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## ENACTING PRESENCE THROUGH ARCHETYPAL COACHING

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**Abstract:** This article draws on the integration of Gunnlaugson's (2020-2025) gesture of letting be with findings from recent research on archetypal coaching (Carod, 2021, 2025). It situates archetypal engagement within the framework of Dynamic Presencing Coaching (DPC). Archetypal coaching reframes archetypal images as field-mediated phenomena emerging within embodied presencing. In this view, archetypes arise as dynamic field intelligences rather than as internal subpersonalities. As the field emerges through the quality of presence co-enacted within the coaching relationship, archetypes, once presenced through the gesture of letting be, become active collaborators in co-sensing, co-creating, and co-evolving. They support coherent, intentional action grounded in sourced wholeness rather than habitual patterns. In doing so, this article offers an integrative contribution to DPC discourse by bridging active imagination, presencing ontology, and coaching practice.

**Key words:** Dynamic Presencing Coaching, Archetypal Coaching, letting be, active imagination, embodied awareness.

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### I. Introduction

Over the past two decades, presencing has emerged as a central orientation within leadership, coaching, and systems change practice. Rooted most prominently in Theory U (Scharmer, 2007–2018), presencing has been articulated as a way of knowing that enables individuals and collectives to sense into and act from emerging futures.

Alongside these developments, Dynamic Presencing (Gunnlaugson, 2020–2025) and its applied methodology, Dynamic Presencing Coaching (DPC), introduce an ontological refinement of presencing practice. Rather than approaching presencing primarily as a mode of knowing, DPC

frames presencing as a dimensional way of being—one that becomes coherently accessible through the embodied integration of the inner presencing body, presencing self, and presencing field.

This article addresses a gap within this evolving landscape: the role of archetypal and imaginal phenomena in presencing-based coaching. While archetypal work, dreamwork, and active imagination have long histories within depth psychology and transpersonal traditions, they are often treated as intrapsychic processes or symbolic representations of unconscious content. Less attention has been given to how archetypal images may arise as emergent expressions of the presencing field when presencing is enacted as an embodied, relational practice.

Central to this integration is Gunnlaugson’s (2024a, 2024b, 2025) gesture of letting be—a foundational presencing move that stabilizes the practitioner’s inner presencing body and establishes an ontological ground for field emergence. By adopting this stance, practitioners cultivate a stabilized embodied presence that allows symbolic imagery and somatic experience to arise as transformative guides. This approach shifts the orientation of coaching toward alignment between imagination and action, enabling clients to act from sourced wholeness.

## II. Presencing Archetypal Imagery as Dynamic Field Intelligences

Based on extensive research with innovators across science, business, and social change, Theory<sup>1</sup> U articulates *presencing* as its core movement—understood as the integration of sensing and presence that enables individuals and collectives to suspend habitual patterns of thought, emotion, and will in order to access deeper sources of knowing and action.

At the bottom of the U Theory lies an inner gate: a threshold that requires letting go of habitual identities and control structures and letting come a deeper sense of purpose or future potential. When crossed, this threshold reorganizes individual and collective perception, enabling groups to “see and act from the whole” (Scharmer, 2016).

This framework emphasizes the emerging future as a directional orientation. Dynamic Presencing Coaching (DPC), however, reframes the role of time within the presencing process. Rather than privileging the future as the sole leading edge, DPC articulates a dimensional ecology in which the emerging past, deep present, future, and the eternal co-arise within the coaching field (Gunnlaugson, 2025). The future remains present, yet is situated within a wider presencing field.

As the coach supports the client in resting in immediate, embodied awareness, beneath

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<sup>1</sup> Theory U, developed by Scharmer (2007–2018), offers a widely influential framework for leadership, organizational learning, and systemic transformation grounded in the capacity to sense and act from emerging futures.

habitual narratives and identity structures, archetypal material may surface as images, dream motifs, somatic sensations, or symbolic language. This can be understood as a threshold where archetypal intelligibility and openness converge.

Archetypal coaching operates at this threshold by supporting clients in inhabiting a mode of presence in which symbolic forms are neither reified nor dismissed, but engaged as living expressions of sourced wholeness. Clients become less driven by unconscious archetypal patterns and more able to participate with them consciously, echoing Theory U's emphasis on acting from the whole.

This methodological stance reflects a key distinction emphasized in DPC: the presencing field comes into being through the quality of presence enacted within the coaching relationship. The dyad becomes a co-creative dimension of engagement rather than two parallel processes. Through empathic resonance, the coach senses the essence of the client's experience. In this state, archetypal presences are co-enacted. Dialogue becomes participatory and unfolding, shifting the relational orientation toward sensing within a shared domain rather than resolving a problem. Jung emphasized that archetypes are living patterns that manifest through images, myths, affects, and relational dynamics. Primordial images, he argued, are collective in nature and recur across cultures because they arise from shared ancestral experience rather than personal biography alone (Jung, 1960a). He also pointed to the dynamic interplay of archetypes, suggesting that they operate in constellations (CW 9i, para. 222), shaping perception and behavior in interconnected ways.

Within this reframing, archetypes are no longer approached as static mythic structures or intrapsychic contents inherited from the past, nor as forces that operate behind the scenes to determine behavior. They are understood as dynamic field intelligences that arise through the co-emergence of past, present, future, and eternal dimensions of experience. This perspective aligns with Theory U's emphasis on co-creating and acting from the whole, while extending it into the imaginal domain.

If we wish to transform our lives, it becomes essential to engage the unconscious images and subpersonalities that shape perception and action. Through practices such as active imagination, individuals enter into a dialogical relationship with these dimensions, consciously engaging what is often lived unconsciously.

A third domain—the imaginal—can be understood as a mediating space between physical and spiritual experience, where archetypal symbols and dream imagery function as receptive and expressive interfaces. These images operate both as channels of insight and as field-mediated

phenomena. While they are experienced within the individual psyche, they are also participatory expressions of a broader field of wholeness.

When presented rather than enacted, archetypes function as allies in co-sensing, co-creating, and co-evolving. In this capacity, they support action that emerges from sourced wholeness rather than from conditioned repetition. Insights from quantum theory further support this relational perspective, suggesting that reality emerges through participation. Experience becomes fluid, relational, and responsive to the quality of attention brought to it (McTaggart, 2007; McDonald, 2015). In coaching, this corresponds to a field that is continuously shaped through relational and embodied coherence.

Archetypal coaching, in this sense, reframes “reality” as a dynamic field rather than a fixed set of circumstances. The coaching field arises through the quality of presence co-enacted by coach and client. The reality of the session remains fluid, continually shaped through relational participation.

### III. The Gesture of Letting Be and the Emergence of the Archetypal Field

In the framework of Dynamic Presencing Coaching (DPC), the gesture of letting be serves as a foundational move that stabilises coaching fields by shifting the practitioner’s orientation from personality-level reactivity to a more spacious mode of being. Generativity arises less from reaching toward what is coming and more from deepening into a sourced wholeness already moving as and through the practitioner.

In Gunnlaugson’s gesture of letting be, transformation arises through disciplined receptivity. Experience is allowed to disclose itself in its own way, enabling latent meanings and field intelligences to emerge within the relational space. Emotional reactions can then be met with strength, compassion, courage, and openness, allowing previously hidden resources and forms of wisdom to surface. Presence, from this perspective, is not a technique to be applied but a cultivated stance that creates the conditions for insight, integration, and emergent transformation.

This ontological reframing has significant implications for how archetypal and imaginal phenomena are understood within presencing-based practice. In many psychological, organizational, and cultural contexts, archetypal patterns tend to operate implicitly—enacted unconsciously through roles, projections, and systemic dynamics. From a presencing-based orientation, however, archetypes need not remain unconscious determinants of behaviour. When presencing is stabilized through the gesture of letting be, archetypal patterns can be presented. That is, consciously encountered,

embodied, and dialogued within the field of awareness.

Gunnlaugson's presencing gesture of letting be, emphasizes a stabilizing inner space that aligns with the Tibetan Dzogchen concept of *alaya*, the natural awareness of mind that rests in presence. This space functions as a presencing threshold through which symbolic intelligence emerges as a dimension of the field rather than as intrapsychic content.<sup>2</sup>

When the coach stabilizes their own presencing self-sense through the gesture of letting be, they create a subtle space where mutual sensing and co-enactment takes place. In this framing, archetypal images are neither produced by the individual nor received from a transcendent realm. They arise as participatory expressions of the field itself through the relational and embodied coherence of the presencing field. The image does not belong to the coach or client; it belongs to the presencing process. When coaching presence is anchored in this witnessing awareness, archetypal forms can function as active collaborators and allies in co-sensing, co-creating, and co-evolving. In this capacity, archetypes serve as organising principles that support coherence and intentional action within the coaching field.

Within Archetypal Coaching, such imaginal engagement is reframed as archetypal participation within the presencing field. Symbols are not imposed, decoded, or explained; they are encountered as living presences that arise within the field. In this context, archetypes function neither as deterministic forces nor as abstract universals, more as dynamic field intelligences that can be consciously embodied and co-created with rather than unconsciously enacted. This distinction is crucial. When archetypal patterns remain unconscious, they often manifest as automatic behaviours, projections, or subpersonalities that override conscious intention. When presenced, however, these same archetypal energies become available for integration, creativity, and agency. Archetypal work thus supports Theory U's emphasis on co-creation by enabling practitioners to act *with* archetypal intelligence rather than being driven *by* it.

#### IV. The Resonant Body as a Shared Field Threshold

When we incorporate somatic awareness into our coaching, we intentionally focus on our bodily sensations and reactions. This enables us to identify the emotions or physical responses that are triggered when we envision a particular activity with our clients. Before implementing a specific

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<sup>2</sup> Germano and Waldronu (2006) describe *ālaya* as a foundational layer of consciousness that underlies ordinary mental activity and holds latent tendencies, impressions, and formative potentials. While historically debated as either conditioned or originally pure, *ālaya* functions pragmatically as a background field from which patterns of experience arise.

practice, we can practice empathic resonance through inner awareness to sense in our bodies if the activity resonates as coherent with our client in the here-and-now.<sup>3</sup>

Building on the understanding of empathic resonance and the presencing field, the process unfolding in Dynamic Presencing Coaching (DPC) can be further illuminated through Anderson and Braud's (2011) notion of direct knowing. Through empathic resonance, both client and coach cultivate emotional self-awareness as subtle feelings, bodily responses, and relational shifts are treated as meaningful data within the intersubjective space of transformation. This resonance allows the coach to receive the essence of the client's trigger kinaesthetically, not primarily through conceptual analysis but through embodied participation. In DPC, such resonance is experiential evidence of a shared presencing field emerging through the quality of presence co-enacted in the relationship.

Practicing a mindful state with the client allows us to prepare the soil for empathic listening; by focusing on our kinaesthetic responses while listening, we can receive confirmation through inner resonance that we are getting the essence of their trigger. As the client describes their issue and current mental and emotional state, we focus on both the message and our embodied response.

I noticed that when I allowed for some moments of silence between symbols (words and images) in the held space, the essence of the felt sense was captured, enabling clients and myself to participate in an embodied spirituality. This process involves recognizing feelings, reactions, and subtle bodily responses from both parties as meaningful data within the transformative intersubjective space.

By focusing on our embodied response to the client's message, the coaching goes beyond reality maps and into an ontological reorientation. The resonant body and the vibrational nature of matter mirrors the DPC understanding of the inner presencing body and the emergence of a shared field.

## V. Archetypal Images as Field Phenomena

Within Jungian and post-Jungian traditions, archetypal images are understood to carry numinous charge and transformative potential, functioning as mediators between conscious

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<sup>3</sup> Modern physics has provided us with the insight that all matter is in a constant state of vibration. Whether it is a chair in a library or a cell in the human body, everything vibrates. In light of this knowledge, the term "resonant body" can be interpreted to refer to the actual resonance that occurs within the body when it responds to the materials and stimuli of the environment (Walsh, in Carod 2023).

awareness and unconscious dimensions of the psyche (Jung, 1960). An Archetype is an image charged with an emotion by the client; it contains psychic energy and dynamism. This special feeling tone of the archetype can enable for a transformative experience within therapy or coaching.

Traditionally, such images have been approached as symbolic expressions of inner psychic material, accessed through dreams, fantasies, or active imagination. While these perspectives illuminate the depth and autonomy of imaginal life, they often remain situated within an intrapsychic or interpretive framework.

While informed by Jung's use of active imagination, this approach does not prioritize individuation stages or linear developmental goals. Instead, it encourages dialogue with images and personified archetypes as they appear in consciousness, according to the client's imaginative capacity (Carod, 2025). Rather than treating archetypes as intrapsychic symbols or static mythic structures inherited from the past, they emerge as dynamic field intelligences, emergent expressions of the presencing field itself.

When archetypal patterns remain unconscious, they often manifest as automatic behaviours, projections, or subpersonalities that override conscious intention. When presenced, however, these same archetypal energies become available for integration, creativity, and agency. Archetypal work thus supports Theory U's emphasis on co-creation by enabling practitioners to act *with* archetypal intelligence rather than being driven *by* it.

From a presencing-oriented perspective, archetypes function not merely as internal symbols arising from the individual psyche, but as *field phenomena*—intelligences that arise in and through the relational and imaginal field between individuals, cultures, and time. My research participants described their archetypal experience as access to a shared, collective domain rather than something owned by the individual psyche, echoing Jung's notion of the collective unconscious (Carod 2021, 2025). However, this unconscious archetype emerges through the specific quality of presence enacted within the relationship between client and coach. It is through the relational and embodied presence of both parties that images co-arise. In this context, the symbol or image does not "belong" to either the coach or the client; instead, it belongs to the presencing process itself.

Central to this approach is the process of *soul-making*, which involves engaging images as living presences within an imaginal realm that mediates between body and spirit, cultivating imagination, fantasy, and reflective depth. Soul-making draws from emotionally engaged practices such as active imagination, through which individuals enter into dialogue with archetypal images. Jung conceptualized this dialogical engagement as the transcendent function—a generative process

through which polarized psychic forces are integrated into a new symbolic configuration (Jung, 1960b, pp. 67–91). Within a presencing-based orientation, this integration unfolds somatically, relationally, and temporally. Archetypal images become living thresholds through which past conditioning, present-moment awareness, and emergent future potential converge, allowing transformation to arise as an embodied and relational process rather than a problem to be resolved.

Archetypes are therefore not treated as symbolic overlays imposed upon experience, nor as unconscious forces that determine behaviour from below awareness. Instead, they are approached as emergent field intelligences that become accessible when presencing is sufficiently stabilized. In such moments, archetypal images, affects, and gestures arise organically from within the shared coaching field.

In practical terms, archetypal coaching within DPC supports clients in recognizing how deep patterns often experienced as limitation, or repetition can be met as meaningful intelligences seeking integration. Dream symbols and archetypal imagery become gateways into this field as co-arising expressions of the presencing process itself. In this way, archetypal coaching offers a methodology through which archetypal engagement becomes a grounded practice, rooted in presence rather than projection.

## V. Stabilizing the Anchor through Presencing Practice

Coaches and therapists guide clients toward an embodied state, fostering presence and connection to bodily sensations while exploring their inner world. Surrendering control and staying connected to bodily sensations facilitate deeper creativity and insight. Allowing moments of silence in the process enables awareness of how images relate to body sensations, fostering a fertile interaction with archetypes and dream images rather than engaging what might be viewed by some as a form of fantasy.

Interacting with symbols while in an expanded state of mind and body allows insights to imprint on the subconscious. This imprinting takes place through the use of somatic and symbolic anchors. To ensure the alchemical exchange flows without interruption, archetypal coaching prioritises *aesthesis* as the sensory and imaginal engagement with symbols over analysis that Neoplatonist Iamblichus<sup>4</sup> and Jung identified as essential for transformation.

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<sup>4</sup> Iamblichus, a 4th-century CE philosopher, who introduced the practice of theurgy—embodied, symbolic rituals through which archetypal presence actively participates in human transformation (Carod, 2025).

In the process of active imagination, we guide our clients to interact with archetypes and symbols. By focusing on the sensations and emotions within the body, one can tap into the deeper layers of the unconscious mind where archetypal imagery resides.

Here presence can be understood as receptive awareness oriented to the immediate now without judgment or habitual reactivity (Parker et al., in Carod, 2023). Embodied presence deepens this awareness as the client begins to sense and inhabit experience through the inner presencing body, where bodily sensation and affective tone become the primary medium of knowing. Gunnlaugson (2024a) points to the presencing self-sense as a subtle, lived structure of experience. It does not correspond to a developmental stage or altitude. It comes into coherence as the inner presencing body, the presencing self, and the presencing field begin to align within a dynamic, generative unfolding.

This alignment is exemplified by my client Elisabet Fábregas, whose poem *Shelter in the Fig Tree* illustrates this process:

I wrap myself among the rough leaves of the ripe fig.  
I gather the fallen twigs  
I light a small fire.  
I bring some fruits closer, they open slowly  
I open my hand  
I feed myself with the bright descent  
of a cold milk that burns the skin.  
I wrap myself among the rough leaves of the ripe fig,  
I unpack the fruit in my mouth,  
I strip its membrane, empty the pulp.  
The seeds crouch under the body of the animal walking nearby,  
it looks for the torn parts in the gaps,  
knowing that sweetness always yields  
and by loving it opens with a slight pressure.

Approached as field phenomena, archetypal images are not interpreted for meaning but entered into as relational events. The coach's role is not to decode the image, more to maintain presencing coherence so the symbol can unfold, deepen, or transform in its own rhythm. In this way, archetypal engagement becomes a presencing act: the fig's gradual opening, tactile intimacy, and

the animal's attentive presence symbolized the senses as conduits of the presencing self, through which nurturance, patience, and receptivity emerged organically. By integrating body, imagination, and symbolic material, the client's presencing self-sense—understood as an inner alignment between self and field—was strengthened, illustrating how embodied symbolic engagement grants access to latent psychological and somatic resources.

Archetypal coaching within DPC becomes a presencing-based practice of re-enchantment. Re-enchantment, in this sense, does not imply a return to mythic belief systems, but a restoration of symbolic participation. It is an art of aligning with the deeper generative currents already moving through the field, where self, symbol, and presencing co-arise in an imaginal, transformative ecology.

The following vignette offers another example of how archetypal work unfolds as a presencing practice. Roshani, a filmmaker and teacher experienced multiple losses and bodily injury, creating profound emotional turbulence. She described this period as “like a fire... being cooked slowly” (Carod, 2021, pp. 91–92). In early sessions, Roshani reported that old identity structures were breaking down, triggering anxiety and engagement with unconscious fears. This process was mirrored in the coaching work through recurring dream symbols, including images of elevators that would not stop at her floor, reflecting a stalled or misaligned movement. In a later dream, she saw three butterflies fluttering and aligning, symbolizing her inner child at three different developmental ages.

“I had a dream of three butterflies fluttering, and in the meditation I felt them on my skin, the ephemeral butterfly dust from my childhood.” (pp. 45–46, in Carod, 2021)

Roshani explored these images through active imagination, somatic awareness, and reflective dialogue. She voiced the needs of her inner children at different ages: the youngest requiring safety, the middle child joy, and the oldest security. Her dreams were approached not as problems to solve, but as emergent phenomena within the presencing field. These archetypal presences were co-enacted with the coach, integrating her emotional, somatic, and symbolic experience.



Figure 1: Fluttering butterflies

The fluttering butterflies of her dream became embodied anchors, connecting her inner children to her present moment experience. The resulting painting (Carod, 2021, pp. 45–46) captured the coherence and alignment of these internal dimensions, stabilizing access to the emergent presencing field. Creative acts, such as painting, allow clients to capture the coherence and alignment of various internal dimensions. For example, in the case of Roshani, the "fluttering butterflies" from her dream were translated into a painting that connected her inner children at different developmental stages to her present moment. In this way, Roshani inhabited the field of presencing rather than conceptually analyzing it, allowing archetypal intelligence to support insight, emotional regulation, and generative action.

The coach maintains presencing coherence so the symbol can unfold in its own rhythm, ensuring transformation is an embodied and relational process rather than just a mental insight. By interacting with archetypal images such as a fig tree or butterflies as relational events within the field, the anchor itself is stabilized. For example, the "ephemeral butterfly dust" or the "rough leaves of the fig" act as embodied anchors that connect the imaginal encounter to the present moment. This prevents the transformation from becoming a purely high state of consciousness and instead anchors it as a lived dimension of being.

## VI. From Reality Maps to Archetypal Presenting

Traditional coaching frameworks such as NLP and goal-oriented models like GROW are grounded in the premise that human experience is shaped by subjective maps of reality, formed through perception, language, belief, and embodied habit. Change within these approaches occurs by expanding choice, reframing meaning, and anchoring desired states so that new patterns of thought, emotion, and behaviour can be enacted in everyday life. The GROW model in particular offers a clear structure for goal attainment by clarifying intention, current reality, available options, and commitment to action (Whitmore, 2009).

Archetypal presenting deepens traditional coaching by shifting the emphasis from modifying internal representations to *inhabiting symbolic intelligences as lived dimensions of being*. In doing so, it enriches goal-oriented work with depth, resonance, and generative presence.

In this context, archetypes are approached as *field intelligences* with recurrent patterns of meaning, motivation, and action that become available for conscious participation when presenting is sustained. When such patterns are presented rather than unconsciously enacted or just logically interpreted, they function as organizing principles that support coherence and intentional action. When anchored through presenting, archetypes function less as metaphors and more as participatory field intelligences.

Following Gunnlaugson (2025), the presenting field is understood as a living, co-creative dimension of presence, emerging relationally through the coach and client. In this framework, archetypes function as symbolic and somatic anchors that broaden a client's internal map of possibilities. For example, when exploring habitual patterns or internal conflicts, clients can engage subpersonalities or archetypal images as active collaborators. One research participant, Spring, illustrates how archetypes and dream symbols can be engaged as field intelligences within coaching practice (Carod, 2025, p. 45). In a dream featuring a wise old man and exploding clay balls, the imagery was explored as expressing a dynamic tension between impulse and containment. Through active imagination, Spring embodied the archetypal pattern of Saturn as the wise protector, discovering its role in sensing boundaries, grounding action, and preventing overwhelm. By physically embodying this archetype, she experienced Saturn not as limitation but as an intuitive, ever-present guide that balanced assertive energy with discipline. This dialogical, embodied engagement transformed Saturn from a perceived obstacle into a supportive intelligence, enabling Spring to integrate focused action with grounded presence (Carod, 2025).

I encouraged her to engage in a creative work incorporating the archetypal qualities of her

personality in a unifying symbol as an anchor to focus her attention and manifest her vision. Spring's artwork was prospective and anticipatory, revealing what was emerging for her. For the representation of her inner Saturn (structure in the physical world), she decided to build a container with clay and burned some sage as a symbol of her potential transformation.



Figure 2: Journeying into Saturn

She described her experience as “journeying into Saturn” and named the integration of her opposed needs – freedom and efficiency – “centered freedom.” The visual image of this integration acted as a powerful anchor, helping Spring approach her tasks with greater focus and balance, allowing her to harness her creativity while staying disciplined in her intellectual pursuits (Carod 2025, p. 149).

Creative work transforms a fleeting imaginal encounter into a stable, inhabitable inner orientation, ensuring that the insights gained in the presencing field remain accessible and generative in the client's everyday life. Self-knowledge through awareness of the archetypes of the collective unconscious and dream symbols brought Spring a sense of unity and belonging to the cosmos, as well as a sense of collective freedom coming from a transpersonal field of information.

I feel bigger. I feel way bigger than this body. My body is like a vessel for these energies that want themselves to be known in the world. (pp. 96–98, in Carod, 2021)

Through embodied engagement, Spring did not merely *think differently* about discipline, but experienced discipline as an inhabitable inner orientation that reorganizes choice, pacing, and self-

trust. In this way, anchoring shifts from triggering a desired state to stabilizing a way of being.

Reality maps expand into presencing fields; anchors become embodied symbolic alignments; and archetypes shift from unconscious drivers of behaviour to conscious collaborators in co-creation. In this way, archetypal presencing supports a form of coaching that fosters meaning, agency, and coherence—enabling clients to act from a deeper alignment with who they are becoming

## VII. Challenges and Considerations

From a Dynamic Presencing Coaching (DPC) perspective, the central challenge in archetypal work lies not in the emergence of symbolic material itself, but in the quality of presence through which it is engaged. When archetypal imagery arises without sufficient grounding in the inner presencing body and the shared coaching field, symbols may become inflated, over-interpreted, or unconsciously enacted rather than consciously presenced. Archetypes can then solidify into fixed identities, projections, or compensatory fantasies instead of functioning as living relational intelligences.

There is therefore a risk in reducing archetypes to rigid classificatory systems or predetermined identities. Archetypes express potentials rather than destinies and can manifest in multiple ways according to personal history, cultural context, and degree of consciousness. Each archetype contains a range of expressions—including balance, excess, polarity, and shadow. When coaches prematurely identify clients with labels such as “Hero” or “Caregiver,” symbolic complexity may collapse into psychological fixation, reinforcing certain patterns while constraining others.

From a presencing-based orientation, these distortions often emerge when the gesture of letting be is absent or unstable. Without the stabilizing ground of unconditional presence, the process can shift toward interpretive control, symbolic inflation, or spiritual idealization. Fascination with archetypes, dreams, and inner processes may also reinforce narcissistic self-preoccupation if symbolic exploration becomes disconnected from embodied presence (Welwood, 2000). Within DPC, transformation does not arise through interpretive mastery, but through disciplined receptivity that allows archetypal meanings and field intelligences to emerge organically within the relational space.

Another challenge concerns the stability of the presencing field itself. Because the field emerges through the quality of presence co-enacted within the coaching relationship, insufficient grounding on the part of the coach may lead to emotional fusion, projection, or confusion between

empathic resonance and personal identification. Archetypal material often carries strong affective intensity, and without witnessing awareness the coach may unconsciously shape the client's experience according to personal assumptions or unresolved material. Maintaining presencing coherence therefore requires continual somatic awareness, reflexivity, and the capacity to remain open without collapsing into enactment.

Finally, archetypal coaching requires sensitivity to cultural and epistemological diversity. Archetypal images emerge through culturally mediated forms of embodiment, myth, and symbolic meaning and should not be universalized into fixed interpretive frameworks

## VIII. Closing Remarks

This article has explored how archetypal work can be reframed as a presencing-based coaching practice within Dynamic Presencing Coaching. By situating archetypal images as emergent phenomena of the presencing field rather than intrapsychic symbols to be interpreted, archetypal engagement becomes an enactment of presencing itself.

Through the gesture of letting be, the coach stabilizes the conditions that allow imaginal intelligence to surface as a living dimension of the field. In this space, embodied imagination and presence converge, enabling archetypal images to function as transformative thresholds.

Within the broader field of presencing leadership and coaching, this perspective offers a way of integrating imagination and archetypal intelligence without departing from presencing practice. Archetypal coaching, when grounded in Dynamic Presencing Coaching, becomes a sacred yet pragmatic art—one that invites coaches and clients alike to meet the deeper fire of transformation where archetypes and symbols co-arise and interact in the field.

A mindful state of awareness is therefore essential, as it helps the coach notice subtle emotions, bodily sensations, beliefs, and unconscious reactions that shape the coaching relationship. In expanded states of awareness, understanding shifts from rational analysis toward direct embodied knowing, where intuition emerges through felt sensations, emotional shifts, and kinaesthetic responses.

What matters most in this methodology is not that the coach correctly interprets symbols, but that the client develops a fuller awareness of the depth inherent within the image and its connection to present existential concerns.

In sum, integrating archetypal coaching with Dynamic Presencing Coaching situates symbolic exploration within a living, co-created presencing field that supports embodied meaning-

making and the emergence of generative potential. Archetypal images and dream symbols provide a symbolic language through which clients can reframe limitations, activate latent strengths, and align their growth with their unique psychological architecture. In this way, archetypal reframing fosters not only cognitive insight, but also a felt sense of participation in something larger, allowing personal challenges to be experienced as part of a broader journey toward wholeness, meaning, and conscious co-creation.

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