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A BLIND SPOT OF FOURTH-PERSON KNOWING:
Reclaiming the Role of the Presencing Self in the Field

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Abstract: Recent developments in presencing scholarship, particularly fourth-person knowing (Scharmer & Pomeroy, 2024, 2026), have deepened understanding of how individuals and groups access, sense, and know from the field. Yet this field-centric orientation leaves a fundamental question comparatively underexplored: What enables presencing to become embodied, inhabitable, and sustainable as a way of being in the field? This article argues that a significant blind spot within contemporary presencing scholarship concerns the role of the Presencing Self. Theory U–based approaches have substantially clarified how the field becomes accessible and knowable. Drawing on recent developments in Dynamic Presencing (Gunnlaugson, 2020–2026), this article turns attention toward the practitioner through whom presencing is lived and sustained. In particular, it examines the phenomenological and interior conditions through which presencing moves from a temporary experience of field awareness toward an enduring mode of participation. Central to this account is the gradual shift from an Everyday Self-Sense to a Presencing Self-Sense. This emerging self-sense becomes the practitioner's lived center of participation, enabling a more continuous inhabitation of presencing across changing contexts and relationships. Without this development, presencing risks remaining episodic—something accessed under particular conditions rather than lived as an increasingly stable orientation to self, others, and field. To illuminate this developmental trajectory, the article introduces three interrelated contributions. The Presencing Conduit clarifies how presencing becomes grounded and embodied through the practitioner. The Five Field-Stages of Presencing map its progressive unfolding from individual participation toward the emerging we-field. The Fourfold Ontological Grammar of Presencing Participation situates this development within five foundational domains: the Ground of Presence, the Inner Presencing Body, the Presencing Self, the Field and Order of Time. Together, these contributions reclaim the Presencing Self as a central dimension of presencing scholarship. In doing so, the article extends the conversation beyond field-based knowing toward a developmental account of how presencing becomes inhabitable and enduring as a lived way of being in the field.

Key words: presencing approaches, dynamic presencing, embodiment, ontological, epistemological

I. Introduction: *The Presencing Self as a Living Center of Participation*

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Over the past two decades, presencing scholarship and practice have been shaped largely through inquiries into how knowing arises within attentional and field-based conditions. Within this broad orientation, the Presencing Field has been explored as a generative domain through which new forms of awareness, intelligence, and understanding emerge. In Theory U (Scharmer, 2007, 2018), the Presencing Field is described as a social field shaped by collective attention, intention, and quality of listening. Across leadership, organizational learning, and systems change processes, presencing has supported shifts in how individuals and groups sense, participate in, and learn from emerging realities. Recent developments in fourth-person knowing (Scharmer & Pomeroy, 2024, 2026) have further deepened this trajectory by illuminating how knowing can arise through participation in the social field.

Yet a significant blind spot remains. While presencing scholarship has devoted considerable attention to how individuals and groups access, sense, and know from the field, it has given comparatively less attention to the role of the presencing self through which these capacities become embodied, inhabitable, and sustainable. As a result, the field has received substantially more theoretical attention than the living center of participation through which presencing becomes lived. What remains comparatively underarticulated in Theory U-based presencing is how a presencing self develops and why its emergence is essential for realizing the full developmental capacities of presencing. Within Dynamic Presencing, presencing is understood as involving both the field and the evolving self through which participation in the field becomes increasingly embodied, inhabitable, and sustainable.

This question becomes increasingly relevant as presencing matures from a methodology for sensing and knowing into a path of mastery concerned with the cultivation of the capacities required to inhabit presencing as a way of being. Experiences of field awareness, emergent insight, collective flow, and presencing can be powerful and transformative. Yet such experiences do not necessarily explain how presencing becomes integrated into one's way of being. Nor do they fully account for why some practitioners gradually develop an enduring capacity to participate from presencing while others experience it more intermittently. These questions suggest the need for a complementary inquiry into the nature and development of the center through which presencing becomes lived.

Recent developments within Dynamic Presencing (Gunnlaugson, 2020–2026) bring this developmental horizon into clearer view. Dynamic Presencing proposes that the maturation of presencing involves more than learning to access or know from the field. It also involves the gradual emergence of a Presencing Self-Sense—a living center of participation through which practitioners

engage themselves, one another, and the field. From this perspective, the development of the presencing self becomes central to understanding how presencing becomes increasingly grounded, relationally available, inhabitable, and enduring as a way of being.

This article explores that developmental trajectory through three interrelated contributions. The first is the Presencing Conduit, which clarifies the architecture through which presencing becomes grounded and increasingly inhabitable. Central to this architecture is the cultivation of a Presencing Self-Sense through apprenticing with five interwoven dimensions of participation: one's ground-sense, felt-sense, self-sense, field-sense and time-sense.

The second contribution is the Five Field-Stages of Presencing, currently being developed within Dynamic Presencing Leadership (DPL), an emerging stream of Dynamic Presencing focused on ontological conversational fields and collective presencing within leadership, coaching, facilitation, dialogue, and group contexts. These field-stages articulate how presencing progressively stabilizes, deepens, generates emergent possibilities, and enters shared flow in conversation.

The third contribution is the Fourfold Ontological Grammar of Presencing Participation. This framework articulates four foundational domains of participation within Dynamic Presencing: the Ground of Presence, the Inner Presencing Body, the Presencing Self, and the Field. Together, these domains provide an ontological grammar for understanding how presencing is experienced, inhabited, and lived.

Together, these three contributions explore a complementary trajectory within presencing scholarship concerned with the emergence of the Presencing Self and its role in enabling presencing to become a lived and enduring mode of participation in the field.

II. Two Orientations to Presencing

Recent developments in fourth-person knowing (Scharmer & Pomeroy, 2024, 2026) have brought greater coherence to a field-centric understanding of presencing already implicit within Theory U (Scharmer, 2007, 2018). Their work clarifies how awareness, intelligence, creativity, and transformative capacity emerge through participation in larger social fields and offers a more explicit articulation of the field as a primary domain of presencing inquiry. In doing so, fourth-person knowing brings important dimensions of collective emergence and field participation into sharper focus.

Scharmer and Pomeroy (2026) explicitly frame this movement as both an epistemological and ontological shift. They characterize it as a movement "from an ontology of objects and a

reductionist world of separate parts to an ontology of fields in which living wholes presence themselves through the parts that constitute them" (p. 10). They further describe this movement as a form of participatory wholeness in which "the social field discloses itself through the parts" (p. 10). The social field therefore becomes more than a context for interaction. It becomes a living reality capable of disclosing intelligence, possibility, and emergence through those who participate within it.

As Scharmer and Pomeroy observe, the social field "comes into being through the individuals that constitute it but is also a whole greater than the sum of its parts" and "can be thought of as a living entity in its own right" (2026, p. 2). Within this formulation, inquiry increasingly concerns how fields disclose themselves, shape collective awareness, and participate in the emergence of new realities.

This ontological orientation also has significant implications for understanding the nature of the self. If the field becomes primary, the self is increasingly understood as a field phenomenon. Scharmer and Pomeroy describe the self as "a field phenomenon, a spheric (or decentered) manifestation of the self" (2026, p. 10). As participation deepens, "the boundary between individual and collective perception loosens" (p. 10), allowing awareness to become increasingly responsive to larger patterns of emergence. The self functions primarily as an instrument of inquiry and participation through which the field becomes knowable. In this formulation, the self "turns into a blank canvas, or an empty holding space, that allows deep emergence to happen… as an emerging whole" (p. 10). Knowing, agency, and transformation are therefore understood as arising through participation in larger field dynamics.

Yet as the ontology of the field becomes increasingly clear, the question of the presencing self becomes increasingly difficult to ignore. As the field is more fully articulated as a source of presencing, a corresponding question emerges: What account is given to the development of the presencing self through which participation in the field becomes embodied, inhabitable, and sustainable? While fourth-person knowing offers a refined understanding of the field and its disclosure through participation, it provides comparatively less articulation of the developmental center through which such participation becomes lived. The result is a growing clarity regarding the ontology of the field alongside a comparatively underdeveloped account of the presencing self.

Dynamic Presencing begins precisely within this territory. The central question is no longer how the field becomes available as a source of knowing. The question becomes: What develops within practitioners that enables presencing to become a stable and enduring mode of participation?

What capacities must emerge for presencing to become lived rather than intermittently accessed? Rather than locating presencing primarily in the field, Dynamic Presencing investigates the developmental conditions through which participation in presencing become sustainable, and ultimately transformative. Particular attention is given to the ways participation becomes grounded in the Ground of Presence, embodied through the Inner Presencing Body, and organized through an emerging Presencing Self-Sense while simultaneously extending into the Presencing Field. The inquiry therefore concerns the developmental, phenomenological, somatic, and relational conditions through which presencing becomes increasingly embodied, stabilized, sustained, and lived as an orienting way of being.

Within Dynamic Presencing, the presencing self is understood as an emergent center of participation that gradually develops through sustained engagement with presencing. Its maturation becomes essential because it provides the living center through which presencing becomes embodied, inhabitable, and sustainable over time. The primary question is therefore no longer only how awareness becomes responsive to the field, but how practitioners gradually develop the capacities required to inhabit presencing as a way of being.

In Dynamic Presencing, the emergence of the presencing self can be understood through five interwoven dimensions of participation that together comprise the Presencing Conduit. The first is the ground-sense of the Ground of Presence through which presencing is rooted ontologically. The second is the felt-sense of embodied immediacy through which presencing becomes tangible within the Inner Presencing Body. The third is the self-sense of one's presencing nature through which a presencing center of gravity gradually emerges and matures. The fourth is the field-sense of relational and collective participation through which presencing extends into shared environments of emergence and co-creation. The fifth is the time-sense in which different orders of time are intentionally presenced—i.e. the Deep Present, Past, Eternal and Future that presences.

Viewed in this way, the distinction between these two orientations cannot be reduced to epistemology versus ontology. Both approaches understand presencing as involving an ontological transformation. The deeper distinction concerns where the primary locus of that transformation is situated. Fourth-person knowing locates this transformation principally in the field and its disclosure through participation. Dynamic Presencing investigates the emergence of a Presencing Self through which participation in the field becomes embodied, inhabitable, and sustainable as a way of being. The field remains essential within both orientations. The difference lies in whether the field or the

presencing self serves as the primary developmental focus.

Fourth-Person Knowing Orientation	Dynamic Presencing Orientation
Primary Question: How do individuals and groups know from the field?	Primary Question: How does presencing become inhabitable as a lived mode of participation in the field?
Presencing as field-based knowing	Presencing as an evolving mode of participation
Learning from the emerging future	Learning from the Deep Present, Past, Future, and Eternal that Presences
Ontology of the Field	Ontology of the Presencing Self in the Field
Participation in the social field	Participation through the Ground of Presence, Inner Presencing Body, Presencing Self, and Presencing Field (dimensions of the Presencing Conduit)
Self as a field phenomenon	Presencing Self as a living center of participation
Fourth-person knowing	Development of the Presencing Self through the Presencing Conduit
Field-mediated awareness and emergence	Emergence and maturation of the Presencing Self in the Field
Focus of Development: Cultivating the capacity to perceive, sense, and respond to the transcendent social field	Focus of Development: Cultivating the emergence and maturation of the Presencing Self in the Field

Figure 1. Two Orientations to Presencing

Figure 1 summarizes two complementary yet distinct orientations within contemporary presencing scholarship. While both contribute important insights into the nature of presencing, they foreground different developmental questions, ontological assumptions, and trajectories of practice. One seeks to understand how the field discloses itself through collective participation and how

individuals and groups learn from the emerging future. The other seeks to understand how a Presencing Self develops and how practitioners cultivate the capacities required to participate in the field as a grounded, embodied, relational, and enduring mode of presencing. The three process methods developed in this article emerge from this latter inquiry. Together, they provide a framework for understanding how the emergence and maturation of the Presencing Self unfolds through the Ground of Presence, the Inner Presencing Body, the Presencing Self, and the Presencing Field as a singular embodied presencing interface.

In this respect, the article explores a complementary developmental horizon to fourth-person knowing by investigating the conditions through which the Presencing Self-Sense emerges and matures. Rather than focusing primarily on how the field becomes available as a source of knowing, the inquiry concerns how practitioners develop the capacities required to engage presencing as a living mode of participation in the field.

III. The Presencing Conduit as an Embodied Interface of Dynamic Presencing

If the emergence of a Presencing Self is essential for transforming presencing from an accessed experience into a lived mode of participation in the field, a further question arises: Through what architecture does this development unfold? Dynamic Presencing approaches this question through the Presencing Conduit, an ontological process architecture that articulates how presencing becomes grounded and embodied individually, then extended into relational and collective participation.

The Presencing Conduit consists of five interwoven dimensions of participation: ground-sense, through which the Ground of Presence becomes experientially available; the felt-sense of embodied presence within the Inner Presencing Body; the self-sense of one's presencing nature; the field-sense arising through relational and collective participation; and the time-sense that one is presencing. Together, these dimensions provide the developmental architecture through which presencing becomes increasingly available as a lived reality.

The ground-sense provides the foundational ontological interface through which presence is stabilized as the ground from which presencing can be entered and sustained. The felt-sense provides the primary somatic interface through which presencing becomes tangible within the Inner Presencing Body (Gunnlaugson, 2025). Through embodied immediacy, presencing becomes directly lived rather than conceptually understood. The self-sense provides a fluid structure through which one's presencing nature may gradually emerge and mature. Through sustained participation within

the Five Level-Depths of Presence (Gunnlaugson, 2024, 2025), a transformed Presencing Self-Sense grows as a new center of gravity through which presencing perceiving, relating, communicating, and sensemaking increasingly unfold. In this way, the Presencing Self-Sense functions as an organizing center of participation through which presencing becomes increasingly available as an enduring orientation.

The field-sense extends participation into relational and collective domains of emergence while remaining rooted in the Ground of Presence, embodied through the Inner Presencing Body, and oriented by the Presencing Self-Sense. While participation may include social and collective fields, the Presencing Field in Dynamic Presencing is understood as encompassing multiple field locations, including individual, relational, collective, transpersonal, and more-than-human.

Together, these dimensions function as a living architecture of presencing participation. While each dimension serves as an embodied interface, their mature functioning is experienced as a unified process. Our ground-sense, felt-sense, self-sense, field-sense and time-sense continuously inform and deepen into one another, helping presencing become an integrated, fully embodied mode of participation. This formulation shifts attention from presencing as primarily an event of field disclosure, where the self is understood principally as a vehicle for emergence, toward presencing as a mastery process through which a Presencing Self gradually emerges and matures through participation in the field. The question is no longer only how presencing emergence becomes available through the field, but how practitioners develop the interior capacities required to participate more fully, coherently, and sustainably within that emergence.

Figure 2 below illustrates the Presencing Conduit and its interdependent dimensions: the Ground of Presence, the Inner Presencing Body, the Presencing Self, the Presencing Field and Order of Time. The Ground of Presence stabilizes the ontological basis from which presencing can be entered and sustained. The Inner Presencing Body grounds stillness, immediacy, and embodied depth. The Presencing Self provides the living center through which practitioners learn to inhabit and orient from within the Five Level-Depths of Presence. The Presencing Field becomes increasingly available as participation extends into relational, collective, and transpersonal dimensions of emergence. And the Order of Time provides a choiceful engagement of the wholeness of time via the Deep Present, Past, Eternal and Future that Presences.

Within the Presencing Conduit, the two hands of presencing, expressed through the letting and holding gestures (Gunnlaugson, 2026a), arise as distinct yet inseparable movements of a single

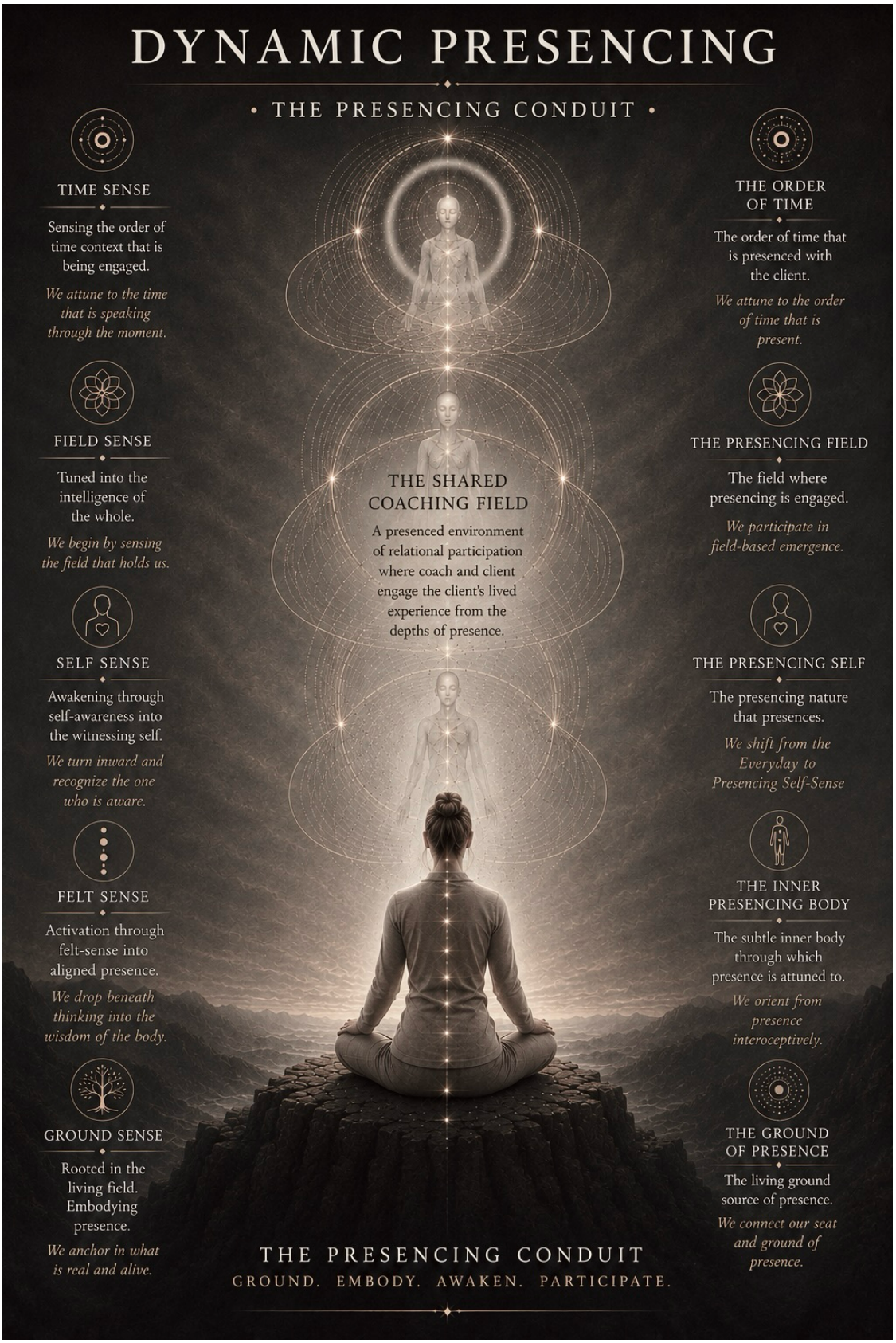

Figure 2: The Presencing Conduit in Dynamic Presencing

presencing dynamic. These gestures function as living ontological movements through which presencing opens, stabilizes, deepens, and unfolds. It is through this fluid embodied architecture that the emergence and maturation of the Presencing Self in the Field becomes possible.

Learning to engage presencing through the integrated functioning of one's ground-sense, felt-sense, self-sense, field-sense and time-sense is therefore essential for understanding how the presencing field becomes inhabited as a living ontological environment in what context of time. The presencing conduit allows the practitioner to track somatic coherence, relational attunement, and one's field-sense together, so that presencing can be held as a state of being rather than approached as a transcendent field-contingent state of knowing. Through the presencing conduit, participation in the field becomes increasingly grounded in presence, embodied through the inner presencing body, organized through the presencing self, and extended through the presencing field. The conduit therefore provides the inner means through which presencing becomes a stable and enduring way of participating rather than a temporary field experience with others.

IV. The Five Field-Stages of Presencing as a Developmental Field Architecture

The implications of the Presencing Self and presencing conduit become increasingly visible when attention shifts from individual participation toward the developmental unfolding of the Presencing Field itself. If the Presencing Self serves as the lived center through which presencing becomes embodied, inhabitable, sustainable, and enduring, then an important question follows: How does the Presencing Field develop as the quality of participation develops? Put differently, if presencing becomes increasingly available through the maturation of the Presencing Self, then the field itself may also become available through progressively deeper configurations of participation. This developmental relationship between participation and field coherence reveals a further dimension of ontological presencing: the Presencing Field unfolds through distinct stages of participation that become increasingly relational, generative, and collectively inhabitable.

The distinction between epistemological and ontological Presencing Fields becomes increasingly visible through the differing forms of generativity that unfold within them. Within epistemological orientations to presencing such as Theory U-based approaches, generativity commonly expresses itself through awareness-based insight in the social field. The Presencing Field functions as the principle generative environment for sensemaking, supporting shifts in perception, understanding, and collective orientation. Across diverse leadership and organizational contexts, this orientation has advanced the capacity of practitioners and groups to navigate complexity and sense

emerging futures with greater depth and clarity.

As presencing practice deepens, a further dimension of generativity comes into view. Within the ontological orientation of Dynamic Presencing, generativity unfolds through a transformed understanding and embodiment of presence. The emphasis shifts from accessing a social field toward inhabiting the Presencing Conduit through which knowing, relating, and emergence become possible. As the Presencing Self-Sense matures, participation within the field becomes increasingly embodied, inhabitable, and sustainable. The Presencing Field therefore becomes more than a shared space of attention or collective sensing. It becomes a developmental environment whose coherence depends upon the quality of embodied presence, sovereignty, relational attunement, and field participation brought forward by those inhabiting it.

From this perspective, the movement from epistemological toward ontological presencing calls for greater precision in articulating how the Presencing Field unfolds across distinct modes of participation. The Five Field-Stages of Presencing (Gunnlaugson, 2026b) emerge from this developmental need. Each field-stage articulates a distinct ontological configuration through which the Presencing Self progressively participates within emergent dimensions of relational and collective presencing. The field develops through each stage with an increasing capacity of participants to inhabit presence, sustain sovereignty, and engage one another through the presencing conduit.

Each field-stage marks a distinct way the Presencing Field gathers, stabilizes, deepens, and becomes available for participation. The progression begins through individual field activation, deepens through relational participation, and culminates in increasingly generative and flow-based forms of collective presencing. The collective is therefore not assumed as a phenomenon that appears fully formed at the outset. Rather, it emerges progressively as practitioners increasingly source their presence from the Ground of Presence while participating within the Presencing Field through sovereign and sovereign-relational forms of presencing.

This developmental articulation matters because ontological presencing requires a reorganization of participation itself. As the Ground of Presence becomes increasingly tangible through the presencing conduit, participants begin relating from a more stable basis of embodied presence within their Presencing Self-Sense. This gradual phenomenological shift transforms how practitioners source their presence and participate within the Presencing Field. As the coherence between Ground and Field deepens, each field-stage becomes capable of sustaining greater depth, supporting more differentiation, holding greater relational intimacy, and remaining increasingly open to emergence. The field becomes more inhabitable because the conditions of participation mature.

Within Dynamic Presencing Leadership (DPL), the Five Field-Stages of Presencing (see Figure 3 below) describe how presence first stabilizes within the initiating participant, then becomes activated within others, before unfolding into shared relational, generative, and flow-based field conditions. Within this progression, rather than indicating a formal role or hierarchical position the term "convenor" refers to the participant who initiates or helps steward the presencing conversation. This function may be held by a coach, facilitator, teacher, host, formal leader, or, in more mutual contexts, by two or more participants together.

The architecture reflects a developmental movement from individual field activation into collective we-space emergence. At a deeper level, it traces an unfolding movement from the activation of each participant's presencing self-sense, into relational presencing, generative presencing, and ultimately flow-based presencing as a collective field condition. The progression begins with the Convenor's Field, where ontological coherence is established within their embodied presence. At this stage, they activate the Ground of Presence, Inner Presencing Body, and Presencing Self as the foundational conditions through which the presencing conduit becomes available for field-based participation. Presence becomes inwardly stabilized and embodied, allowing the conversational leader to remain immersed in presence while entering the conversational field.

The Convenor's Field establishes the initial ontological grounding for presencing because the integrity and depth of any conversational field are closely related to their capacity to remain attuned to the source of their own living presence. Within DPL, leadership begins as an ontological practice of stabilizing the conditions of presence from which relational and collective presencing can gradually unfold. The convenor's conduit within their Presencing Field becomes the initial self-sustaining environment through which others can begin sensing, orienting toward, and entering the deeper atmosphere of presencing within the conversation. In more mutual contexts, this initial field may be co-stabilized by two or more participants who share the intention to enter and sustain presencing together.

As this grounding stabilizes, the Participant's Field emerges as the second field-stage. At this stage, the convenor supports the activation of each participant's individual presence and awareness of the Presencing Field of conversation. In coaching contexts, this may appear through the client's field. In leadership, facilitation, dialogue, or group environments, it may emerge through a colleague, participant or team member. The convenor remains grounded within their own seat of presence while orienting toward the field of the participant's experience. Here the convenor is sourced from

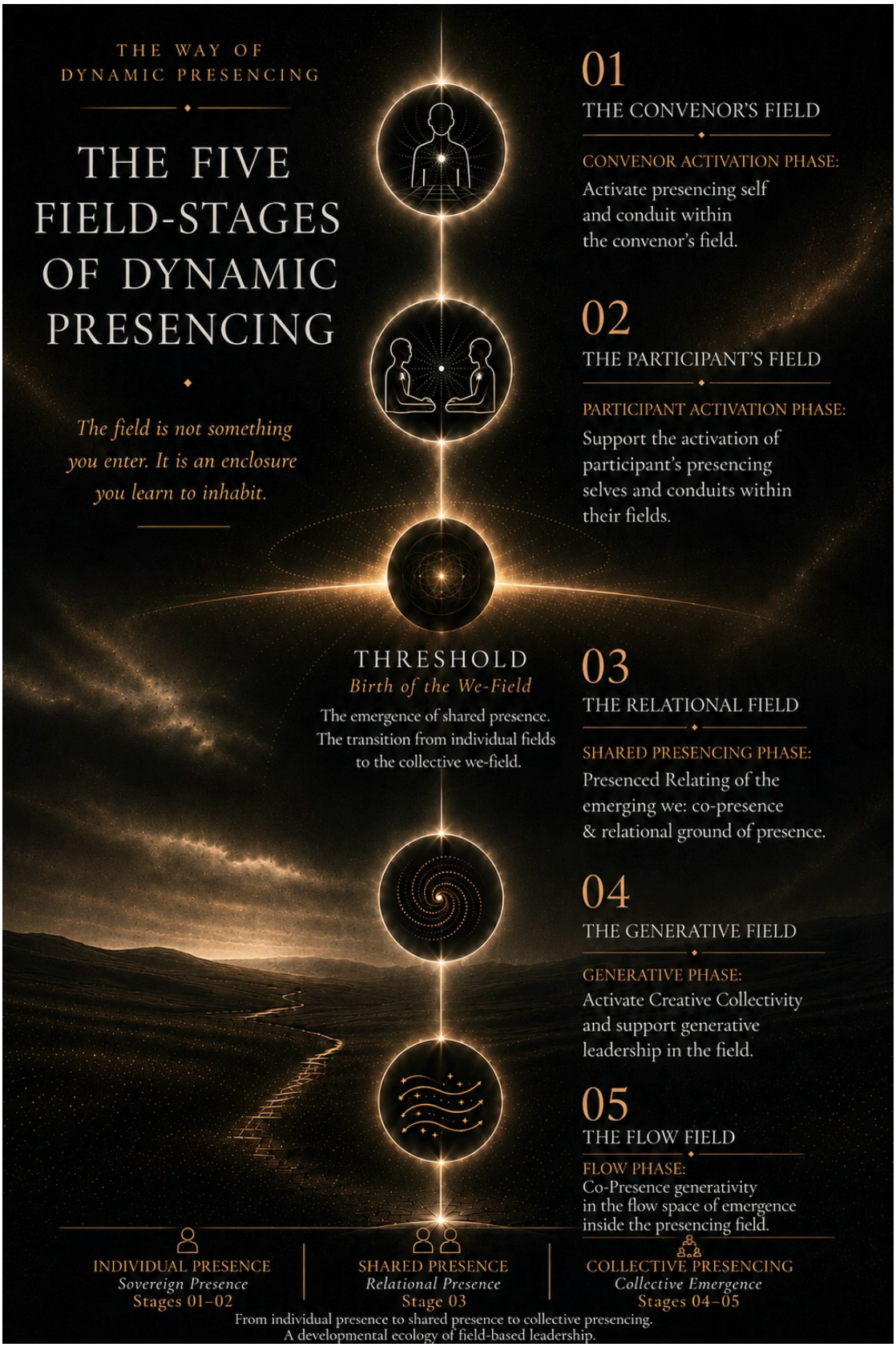

Figure 3: The Five Field-Stages of Dynamic Presencing

presence while supporting the participant's presence to gather, deepen, and become increasingly available within the unfolding conversation. The first two field-stages establish the individual field conditions through which presencing begins stabilizing interpersonally. Presence becomes shared across participants, preparing the conditions where presencing can become the focus.

As presence becomes activated across both persons, presencing begins cohering within the Relational Field. At this stage, presenced relating emerges as a shared ground of participation through co-presence, relational attunement, and mutual inhabitation of the conversational field. Presence gathers as an emerging we-space where resonance deepens, attunement becomes more palpable, and the field itself begins participating more actively in sustaining the depth and quality of the unfolding encounter. The Relational Field marks an important ontological threshold within DPL because presencing now begins functioning as a shared relational atmosphere rather than remaining localized primarily within individual participants as with the first two field-stages. The conversational field gradually develops its own living depth and participatory intelligence as collective presencing becomes increasingly inhabitable. Relational presencing thereby becomes a living medium through which participants sense, respond, and orient together within the unfolding field.

As shared inhabitation deepens, the Presencing Field unfolds into the Generative Field, where emergence increasingly becomes the organizing principle of participation. The relational coherence established within the Relational Field creates the conditions through which new meanings, directions, possibilities, and insights can arise within the conversational environment. As collective presencing matures, the field develops greater carrying capacity for emergence, allowing participants to engage dimensions of generativity that exceed the contribution of any individual alone. The convenor increasingly functions as a steward of the conditions through which emergence can reveal itself. In more mutual contexts, this stewardship may become distributed across participants as collective participation deepens. The emphasis shifts toward sustaining the openness, responsiveness, and developmental depth required for emergence to unfold. The field increasingly participates in revealing possibilities, patterns, and directions that become available through collective presencing. The Generative Field therefore marks the transition from co-presence into co-emergence.

The progression culminates in the Flow Field, where presencing stabilizes as shared flow within the conversational field. Here, the flow zone sustains generative emergence through fluid, dynamically responsive participation. Participation becomes increasingly seamless as the conversational field develops continuity, with distinctions between guiding, participating, sensing,

and being guided by the field softening within a more integrated rhythm of collective presencing. Emergence becomes increasingly lived as a shared movement unfolding through the field itself, allowing the conversational environment to function as an ecology of presencing participation. Within the Flow Field, the Presencing Field becomes integrated with greater fluidity, responsiveness, and integrative coherence across the whole conversational ecology.

Taken together, these Five Field-Stages articulate a developmental progression through which the Presencing Field becomes increasingly inhabitable as a conversational environment. The first two stages establish the individual field conditions of presencing through the Convenor's Field and Participant's Field. These may be understood as Sovereign Field-Stages because they stabilize the embodied presence, presencing activation, and individual field coherence through which conversational presencing becomes available interpersonally. The final three stages unfold as Sovereign-Relational Field-Stages through the Relational Field, Generative Field, and Flow Field. Here, presencing becomes increasingly shared, generative, and flow-based as the field develops its own coherence, carrying capacity, and participatory intelligence.

Sovereignty occupies a central place within this developmental architecture. Within ontological presencing, sovereignty expresses itself through clarity of embodied presence and being across participants. Relational depth and intimacy unfold alongside increasing differentiation and coherence, allowing shared participation to deepen while preserving embodied integrity within the field. As participants remain grounded within their own presencing orientation, relational participation becomes increasingly synchronized and resonant. The Presencing Field coheres through this dynamic balance of embodied individuality and shared immersion, forming an ontological environment capable of sustaining collective depth, emergence, and generativity.

Sovereignty establishes the ontological ground from which deeper forms of synchrony, resonance, and collective immersion naturally unfold. These capacities emerge through embodied participation rather than through premature identification with the collective field. Participants enter shared presencing without dissolving into the field, losing the integrity of embodied presence, or allowing fourth-person field awareness to eclipse first-, second-, and third-person participation. One of the defining characteristics of ontological field practice is that collective presencing deepens through the strength of individual presence. Embodiment, relationality, discernment, and field awareness remain dynamically interwoven.

From this embodied orientation, conversational participation reorganizes significantly. Presence increasingly becomes the primary medium through which participants experience

themselves, one another, and the unfolding conversational field. The Presencing Self-Sense becomes more transparent and available within participation, allowing relational depth, responsiveness, resonance, and attunement to unfold with greater continuity. Sensitivity to the field develops through synchronized energetic coherence, relational responsiveness, and collective alignment. Participants increasingly sense how the field gathers, stabilizes, opens, deepens, contracts, reorganizes, and sustains itself through the quality of participation contributed within it.

Overall, this field process architecture clarifies how presencing unfolds from individual embodied participation into relational coherence, generative emergence, and shared flow. It also demonstrates why an ontological account of presencing requires a developmental architecture of participation. As the quality of participation changes, the field itself changes. The Five Field-Stages of Presencing therefore reveal how conversational fields become progressively more coherent, inhabitable, relationally differentiated, and generative through the maturation of sovereign and sovereign-relational participation. Ultimately, the field develops because the Presencing Self develops, and collective presencing becomes possible through the progressive transformation of participation itself.

V. The Fourfold Ontological Grammar of Presencing Participation

The central blind spot explored throughout this article concerns the underarticulated role of the Presencing Self within field-based accounts of presencing. When presencing is understood primarily through the field, important questions remain regarding the role of the practitioner who participates within it. Through what inner structures does field participation become possible? How does presencing become stabilized as a way of being rather than remaining an intermittent experience of field-mediated knowing? And how does participation mature as practitioners increasingly learn to inhabit the Ground of Presence, Presencing Self, and Presencing Field as a coherent whole?

The preceding sections have approached these questions through the concepts of the Presencing Conduit and the Five Field-Stages of Presencing. Together, these two contributions reveal that presencing involves the maturation of the practitioner as a living participant within the field. Within this broader context, Theory U's articulation of fourth-person knowing marks an important development in presencing scholarship by clarifying how knowing can arise from the field and come through the practitioner as a form of field-mediated awareness. This movement expands

knowing beyond first-person subjectivity, second-person intersubjectivity, and third-person observation into a more encompassing mode of sensing the larger field and its emerging possibilities. Fourth-person knowing therefore gives language to an important threshold in presencing practice: knowing no longer appears to originate solely within the individual, nor only between participants, nor only through reflective observation. It arises through participation in a larger field of emergence that becomes perceptible through the practitioner.

Dynamic Presencing affirms this field-mediated dimension while asking a further question: through what ontological conditions does such knowing become grounded, embodied, sustained, and developmentally inhabitable as a way of being? This question shifts attention from the epistemological event of knowing from the field toward the conditions through which field-knowing becomes stabilized within the practitioner and the conversational field. The issue is therefore how knowing comes through the practitioner from the field and how the practitioner becomes capable of inhabiting the ground, body, self, and field conditions through which such knowing can deepen into a sustained presencing way of being. From this perspective, the Presencing Conduit and the Five Field-Stages provide the ontological architecture through which fourth-person knowing becomes progressively embodied, stabilized, and developmentally inhabitable. Together, these two contributions prepare the ground for a fuller ontological presencing participation.

Within Dynamic Presencing, the practitioner does not simply become an open channel for field-mediated knowing. The practitioner becomes a living conduit through which the Ground of Presence, Inner Presencing Body, presencing self, and Presencing Field function together in a seamless and integrated manner. The ground-sense of the Ground of Presence, the felt-sense of embodied experience, the self-sense of one's presencing nature, and the field-sense of relational participation together provide the inner conditions through which presencing can be interfaced, stabilized, and extended through the time-sense being presenced. Through this embodied structure, field-knowing becomes grounded in embodied sovereignty rather than floating above or bypassing the practitioner's own depth of presence.

This distinction is important because fourth-person knowing can be interpreted primarily through a transcendent orientation where knowing comes through the "I" from the field or future. Dynamic Presencing includes this movement while clarifying its immanent dimension. Presencing comes through the practitioner, becomes lived as the practitioner's own presencing nature, and is sourced from the Ground of Presence stabilized within embodied participation. In this sense, presencing becomes more than a field-mediated event of knowing. It becomes an ontological way of

participating in which the practitioner's grounded presence, somatic coherence, and presencing maturity actively shape how the field gathers, deepens, and becomes generative.

The Fourfold Grammar of Presencing Participation helps clarify this deepening: *from, as*, *through*, and *of*. Presencing is sourced from the Ground of Presence, where embodied sovereignty and somatic coherence stabilize the practitioner's participation. This *from* dimension grounds presencing in the depth of presence rather than locating its source primarily in the emerging future or larger social field. It clarifies that the practitioner's own grounded participation matters. The field becomes more coherent when those participating remain sourced in the Ground of Presence rather than seeking emergence apart from embodied depth.

Presencing is also lived as one's presencing nature. This *as* dimension marks the shift from presencing as something that comes through the practitioner from the field toward presencing as something that can also be inhabited *as* a way of being. Here, presencing becomes an embodied, relational, and ontological mode of participation through which transcendent field participation *and* immanent embodiment become increasingly integrated. This is one of the central contributions of Dynamic Presencing: field-knowing becomes more fully integrated when presencing is experienced as one's own presencing nature rather than remaining primarily an intermittent field experience of insight, awareness, or future-sensing.

Presencing is mediated through the presencing conduit and relational field. This *through* dimension is where Dynamic Presencing most directly meets Theory U's account of fourth-person knowing. Theory U already gives strong language to knowing that comes through the practitioner from the field. Dynamic Presencing fills out this through dimension by articulating the inner structure through which presencing moves. The ground-sense, felt-sense, self-sense, field-sense and time-sense function together as the living interface through which presencing becomes somatically coherent, relationally available, and field-responsive. The *through* of field-knowing is therefore a receptive opening to the field and a structured, embodied, and developmental capacity of the presencing conduit.

Presencing is eventually sensed of the field as collective presencing deepens. This *of* dimension honors Theory U's central insight into the knowing of the field while situating it within a developmental field architecture. In Dynamic Presencing, knowing *of* the field matures through the Five Field-Stages of Presencing. It emerges through the progressive movement from the Convenor's Field and Participant's Field into the Relational Field, Generative Field, and Flow Field. Field-knowing becomes more reliable, inhabitable, and generative as sovereign participation deepens into

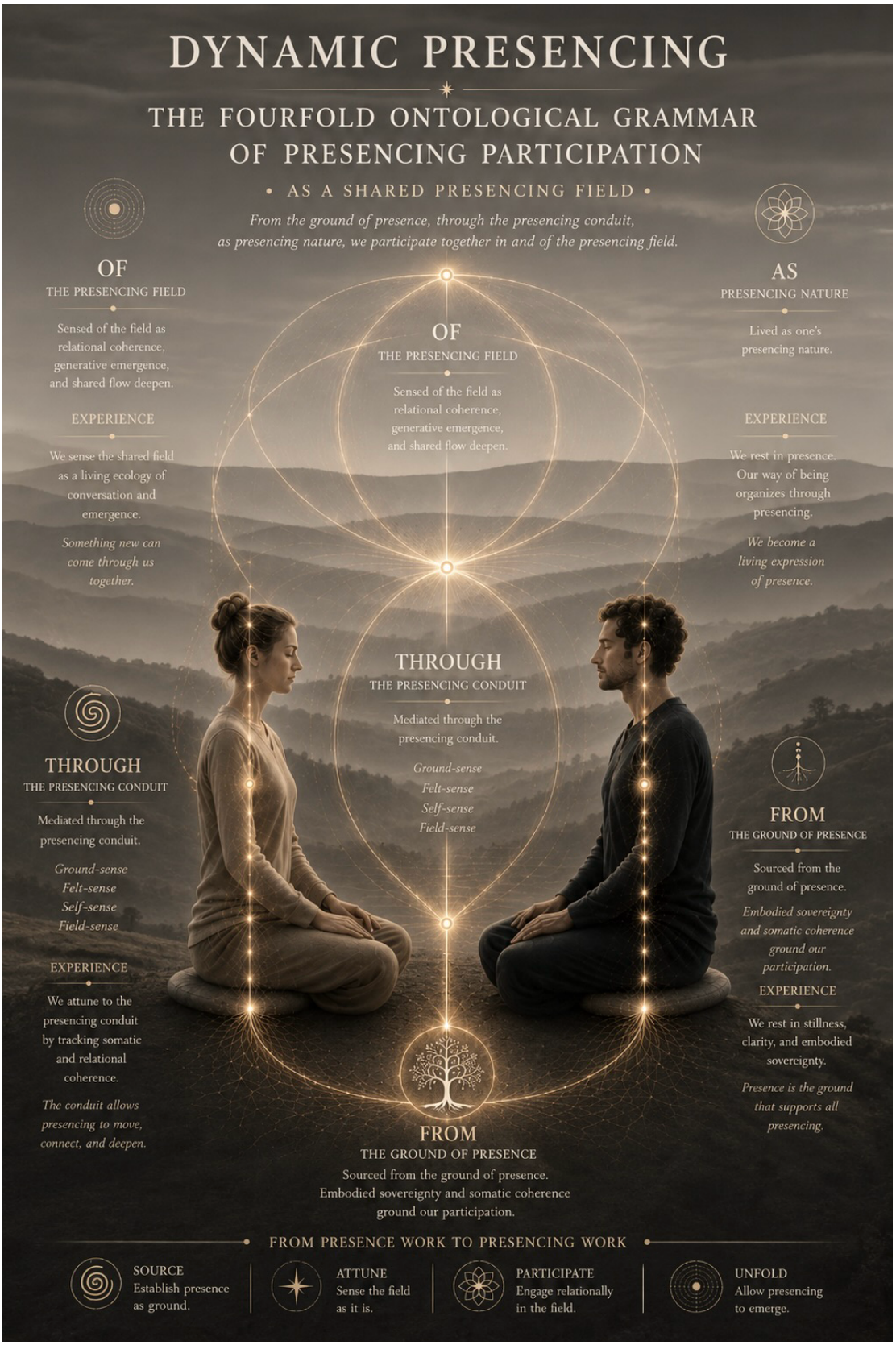

Figure 4: The Fourfold Ontological Grammar of Presencing Participation

sovereign-relational participation. The field is then sensed as a living ecology of participation that has been gradually stabilized through embodied presence, relational coherence, generative emergence, and shared flow.

This fourfold grammar clarifies how Dynamic Presencing deepens fourth-person knowing while preserving its significance. The *through* and *of* dimensions are already central to Theory U's account of knowing from the field. Dynamic Presencing extends this account by clarifying the *from* and *as* dimensions that allow field-knowing to remain grounded in embodied sovereignty, somatic coherence, and one's presencing nature. In doing so, it integrates the transcendent and immanent dimensions of presencing. Knowing can come through the practitioner from the field, while also being sourced from the Ground of Presence, lived as one's presencing nature, and matured of the field through collective participation.

This also clarifies why the individual practitioner's interiority remains central within collective presencing. Field-centric knowing becomes most generative when the practitioner remains deeply grounded in the full embodiment of their presencing nature while opening into relational and collective emergence. The presencing practitioner is neither dissolved into collective awareness nor reduced to an isolated subjective standpoint. The practitioner participates as a living conduit through which the Ground of Presence, embodied coherence, Presencing Self-Sense, and field participation function together as one. Presencing can then unfold from the Ground of Presence, as one's presencing nature, through the conduit and relational field, and of the field as collective participation deepens.

Through this ontologically resonant grammar, fourth-person knowing becomes situated within a fuller field practice of presencing. Knowing from the field is then deepened by the conditions that allow it to become embodied, relationally coherent, developmentally inhabitable, and sustained as a way of being. This prepares the ground for understanding ontological presencing as a field practice in which leadership, coaching, facilitation, dialogue, and collective engagement cultivate the conditions through which presencing can be lived, held, and matured within the field.

VI. Closing Remarks

This article began by identifying a central blind spot within contemporary presencing scholarship: the underarticulated role of the Presencing Self as the lived center through which presencing becomes inhabitable and embodied. While recent developments in fourth-person knowing have significantly deepened our understanding of how individuals and groups can access,

sense, and know from the field, comparatively less attention has been given to the inner conditions through which presencing becomes lived as a way of being in the field. The central argument advanced here is that collective presencing does not arise independently of the practitioner, nor solely through the field itself. Rather, it unfolds through the maturation of a Presencing Self-Sense capable of participating in increasingly coherent relationships with the Ground of Presence, the Inner Presencing Body, the Presencing Field and the Order of Time.

The movement toward presencing as a way of being in the field therefore marks a significant deepening in how presencing is understood and practiced across leadership, coaching, facilitation, dialogue, organizational life, education, therapeutic practice, and collective participation. Presencing is no longer approached solely as a transcendent social field-mediated event. It increasingly becomes a sustained mode of participation through which practitioners learn to engage relational and collective fields from their presencing nature.

The Presencing Conduit clarifies the inner architecture through which this participation becomes possible. By illuminating the integrated functioning of the practitioner's presencing conduit, it reveals how the Ground of Presence and Presencing Field become increasingly coherent within experience. Presencing becomes grounded, embodied, stabilized, and extended into relational and collective life. This contribution provides an ontological account of how presencing can be sustained as a way of being rather than accessed only as a temporary experience of field-mediated awareness or insight. It also clarifies why embodied participation matters: the practitioner's somatic coherence and presencing maturity actively shape how the field gathers, deepens, and becomes inhabitable.

The Five Field-Stages of Presencing extend this account developmentally by showing how conversational fields mature through distinct modes of participation. The Convenor's Field and Participant's Field establish the sovereign field conditions through which presencing first stabilizes individually and interpersonally. The Relational, Generative, and Flow Fields then articulate how presencing deepens into sovereign-relational participation through co-presence, co-emergence, and shared flow. This developmental architecture demonstrates that the Presencing Field changes as the quality of participation changes. Conversational fields become increasingly coherent, inhabitable, differentiated, and generative as practitioners mature in their capacity to remain grounded while entering deeper forms of collective emergence.

The Fourfold Ontological Grammar of Presencing Participation further deepens this account by situating fourth-person knowing within a broader ontology of participation. 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. This grammar preserves Theory U's important contribution concerning knowing *through* and *of* the field while clarifying the *from* and *as* dimensions through which field-knowing becomes grounded in embodied sovereignty, somatic coherence, and presencing maturity. In doing so, Dynamic Presencing integrates the transcendent and immanent dimensions of presencing within a more complete account of field participation.

Taken together, these three contributions address a central blind spot within field-centric approaches to presencing. The Presencing Conduit, Five Field-Stages of Presencing, and Fourfold Ontological Grammar illuminate different dimensions of how presencing becomes individually embodied and collectively inhabitable. Together they reveal that collective presencing unfolds through the increasing coherence of one's Presencing Conduit as practitioners mature in their capacity to participate from presence. The field develops because our capacity for participation develops, and participation develops through the maturation of our Presencing Self-Sense.

This reorientation carries important implications for leadership, coaching, facilitation, dialogue, and collective engagement. These practices can be understood as forms of field stewardship grounded in the quality of presence brought forward by those inhabiting the field. Presencing leadership then becomes the art of helping groups enter, stabilize, deepen, and sustain both the interior and collective conditions through which presencing can optimally unfold.

More fundamentally, this article invites a shift from understanding presencing primarily as an event of field disclosure toward understanding it as a lived mode of participation that radically enjoins our presencing self in the field. In this view, the Ground of Presence serves as the deeper ontological source, the Inner Presencing Body and Presencing Self-Sense as our embodied center of participation, and the Presencing Conduit as the interior interface through which relational and collective emergence unfolds. In this way, presencing graduates from being primarily a way of knowing from the field toward a way of participating in the field—one that brings the individual and collective dimensions of presencing into a singular movement.

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[1] All conceptual models, figure structures, and theoretical language in the figures were developed by the author as part of the Dynamic Presencing framework. Visual renderings of selected figures were generated with the assistance of OpenAI's ChatGPT image-generation tool and subsequently revised, selected, and finalized by the author.

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