaning. These dimensions can provide valuable indications of what is unfolding within the field and what may be seeking expression through it. The blind spot lies in assuming that such experiences are merely subjective impressions rather than meaningful aspects of collective participation that can inform understanding and action. When these dimensions remain unnoticed, unnamed, or underdeveloped, important aspects of the collective process can be overlooked.

Finally, the role of context remains underexamined. Discussions of collective presencing often focus on the capacities of participants and the dynamics of groups while giving less attention to the environments in which these processes unfold. The blind spot lies in assuming that collective presencing operates similarly across contexts. Yet the same practices, capacities, and intentions may give rise to very different outcomes depending on the organizational culture, history, constraints, and circumstances surrounding them. Collective leadership becomes easier to understand when the field is approached as something that is always situated within a larger context that influences what forms of participation, coherence, and emergence become possible.

Bringing these and other dimensions into view allows for a more grounded and differentiated understanding of collective presencing leadership. Rather than locating leadership solely in individuals, groups, or structures, it becomes possible to approach it as a field-based phenomenon through which collective experience is organized and new possibilities for participation and action emerge.

IV. Toward a Field-Based Understanding of Collective Presencing Leadership

This issue brings together a set of contributions that explore collective leadership as it unfolds through the presencing field. Together, these articles reflect a further maturation in presencing scholarship, one that extends beyond individual and embodied dimensions into the collective as a generative space of emergence.

In *Presence as Originating Ground, Presencing as Way: The Twofold Approach of the Coaching Field in Dynamic Presencing Coaching*, Gunnlaugson advances a foundational ontological reframing of the coaching encounter by clarifying the developmental and participatory relationship between presence and presencing within the coaching field. Moving beyond presencing approaches that primarily treat presence as a practitioner competency or relational quality, the article positions presence as the

ontological ground from which presencing unfolds as a living movement of emergence, participation, and becoming. A central contribution of the work lies in its articulation of Presence Work and Presencing Work as two interwoven dimensions of Dynamic Presencing Coaching that together establish the conditions through which clients can reconnect with deeper dimensions of being while allowing their emerging way of being to gradually take form. Through the introduction of the presencing conduit, the Five Level-Depths of Presence, and the Two Hands of Presencing, the article further develops a sophisticated phenomenology of how embodied presence, relational participation, and emergence become stabilized and sustained within the coaching field over time. In doing so, the work deepens contemporary presencing scholarship by advancing a more fully embodied, developmental, and ontological understanding of coaching as a shared field of participation in which transformation unfolds through the lived continuity between being and becoming.

Complementing this ontological foundation, Carod's *Enacting Presence Through Archetypal Coaching* expands the discourse on collective presencing by introducing a field-based understanding of archetypal and imaginal phenomena within Dynamic Presencing Coaching. Drawing from archetypal psychology, active imagination, embodied awareness, and presencing ontology, the article reframes archetypes as dynamic field intelligences that arise through the embodied and relational coherence of the presencing field itself. A central contribution of the work lies in its integration of Gunnlaugson's gesture of letting be with archetypal coaching practice, demonstrating how symbolic imagery, somatic resonance, dreamwork, and imaginal participation can function as transformative thresholds within coaching and collective leadership contexts. Through detailed phenomenological accounts and coaching vignettes, the article illustrates how archetypal presencing supports clients in moving from unconscious enactment toward conscious participation with deeper symbolic, relational, and generative dimensions of experience. In doing so, the work broadens contemporary understandings of the presencing field by illuminating how imagination, embodiment, and archetypal participation become active dimensions of collective emergence, co-creation, and transformative becoming within the coaching field.

Extending this ontological orientation further, Gunnlaugson's *A Blind Spot of Fourth-Person Knowing: Reclaiming the Role of the Presencing Self in the Field* identifies a central limitation within contemporary field-based approaches to presencing: the underarticulated role of the Presencing Self. While fourth-person knowing has helped name and clarify an important epistemological category of field-based knowing, comparatively less attention has been given to the process through which presencing becomes embodied, inhabitable, sustainable, and enduring as a way of being in the field. The article argues that without the emergence of a Presencing Self-Sense, presencing risks remaining episodic, situational, and elusive as a transcendent mode of participation. To address this blind spot, the article introduces three interrelated process methods. The first is the Presencing Conduit, which clarifies how participation becomes grounded in the Ground of Presence, embodied through the Inner Presencing Body, inhabited through the Presencing Self-Sense, and extended through the Presencing Field. The second is the Five Field-Stages of Presencing, a developmental architecture that traces how participation matures from sovereign to sovereign-relational forms of presencing as conversational fields deepen, stabilize, and become increasingly generative. The third is the Fourfold Ontological Grammar of Presencing Participation, which articulates how presencing is sourced from the Ground of Presence, lived as one's presencing nature, mediated through the presencing conduit, and increasingly sensed of the field as collective participation deepens. Together, these contributions reposition the Presencing Self as a dynamic living center of participation within the field. In doing so, the article extends the conversation beyond field-based knowing toward a developmental ontology of participation that clarifies how presencing becomes embodied, inhabitable, and sustainable as a way of being in the field.

Reframing leadership more directly, Fitch and Lynam, in *Leadership In and As the Emergent Fiel*d, introduce an interpenetrative understanding of collective leadership in which individual and collective transformation are approached as inseparable movements of co-emergence within presencing fields. Drawing from nearly two decades of facilitating transformative leadership and collective development through Pacific Integral's Generating Transformative Change (GTC) program, the article explores how leadership gradually shifts from an individual capacity or positional function toward a living process of emergence arising through the field as a whole. A central contribution of the work lies in its portrayal of leadership as a participatory field phenomenon through which individual and collective development unfold together. Leadership, within this framing, becomes increasingly concerned with participating consciously in the movement of emergence itself. In doing so, the article deepens field-based approaches to leadership and collective transformation.

In *The Five Field-Stages of Dynamic Presencing: A Process Field Method for Engaging Presencing Leadership*, Gunnlaugson introduces a developmental field architecture for understanding how conversational life progressively unfolds into shared relational, generative, and flow-based forms of collective presencing. Moving beyond approaches that treat "the field" as a largely undifferentiated social field phenomenon, the article articulates five distinct field-stages through which conversational participation evolves from individual embodied presence into increasingly coherent ecologies of collective emergence. The article reframes conversation itself as an inhabitable participatory field through which perception, meaning, responsiveness, and emergence co-arise relationally. Through the developmental movement from the Leader's Field and Participant's Field into the Relational, Generative, and Flow Fields, it illuminates how collective presencing becomes increasingly stabilized and sustained within conversational life. In doing so, the framework advances a field-based understanding of collective leadership in which leadership becomes increasingly concerned with stewarding the conditions that support coherence, emergence, and collective becoming over time.

Briciu, in *The Inner, Intersubjective, and Transpersonal Experience of Presencing*, offers a phenomenological exploration of how collective leadership emerges through embodied, relational, and transpersonal dimensions of presencing within higher education contexts. Informed by a multi-year participatory inquiry involving educators, students, and coaches, the article examines how contemplative, dialogical, and arts-based presencing practices fostered shifts in self-awareness, relational attunement, shared meaning, and collective agency. The work articulates the intersubjective field as a living environment through which collective leadership becomes possible, particularly through experiences of resonance, empathic dialogue, embodied sensing, and access to what the author describes as the transpersonal source of collective emergence. Drawing from both Theory U and Dynamic Presencing perspectives, the article deepens prevailing understandings of collective leadership by showing how presencing functions as a relational and ontological process through which participants gradually cultivate deeper forms of wholeness, shared purpose, and transformative participation. Through this lens, collective leadership is reframed as an emergent expression of interconnected presence arising within a shared field of meaning, care, and becoming.

In *Cultivating Presencing as an Emergent Field of Learning and Action*, Joshi, Raghavendra, Gupta, Saveland, and Balachander examine the co-creation of transformative social fields within graduate-level leadership and facilitator development programs grounded in Theory U, dialogue practices, systems thinking, mindfulness, and Eastern contemplative traditions. The article offers a phenomenological account of presencing as an emergent collective field that becomes palpable through shifts in atmosphere, relational openness, embodied awareness, vulnerability, shared meaning, and participatory coherence. Drawing from reflexive autobiographical inquiry, facilitator journals, and

lived classroom experience, the authors illuminate how collective presencing unfolds through the cultivation of capacities associated with knowing, being, and doing, while also differentiating between personal growth rooted in ego development and inner growth grounded in surrender, awareness, and connection to Source. Through this lens, presencing emerges as a developmental and ontological practice through which collective fields of learning, transformation, and right action gradually take shape. In doing so, the article deepens contemporary understandings of collective leadership by showing how presencing-oriented environments can foster greater relational sensitivity, shared humanity, and awareness-based participation across diverse educational and organizational settings.

In *The Process of Play Production as an Instrument for Developing Collective Leadership* Through Presencing, Motimele explores how collective leadership emerges through embodied participation within creative ensemble environments. Drawing from Theory U, social presencing theatre, complexity leadership studies, and Dynamic Presencing scholarship, the article approaches theatre production as a living presencing field through which collective emergence becomes directly observable. The study shows how leadership arises through shifts in participation itself rather than through the actions of any single individual, while also revealing the delicate and often unstable nature of collective coherence. Through this lens, theatre becomes an embodied laboratory for understanding how collective presencing unfolds, deepens, and at times fragments within the flow of shared experience.

Taken together, the contributions within this issue reveal a consistent movement across the issue. The presencing field is brought into view as a primary medium of collective life, one that is lived, sensed, embodied, cultivated, and participated in as a shared environment of emergence. Collective leadership, within this framing arises through participation in this field, as perception, meaning, embodiment, imagination, action, and collective becoming are organized from within its unfolding coherence.

V. Collective Presencing Leadership as an Emerging Field of Practice

Taken as a whole, the contributions in this issue point toward an important deepening in how collective leadership is understood and practiced. As the presencing field comes into clearer view as a lived, participatory, and increasingly inhabitable environment, it reshapes how collective experience is engaged across domains. Leadership, in this sense, shifts away from a focus on individual capability or structural arrangement and is understood as emerging through participation within a shared field that influences how perception, relationship, and action unfold.

This orientation carries implications that extend beyond any single context of application. Across coaching, education, organizational life, and creative practice, the capacity to recognize and participate within a presencing field introduces a different way of engaging complexity. Rather than relying on analysis alone or pre-established frameworks, individuals and groups remain engaged with what is unfolding, allowing direction and insight to emerge through a shared attunement to the situation.

As this capacity develops, collective work takes on a different character. Interactions become less centered on coordination and more oriented toward coherence. Meaning emerges through participation in the field itself, while action arises through an increasing responsiveness to what is taking shape collectively. This opens possibilities for more adaptive, context-sensitive, and generative forms of engagement with challenges and opportunities.

At the same time, this issue highlights that such forms of collective leadership depend on the cultivation of conditions that support the emergence and continuity of the presencing field. This

includes a willingness to remain present within uncertainty, to engage relationally with openness and attentiveness, and to participate in ways that sustain the field over time. These capacities develop through practice and invite a gradual shift from episodic experiences of collective presencing toward more stable forms of participation within the field.

As the presencing field comes to be more widely recognized as a generative dimension of collective life, new directions for inquiry and practice open. There is a growing need to further articulate how such fields are cultivated, how participation within them develops, and how they support emerging forms of leadership. This invites continued exploration of the presencing field as both a domain of research and a living practice.

In this way, collective presencing leadership can be understood as an emerging field of practice—one that brings together insights from multiple traditions while opening new possibilities for how leadership is enacted in shared contexts. As presencing becomes more fully integrated into collective life, a further possibility begins to emerge: moving beyond episodic experiences of collective presencing toward forms of participation through which presencing becomes increasingly lived as a way of being together. Through this shift, leadership becomes increasingly concerned with the development of ways of being and participating through which presencing can be more continuously embodied, sustained, and lived within collective life.

VI. Concluding Reflections

This issue marks a further step in the unfolding trajectory of presencing scholarship and practice. With the movement into collective domains, the presencing field comes into clearer focus as a central dimension through which leadership, learning, and transformation take shape. Across the contributions is a movement that invites a re-situating of how leadership and coaching are understood. Attention shifts toward cultivating the conditions that support the development of intrapersonal, relational, and field capacities, and toward the maturation of participation within collective contexts. Through this shift, collective leadership becomes an evolving practice grounded in lived participation and responsive engagement.

At the same time, the contributions in this issue open important questions for continued exploration. How does presencing become increasingly inhabitable as a way of being rather than an episodic experience of insight or emergence? What capacities enable individuals and groups to participate more fully in collective presencing? How do presencing fields emerge, stabilize, and mature through ongoing participation? And what developmental and ontological conditions support their continuity within collective life? These and other questions point toward a growing area of inquiry that calls for both conceptual development and sustained practice.

As the field of presencing leadership and coaching continues to evolve, the collective dimensions explored here offer a foundation for further integration and innovation. Yet beyond the cultivation of collective presence lies a further possibility that several contributions in this issue begin to illuminate: a shift from accessing moments of collective presencing toward developing the capacities through which presencing becomes a more enduring dimension of collective life. Viewed in this way, the future of presencing scholarship may increasingly concern how individuals and groups learn to participate within presencing in ways that deepen leadership, learning, and transformation over time.

We extend our appreciation to the authors who have contributed to this issue for advancing this important area of inquiry. As the field continues to evolve, their contributions help illuminate a growing frontier of presencing scholarship and practice that is increasingly cultivated, inhabited, and sustained within collective life.

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His current research in Dynamic Presencing explores how the inner conditions for transformation can be cultivated across professional and personal life as an integrated whole. It examines how these conditions enable individuals to foster a wisdom way of being, uncover a basis for deep sanity, and thrive with resilience amid an increasingly destabilized and uncertain world. Dynamic Presencing introduces a presence-sourced, presencing-guided, and field-attuned approach to leadership, coaching, and a wisdom-guided way of living.

To date, his research contributions have appeared in over 65 peer-reviewed articles and chapters, and in 15 edited, authored, and forthcoming books, including the three-volume series *Advances in Presencing*, which brings together leading-edge interdisciplinary scholarship from the global presencing community. His latest book offers an introduction to this presencing approach, with two additional volumes currently in development that further articulate its core practices and frameworks.

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For more on his research, publications, and latest contributions, visit his profiles on
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